

One Hundred Eighteenth

ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

April 4, 5 and 6, 1948

With Report of Discourses



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The One Hundred Eighteenth Annual Conference of the Church of Jesus Christ of Latter-Day Saints

The One Hundred Eighteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Sunday, Monday, and Tuesday, April 4, 5, and 6, 1948.

General sessions of the conference were held at 10:00 a.m. and 2:00 p.m., Sunday, Monday, and Tuesday, and the General Priesthood meeting convened Monday evening at 7:00.

A special Priesthood meeting was held in the Temple Wednesday morning at 9:00, to which the General Authorities of the Church, presidencies of stakes and missions and other designated officers were invited. A report of the special priesthood meeting is not included in this record.

The *Church of the Air* broadcast was presented Sunday morning, April 4, at 8:30 over Radio Station KSL and the Columbia Broadcasting System, a report of which broadcast is included in this pamphlet.

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

Television equipment had been installed in the Assembly Hall, thus enabling those who gathered in that building to see as well as hear the speakers and those who had furnished music.

President George Albert Smith was present and presided at each of the sessions. He also conducted the services at each of the sessions, with the exception of the Monday morning meeting which was conducted by President J. Reuben Clark, Jr., First Counselor in the First Presidency, and the Monday afternoon meeting, which was 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, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, **, and Henry D. Moyle.

*Elder Stephen L Richards was returning from a visit to the South American missions.

**Elder Matthew Cowley was visiting missions in the Pacific.

Patriarch to the Church: Eldred G. Smith.

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

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

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

OFFICERS AND OTHER AUTHORITIES PRESENT

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

Members of the General Welfare Committee, Church Welfare Program.

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

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

Mission Presidents: Richard L. Evans, Temple Square, Salt Lake City, Utah; Roy W. Doxey, Eastern States; S. Dilworth Young, New England; Creed Haymond, Northern States; William L. Killpack, North Central States; Francis W. Brown, Central States; Thomas W. Richards, East Central States; J. Robert Price, Central Atlantic States; Heber Meeks, Southern States; Glenn G. Smith, Texas-Louisiana; Francis A. Child, Western States; Oscar W. McConkie, California; German E. Ellsworth, Northern California; Joel Richards, Northwestern States; Floyed G. Eyre, Canadian; Glen G. Fisher, Western Canada; Arwell L. Pierce, Mexico; Lorin F. Jones, Spanish-American; S. Eugene Flake, Navajo-Zuni.

FIRST DAY

CHURCH OF THE AIR

The Church of the Air broadcast was presented Sunday morning, April 4, at 8:30 a.m. over radio station KSL and the Columbia Broadcasting System.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for the service. Dr. Frank W. Asper was at the organ. Richard L. Evans was the announcer.

The Choir sang the hymn, "Rejoice, the Lord is King."

Following the rendition of the aforementioned hymn, the Choir sang, "O Worship the King!"

Elder Henry D. Moyle of the Council of the Twelve Apostles was the speaker, his subject being "Feed My Sheep."

***Elder Alma Sonne was absent, presiding over the European Mission.

ELDER HENRY D. MOYLE

Of the Council of the Twelve Apostles

Easter is past. We have been reminded again of the life, death, and resurrection of Christ the Lord, the Redeemer of mankind. We are again reminded of his charge to the apostles of old when he appeared to them the third time after his resurrection, and speaking directly to Peter:

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. (John 21:17.)

It is generally understood that the Lord here enjoined those engaged in his work to teach the gospel, to impart spiritual strength to those who may be spiritually weak. As those who profess to follow the Savior, none of us can escape that serious responsibility.

And yet, is there not another requirement in that injunction, which, though temporal in nature, may not be disregarded? Can we satisfy the concern of the resurrected Lord—"Feed my sheep"—when we leave his children as we find them, "an hungred," "thirsty," "a stranger," "naked," "sick," and "in prison," without satisfying their need?

CHRISTIAN ATTRIBUTE OF CHARITY

So important is the literal fulfilment of this sacred requirement made of all disciples of Christ that he taught this fundamental principle:

. . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew 25:40.)

Can our prayers ascend to the throne of mercy and be heard and answered, as we humbly desire, unless we practise charity in our lives? Must we not give of ourselves and of our means in helping others? Good intentions alone are not enough. Charity is not a virtue to expect in others only. It is the all-important Christian attribute to be found in ourselves.

The Apostle Paul placed it in its proper position when he wrote:

And now abideth faith, hope, charity, these three; but the greatest of these is charity. (I Corinthians 13:13.)

In one way or another all sincere Christian people have recognized and have endeavored to put into effect this fundamental principle of the gospel. Miserable as the world is, it would be very much poorer without the efforts of those who have tried sincerely to follow this injunction of the Master.

And yet, have we not been remiss? Have we not been prone to think that we have done our full duty when we have given a few

dollars to organized relief and felt satisfied that the hungry would be fed and the naked clothed?

Have we not lost sight of the timeless axiom that "the gift without the giver is bare"?

Have we not been guilty of preaching work and industry on the one hand, while destroying independence and promoting idleness on the other?

Have not many of us broken the law given ancient Israel—"Honor thy father and thy mother"—in passing to others the care of those who in our younger years cared for us?

CARE OF THE POOR

These matters are of the very essence of the gospel. We of the Church of Jesus Christ of Latter-day Saints so believe. We have accepted as divine pronouncements:

. . . ye must visit the poor and the needy and administer to their relief. (D. & C. 44:6.)

And again:

. . . thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken, (Ibid., 42:30.)

Under what we call our Church welfare program we have endeavored out of the consecrations of the people to meet our obligation as we have seen it. Because this is a problem common to all men of good will, I think you may be interested in a brief, general explanation of the principles on which we have sought to build.

ESTABLISHMENT OF WELFARE PROGRAM

When this program was established President Heber J. Grant then said its

. . . primary purpose was to set up insofar as it might be possible, a system under which the curse of idleness might be done away with, the evils of the dole abolished, and independence, industry, thrift, and self-respect established among our people. The aim of the Church is to help people to help themselves. Work . . . (should become) the ruling principle of the lives of our Church membership.

We believe that it is the mandate of Almighty God, binding now as when given anciently, that

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. (Genesis 3:19.)

RESPONSIBILITY OF ABLE-BODIED

We also accept as the word of the Lord:

Thou shalt not be idle for he that is idle shall not eat the bread nor wear the garments of the laborer. (D. & C. 42: 42.)

This great principle does not deny to the needy nor to the poor the assistance they should have. The wholly incapacitated, the aged, the sickly are cared for with all tenderness, but every able-bodied person is enjoined to do his utmost for himself to avoid dependence, if his own efforts can make such a course possible; to look upon adversity as temporary; to combine his faith in his own ability with honest toil; to rehabilitate himself and his family to a position of independence; in every case to minimize the need for help and to supplement any help given with his own best efforts.

We believe it is seldom when men of rigorous faith, genuine courage, and unflinching determination, with the love of independence burning in their hearts, and pride in their own accomplishments, cannot surmount the obstacles that lie in their paths.

We know that through humble, prayerful, industrious, God-fearing lives, a faith can be developed within us by the strength of which we can call down the blessings of a kind and merciful Heavenly Father and literally see our handicaps vanish and our independence and freedom established and maintained.

Of course, those in unfortunate circumstances need help. They need food and clothing and warmth ministered by a friendly hand. And they also need opportunity and encouragement and direction.

NEEDS MET THROUGH CONSECRATED EFFORTS

Through the consecrated efforts of the membership of the Church both needs may effectively be met. The care of the needy is the concern of every member. Carefully planned programs of production and conservation are designed to meet the first need. It is a common sight among us to see men of various vocations and economic stations working together early of a morning or late of an evening in the field, or in the cannery without thought of material recompense.

The products of their labors are gathered into local bishops' storehouses, and there, under wise, inspired leadership, the best possible use is made of these supplies without the usual costs of distribution.

We seek constantly to be on hand, day in and day out, to meet promptly and efficiently any emergency among our people. We hope never to have on hand too little or be too late in its distribution.

The cardinal commandment is "Love thy neighbour as thyself." Our welfare work has been characterized by one of our leaders, as a "neighbor to neighbor plan." I quote his words:

All welfare work is carried out with fairness and justice, and without discrimination, fear, or favor. There are no politics, church or otherwise, in the administration of the Church plan. No one has anything to gain or lose in a material way by any relief which he may extend under the plan. Those carrying it out have neither friends to reward nor enemies to punish.

This puts into the relief a personal sympathy that is wholesome for all, and tends to prevent imposition and overreaching. There is an infinity of difference between the sack of flour that comes over the back

fence from your next door neighbor and a sack that is sent to you from Washington. The one hallows the giver, and raises and inspires, with the human love and sympathy behind it, him who thankfully eats it; the other debauches the hand which doles out that which is not his, and embitters and enslaves him who with maledictions devours it. (President J. Reuben Clark, Jr., Estes Park Discussion.)

GUIDING PRINCIPLES IN WELFARE WORK

In all phases of the work we seek to give to those who receive assistance the opportunity to help, to manage, and to distribute among the needy that which is theirs. The crowning principle is that each man shall give to the Church that of which he is capable and in return be assured of the assistance that he needs.

The second need, that for encouragement and opportunity, and direction, poses another problem. But usually there is in each Church group, training, experience, and education sufficient to encourage and direct toward a more permanent solution than that afforded by supplying only food, clothing, and housing on an emergency basis.

We can never get away from the fundamental differences that exist in the dispositions and needs of people. And because all cases are handled by local ecclesiastical officers on a sympathetic basis, a permanent solution to the ills which caused the need can often be effected.

There is ordinarily a very fine margin between success and failure. Frequently a friendly hand, a kind suggestion, a charitable deed avoids the worst and produces the best. No one thus helped loses his self-respect or his desire to progress. He retains his ambition and is soon on the way to assist others, even as he was helped.

There is another important problem in this connection, a problem of deep religious significance. It can be truthfully said of both men and women in the Church of Jesus Christ of Latter-day Saints that they do not do their full duty, so long as all means are not shared with mother or father, brother or sister, son or daughter in need.

CARE OF AGING PARENTS

Much could and should be said upon this subject in a day when it appears to be popular throughout the nation to do what can be done by sons and daughters to qualify aging parents for public relief. Some go to the extent of encouraging parents to deed to their children the property which they acquired in their productive years for protection and security in their old age—all to better prepare the parents to meet the requirements of law for maximum old age pensions and assistance.

Children are not always conscious that in this they have been guilty of a double error: first, in unjustly enriching themselves out of the lifetime savings of their parents; and secondly, in shirking a sacred obligation to care for their parents. The magnitude of the offense increases when the fact is appreciated that we have received from the Lord a divine command to take care of our own. Paul said:

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. (1 Timothy 5:8.)

CHARITY BEGINS AT HOME

We believe that charity must begin at home. Can we hope to be charitable to the stranger if love does not abound in the family? A sure step in the direction of improvement and progress in our own lives comes when we share with mother or father in their dependence as they shared with us in their productive years.

Jesus, in his life, did not overlook this true principle. Practically his last act in mortal existence was to provide for his mother:

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. (John 19:25-27.)

We cannot as children ignore our obligations to our parents by passing responsibility for their care to others. Inherent in the welfare program of the Church is this fundamental teaching. And through its facilities provision is made so that no child need ignore his or her sacred obligation, and no aged parent need be shunted or put on public assistance.

We seek to avoid the need for public charity for those whom we love, and to whom we are deeply obligated. We endeavor to refrain from indebtedness and obligations we cannot meet. We aim to meet fully every commitment made. Through consecration of our labors, through individual initiative and effort, through mutual consideration and helpfulness, motivated by the spirit of the Christ, we have sought to assist one another. The fruits have been faith, independence, self-reliance, pride in self-accomplishment, family solidarity, love, and appreciation one for another.

Surely there is need for this in the world today. Surely its necessity is enjoined in the Master's direction, "Feed my sheep." In no other way can we hope to bring to pass God's purposes here upon earth and to usher in a reign of peace and good will among men.

As a concluding number, the Choir sang the hymn, "God of Our Fathers."

CHOIR AND ORGAN BROADCAST

Preliminary to the commencement of the Sunday morning session of the General Conference, which convened at 10 o'clock a.m., the regular Sunday morning *Tabernacle Choir and Organ* broadcast was presented from 9:30 to 10:00.

This broadcast was presented 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 Richard L. Evans, originated with 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 the Sacred Strain," singing words to the end of second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls as music and the spoken word are heard again from the Crossroads of the West.

From Temple Square in Salt Lake City the Columbia Broadcasting System and its affiliated stations bring you at this hour the music of the Tabernacle choir and organ with J. Spencer Cornwall conducting the choir, Frank W. Asper, Tabernacle organist, and the spoken word by Richard Evans.

We open with an excerpt from Wagner's Tannhauser: "Hail Bright Abode, where song the heart rejoices; may lays of peace within thee never fail . . ."

(Choir sang "Hail Bright Abode"—Wagner)

Announcer: The choir continues from Temple Square with an anthem by I. W. Prosser, arranged from a theme by Gluck, "The Christian's Prayer of Praise."

(Choir sang "Christian's Prayer of Praise")

Announcer: Dr. Frank W. Asper, Tabernacle organist recalls the colorful phrases of the "Toccata in F," by Widor.

(Organ presented "Toccata in F")

Announcer: From the pen of B. Cecil Gates we hear now worshipful music that matches the reverent message of the Lord's Prayer: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us, not into temptation, but deliver us from evil: For thine is the kingdom, and the power and the glory, for ever, Amen."

(Choir sang "The Lord's Prayer"—Gates)

"A LITTLE LEARNING"

By Richard L. Evans

It has often been observed that a little learning is a dangerous thing. But if a little learning is dangerous, surely a little ignorance is dangerous also. And then think how great must be the danger of a lot of ignorance? If we want some idea of how little we know of what there is to know, to begin with we need only look into a large library and see the almost endless shelves of books that no man in this life will ever have time to read. We sometimes marvel that all the men who ever lived, ever found time or reason to write them. In the Library of Congress there are about nine million books and pamphlets. Add to these all the other written works in all the other

libraries of the world; add to these all the written works that have been lost or destroyed in all ages past—and we begin to have some inkling of an idea how little we know of what all men have known, or have thought they have known. But this isn't all: Add to this all there is to learn that isn't to be found in books; add to this a list of all the questions that no man can answer, all the things that no man can do, and we may begin to have some small idea of our inadequacy. "Man," remarked Montaigne, "is certainly stark mad; he cannot make a worm, and yet he will be making gods by the dozens." We marvel at the mind of man. But how much more should we marvel at the mind that made man, and that made so many things beyond man's comprehension. We are but the merest children scratching at the surface of truths so profound, so illimitable, so beyond our present understanding that conceit of learning ill becomes anyone. We may know some of the answers; we may think we know many more; but there is still so much that no man knows, so much that all of us together do not know—so much for which we must venture forth in faith. "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?"

Announcer: And now, Mr. Cornwall and the choir continue with an earnest utterance of the hope and assurance of things to come, with words by Alexander Neibaur and music by A. C. Smyth: "Come, Thou Glorious Day of Promise."

(Choir sang "Come, Thou Glorious Day of Promise"—Smyth)

Announcer: We close now from Temple Square with a chorus from the "Creation," by Franz Joseph Haydn, in praise of the glorious handiwork of God who moved upon the face of the deep, who made man in his own image, and who fashioned a glorious world: "Awake the harp, and let your joyful song resound. Rejoice in the Lord, the mighty God, for he both heaven and earth has clothed in stately dress."

(Choir sang "Awake the Harp"—Haydn)

Announcer: As we leave you now within the shadows of the everlasting hills, again we wish for you peace this day—and always.

This concludes another presentation in the 19th year 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.

FIRST GENERAL CONFERENCE SESSION

Sunday morning, April 4, 1948.

The First session of the Conference convened in the Tabernacle at 10:00 a.m., immediately following the conclusion of the Choir and Organ broadcast.

*Sunday, April 4**First Day*

President George Albert Smith presided and conducted the meeting.

The Tabernacle was crowded to capacity. In addition, thousands who were unable to find accommodation in the Tabernacle assembled in the Assembly Hall, just south of the Tabernacle, and on the grounds.

The Tabernacle Choir furnished the music for this session.

President George Albert Smith:

I am thankful to see you all here this morning in the house of the Lord, and I would like to suggest to us all that we are here as guests this morning. This is his house, and I am sure that if we have all come with a desire in our hearts to worship he will bless us as he has always done in the past.

There is some information that you should have, and I shall now read it to you.

This is the opening session of the 118th annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this morning all of the General Authorities of the Church except Elder Stephen L. Richards, who is touring the South American Missions; Elder Matthew Cowley, who is presiding over the Pacific Missions; Elder Alma Sonne, who is in Europe in charge of the European Missions; also Brother Thomas E. McKay, who is convalescing at home.

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.; likewise the services tomorrow, Monday at 10:00 a.m. and 2:00 p.m.; and also the two services on Tuesday at 10:00 a.m. and 2:00 p.m. By arrangement through KSL, these same sessions will be broadcast in whole or in part over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, K SVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

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

Station KSL has set up for us a television installation which will enable those sitting in the Assembly Hall to see as well as to hear the speakers, and the choirs that sing for us. The television pictures will not be all that we hope they will become some day, but they will be sufficiently good to be a great help to those who are seated in the Assembly Hall.

For the beautiful calla lilies that you see here on the stand we are indebted to the good people of the Berkeley Stake in California,

who have sent them to us with their compliments. These flowers add much to our pleasure and comfort on this occasion.

The choir singing for today's sessions of the conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and with Elder Frank W. Asper at the organ for the morning session, and with Elder Alexander Schreiner for the afternoon session.

We will begin the morning services by the Tabernacle Choir and congregation singing "Come, Come Ye Saints" hymn book page 47, L.D.S. Hymns 194.

Elder J. Spencer Cornwall directing, Elder Frank W. Asper at the organ.

The opening prayer will be offered by President Casper H. Parker, of the Hillside Stake, Salt Lake City, Utah.

Singing by the Tabernacle Choir and congregation, "Come, Come Ye Saints."

Elder Casper H. Parker, President of the Hillside Stake, offered the invocation.

Selection by the Tabernacle Choir, "Come, Restful Peace"—by Bach.

PRESIDENT GEORGE ALBERT SMITH

I am sure that all present, this morning, have every reason to be grateful to the Lord for our blessings. Seated, as we are, in this comfortable Tabernacle, although the weather is inclement, we, here, and in the adjoining building, are comfortable and because of the intelligence of men, devices have been provided so that we can both see and hear even in separate buildings and some distance apart.

ORGANIZATION AND GROWTH OF CHURCH

A hundred eighteen years ago next Tuesday the Church of Jesus Christ of Latter-day Saints was organized under the direction of our Heavenly Father and his beloved Son, Jesus Christ. The Savior later directed, in a very positive way by revelation, that the Church should be called after his name—the Church of Jesus Christ of Latter-day Saints. There were but a few people in the room when the Church was organized, and they were not very popular. The enemy of all righteousness had already begun to disturb those who believed that Joseph Smith had received the plates from which the Book of Mormon was translated. He was hounded from place to place from that time on, not for any wrong that he did but for the same reason that the prophets of old had to suffer for teaching the truth.

Organized as it was in the state of New York the first branches were there, and then, under pressure, members of the Church moved to Kirtland, Ohio, and there were made uncomfortable, not because of anything they had done to disturb their neighbors, but because

they testified that God had spoken in this latter day and that, to many people, seemed sacrilegious.

The Church moved from place to place, continuing to grow, and I may say that every day, when the sun set, found the Church larger than it had been when the sun arose that morning. Eventually the people assembled in Jackson and other counties in Missouri, and then from there went to Commerce, Illinois, which later became the city of Nauvoo. Commerce was only a small place, with three or four houses; we would call them ranch houses these days, I think, but the Prophet of the Lord conceived the idea of building Zion in that particular part of the world.

The result was that the people who were driven from Missouri and other places and who were coming in from Europe began the building of the City Beautiful—Nauvoo—on one of the most picturesque sites for a city along the Mississippi River, and they drained the soil so that it would not be swampy and unhealthful for them.

They established homes, built a beautiful temple, raised their crops, and in less than seven years Nauvoo was the largest city in the state of Illinois. Chicago then had a population of approximately five thousand; Springfield, Illinois, a population of approximately twelve thousand. Nauvoo, in something over six years, became a city of approximately twenty thousand souls.

It has been marvelous how the Lord has brought into the hearts and minds of individuals a desire to pray and worship as he would have them to do.

WESTERN MOVEMENT

In the year 1846, the beautiful city of Nauvoo was destroyed by mobs of wicked men who were determined that the Latter-day Saints should not live there, and they drove the helpless people across the Mississippi River, from where began their pilgrimage to the Rocky Mountains. Of course we have an idea that the property that we possessed as a people was an inducement, but one of the principal reasons was they hated the people who believed in the gospel of Jesus Christ. They started west, being scattered from that part of the country, and the majority of them began the journey west with wagons drawn by such animals as they could obtain, and they eventually arrived in the valley of the Great Salt Lake.

The Prophet Joseph Smith and his brother Hyrum had been martyred, although the Prophet had indicated in a sermon preached not very long before the people were driven out, in which he said to them that the persecution would continue and that eventually they would go to the tops of the Rocky Mountains, and become a mighty people in the midst thereof.

If he had never predicted anything else, that of itself indicated he was a prophet of God.

In 1847, the vanguard of those people arrived in this valley, and others followed, until most of the people who had lived in Nauvoo

were located here. Later, approximately four thousand of the Saints who had come from the eastern part of the United States and from across the sea were assembled at Iowa City on the Mississippi River, and having no conveyances or animals to draw them they built hand-carts and started their pilgrimage across the plains to the valley we are now in. Many of them lost their lives by starvation and cold. Some of the bravest and most courageous people in all the world were with those groups that were willing to turn their backs on the so-called civilization to go into the wilderness and make their homes among the wild beasts and the still more savage red man.

ARRIVAL IN THE SALT LAKE VALLEY

One hundred years ago last July the first of those people arrived here; one hundred forty-three men, three women, and two children were in the first company. What did they find here? It may be illustrated by what was said by a stranger who some years later referred to this as a desert country. He was talking to my grandfather for whom I was named, and he said:

"Mr. Smith, why did your people leave that wonderful rich, fertile land in the east and come here into this God-forsaken country?"

And Grandfather's reply to him was typical of the man:

"Why," he said, "we came here willingly because we had to."

A hundred years have elapsed since that time, and today we are meeting in a house that was erected by those people. Among the first things they did after they came here was to take possession of the country in the name of the United States—it was then Mexican territory—and then they began building their little homes and houses of worship. The first place of worship was not very far from where I stand on this block, called the old Bowery.

OBSERVANCE OF THE SABBATH

The first Sunday after they arrived, they held religious services. The fact that they were uncomfortable; that they had no homes to shelter them, made no difference. They were in the service of the Lord. They were his children, and so they were called together as has been the custom ever since the beginning, on the Sabbath day, to worship our Father in heaven.

It may be of interest when we think of the desecration of the Sabbath day in our own land—I speak of the land of America—a day that has been set apart by many people for their vacations and for their pleasures, notwithstanding there thundered down from Sinai one of the Ten Commandments that we should honor the Sabbath day and keep it holy. One of the first sermons that were preached in this valley was by President Brigham Young, and he warned the people to honor the Sabbath day and to keep it holy, and no matter how difficult their circumstances they were not to go out and do manual labor on the Sabbath day. From that time on, the Church of

Jesus Christ of Latter-day Saints has encouraged its people to remember the Sabbath day to keep it holy because it is pleasing to our Heavenly Father that we do so.

PROGRESS DURING LAST CENTURY

From that little group of people that came into this valley, they began to scatter. Today in Idaho there are over one hundred thousand members of the Church—in Wyoming large numbers; in Nevada large numbers; in Arizona, and California—it may be of interest to some of you to know that in the territory surrounding Los Angeles there are more members of the Church of Jesus Christ of Latter-day Saints residing now than in any other section of the country outside of the Salt Lake Valley. The Church membership has continued to grow and spread. I haven't mentioned Colorado. I haven't mentioned some of the states in the north. I haven't mentioned western Canada.

In every part of the United States there are branches of the Church and wards and stakes, in many parts, the population of which is largely a membership of the Church of Jesus Christ of Latter-day Saints. And here we are in this house today. Count your many blessings. Think of our opportunities. Think of our privileges. I wonder if we can be grateful enough for what the Lord has done for us.

In a hundred years, the name of a church that was held in derision by many of our Father's children, has become honored by the great and the good and the wise men and women of the world. Almost every day there comes to the Church offices at Salt Lake City correspondence from different parts of the world that praises the membership of this Church. Many of these letters are written by members of other churches or by people who belong to no church. Only last year you were visited here by the governors of all but five of the states and territories of the United States. They came here to hold a convention. They attended an evening meeting in this house, representatives from all these various states and territories. They had their wives and secretaries and associates. There were over four hundred of them as I remember now. They met in this Tabernacle, and some of those individuals who were here remarked after the meeting concluded, there was something different here from what they had found elsewhere.

COMMENT OF FORMER GOVERNOR MILLER

Last year the board of directors of the United States Steel Corporation, some of whom had not been here before, met in this city. They had a noon-day luncheon in the Hotel Utah and invited their friends in while they were here, and after the meal was over, the president announced that there was no program, but if anybody had anything to say he was at liberty to speak.

Former Governor Miller of New York, who was the counsel general of the United States Steel Corporation, said: "I would like

to say a few words," and after that, referring to the fact that he had been in our canyons and seen the valleys and had visited Brigham Young University and the fine campus there and other things that he had observed that interested him very much he said:

These people here have something that we don't have. I don't know what it is, but they have it, and we do not. It may be spirituality or something else. You may call it what you will, but I am saying to you that they have something that we do not have where we live.

My brothers and sisters, that is what you feel this morning, the inspiration of the Lord. He has promised us that when two or three of us shall meet together in his name he will be there and that to bless them, and when congregations such as we have this morning assemble, I am sure that under those circumstances they are entitled to his blessings. I have no doubt we have in this audience this morning many people not members of the Church of Jesus Christ of Latter-day Saints, but they are his children, his sons and daughters, and in this house they will feel that influence and that spirit that inspires men and women to righteous living. We want them all to know that, crowded as we are, they are all welcome, and we hope they can be made comfortable.

MESSAGE OF THE MISSIONARIES

The Church continues to grow and develop. Why? Because it is the Lord's will. He has promised us if we would do our part that he will open our way, and he has done it in a marvelous manner, even since the great world war in those countries that were torn with strife. We have today more than four thousand missionaries traveling over the face of the earth, mostly men, some women, giving their time, offering what they can in the way of encouragement to a sick world, for we are a sick world, calling men and women to repentance, assuring them that unless they turn unto the Lord there will be no peace. These missionaries pay their own expenses or have their expenses paid by their loved ones, receive no compensation from the Church whatsoever, and the desire is that all men and women, wherever they may be in the world may have brought to them the gospel of Jesus Christ our Lord, to the end that they will acknowledge God and his Son Jesus Christ, be willing to take the advice of the Father of us all and live in such a way that in the end we may have eternal life in the celestial kingdom. "Eternal life," think of it, in the celestial kingdom, and the Lord has promised that.

Now today we are here, representatives from many parts of the world. We come, I hope, with worship in our hearts, with love in our hearts for our fellow men.

The second great commandment which was equal to the first, the Master said, "Love thy neighbor as thyself," is the key word to the Latter-day Saints, if I may use that term, to bring us near to the Lord, loving his other children as we love ourselves and so doing desirous of bringing to them the knowledge of the truth. Today in

this house that was dedicated to him, builded during the poverty of the people, we are met in worship. The great temple to the east of us, one of the beautiful buildings of the world, was erected by the people when they lived under very poor conditions.

I call your attention to the fact that during the last one hundred years the Latter-day Saints have been contributing their means for homes and schools and houses of worship, and at the same time they have sent into the world seventy thousand missionaries who have spent their own money and contributed their time.

CONTRIBUTION TO PEOPLE IN DISTRESS

Since World War II these people, living in these valleys where the Church is organized and where we have our branches and wards and stakes, have sent one hundred carloads of bedding and food and clothing across the sea to help those poor people that are in such distress.

All these years you have been paying your tithing if you have been real Latter-day Saints. What has been done with it? It has been developing the country that we live in and disseminating the truth of God in the nations of the earth. Your tithing has not been squandered, and if you have paid an honest tithing, I may say to you without hesitation the other nine-tenths, has been a greater blessing to those who have paid than the one hundred percent has been to those who have not. It is the Lord's work.

FAVORABLE POSITION OF CHURCH MEMBERS

What is our situation? When the people came here, we were called ignorant. That was the word that went out. I had a man who was supposed to be a minister tell me one time: "Why," he said, "I understand you are the most ignorant people in all the world." That was the attitude. What is the record? After a hundred years, this state, the home of the largest community of the members of the Church of Jesus Christ of Latter-day Saints, outranks every state in the American Union for education. More high school students, more university students, more men and women of affairs, and more scientists have been born in this state in proportion to population, of course, than in any other state of the Union. You may go where you will and take communities such as we have, the people are not better housed, not better fed, not better educated, any other place in the world, than here in the tops of these everlasting hills that were so forbidding when our people came here.

Now, brethren and sisters, haven't we something to be grateful for? Isn't it wonderful, not only to be here with this great organization but to know that we are here by the will of the Lord? That we are here because he has made it possible for us to live here? And so today I welcome all of you from wherever you may have come into this great congregation and the adjoining congregations and say, to

use the words of the man who discovered the telegraph, "See what God hath wrought." Men couldn't have done this. With all your generosity and all your giving, all your missionary work, with your care of the poor, with your development of the country, with all that you have been giving as ordinary people, I testify that what you have left brings to you more happiness, more peace, more comfort and more assurance of eternal life than any other people in the world enjoy today. I don't say that boastfully, but gratefully.

SEVENTY-EIGHTH BIRTHDAY

I am celebrating my birthday. Seventy-eight years ago today, right across the street, I was born. My life has been spent very largely in this community and traveling for the Church. I don't know of any man in all the world that has more reason to be grateful than I. People have been kind and helpful to me, members of the Church and non-members alike. Wherever I have gone, I have found noble men and women. Therefore on this my birthday, after having traveled approximately a million miles in the world in the interests of the gospel of Jesus Christ, one of the frailest of my mother's eleven children, I testify that the Lord has preserved my life, and I have had joy beyond expression, and I have enjoyed the results of loving my neighbor as myself, and all this brings happiness.

TESTIMONY

After all these years of travel in many parts of the world, associating with many of the great and good men and women of the world, I witness to you, I know today better than I ever knew before that God lives; that Jesus is the Christ; that Joseph Smith was a prophet of the Living God; and that the Church that he organized under the direction of our Heavenly Father, the Church that received divine authority, the Church of Jesus Christ of Latter-day Saints, the Church that was driven into the wilderness and with headquarters now in Salt Lake City, Utah, is still operating under the guidance of the same priesthood that was conferred by Peter, James, and John upon Joseph Smith and Oliver Cowdery. I know that, as I know that I live, and I leave that testimony with you, and I pray that our Heavenly Father will continue to guide us and help us and inspire us and bless us, which he will if we are righteous. I am so thankful to be here with you this morning, and to look into your faces, hundreds of whom I have met in different parts of the country, and I take this occasion to thank you for your kindness to me as I have traveled among you.

May the Lord add his blessings. Thankful for the comforts that we have today, I pray that his peace and his love will abide with us forever, and that we may be the means under his guidance of bringing millions of his children to an understanding of his truths that they, too, may be blessed and are blessed this day. This is my testimony to you, that this is the gospel of Jesus Christ, the power of God unto

salvation to all those who believe and obey it, and I bear that witness in the name of Jesus Christ, our Lord. Amen.

PRESIDENT GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

President Smith has given us a brief history of the Church and the Latter-day Saints up to the present time. We are on the road toward perfection but we haven't reached that point yet. This house is filled to overflowing, many people standing for want of places to sit. The Assembly Hall, no doubt, is filled likewise as are other places where the Saints are gathered, and many thousands of the Latter-day Saints are listening in their own homes this morning. I am sure.

I feel greatly honored to be asked to speak at this meeting following the President. I feel that I have a message to deliver to the Latter-day Saints, those who shall hear my voice and others who may read later my discourse. If only the Latter-day Saints hearing what I have to suggest, the counsel and advice I may have to give, would respond to the same I would be one of the happiest men alive. It is more than I can expect, but some hearts, I hope, will be touched. What I have to say, the subject I intend to speak upon to me is a vital subject for Latter-day Saints.

A GOSPEL OF SACRIFICE

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.)

In this we see the sacrifice made for us by the Father and the Son, the greatest ever made—a manifestation of love with which there can be no comparison.

The gospel we have received is a gospel of sacrifice and self denial from beginning to end.

The Lord has said:

Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again.

And whoso is not willing to lay down his life for my sake is not my disciple. (D. & C. 103:27, 28.)

THE LAW OF THE TITHE

One of the greatest sacrifices that God has required of us as members of his Church is that contained in the law of the tithe.

On July 8, 1838, the Lord gave to the Church a revelation on the subject of tithing, in which he requires of the members of his Church that they pay one-tenth of all their interests annually. This is the revenue law of the Church. It is used in promoting its financial interests; in the Church educational system; in the building and maintaining of temples; in building houses of worship in wards, stakes, and

missions; in caring for the poor; and in the missionary work of the Church.

Many thousands of Latter-day Saints comply faithfully and fully with this religious obligation and by so doing are assisting in the accomplishments for which the tithes of the Church are used; and they will in no wise lose their reward.

There are some members of the Church who might profit by the experience of Ananias and his wife, Sapphira, of the Primitive Church, and not withhold any of the Lord's portion.

When we are through with this life and go hence, we will have no means with which to balance our tithing account. Realizing then our dilemma, we may, like Dives of old, desire that someone be sent from the dead to warn those we love, that they may not make the same mistake; in which event we may be told:

... They have Moses and the prophets; let them hear them. (Luke 16:29.)

And behold, all things are written by the Father; therefore out of the books which shall be written shall the world be judged. (III Nephi 27:26.)

The records kept by the Father will be a correct and true record. They will show what we should have paid in tithing each year, and what we did pay. Any difference or balance will show our true standing on the observance of the law of tithing.

AN ACCOUNTING OF STEWARDSHIP

All that we possess of this world's goods has been given to us of the Lord, and we are to be regarded as but stewards over what we have received. We will have to give an accounting for our stewardship. In view of what the Lord has done for us, and given unto us, it is a small thing that he has asked of us in return, that we give to him one-tenth of what he has given to us. We have accepted the gospel as a gospel of sacrifice and self-abnegation. The Lord has said:

And whoso is not willing to lay down his life for my sake is not my disciple. (D. & C. 103:28.)

If we are not willing to lay down our lives for Christ's sake and his gospel's sake, we may not hope to receive the salvation which is God's greatest gift to man, and for which we have enlisted in his cause to obtain. The Lord knows the intents of the hearts of the children of men. He knows whether or not we are willing to lay down our lives for the cause of the Master. Is it possible that we are willing to lay down our lives for the gospel's sake, and that we are unwilling to give to the Lord and his cause, on direct command of the Lord, one-tenth of our interests annually as a tithe? Are we a consistent people with respect to the tithe?

Tithing is a just and equitable means of distribution of the financial responsibilities of the members of the Church, to poor and rich alike. In any organization instituted for the mutual benefit of its

members, each member is expected to do his full share in maintaining the organization and assisting in its accomplishments. If he does not faithfully meet his obligations in that organization, he is justly regarded as not being a good member. We would not like to be regarded as being any thing other than a good member of the Church.

OUR INDEBTEDNESS TO GOD

There are many good reasons why members of the Church should pay their tithing, but all reasons that may be assigned do not have the same appeal to all members; however, the fact that God the Eternal Father, to whom we are indebted for all things, and on whom we depend for all things we hope to receive in this life and in the life to come, has asked it of us, and even commanded it of us, should have a strong appeal to all members.

If thou lovest me thou shalt serve me and keep all my commandments. (D. & C. 42:29.)

He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you. (D. & C. 41:5.)

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. (Abraham 3:24-25.)

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (D. & C. 58:29.)

... be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. (D. & C. 6:37.)

Therefore, if any man shall take of the abundance which I have made and impart not his portion, according to the law of my gospel, unto the poor and needy, he shall, with the wicked lift up his eyes in hell, being in torment. (D. & C. 104: 18.)

ACCOMPLISHMENTS OF CHURCH

The Church is accomplishing wonders today with the tithes and offerings of its members. A more wonderful work could be accomplished, and the poor of the Church be better cared for, if the members were all to pay an honest tithe, hence our appeal at this time.

Religionists of other denominations are taking cognizance of the way the law of the tithe is being observed in the Church of Jesus Christ of Latter-day Saints and its beneficial effects to both the Church and the members who observe to keep the law.

The Deseret News, reporting the proceedings of the annual Baptist state convention, September 23, 1915, said:

A feature of today was an address by the Rev. Dr. L. S. Bowerman, pastor of the Immanuel Baptist Church of this city, on "Tithing, the Minimum Basis of Giving." He strongly advocated the ten percent tithing system, as it obtains in the Mormon Church, remarking, incidentally, "We ought to be as fully religious as the Mormons."

"Since the days of Abraham, a thousand years before Moses was born," said Dr. Bowerman, "the tithing system was inaugurated, and so took the precedence of the Mosaic Law." The speaker traced the history of the tithing system through the Old Testament and showed its endorsement in the New Testament, closing his address by showing the promises of God to the individual and the nation who paid tithing to his service, and for his cause, that they should prosper in the land, not only in the goods of this world, but as recipients of spiritual blessings. Dr. Bowerman's address was very well received and was considered one of the most scholarly addresses of the convention.

While the Methodist Church has not adopted the tithing system to raise funds for its support, the plan was sanctioned at the national convention of Methodists in Indianapolis, according to the Rev. A. M. Fisher of Pasadena, California. Mr. Fisher said that this system was right and successful inasmuch as the Church now employing it is in most satisfactory financial circumstances. It was, he states, the most representative gathering ever held in the interest of the Methodist Church.

Mormonism is having a reforming influence upon the religions of the world. The law of tithing is as old, as just, and as true, as any other law of the gospel.

OBEDIENCE BRINGS BLESSINGS

The nature of the covenant entered into in the waters of baptism is that we will keep all the commandments of God, one of which is tithing.

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.)

If tithing may be regarded as a temporal law, then the observance of the law of tithing should bring temporal blessings. We have promise of such blessings made to ancient Israel.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heavens, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:6-10.)

But in every nation he that feareth him, and worketh righteousness, is accepted with him. (Acts 10:34-35.)

The promises of the Lord made to ancient Israel will apply alike to all nations and people who will obey his laws and commandments.

A WORTHY CAUSE

The Church of Jesus Christ of Latter-day Saints is destined to bless and reform the whole world. It is intended eventually to correct all the great evils of society, and lift mankind to a higher plane of living physically, morally, and spiritually. It is a worthy cause in which to be engaged, and for which to spend our talents, our time, and our means. It is the greatest reform movement of the age. It is bound to succeed, for it is founded upon true and correct principles, revealed anew from heaven.

Those who give aid to its establishment, its growth, and its accomplishment, will surely share in the honor and glory of such a noble cause.

We are all candidates for the blessings of eternal life and exaltation in the kingdom of God. The direct line to that goal is through the observance of the law of tithing and making every sacrifice the gospel entails upon us. May God help us to this end, I pray, in the name of Jesus Christ. Amen.

The Choir and congregation joined in singing the hymn, "We Thank Thee, O God, For a Prophet."

ELDER THORPE B. ISAACSON

Second Counselor in the Presiding Bishopric

My brothers and sisters, I can assure you that standing before you makes one very humble. This is a beautiful Sabbath morning, even though the weather is a little stormy outside. It would be impossible for me, I am sure, to say anything that would be worth while unless the Lord will bless me.

I happen to have a son who belongs to one of those four thousand missionaries who are in the mission field. I received a telephone call from New Brunswick yesterday where he is laboring, and he said: "Dad, I just wanted to say hello to you. I know it's general conference in Salt Lake this week, and I know you're worried. I can assure you that I am praying for you."

I will appreciate it if I can have an interest in your faith and prayers, also.

"TAKE MY YOKE UPON YOU"

May I refer to Matthew 11:29-30?

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

We will have rest unto our souls to the degree that we can serve

our Father in heaven. Great changes have come into the souls of men as they draw near to their Father in heaven, but just as true, when men draw away from their Father in heaven, they have a restlessness that disturbs their peace of mind. That beautiful saying, "If you will seek after me, you shall surely find me," should give us comfort as members of the Church. The living of the gospel of the Lord Jesus Christ is the way, the true way to happiness.

Says the Lord:

Pray always, and I will pour out my Spirit upon you, and great shall be your blessings. . . . (D. & C. 19:38.)

Latter-day Saints are staunch believers in the healing virtue of prayer and faith.

And the elders of the church, two or more shall be called, and shall pray for and lay hands upon them [the sick] in my name. . . . (D. & C. 42:44.)

Referring to James:

Confess your faults one to another, and pray for one another, that ye may be healed. . . . (James 5:16.)

Pray to the Lord in prosperity; pray to him in adversity.

STRENGTH IN UNSEEN POWER

There is an unseen power in every man's life and that power comes from on high. It is the power that will help man rise above his own natural ability. We have been told at times that man cannot rise above his own natural ability, and I am sure that if we do that, we've done pretty well, but with the power and help of the Lord, men often rise far beyond their own natural ability.

I quote from an article of President Clark's recently, wherein he stated: "God has placed in every man's heart a divine spark that never wholly goes out." That spark can be kindled, that spark can be developed and become beautiful with service.

There was recently an article that appeared in a very prominent Washington paper entitled, "There Must be a Way Out." "This was the theme for thought and prayer. There must be a way of convincing the Russians that we do not want war. Yes, but no one has found that way yet. None of the plans of men have worked." But there is a plan, and that plan is embodied in the gospel of the Lord Jesus Christ if only men could understand it and accept it.

It is always fatal for any person or any nation to make a break with the Living God.

THE WAY TO HAPPINESS

I want to bear you my testimony that great joy comes into the souls of those who try to live the gospel of the Lord Jesus Christ. I want to repent of my wrongdoings before you this day and before

my Maker. I want to tell you that I am grateful for the blessings of the Lord. I know that it will do our hearts good to try to live a little better today than we have in the past. That is our plan of improvement. The Lord has asked us to come unto him humbly and repent of our wrongdoings. Therein we can be made strong.

If I have wronged any man or woman, if they will let me know, I will do my best to right that wrong. I hold no malice in my heart toward any man, and I hope no man will hold any malice toward me. I appreciate the blessings that come in serving the Lord. I pray that he will help me to do my best to serve him and to keep his commandments.

It is a pleasure to know the brethren with whom I am associated. I can bear you my testimony that they are men of God, trying as hard as they can to live the true principles, working hard day and night in the service of their Father in heaven.

For a number of years, some of my friends have said that I was working too hard, and they cautioned me to take it a little easy, but now as I look back over the last fifteen years, the work I was doing was just play and fooling around compared with the work that I have to do in keeping up with my brethren of the General Authorities. I hope that you will pray for us as we pray for you.

GRATITUDE FOR MISSION PRESIDENTS

The other day in the temple, we listened to all the mission presidents bear their testimony and give a report of their work, and my heart was touched to see the great love that these mission presidents have for the young men and women laboring under their care as missionaries. Oh, as fathers and mothers, we should be ever grateful, indeed, that our sons and daughters can go into the mission field and labor with these fine mission presidents who love these missionaries as they would love their own sons and daughters.

May God bless us that we may serve him and keep his commandments, that we may follow the admonitions that the President of the Church gave us this morning. May we truly love each other and make life as pleasant as we can for those who are unfortunate.

May God bless us during the sessions of this conference, I pray in the name of Jesus Christ. Amen.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

It is an awe-inspiring sight to stand here this morning on this beautiful Sabbath day and face this vast audience. I humbly pray that the Spirit of God will attend me and direct what I shall say. During the few moments that I occupy, it is my desire to give an interpretation of a prophet of God, with special emphasis upon the Prophet Joseph Smith. I am always thrilled to hear that beautiful song, "We Thank Thee, O God, for a Prophet," that was sung a few mo-

ments ago, because I know that we have today prophets standing at the head of the Church of Jesus Christ of Latter-day Saints.

DEFINITION OF A PROPHET

If I were to ask you the question, "What is a prophet of God?" it is probable that your immediate reply would be: "A prophet of God is an individual who through divine inspiration or revelation predicts future events." You may even quote the Apostle Peter, wherein he said:

For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:21.)

How does Joseph Smith compare with the great prophets of all ages as a predictor of future events? When we consider the fact that the Doctrine and Covenants is filled with revelations from the Lord to the Prophet and that many of them deal with future events which certainly could be regarded as prophecies; also, when we consider the fact that other scriptures were brought forth in this dispensation through Joseph and that they contain many prophecies; and in addition to this, that he uttered numerous other predictions, we are forced to conclude that few, if any, prophets who ever lived have made more prophecies than did Joseph Smith. I, therefore, would rate him among the greatest of all the prophets as a predictor of future events.

We should also keep in mind the fact that the prophecies of true prophets of God, uttered as a result of divine inspiration, or revelation, must and will all be fulfilled. In fact, in the holy scriptures we are told that the way to distinguish between true and false prophets is whether or not their predictions come to pass. To quote the words of Deuteronomy:

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him. (Deuteronomy 18:21-22.)

JOSEPH SMITH A TRUE PROPHET

According to the word of the Lord, Joseph Smith was a true prophet because the prophecies and promises revealed to him "shall all be fulfilled." In this respect he compares very favorably with any or all of the holy prophets of old. God declared in his preface to the Doctrine and Covenants the following:

Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. (D. & C. 1:37.)

Let us consider a few examples of prophecies made by Joseph Smith and their fulfilment. When but a boy slightly past fourteen

years of age, Joseph returned to the house from the Sacred Grove on that memorable spring morning in 1820. He told the members of his family that he had seen the Eternal Father and his Only Begotten Son in a vision. During the course of that vision, he had been informed by the Savior that the true Church was not upon the earth (D.H.C. 1:2-6) and that if he lived a worthy life he was given

... a promise that the fullness of the gospel should at some future time be made known unto [him] me. ("The Wentworth Letter," cited in *ibid.*, 4:536.)

Imagine a boy, untrained and unschooled as far as earthly schooling is concerned and at such a tender age, making such a prophecy. As all of you know, this prophecy was soon fulfilled. The gospel of Jesus Christ was revealed to him, and he did establish a Church—the Church which God declared to be

... the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually. (D. & C. 1:30.)

NAME KNOWN FOR GOOD AND EVIL

Three and one-half years later, at the time of the visitations of the angel Moroni to Joseph Smith, he made another prophecy which I believe was just as astounding in its nature as was the prediction that he should establish the "true and living Church." Joseph said that the heavenly messenger had told him that he would receive an ancient record, and that he would translate it and publish a book. Also, to quote Joseph's own words:

... *that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken among all people.* (D.H.C. 1:11-12; *italics speaker's.*)

Imagine an obscure frontier youth who had probably no more than a casual acquaintance with perhaps a few hundred people at the most, not only prophesying that he would translate and publish a book but that his name would be had for good and evil among all nations. Again, time has proved Joseph Smith to be a true prophet of God. He did publish that book under the title of the Book of Mormon; and, as all of you know, it has for more than a century baffled thousands of its avowed enemies.

Almost immediately after receiving his earliest visitation from heavenly beings, the Prophet Joseph Smith began to be persecuted for the claims that he had made. Throughout the entire course of his life many people hated him to the point of trying to bring about his death. This fact they finally accomplished by bringing him to a martyr's grave. As early as 1834 the first of almost an innumerable procession of books, written by evil people inspired by the devil for the purpose of destroying the Prophet, his influence, and the work of the Lord, came from the press. Each of these books has been short-lived;

but the work of God and the honor and glory of his great Prophet will go on unhampered forever.

On the other hand, throughout Joseph's lifetime many other people loved him so dearly that they would have laid down their lives willingly for him if necessary. They maintained that the Holy Ghost had borne positive assurance to their souls of Joseph's divine appointment and of the restoration of the true gospel of Jesus Christ. Thus thousands of intelligent converts have allied themselves with the Prophet Joseph and have adhered to the cause of Mormonism in the face of persecution, poverty, loss of homes and property, and even threats of martyrdom. In fact, many of the Saints have sacrificed their lives for the cause of righteousness.

Joseph Smith's testimony has divided the world into two camps. Whenever he is being considered, there is no neutral ground upon which to stand. His claims are so vital that people either accept them in their entirety without reservations or flay reject them. There are individuals, however, who are completely indifferent to his claims, and ofttimes to religion in general. Those individuals must be classed with the group that reject Joseph's claims.

Thus throughout the entire course of more than one hundred years, this prediction uttered by the Prophet Joseph Smith, that is, that his name should be known "*for good and evil among all nations, kindreds, and tongues,*" has been continuously fulfilled.

REVELATION GIVEN IN MISSOURI JAIL

In the spring of 1839, after the Prophet had spent several months lying in a dungeon in a Missouri jail, the voice of God came unto him saying:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes.

And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun;

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord . . . (D. & C. 121:7, 8, 11, 16.)

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and blessings constantly from under thy hand.

And thy people shall never be turned against thee by the testimony of traitors.

. . . Thy days are known, and thy years shall not be numbered less; therefore, fear not what men can do, for God shall be with you forever and ever. (Ibid., 122:1-3,9.)

PREDICTIONS FULFILLED

Such predictions as the Civil War prophecy, the Stephen A. Douglas prophecy, the Rocky Mountain prophecy referred to by the

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President of the Church this morning, and numerous other predictions and their fulfilment could be cited to show that Joseph Smith was truly a great prophet of God. Evidence impels us to rank this man of God as one of the greatest prophets that have ever lived. In fact, in the Doctrine and Covenants we read:

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. (Ibid., 135:3.)

THE CALLING OF PROPHETS

Another distinctive characteristic of a prophet of God is that he is chosen, appointed, and called by the Lord. He draws his knowledge from the divine fountain of truth; therefore, he speaks in the name of the Lord and as one having authority. Let us give a few examples. The Prophet Amos, in his masterful discourse at Bethel, prefaced each of his predictions by "Thus saith the Lord." (Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6.) Isaiah relates his call to be a prophet as follows:

... I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here I am; send me.

And he said, Go, and tell this people. (Isaiah 6:1, 8-9.)

The call of Jeremiah to be a prophet illustrates beautifully the fact that prophets are chosen, appointed, and called by the Lord. To use Jeremiah's own words:

Then the word of the Lord came unto me, saying,

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Then said I, Ah, Lord God! behold, I cannot speak for I am a child.

But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. (Jeremiah 1:4-7, 9.)

In the book of Moses we read about Enoch's call to be a prophet as follows:

And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed ...

... he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people. (Moses 6:26-27.)

In addition to being called of the Lord, true prophets teach the people what the Lord commands them. Jesus Christ, the greatest of all the prophets, declared:

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

And I know that his commandment is life everlasting: whatsoever I

Speak therefore, even as the Father said unto me, so I speak. (John 12:49-50.)

Throughout history many of the great prophets have been visited by holy angels and some of them have seen God and have conversed with him as one man converses with another. For example, we read in the Pearl of Great Price:

And I, the Lord God, said unto Adam, (Moses 4:17.)

Again we read:

And I, the Lord God, spake unto Moses, (Ibid., 4:1.)

And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence. (Ibid., 1:2.)

Abraham wrote:

Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another. (Abraham 3:11.)

Referring to the Prophet Alma, Amulek said:

As I was journeying to see a very near kindred, behold an angel of the Lord appeared unto me and said: Amulek, return to thine own house, for thou shalt feed a prophet of the Lord; yea, a holy man, who is chosen man of God. (Alma 10:7.)

"THUS SAITH THE LORD"

After the death of the Savior and his apostles, the heavens were closed, and for many centuries God ceased to appoint holy prophets among men. Finally, as I have already stated, a living oracle was sent to earth again in the person of the Prophet Joseph Smith. The Eternal Father, his Only Begotten Son, and numerous holy angels talked with Joseph face to face, even as they had done with the prophets of old. Thus the word, the will, and the commandments of God came from heaven to mortals again in exactly the same manner as they had come in past ages. At the beginning of the majority of the revelations received by the Prophet Joseph, such statements as the following appear:

Hearken unto the voice of the Lord your God, while I speak unto you. (D. & C. 25:1.)

And again:

Listen to the voice of Jesus Christ, your Lord, your God and your Redeemer. (Ibid., 27:1; see also 29:1.)

Also:

Thus saith the Lord God, the Mighty One of Israel. (Ibid., 36:1.)

As an example of the numerous visions of heavenly beings that Joseph beheld, I quote the following:

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

And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever. (Ibid., 76:20-21.)

The Prophet Joseph Smith, like all the holy prophets who preceded him, always prefaced his teachings with the divine dictum of "Thus saith the Lord." Truly of him it can be said as it was said of the Man of Galilee, ". . . Never man spake like this man." (John 7:46.) Since Joseph Smith received what he gave to the people directly from Jesus Christ, such should be the case.

The Lord declared in modern revelation that the words spoken by prophets when they were moved upon by the Holy Ghost should be considered as scripture. To quote:

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. & C. 68:4.)

LIVING ORACLES

I wish to emphasize the fact that this revelation is not limited to Joseph Smith and the other great prophets who preceded him. We have standing at the head of the Church of Jesus Christ of Latter-day Saints today living oracles through whom God reveals his will. Certainly the words of this revelation apply to President George Albert Smith, to his Counselors, to the Twelve Apostles, and to the Patriarch to the Church just as much as they did to Joseph Smith, or to Isaiah, Jeremiah, Moses, Nephi, Alma, Peter, Paul, or to all of the other ancient prophets of God.

A TEACHER OF DIVINE TRUTHS

The greatest job that a prophet has to accomplish is to be a teacher of the divine truths revealed to him from on high. He is to be God's mouthpiece here on earth—God's spokesman, the revelator of the plan of salvation. Through the keys and power of the priesthood which he holds, the kingdom of God is established upon earth and all the ordinances requisite for the salvation and exaltation of the human family are performed. It is in their capacity of teacher and dispenser of the mind and will of God that the holy prophets in all ages have made their greatest contributions. During his three short years of missionary service, Jesus Christ did more to affect the destiny of the human family than have all the kings that ever sat upon thrones or all the armies that ever marched. Moses' great contribution was in giving Israel the law. Nephi, Paul, Alma, and the other prophets perpetuated the true Church in their times. And Joseph Smith was the prophet of God who was called and foreordained to usher in the last dispensation of the gospel, the greatest of the dispensations. (II Nephi, chapter 3.)

When we consider the three volumes of scripture given to the world through the Prophet Joseph Smith, and when we consider that all the knowledge, powers, keys, doctrines, and ordinances that had ever been given to the prophets from the time of Adam to the present day were restored to him, then we can fully realize that Joseph certainly was one of the greatest prophets that ever lived. I make the claim that he was the greatest of the prophets except Jesus Christ.

LOVE OF FELLOWMEN

Finally, a prophet of God loves his fellow men intensely, even to the point of giving his life willingly for them if necessary. Before the death of the Savior, he had full knowledge that the Jews had rejected him and that they would bring about his crucifixion. Yet, as he sat upon a hill overlooking Jerusalem a few days prior to his death, he prophesied to his apostles regarding the destruction of the holy city and the scattering of his people because they had rejected their Lord and Savior. So intense was his love for those who had become his enemies that "Jesus wept." He had taught the people:

... 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.)

While hanging on the cross he put those teachings into effect. He looked down upon the jeering mob standing at the foot of the cross and then, casting his eyes toward heaven, prayed:

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

So it was with the Prophet Joseph Smith. When he, Hyrum and others were making plans to flee to the Rocky Mountains for safety, Emma sent word for Joseph to return because the Saints were accusing him of being a coward. Knowing full well that they would be killed if they should return, he turned to his brother Hyrum and said: "If my life is of no value to my friends it is of none to myself," (D.H.C. 6:549) and so they returned to Nauvoo. It was his deep love for the Saints that impelled him to return and voluntarily to give his life as a sacrifice for them. The following day while on their way from Nauvoo to Carthage, Joseph made this memorable statement:

I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall be said of me, "He was murdered in cold blood!" (Ibid., 555.)

TESTIMONY SEALED WITH BLOOD

Three days later the assassins' bullets found lodgment in the body of the Prophet of God. As he fell from the windows of Carthage jail, he died with the words on his lips, "O Lord, my God!"

He began his career as a prophet with the glorious vision of the Father and the Son and ended his earthly career with the name of Deity on his lips. As did the Savior of the world, he sealed his testimony with his blood. Regarding Joseph's death, God revealed to Brigham Young the following:

Many have marveled because of his death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked might be condemned. (D. & C. 136:39.)

And like all of the great and holy prophets of old, the Prophet Joseph, being dead, yet lives on forever. Today a million people sing:

Hail to the Prophet, ascended to heaven!
Traitors and tyrants now fight him in vain;
Mingling with Gods, he can plan for his brethren;
Death cannot conquer the hero again.

From the bottom of my heart I want to bear my testimony that I know that Joseph Smith was one of the greatest prophets that ever lived upon this earth. May the Spirit of God be with you and me that we might live according to the teachings that he gave us, I humbly pray in the name of Jesus Christ. Amen.

President George Albert Smith:

President Milton R. Hunter of the First Council of Seventy has just addressed us. It may be interesting to some of you, because of the fact that he has spoken of the Prophet, to know that one of the Prophet's descendants, a great granddaughter, is visiting here today. Her home is in the East. We are glad to have her with us.

The next speaker will be Elder Graham H. Doxey, former president of the East Central States Mission.

ELDER GRAHAM H. DOXEY

Former President of the East Central States Mission

My brethren and sisters, I very sincerely hope that you can't hear by heart beat but that you can hear my words, for I do want to affirm to you my testimony of this gospel.

When the Presidency called Sister Doxey and me to the office to be interviewed regarding the mission and we were told that we were called to preside over the East Central States Mission, I didn't know where that was. So it may be interesting to you to know the East Central States Mission includes the very wonderful states of Kentucky, Tennessee, North Carolina, Virginia and West Virginia, or it did include those states. I have the unique experience of reporting on the East Central States Mission and yet actually reporting upon two missions, for recently

that mission has been divided and now is the East Central States Mission and the Central Atlantic States Mission.

One of the great blessings that came to us as missionaries was the privilege of getting out of the world of competition, the business world, and getting close to the Lord, feeling the spirit and inspiration of his direction in the work we did. It was a great blessing to associate with the missionaries and though we didn't have many young elders during the war years, we had a number of young ladies who took their places and did a wonderful work. We have been told many times that it seems rather futile to go out and spend two years attempting to convert someone to the Church, or bring the message of the gospel to them, and yet see no results of your labors. Because of the war and the fact that we had many older men come back to the mission who had served in that area, forty or fifty years before, we had opportunity to discover that the Church is growing and growing solidly. In that fine section of this great land one elder told me that fifty years ago he traveled over the whole state of Virginia and there was not a branch of the Church in it. Today we have probably twenty or twenty-five organized branches of the Church there with many chapels, and the same applies to the other states, so that the vitality of this Church is evident in the testimony of the people who were converted by these early missionaries and those who followed them.

We held a conference in one of the little branches of the Church in the Blue Ridge Mountains of Virginia and the members came from the nearby hills, and villages, and from their farms to attend the conference. The importance of being enthusiastically engaged in the work contained in the Lord's challenge to us in the fifty-eighth section of the Doctrine and Covenants was pointedly brought to my mind. At that conference we had about seventy-five members of the Church and when I asked those who were kinsfolk of Granny Rowland, converted forty years ago, to stand up, fifty-seven of that seventy-five were her kinsfolk and besides that fifty-seven, there are other members who came to the West, and there are members in New York State and in other parts of Virginia who didn't attend the Conference. This shows the importance of being enthusiastically engaged in the work of the Lord. The elder who was instrumental in bringing the message of the restoration of the gospel to this good lady forty years ago little realized that that message would be vital enough to bring about a membership sufficiently large in a generation, to make a branch of the Church.

We were very pointedly aware of the change in the attitude of the people in regard to the missionary work and in regard to the Church. President Smith has done so very much to bring friends to the Church. We met men with whom he had acquaintance, important and influential men who were friendly to us and invited us into their homes and into their offices and always spoke highly and very enthusiastically about the Church and its membership.

We were surprised, one time, to receive an invitation from the minister in charge of St. John's Episcopal Church in Richmond, Virginia, where the great principle of freedom was announced for all time by Patrick Henry when he said, "Give me liberty or give me death." The minister of that church invited our branch in Richmond, Virginia, to come to his church and take over a meeting, preach the gospel, our gospel, and sing our songs to his congregation or to whomever would come to his church that evening. We did, and our little branch choir sang the songs of the Church and the message of the gospel was given. After we finished this minister stood up and said: "Will you sing 'Come Come Ye Saints'? I heard that sung in the west, one time, and it impressed me very much." That is only indicative and suggestive of the attitude of many important and influential people regarding our Church and its work.

Those southern people are hospitable people. They are generous; they are humble, and certainly they are prayerful. It is not an uncommon sight Sunday mornings to see men and women with their sons and daughters walking to Church with a Bible under their arms. It impressed me and brings to me the feeling that in those states where the people are prayerful and humble this Church will have not only great branches and missions but also stakes of Zion and they are already being organized.

One of the most wonderful privileges of a mission president's life is to come into the hearts of the members of the Church, whose vital testimony of the gospel and whose great humility bring to you the strength and the promotion of your faith, and along with this to have the opportunity of loving and fathering the missionaries who come out into the mission.

We had a strange experience. One elder who was coming back for the second time, seventy-two years old, said that fifty years before, his father had been a missionary in that section of North Carolina, that he preached the gospel to a man who, as a young boy, was in a home when a cottage meeting was being held. Then over fifty years later the son had come back as a short-term missionary, just two or three years ago, and had met this man in his tracting, had been invited in and after a short time this man said, "I knew the gospel was true when your father preached it over fifty years ago, and I want to be baptized into the Church." That power of the gospel was a great blessing to us. One interesting thing to me was that when the elder was telling about this in a conference he announced that although he was in his seventies Sister Doxey and I seemed to him like his real father and mother, and so we really felt the blessing and advantage of getting into the hearts of the young people as well as the old people who were still young in heart.

My brethren and sisters, I do want you to know that this has been a great and rich spiritual experience for us. I could ask

and wish for no greater blessing to come to any man and his good wife and children than to have the privilege of going into the mission field together. The Lord blessed us and I believe the work developed and is developing and prospering and going forward.

The report last night in the missionary reunion of the many chapels that have now been contracted for and will soon be erected in that mission is indicative of the strength and the power and vitality of the Church in that section.

I have a testimony that this is the Lord's work and these good men, whose kindly attitude and expressions of love and desire to serve so warm us and strengthen us, are a power and blessing to mankind. To you, my brethren and sisters, your work and your strength and your sincerity are a blessing to me and to those with whom you come in contact. May we all remember that it is important to live this gospel for its example is vital.

I received a letter not long before I left, from a woman in Tennessee who said, "I want you to take my name from the records of the Church. I recently made a trip to Utah and the attitude of the people with whom I came in contact assured me that it was not the Church of Jesus Christ." Now, that is a challenge to us, my brethren and sisters, that within our lives and within our daily walks, without actually preaching the gospel, we have an opportunity to be a blessing by our example to these people coming in our midst, or on the other hand to destroy their faith. I pray that we may all be strong in our testimonies and bless the Lord for the great things we have had in this day, and I ask it humbly in the name of Jesus Christ. Amen.

President George Albert Smith:

We are drawing to a close of this meeting. The Tabernacle Choir will sing: "Achieved is the Glorious Work"—from "The Creation," by Haydn.

The closing prayer will be offered by President Adiel F. Stewart of the Temple View Stake, Salt Lake City, Utah, after which this conference will stand adjourned until two o'clock this afternoon.

This afternoon the audience should be in their seats not later than ten minutes before the hour for commencing the meeting.

The choir music for this session has been furnished by the Tabernacle Choir with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

Singing by the Choir: "Achieved is the Glorious Work."

President Adiel F. Stewart, of the Temple View Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Sunday, April 4th.

Again the Tabernacle was crowded to capacity, the Assembly Hall was filled with people, who listened to the services by means of amplifying equipment and could see the speakers and the singers by television. Hundreds of others assembled on the grounds and listened by means of amplifiers.

President George Albert Smith:

This is the second session of the 118th 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, Utah.

There are present on the stand this afternoon all of the General Authorities of the Church except Elder Stephen L Richards, who is touring the South American missions, Elder Matthew Cowley, who is presiding over the Pacific missions, Elder Thomas E. McKay, who is convalescing from a slight illness, and Elder Alma Sonne who is in Europe in charge of the European missions.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and by arrangements through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

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

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Alexander Schreiner at the organ.

We will begin this afternoon's services by the Tabernacle Choir singing: "How Beautiful Are the Feet of Them That Bringeth Glad Tidings," from "The Messiah," by Handel.

The opening prayer will be offered by President Henry D. Taylor, of the Sharon Stake, Orem, Utah.

The Choir sang: "How Beautiful are the Feet of Them that Bringeth Glad Tidings."

President Henry D. Taylor, of the Sharon Stake, offered the opening prayer.

President George Albert Smith:

There are hundreds of people standing. If those who are fairly comfortable would like to be more comfortable, if they will move closer together and make room for about a hundred to sit down, I am sure we will all be happy.

The Tabernacle Choir Men's Chorus sang: "Sound An Alarm,"—from "Judah Maccabaeus," by Handel.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

This is a very overwhelming sight, my brethren and sisters, and is a position that I dread very much. I sincerely trust that I may have an interest in your faith and prayers the few moments that I stand before you this afternoon.

THE UPLIFT OF WORSHIP

I want to express my appreciation for the privilege of being here in this great assembly. It is certainly a Sabbath day feast to come and attend these three days of general conference. It does something for our souls. You know in our agricultural pursuits Brother Widtsoe will tell us of the need of fallowing our land, permitting it to rest, that it might be recharged and revitalized. We come together for that purpose in these conference sessions, that we too might be revitalized and recharged, and verily these conference sessions give us the rest and peace of a Sabbath day.

The Lord has told us that we should go to his holy house on his day and there worship before him, offer our oblations to him that we might be built up and strengthened. It isn't that the Lord wants us to honor him, but like all of his laws, they are for our benefit and blessing. His injunctions are that we might be happy, that we might grow and become spiritually strong, that we might ultimately be as he is, that we might take upon ourselves great power. We are here in this life for that purpose, that we might understand life and, as the scriptures say, that we might have life more abundantly.

AGE OF SCIENTIFIC MARVELS

President Smith referred this morning to the fact that these services were not only being broadcast but also that the Saints who are assembled in the Assembly Hall are permitted to see just what is being done, to see the Tabernacle Choir in its singing and to see those who are called to the stand to speak. It is verily a marvelous age. Reference was made by Bishop Isaacson to the fact that he talked to his son by long-distance telephone last night. You and I may talk to our sons even in Europe. We may not only

talk to them but we may also see them. What a source of comfort it will be for a parent to pick up the telephone and talk to his son in a foreign country and at the same time see him visually, to know that he is well.

Twenty-five years ago, had anyone said anything about television, we would have wondered whether or not he was sound in his thinking, and yet today we have these marvelous things right at our door.

One of our brethren was down in our locality a few weeks ago to talk to one of our service clubs, Brother Alvin Pack, a son of Dr. Fred J. Pack who formerly was connected with the University of Utah, and has now passed to the other side, a lovely character, a man in all of his scientific work stimulating faith. We were informed of some of the present-day marvelous achievements. He told us that as he came around the point of the mountain in his car a little flash on his dashboard indicated that he was wanted on the telephone and on picking up the receiver he was informed that he was wanted in New York on long distance. With only a flip of a button he was able, as he was traveling fifty or sixty miles an hour, to make that connection and talk to New York. Certainly this is a marvelous age. It is an age for youth, an age of opportunity, and as I thought of these things and thought of this achievement of television I wondered in my own heart if perhaps the time will not come when we can see our loved ones on the other side. That is not beyond the pale of possibility. To us now, of course, it seems impossible. Television was impossible for us not so long ago.

WE MUST WALK BY FAITH

Is it not within the range of possibility that we may at some future day be able not only to commune with those dear to us on the other side, but to see them? What an assurance this would be. God in his mercy has seen fit not to grant to us this great blessing and privilege now, because he recognizes we must walk by faith. We must live by faith. Human experience has taught that when we walk by pure knowledge, we forget the place of God in our lives. I think it was William Dean Howells who made this observation on one occasion, that he wondered if one of the reasons why the other side was shut out from our view was because if we positively knew, we would be less kind, we would be less sympathetic in the positive knowledge that would come to us, we would delay the day of making right wrongs that beset us; but the fact that we walk by faith, the fact that sometimes there is some uncertainty in our walking leads us to be more careful. Certainly the Lord in his great wisdom has withheld from us some of the things that we would all love to know and see; and yet, as we contemplate the marvelous experiences of life from day to day, we are conscious of the fact that in his great providence we will eventually be able to surmount all of the physical things that beset us. Then

we will be ushered into the eternal things, and we will know as God knows. We will have power as he has power. Jesus had that power. He said in effect, "No man taketh this life from me, but I have power of myself to lay this body down and by the same power I shall take it up. This I have received from my Father." (See John 10:18.) Even so will we, his children, be given these great powers, but all of them predicated upon our subscribing to his divine laws and living in accordance with his holy will.

PARENTAL GUIDANCE NEEDED

I said a minute ago this is a great day for youth. Our boys and girls are having opportunities the like of which we never had in our generation. It certainly is a thrilling time to live and yet, my brethren and sisters, I have wondered many times if in this great field of physical progress we are keeping pace spiritually. I am led to this conclusion because of some of the experiences that our boys and girls are having and some of the things that are coming to light of their experiences. One of our boys recently came home from Japan, and when I interviewed him for a mission, he said frankly, "Brother Young, I find it much harder here to withstand temptation than I found it over in Tokyo." In interviewing some of these boys we find that they are lacking some of the parental care that they should have and doubtless did have a generation ago. I am wondering whether we as parents are frank enough with our boys and girls, if we take them into our confidence, if we are not relying too much on this mechanical age, for which we are truly grateful, for their spiritual strength, for the parental counsel that they need. It seems to me that this is one field of our activity that we need to emphasize more strongly than ever before. Our boys and girls need our help. They need our guidance; they need to know some of the pitfalls that may confront them in their experiences; and they need to be talked to very frankly about some of their sex problems, my brethren and sisters, the field that we seem to avoid. We need parents to sit down with their boys and girls and to warn them of dangers that are on every hand. There is no change, in all this progress, in all the present-day opportunities, in some of the fundamental concepts. It is just as wrong today to steal as it was four thousand years ago when the Lord gave his great commandment. It is just as wrong today to commit adultery as it was then. It is just as wrong today to violate the Sabbath day as it was then. It is just as important today that we should honor God, honor his holy name, not profane it, keep his holy day as it was four thousand years ago. These things never change. It is just as right and proper that we should honor virtue, that we should honor womanhood as we were taught centuries ago. These things never change.

GLORIOUS AGE FOR YOUTH

And so, I repeat, my brethren and sisters, with all of the great opportunities we have before us, the opportunities that our boys and girls have, it is a glorious age in which to live, one that brings happiness, if we keep the commandments, one that thrills us because of the great opportunities, and yet, with it all we must also keep pace spiritually and not forget some of these fundamental concepts that are always true and will never change. So I repeat again, we need to go back to some of the old customs of fathers and mothers sitting down with their children and talking through some of the problems that confront our youth. Our boys and girls need our help. I am not one that would say to a boy or a girl, "You're not worthy to go to the temple," but I would say, "You're not quite prepared. Let us sit down together and see if we cannot help you to become prepared." It may take six months or it may take a year, but the fact that our boys and girls may not be prepared does not relieve us of the responsibility of doing the thing we should do of helping our youth to become prepared for the problems of life and for the great spiritual opportunities that are theirs in this great Church to which we belong.

May God help us that we may have wisdom in the direction of our youth, in helping them in their problems and above all of having a sympathetic understanding of them and what they have to face, and may he sanctify to our spiritual growth the great opportunities with which we are surrounded, these glorious physical opportunities, I humbly pray, in the name of Jesus. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

The pleasant thing about standing before you, brethren and sisters, is to have the opportunity to look at you and recognize among you many of our friends. If you love me as dearly as I love you, then I am happy. I would like to serve you since the Lord has said that inasmuch as we serve the least of his children, we serve him. That is our purpose, and that has always been my purpose, to serve God to the best of my ability. I am sure that he lives, and I am grateful for all that he has done in my behalf.

THE ATONEMENT OF CHRIST

Last Sunday we celebrated Easter, the day on which we recognize the resurrection of Christ, our Lord. It is a wonderful thing to contemplate what he did for us. I am not so happy to think of what might have been our lot if it had not been for him. But when we realize the wonderful gift which he gave us through his atonement, it should give us great joy and happiness and a new determination to serve him, to serve him to the very best of our

ability. He gave us an opportunity to go back into the presence of our Father in heaven, from whom we came. He promised, too, that if we would repent of the things which we do which are not right, and repent honestly and sincerely and come through the waters of baptism into the body of the Church, and there serve him well and faithfully to the end, that he would forgive us of those transgressions, that when we should appear before him he would hold us guiltless before the Father, that he would carry the burdens of our sins. He tells us, in the Book of Mormon, that that is his gospel and that he came into this world to give his life for the world; that whosoever should repent and endure in righteousness to the end, would be saved, the sins of those people being blotted out from the Book of Remembrance; the dearest consolation of all, perhaps, that I find in reading the scriptures.

He did for us, as has already been said, the thing which no one else could have done, having power over life and death: he gave his life for us. God so loved the world that he gave his Only Begotten Son for us. The Only Begotten Son so loved the world that he gave his life for us. We should learn to appreciate it and to honor him and to help in the realization of his worthy purposes.

"MY PEACE I GIVE UNTO YOU"

It was said, on one occasion, that he was not bringing peace to the world, but the sword. And then, again, he said, ". . . my peace I give unto you" (John 14:27,) not the peace of the world, but his peace, the peace that passeth understanding, the peace that one can feel in one's heart in the midst of trial and turmoil and persecution. And if we could get that peace, especially in this time of uncertainty, what a wonderful thing it would be for us. The peace that passeth understanding—how are we going to go about getting it?

He told us on one occasion, too, that the first commandment was to love God with all our hearts and with all our might and with all our strength, and that there is another commandment like it, which is to love our neighbor as we love ourselves. If we will do that, we will serve our neighbors as we would hope that those neighbors would help and serve us. If we could bring ourselves to that wholehearted service of men, I am sure that we would be on the highway of the realization of that supreme peace. In this day when everybody is struggling with everybody to get gain, it is hard to find time to serve one another wholeheartedly. But, before we ever realize that peace, we will have this to do; we must eradicate from our hearts, from our feelings, and from our program, all selfishness. If we could do that now, we would be happier. If we could impress our neighbors with the fact that they should do it now, they would be happier. If we could impress the governments of the nations of the earth with the fact that they should be unselfish, there would be peace, not only a peace that the world could enjoy, but

an opportunity for man, himself, to realize in his heart that wonderful peace.

CONSCIENCE FREE OF OFFENSE

Today at the dinner table I asked my guests, "What is it that you worry over most, the offenses of other people made toward you, or the things you do to other people which are offensive?" I have come to believe that you will never have that peace so long as you are constantly doing things to other people that you know you should not do. If we ever get to a state where our minds are free of offense toward other people, then I believe that peace will begin to creep into our hearts and that we will love them and love them so that we can bring them to our embrace and serve them. Until that time comes, perhaps, we will never know that peace. I believe that it is possible, in the midst of the turmoil of today, to get that peace, the peace of God. I believe that during the conflict that we recently terminated—and which some people fear is imminent again—there were many of our boys who went through the struggles of warfare with that peace in their hearts, a conscience free of offense to other people and knowing that if they could give their lives for us they were not fearful to meet their God and give account of their services. It might be possible for us to enjoy that same spirit in our business relationships with each other if no man should ever take advantage of another. It ought to be possible for us to enjoy that same feeling of peace in our social relationships with each other, that no man should ever say offensive things about another to hurt his feelings.

PEACE COMES FROM RIGHTEOUS LIVING

If you will permit a personal reference, I believe that I feel worse over the thoughtless things I do and say to other people than I do over the things they say and do to me, and I would like to enjoy the Spirit of God to such an extent that I never would say or do a thing that would be detrimental to another. Then, perhaps, I might enjoy that wonderful peace of Christ. He said in effect, "I leave it with you," and that implies that it is possible of attainment, but we must admit that the struggle of attainment is great, that none of us is perfect, that failure seems to be the lot of most of us in most things that we attempt to do to approach perfection. But we must strive for it, nevertheless. It was held out as a goal to us, and the nearer we approach perfection in that respect the greater will be our joy and our happiness.

I have been thinking of that lately a good deal, how can we approach the peace that Christ would leave with us? And I have come to the conclusion that if and when we enjoy it, it will be because we repent of our sins and purify our lives. There is no progress without repentance. We cannot enjoy the Spirit of God in sinful living. And inasmuch as I feel that that peace is the

most desirable thing in the world, then I feel that my duty and yours is to repent and purify our lives that we may have claim upon God, our Heavenly Father, for his Spirit. Once we get it, we will have that peace. And regardless of the uncertainties of our lives, we will not worry over them, but we will have the peace that comes from the realization that we are the children of God and that if our lives are holy in his sight, our exaltation and election will be sure, and that eternity is so much more important than mortality. This life is not a goal, it is just a means of preparation for eternity, that we may go back, eventually, into the presence of our Heavenly Father and there enjoy whatever blessings he may have to bestow upon us. "My peace I leave with you." God bless you. Amen.

The Tabernacle Choir and the congregation sang the hymn, "O Say, What is Truth," by Jaques.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

My brothers and sisters, I appreciate the privilege of worshipping with you in this conference. It is a marvelous thing to be associated together in the work that is so dear to the hearts of all of us.

TESTIMONY OF THE SPIRIT

Last Sunday night, as I returned from attending conference in the northern part of Idaho, I listened to President Clark over the radio deliver such a beautiful sermon on Easter and conclude by bearing his testimony of the divinity of the Christ and his resurrection, which testimony, he indicated, was given to him by the Spirit. I wondered if, in the Church as a whole, we realize the value of the testimony of the Spirit. It was Moroni who said that by the Holy Ghost we might know the truth of all things. In our Church we are rich with knowledge and testimony through the Holy Ghost.

Jesus said to his disciples:

. . . It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. (John 16:7.)

And he said:

. . . I will pray the Father, and he shall give you another comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you. (John 14:16-17.)

Then we are told that he shall teach us all things, and by the Holy Ghost we might know the truth of all things.

Nine years after my grandfather, Franklin D. Richards, had been baptized a member of the Church, during which time he had filled five missions in the United States, had come up through the grades of the priesthood to the office of high priest and was then serving as a member of the presidency of the European Mission, he records in his journal the following: "Most of all things, this day, I desire the Holy Spirit, which giveth life, yea life, more abundantly to both body and spirit." This is the power by which this kingdom grows.

You will remember how Peter denied the Christ thrice before he received the Holy Ghost, but after he received the Holy Ghost, when he was commanded that he should no more preach Christ, and him crucified, in the streets of Jerusalem, Peter replied, "Whom shall men obey? God or man?" And he considered himself not worthy to be crucified as was his Lord. This is the testimony of the Spirit and the power by which this kingdom is growing in the earth.

DEVELOPMENT OF GIFT OF THE SPIRIT

You will recall the admonition of the Apostle Paul to his brother, Timothy, when he put him in remembrance that he should stir up the gift of God which he had received by the laying on of his, Paul's, hands. Was this idle talk, or do we receive the Spirit of God by the laying on of hands of his servants? If so, should we not all seek to stir up the gift of the Spirit that he might guide and direct us?

I cannot conceive that any Latter-day Saint can be without a testimony of the divinity of this work if he will but consider what has been accomplished in the Church because of the gift of the Spirit of God which is in it.

It is said that during the twenties, when the elders were being persecuted in Great Britain, the government sent an officer here to investigate the "Mormon problem" and see what it was that made them so determined to carry their message to other nations. When he returned his report was that the "black secret" of Mormonism was the individual testimony of its members. And surely, brothers and sisters, this is the "black secret" of Mormonism. You can travel throughout the wards and stakes of Zion and the missions of the Church or go where you will, and wherever you find Latter-day Saints who have received the gift of the Spirit by the laying on of hands, this spirit is evidenced through their activities in the Church. A power is there that cannot be found anywhere else in all the world.

LETTER FROM CONVERT

We received a letter at the Presiding Bishop's office a few days ago from a young convert to the Church through meeting our boys in the armed forces. He sent in a substantial amount of

tithing. Then he bore his testimony in his letter, and I would like to read a portion of that testimony to you today. He wrote:

Before closing I would like to mention that I have gained a very strong testimony of very many great, wonderful, and glorious things, since being baptized. I could not make this letter long enough to bear my testimony, but I would like to say that I *know*, with a sincerity, that I have God's blessing upon enclosing this money. It is a glorious inspiration when you see the road of life, the direction of God's path, and the beam of his eternal goodness. These things I have; these things I shall never forsake. With these, I have eternal happiness. Although this money which I am sending is termed in the thought of "coins," I know, we know, that actually it is a symbolic but compact measurement of one-tenth of what the Lord has given and provided me as a blessing in life. Although this measurement is earthly, it has a spiritual meaning, the same as all of God's ordinances. This ordinance I feel pleased, humble, and privileged to offer and perform.

The Lord said that he had never given a temporal commandment unto his children, that all of his commandments are spiritual, and this new convert to the Church feels the power and the spirit of it; and I thought of this when my father, President George F. Richards, was talking on the law of tithing this morning.

THE LAW OF TITHING

I read in the last "Kiplinger Letter" that contributions to the churches were falling off because of financial conditions in the nations. But, as the Presiding Bishop of the Church, I can say to you that the contributions in this Church are not falling off. They are increasing because there is spiritual power and meaning in the Church.

I remember while in the mission field, Sister Richards and I were invited by a member of another church to attend a lecture by an itinerant preacher who was going through the land explaining to the churches how they could get out of debt. His program was that they should turn to the Lord's way of paying their tithes and their offerings, and if they would just do it for ten months, their churches could all get out of debt. After the meeting I had the privilege of being introduced to him, and I told him I would like to bear testimony that he was getting near the truth, that we had been preaching the law all our lives. Then I added, "But what I cannot understand, Reverend, is that if tithing is the Lord's law of blessing his people, why you do not ask them to pay their tithing all their lives, so that they can have the blessing of the Lord, instead of for only ten months." He replied, "Mr. Richards, we cannot go quite that far, yet." Now this is the difference between a man-made system and one where the Lord puts into it the breath of life, the Spirit of God, the Spirit by which we know the truth of all things. We do not send out any collectors in this Church for tithing. We do for fast offerings and for donations to build meetinghouses, as you know; but if you could be in our office, you would see the number of men who come in years after their tithing is due to make settlement,

because the Lord continues to speak to their souls through the power of the spirit of the Lord until they cannot find peace. We have gone back—not ten years—but twenty and more years to give credit to the brethren on their tithing record. The spirit of the Lord is a better collector than anyone in the world. We have ministers come in our office to inquire how we run the tithing system in our Church, and when we tell them that all the wards and branches send in all the money they receive to us, and we send back what their allowance is, they shake their heads and say, "They wouldn't do that in our church. The local organizations would take out what they need, first; and if there were any left they might send it to headquarters."

THE POWER OF A TESTIMONY

Well, that same spirit carries through in all the activities of the Church. The testimony of the Spirit of God is the most marvelous thing I know of in this world, and I would rather see that testimony planted in the hearts of my children than anything I know of today.

Brother Ballard used to tell about the colonizer in the northwest who had learned what a marvelous work we had done in colonizing, and came down here to write a treatise on it, to see if he could make it work. After trying it he said, "Mr. Ballard, you tell us what is wrong with it. You read it over. I have tried it, but it just will not work for me." Brother Ballard read it and said, "You have here a perfect corpse. If someone would just breathe into it the breath of life, it would work." Now you know what the breath of life is.

We were in the temple on Wednesday for seven hours and twenty minutes with the mission presidents. One of them told of his father in Canada who was sent up there to colonize when he was a mere lad, by the President of the Church. He has wanted to return for years, and his son asked him why he did not come back. He said, "I cannot return until the President of the Church gives me my release." And I have met many others all up and down these valleys who have had similar experiences. When they came here in the early days, they would have gladly remained in Salt Lake with the body of the Church and the brothers and sisters they had known, save for one thing and that is the testimony of the Spirit of God. When they were called by his servants to settle other localities, they were true to their call. This is the spirit by which the Church has accomplished so much.

FAITH OF MISSIONARIES

While I was in Idaho recently, a stake president told me of a trip he and his wife had just made to Texas. They wrote their missionary boy that they would pick him up—of course, they would make arrangements with the mission president—and take him up to Chicago on a trip with them. But when they got there, the boy said, "No, Father, I could not be a quitter. I could not leave my mission. I cannot

go on the trip with you. You and Mother go on and have a good time and leave me here in my missionary work."

Some of you have heard Bishop Isaacson tell a similar story about his boy. When he went east to make arrangements with his company so he could come into the Presiding Bishopric, he wrote his boy in Boston that he and the boy's mother were coming up to visit him, and the boy wrote back and said, "Well, Father, I would surely like to see you and Mother, but just remember I will not have much time to spend with you. I cannot spare it from my missionary work."

President Smith, this morning, referred to the seventy odd thousand missionaries who have gone out for this Church. I dare say that out of that seventy thousand you could not have found a half dozen who would have deserted their missionary call for all the money in this world or for any position that might have been offered to them. Is there any power in the world that can plant such feelings in the hearts of the children of men? Do you think Joseph Smith could have done it, that Brigham Young could have done it, that President Smith could do it? No, that is the power of the testimony of the Holy Ghost.

Some of my Dutch friends, a man and his wife, came into the office the other day, and they said, "Brother Richards, we have filled one mission together, but we would surely like to go on another." Then he said, "If we sell our home and our automobile, we can finance ourselves." Is there any other cause in this world for which men would ask for the privilege of selling all they have—even to their homes—other than that they might bear witness to the truth of this great Latter-day work? Much more could be said about sacrifices for missionary work.

LOYALTY TO CHURCH LEADERS

Some of you will remember hearing President Anthony W. Ivins in a priesthood meeting here in this Tabernacle, tell how many times he had sold all he had that he might answer the call of his Church, and move on, even down into the colonies of Mexico, that great leader who could have been such a political leader here. Why did he go? Would he have chosen or elected to go of himself? No, he went because of a testimony of the Spirit of God that burned in his soul, and that is the power by which the kingdom is growing.

You have heard President Grant tell how he was offered a salary of forty thousand dollars to affiliate himself with an insurance company in the East, when he was but a young man. But he was called of God to be an apostle of the Lord Jesus Christ, and he could not accept the insurance company's offer. I want to tell you that some of our leaders today have given up positions that were worth just about ten times as much as the allowance they are getting from the Church to live on. They did not ask for the privilege to serve thus, and they did not ask what they were going to receive. They were called by the voice of the Lord's anointed and that is all that mattered, because in their soul was a testimony of the Spirit of God.

May God help us so to live and labor and teach that this testimony may ever live in the hearts of our boys and our girls, the youth of Zion, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

ELDER BRUCE R. McCONKIE

Of the First Council of the Seventy

This is a glorious privilege—to speak in a session of the general conference of the Church. I am grateful for it.

I know that the work you and I are engaged in is true. Bishop Richards has spoken of getting a testimony of this work by revelation from the Holy Ghost. I, for one, as an elder in this kingdom, know that the work is true. I know just as well as I know anything in this world, that Jesus Christ is the Son of the Living God; that Joseph Smith, a choice seer, was the instrument in his hands in our day, of giving us the laws and ordinances of salvation; and that the keys of salvation have remained with the Church from the days of Joseph Smith to the present moment.

SALVATION FOR THE DEAD

One of the doctrines of this kingdom, in which there is great comfort for the Saints, is that of salvation for the dead. We know that in the mercy of God our worthy ancestors may become joint heirs with us of the riches of eternity—and this because our God is no respecter of persons. Joseph Smith said that the greatest responsibility in this world that God has laid upon us—speaking to the Latter-day Saints of their individual responsibility—to seek after our dead. We know that we, without them, cannot be made perfect; neither can they, without us.

But at the same time, in this glorious doctrine of salvation for the dead, there is a warning to the Latter-day Saints. This warning arises because the doctrine is limited to those who die without a knowledge of the gospel. It has no application to us. As far as I am concerned, as far as you are concerned, as far as all the people are concerned who have a knowledge of the gospel, now is the time and the day of our salvation.

No people in all the world have been blessed as we have been blessed. We have living oracles at the head; we have prophets and apostles to guide us, to give us the mind and will of the Lord. We have the opportunity to walk in the light of latter-day revelation. And, accordingly, we have the responsibility to accept that light and walk as God would have us walk if we would reap the glories and honors of eternity.

PROPHET'S VISION OF CELESTIAL KINGDOM

Shortly before the dedication of the Kirtland Temple in 1836, there was a period when the Holy Ghost was poured out upon the

people in great abundance, particularly upon the leaders. On the twenty-first of January 1836, Joseph Smith and many of the leading brethren were assembled in the Kirtland Temple. In the Prophet's language, this took place:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham and my father and mother, my brother, Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins. (D. H. C. 2:380.)

Alvin had died on November 19, 1824, five and one-half years before the Lord had organized, through the Prophet, the Church of Jesus Christ of Latter-day Saints. He had not been baptized. Baptism is the gate to the celestial kingdom of God. It is impossible to enter that kingdom unless one is born of water and of the spirit.

At the time this vision was given, the Prophet's father, among others, was with him in the Kirtland Temple. Thus it is a vision of what was to be in the future. Joseph continues to write:

Thus came the voice of the Lord unto me, saying—

All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts. (*D.H.C. 2:380; Teachings of the Prophet Joseph Smith, 107.*)

There is no promise—that I know anything about—that those who reject the gospel in this life will be heirs of the celestial kingdom in the world to come.

When the Prophet wrote his epistle on the subject of baptism for the dead, he said that it was

... for the salvation of the dead who should die without a knowledge of the gospel. (*D. & C. 128:5.*)

NOW IS THE DAY OF OUR SALVATION

To me, and to you, and to everyone who has a fair and a just and an equitable opportunity to accept the truth in this life, the law, in my judgment, is that given by Amulek. He said:

... now is the time and day of your salvation; and therefore, if ye will repent and harden not your hearts, ... immediately shall the great plan of redemption be brought about unto you.

For behold, this life is the time for men to prepare to meet God; yea, behold, the day of this life is the day for men to perform their labors.

... do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold,

if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. (Alma 34:31-33.)

The Prophet Mormon, speaking as he was moved upon by the Holy Ghost, pronounced this curse upon those who, having opportunity to accept the laws of salvation in this life, reject them:

... be unto him that will not hearken unto the words of Jesus, and also to them whom he hath chosen and sent among them; for whoso receiveth not the words of Jesus and the words of those whom he hath sent receiveth not him; and therefore he will not receive them at the last day;

And it would be better for them if they had not been born. (III Nephi 28: 34-35.)

Jacob, the brother of Nephi, adds this testimony:

... wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state! (II Nephi 9:27.)

These revealed principles are but specific applications of the eternal law that:

... of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. (D. & C. 82: 3.)

When the Resurrected Lord appeared to the Nephites, he preached to them, in purity and in perfection, his everlasting gospel. He gave them, among other things, the Sermon on the Mount, substantially the same as he had given it to the Jews, as is recorded in the New Testament. But one of the additions he made was this:

... come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven. (III Nephi 12: 20.)

THE HEIRS OF SALVATION

These revelations divide the heirs of salvation into two classes: first, those who have opportunity to accept and live the gospel in this life—this means all of the Latter-day Saints and all others who have a sufficient witness of Christ borne to them—all of them are under obligation to accept the truth here and now, to hearken to the counsels of the living oracles, and to live according to the best light and knowledge that God gives them. If they do this they work out their salvation.

The other class of people who will be heirs of the celestial kingdom are those who would have accepted the gospel with all their hearts, had they had opportunity to accept it here. For them, the ordinances of salvation will be performed and they will be heirs of the kingdom, and with the righteous and faithful of this life, will go into our Father's kingdom and have eternal rest.

We can get, here and now, in this life, that peace of Christ—the peace which passeth understanding of which President Ivins has

spoken—by obeying the laws and ordinances of the gospel. Then if we press forward and continue throughout life to keep the commandments, we can have that same peace and that same rest in eternity.

THE TERRESTRIAL WORLD

Now the question naturally arises, in the light of these principles and doctrines, "What happens to those who have an opportunity to accept the truth in this life, but who fail or neglect to do it, and who hereafter accept it in the spirit world?" The Lord has given us answer by revelation. Speaking of the terrestrial world, he said: These are:

. . . they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh;

Who received not the testimony of Jesus in the flesh, but afterwards received it. (D. & C. 76:73-74.)

Well, to me and to you, and to those to whom our missionaries go, this is a great warning. It is a warning that now is the time for us to keep the commandments of God. I do not know any reason for believing that a man who has belonged to this Church, and has then rebelled against the truth, who has forsaken it and gone his own wilful way, will have another chance to be an heir to that kingdom. Christ's law, as it fell from his own lips, is that,

. . . No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. (Luke 9:62.)

I do not sit in judgment. Judgment is the Lord's and he will repay. But at the same time since these doctrines have come to us in such great plainness in this day, we are bound to know them, to live in accordance with them—and failing such, we will merit the penalty which a just God has decreed for our disobedience, for our sinning against the light.

IMPORTANCE OF MORTALITY

We lived in the pre-existent world. We walked by sight. We gained knowledge and intelligence, and we obeyed in a greater or less degree. Then the Lord put us down here in mortality, drew a curtain over our remembrance of pre-existence, and ordained that while here we should be tried and tested, that we would undergo a final examination for all the life we had lived in that pre-mortal world. He ordained, at the same time, that this mortal probation would be an entrance examination into the kingdoms and glories and worlds that are prepared in eternity.

As far as you and I are concerned, at this time, this life is the most important part of all eternity. We have the light and knowledge and revelations of heaven. This life is the time for us to prepare to meet God, to keep the commandments of God, to hearken to the counsels of the living oracles and to press forward in righteousness.

The plan of salvation is to find the truth; and the Latter-day

Saints have found it. It is to accept the truth; and we have accepted it in the waters of baptism by covenant, a covenant that we will keep the commandments of God. The remaining step is to endure to the end, in righteousness and in faithfulness. Nephi said that repentance and baptism are the gate to salvation, and that having entered in by the gate, men are then in the straight and narrow path which leads to eternal life. We Latter-day Saints have entered in by the gate. We are now on the path. It remains for us to press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. It remains for us to press forward, feasting upon the words of Christ, and endure to the end, which if we do, we will gain eternal life.

LOVE LIGHTENS OUR COURSE

I do not know that there is anyone among us, unless he has sinned away the opportunity of repentance, who is not capable of starting from this point and going forward in righteousness and truth and gaining the celestial kingdom of heaven. The gospel course is either hard or easy, depending upon whether we love the Lord. If we do not love the Lord it may seem hard and the course may seem rugged. If we love the Lord and desire to keep his commandments, then his yoke is easy, and his burden is light. We can have peace and joy and satisfaction and solace and rest here and now in this life. We can have the guidance of the Holy Ghost, we can make our calling and election sure for eternity on the one premise of keeping the commandments of God.

Now

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. (Ecc. 12:13.)

In the name of the Lord, Jesus Christ. Amen.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

Today as always, on these occasions, I seek interest in your silent prayers and for the sustaining power of my Heavenly Father.

PIONEER HERITAGE

Several weeks ago there appeared in our local newspaper, an account of an interview with an elderly statesman who seems to wield great influence today in American politics. This elderly statesman, in explaining the reason for his determination and zeal told of an interview, or rather a statement his own father—now long since dead—had made to his four sons just before he died. This is what the father said:

America, with its government and constitution, is the greatest institution invented by the mind of man. If you let them touch a stick or stone of it, I will come back and haunt you.

As I thought of that statement, my mind went back to our ancestors who pioneered in this dispensation even a greater constitution than that of this American nation, even the constitution of the kingdom of God, which might be said to be another definition of the gospel of Jesus Christ.

During the centennial year, the year just passed, we were reminded in pageant, in sermon, and in song, of our pioneers who came here and settled in these western valleys. We were reminded of their virtues, their accomplishments, and of the underlying principles that made them willing to leave all that they possessed, and even willing to sacrifice their lives, if need be to uphold and to maintain. As I remembered that and thought of the statement of this aged American patriot, I wondered if we might not say:

The Lord help us to keep in memory our ancestors that we might be willing to uphold and sustain by our lives and all that we possess, that for which they gave so much.

THE PRINCIPLE OF GATHERING

If we thought deeply about the events of the centennial year, perhaps we were stirred by the realization that we were but commemorating the operation of a principle that is as old as the human family, a principle which has been invoked by the command of the Lord in every gospel dispensation. I refer to the principle of gathering.

The first reference we have, in the revelations, to gatherings of the Lord's faithful people was that spoken of when Adam gathered together his seven righteous sons, from Seth to Methuselah and all of their posterity, in the valley of Adam-ondi-ahman, and there he gave them his last blessing and prepared them for the appearance of the Lord which they received at that time.

I have thought it more than mere coincidence that one of the first martyrs in this dispensation, David W. Patten, a member of the Twelve Apostles, lost his life near the valley of Adam-ondi-ahman, that same valley in which Adam had gathered his posterity, which the Lord had revealed to the Prophet Joseph Smith was near Wight's Ferry, at a place called Spring Hill, Daviess County, Missouri. To me it has also been significant that this martyrdom resulted directly from the obedience of the Latter-day Saints to the commands that had been given to them to gather in certain places as members of the newly restored Church.

It was the lament of the Master, just before his crucifixion:

O, Jerusalem. Jerusalem thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matt. 23: 37.)

Apparently the Master was referring to the repeated revelations he

had given to the prophets from Adam down to his time, in which he had told of not only the scattering of the children of Israel, but also of a subsequent gathering. To Jeremiah he had promised,

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

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

To Ezekiel he said:

And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

And I will bring you into the wilderness of the people, and there will I plead with you face to face. (Ezek. 20: 34, 35.)

To the prophets Isaiah and Micah, he told of the time when,

... the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. (Isaiah 2:2; see also Micah 4:1.)

An apt description of those who would be gathered thus, by command of the Lord, is given in the parable of the Master, when he said that:

... the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. (Matthew 13:47-48.)

THE GATHERING IN THIS DISPENSATION

The first command to gather, in this dispensation, was within six months after the Church was organized. The Prophet Joseph Smith, in announcing this revelation, made this significant declaration as recorded in the *History of the Church*:

... We soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. (D.H.C. 1:109.)

The meaning of that revelation and the purpose of it all was explained in these words:

and ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts;

Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and to be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked.

For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up saith the Lord of Hosts, that wickedness shall not be upon the earth. (D. & C. 29:7-9.)

Three years later the Lord again spoke upon this subject:

... It is my will, that all they who call on my name, and wor-

ship me according to mine everlasting gospel, should gather together, and stand in holy places. (*Ibid.*, 101:22.)

Thus, the Lord has said plainly to his Saints that the gathering was to prepare their hearts "according to the everlasting gospel," and to be prepared in all things "by standing in holy places."

Six years after the Church was organized, the keys of gathering were committed to Joseph Smith and Oliver Cowdery in the Kirtland Temple. The record of that marvelous restoration is given in these words:

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. (*Ibid.*, 110:11.)

The spirit of gathering has been with the Church from the days of that restoration. Those who are of the blood of Israel, have a righteous desire after they are baptized, to gather together with the body of the Saints at the designated place. This, we have come to recognize, is but the breath of God upon those who are converted turning them to the promises made to their fathers.

PLACES OF GATHERING

But the designation of gathering places is qualified in another revelation by the Lord to which I would desire to call your attention. After designating certain places in that day where the Saints were to gather, the Lord said this:

Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them. (*Ibid.*, 101:21.)

Thus, clearly, the Lord has placed the responsibility for directing the work of gathering in the hands of the leaders of the Church to whom he will reveal his will where and when such gatherings would take place in the future. It would be well—before the frightening events concerning the fulfillment of all God's promises and predictions are upon us, that the Saints in every land prepare themselves and look forward to the instruction that shall come to them from the First Presidency of this Church as to where they shall be gathered and not be disturbed in their feelings until such instruction is given to them as it is revealed by the Lord to the proper authority.

REFUGE FROM THE STORM

Again, in 1838, the Lord gave a further reason for the gathering:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

And that the gathering together upon the land of Zion, and upon her stakes, may be for defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth. (*Ibid.*, 115:5-6.)

Why was this to be called a "place of refuge" and a "place of safety"?
Said the Lord in another revelation,

... the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. (Ibid., 45:67.)

The time when these things shall be would be as the Lord said when:

... the wicked shall slay the wicked, and fear shall come upon every man;

And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire. (Ibid., 63:33-34.)

Another and further reason for the gathering is given us with this revelation:

Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion;

And that every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight that desolation shall come upon the wicked. (Ibid., 63: 36-37.)

As we sit here today, we should be mindful of the fact that we are those of whom these revelations have spoken. We are those who have been gathered from out of spiritual Babylon, or perhaps we represent the second or third or even the fourth or fifth generation of those who heeded the call and felt the spirit of gathering. Just as was the case in the days of the Prophet Joseph Smith, so in our day the leaders of the Church have told us that "Satan has been lying in wait to deceive, and seeking whom he might devour."

WARNING OF DANGERS

As I have thought about these things, I have been sobered by the realization that during my lifetime three presidents of this Church have spoken upon those dangers which are within the Church which are seeking to destroy us and to defeat the purpose of our gathering.

It was President Joseph F. Smith who said:

There are at least three dangers that threaten the Church within, and the authorities need to awaken to the fact that the people should be warned unceasingly against them. As I see these, they are flattery of prominent men in the world, false educational ideas, and sexual impurity.

But the third subject mentioned, personal purity, is perhaps of greater importance than either of the other two. We believe in one standard of morality for men and women. If purity of life is neglected, all other dangers set in upon us like the rivers of waters when the flood gates are opened. (*Gospel Doctrine*, 1939 ed. 312-313.)

It was President Grant during his declining years, who repeatedly—in all our conferences and in all his addresses—urged upon the Latter-day Saints to keep God's commandments, time and again impressing upon us that there was no greater mission for him to perform,

as the President of the Church, than to so warn the Latter-day Saints. By divine inspiration, he directed a movement to build brotherhood in this day, designed to foster the greatest security possible in this material world. Much has been done to bring about the full purposes of the Church welfare program, before it is too late, in order to provide that "defense" and that

. . . refuge from the storm, and from wrath when it will be poured out without mixture upon the whole earth. (D. & C. 115:6.)

President George Albert Smith, who presides over us today, has repeatedly counseled the Authorities of the Church and in his public addresses has spoken of the dangers that are confronting the homes of our people today—the carelessness of marriage out of the Church and out of the temple, the lack of the sanctity of marriage, and a lack of an understanding of the sanctity of the marriage covenant; the increase of divorce among us, the failure to hold sacred the covenants we have made in the House of the Lord. Well might we remember the warning of the Lord to John, the Revelator, when he said:

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. (Rev. 16:15.)

As I think of the counsel of these, our leaders, that has been given us from time to time, I have been reminded of a story told of a president of one of our great universities in Nova Scotia who called his representatives to him and sent them out to teach a great principle to the humble fishermen of that land. His parting counsel to them was:

"If you want to educate a man, you have to let him see a ghost."

DEFENSE AGAINST EVILS

May the Latter-day Saints be haunted, if it need be, by the memory of those who pioneered the work of gathering in this dispensation, and be haunted by the memory of the teachings and work of Adam and Moses; of Joseph Smith and Brigham Young and others of the prophets and the purposes for which the gospel has been restored, which the Lord told us in his preface to the revelations was because he knew the calamities which were about to come forth upon the children of men.

May we, as a people, see the "ghost" of our possibilities and that which we might be able to accomplish by our own strength and ability to stir us up to deeds of righteousness and to build a greater brotherhood to provide that defense against the evils which threaten to destroy our homes today.

May we do all this in preparation for the coming of the Son of Man which, I pray God, may not be long delayed. God speed us in that preparation while it is yet day and increase within us the testimony of the divinity of the work in which we are engaged. And as we may live in the day when the terrors and trials and struggles, all foretold by the prophets, come to pass when "fear shall be upon

every man" and when it shall seem that there is no place safe upon the earth, may the Latter-day Saints who are living the commandments of God be comforted again by those words with which the Master has comforted those who have lived before us in similar times. "Be humble, and the Lord will take you by the hand, as it were, and give you answer to your prayers." "Be still, and know that I am God." For I bear you solemn witness that I know these things told by the prophets are true. I know that those who have counseled us in our day of the dangers that are before us have spoken as the prophets of the Living God and I bear you this testimony humbly, in the name of the Lord, Jesus Christ. Amen.

ELDER THOMAS C. ROMNEY

Former President of the Central States Mission

I have occasion, my brothers and sisters, to be thankful for the radio, and I should make an acknowledgment at the beginning of my talk. I felt somewhat indisposed this morning, and knowing that the building here would be very crowded I felt that I would do well to remain home and listen to the addresses and singing over the radio. While sitting there I heard President Smith call the names of one or two of the mission presidents who had presided, asking them to come to the stand. I thought it was about time I was getting up to the Tabernacle. I appreciate very much the opportunity I had of laboring in the mission field and particularly in the Central States Mission, one of the most historic spots in the world to Latter-day Saints. I had filled a mission in the Southern states for three years and enjoyed my labors there immensely, and had filled another short-term mission. I want to say this last experience was one of the sweetest in my life, notwithstanding there came a sorrow into my life such as I have never before experienced. I would like to pay tribute to my beloved companion who died in the service of her fellow men, and I want to thank these kind brethren who did so much to comfort me in the hour of affliction. Sister Romney was loved by everybody in the mission for her sweetness of character, her humility and her fine administrative ability. She was brought here for burial, and at the depot we were met by President Smith and a number of the Twelve and other leading brethren. We were fortunate to have President Smith, President McKay, Apostle Widtsoe, and other prominent men speak at the funeral service.

My brethren and sisters, I want to say a few words about this mission, the spirit that prevails throughout the Central States, and compare that spirit, the changed conditions there, with what obtained when our people first went there in the early history of the Church. You all know, I am sure, that the Central States Mission comprises the four central states of the Union, Missouri, Arkansas, Oklahoma, and Kansas. Soon after the Church was organized, just a few months, four brethren were called by the prophet, by the spirit of revelation,

to go down on the borders of the Lamanites and preach to them the gospel. You will recall that Parley P. Pratt, and Oliver Cowdery were two of these men who were thus chosen. On their journey up to Ohio they were successful in baptizing several hundred into the Church, which resulted in the removal of the Church from Fayette, Seneca County, N. Y. to Kirtland, Ohio. These brethren endured a great many hardships on their journey of one thousand miles from Ohio to Independence. They tell us that they waded through snow at times waist deep. Now Independence at that time was on the western frontiers of America. It was a great outpost. Caravans that made their way down to the Southwest and also the Pacific coast were outfitted there. Independence at that time was only three years old, being established in 1827. These brethren were not successful among the Indians because of prejudice against them which was engendered in the hearts of these red men by the Indian agents, but their mission there resulted in a revelation coming to the Prophet in which he was told that Independence should become the center of Zion. It wasn't long until he and a number of other brethren came down to Independence, and they were followed by a great many of the Latter-day Saints who engaged in building up and beautifying that place. They established a paper there, *The Evening and the Morning Star*, and Gilbert and Whitney established a mercantile establishment there. But the enemy came up against them, and our people to the number of twelve hundred who had gathered in Jackson County were driven from their homes in the dead of winter. Along the Blue River we are told that something like a hundred twenty-five houses were burned by the mob. In one settlement there, where there were about a hundred ninety odd people, composed almost altogether of women and children, these Latter-day Saints were driven down toward the Missouri River and one writer, not a member of the Church, declared you could trace them by the blood that flowed from their feet. I would like to read to you a statement made by Parley P. Pratt with reference to this expulsion:

"The shore of the Missouri began to be lined on both sides of the ferry with men, women and children, goods, wagons, boxes, provisions, etc. while the ferry was constantly employed. When night again closed upon us the cottonwood bottom had much the appearance of a camp meeting. Hundreds of people were seen in every direction, some in tents and some in the open air around their fires while the rain descended in torrents. Husbands were inquiring for their wives, wives for their husbands, parents for children, and children for parents. Some had the good fortune to escape with their families, household goods and some provisions while others knew not the fate of their friends and had lost all their goods. The scene was indescribable and I am sure, would have melted the hearts of any people on the earth except their blind oppressors and a blind and ignorant community. People were expelled in a body from Jackson County, Missouri, into Clay County to the north and into other countries farther north, to the northeast. You remember that our people built up an-

other city to take the place of Independence as their headquarters, known as Far West. There another temple site was dedicated to the building of a house of the Lord. These Latter-day Saints were not long to enjoy the comforts they had gathered around them at Far West, but under the cruel edict of Governor Boggs, they were driven out of the country. You will remember the Prophet Joseph Smith and a number of the brethren were incarcerated in Richmond Jail. You remember the event when the drunken guards were boasting of the indignities they had heaped upon the Latter-day Saints and were saying what they were going to do with them in the future. You remember the Prophet Joseph Smith, with chains still clinging to him, arose and rebuked them in the name of the Lord and they quailed at his feet. He and his brethren, a number of them, were taken to Liberty Jail and there they were treated very inhumanly. You remember upon two or three different occasions they were fed poison, and on another occasion they were offered human flesh to eat and in agony the Prophet Joseph Smith cried out thus: 'Oh God, where art thou, and where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed and thine eye, yea thy pure eye behold from the eternal heavens the wrongs of thy people and of thy servants and thine ear be penetrated with their cries. Yes, yea, oh Lord, how long shall they suffer these wrongs and unlawful oppressions before thine heart shall be softened toward them and thy bowels be moved with compassion toward them. Oh, Lord, God Almighty, Maker of heaven, earth and seas and of all things that in them are, and who controllest and subjectest the devil and the dark dominion of Sheol! Stretch forth thy hand, let thine eyes pierce, let thy pavilion be taken up, let thy hiding place be no longer covered. Let thine ear be inclined, let thine heart be softened and thy bowels move with compassion toward us. Let thine anger be kindled against our enemies and in the fury of thine heart with thy sword avenge us of our wrongs. Remember thy suffering saints, oh our God and thy servants will rejoice in thy name forever.' Then the voice of the Lord came to him thus: 'My son, peace be unto thy soul. Thine adversity and thine affliction shall be but a small moment. Then if thou endureth well God shall exalt thee on high. Thou shalt triumph over all thy foes. Thy friends do stand by thee and they shall hail thee again with warm hearts and friendly hand.'"

My brethren and sisters there is a great change among the people of Missouri and the other states in the central part of the United States. I want to say that there is no mission in the world, in my opinion, where the president of the mission is given greater consideration than in the City of Independence. My predecessor, Brother John F. Bowman, was honored by presiding over the Chamber of Commerce for two sessions. These presidents, for a number of years, have been members not only of the Chamber of Commerce, but of the Kiwanis Club, the outstanding organization of that kind in the city as well as belonging to the Ministerial Association.

I want to say to you that the people generally are very kind to the missionaries, and I want to say this that it is necessary that we make friendships among the people. I don't care what denomination they belong to or whether they belong to any denomination at all, we must be tolerant. We must make friends of them before we can convert them to the gospel of Jesus Christ of Latter-day Saints. So I rejoice that these people are looking favorably upon us. I had the opportunity while there of delivering the baccalaureate address at one of the great universities in Missouri. Again we had the opportunity of going to Lamoni which was the headquarters of the Reorganized Church before they came to Independence. Israel Smith, the President of the Church was kind enough to furnish us with a conveyance there and back. It was a brotherhood affair. We felt honored that I had been called upon to deliver the talk upon that occasion. The one who introduced us said, "This is the first time in the history of our church that we have ever conferred an honor like this upon an elder from Utah."

My brothers and sisters, I love all mankind. I think there is no person in all the world whom I cannot love and extend the hand of fellowship, especially those who are striving to serve the Lord. In closing I want to bear my testimony to you that I know that this is the work of the Lord. These brethren who have succeeded Joseph Smith are indeed prophets of God as they have presided over this Church. I love this man who presides at the present time with all my heart, and I say God bless him and all of these fine brethren who are associated with them in presiding over the affairs of this great latter-day work.

God help us to be faithful and true to the covenants which we have made with him that our testimonies may grow daily, I pray in the name of Jesus Christ. Amen.

President George Albert Smith:

We have a message of greeting from Cornelius Zappey, President of the Netherlands Mission, in which he sends the good will and the greetings of that particular mission.

Again I call attention to these beautiful calla lilies that were sent by the Berkeley Stake in California, which have been such an ornament in our meeting today.

I am sure you all feel as I do to bless these people—the Tabernacle Choir and the organist—that have furnished such delightful music for us during this conference today.

The "Hallelujah Chorus," from the "Mount of Olives," by Beethoven, will be sung by the Tabernacle Choir. The closing prayer will be offered by President Orval T. Mortensen of the North Rexburg Stake.

We shall stand adjourned at the conclusion of this meeting until tomorrow at ten o'clock, and the proceedings of the session tomorrow will be broadcast over the same radio stations that have been announced here for today. Tomorrow morning the audience should be

in their places not later than ten minutes before the hour for opening the meeting, which is ten o'clock.

Any important messages that might have been delivered here will be broadcast at the conclusion of this meeting over the loud speaking system on the grounds, so if you hear the broadcast out there, listen to see if there are any messages you are interested in.

I am sure we have all been fed the bread of life, and I for one desire to express my gratitude to God for the opportunity I have had of being here today with these great audiences and rejoicing under the inspiration of the Almighty.

The Choir sang: "Hallelujah Chorus," from the "Mount of Olives."

Elder Orval T. Mortensen, President of the North Rexburg Stake, offered the closing prayer.

Conference adjourned until Monday morning, April 5, at 10:00.

SECOND DAY

MORNING MEETING

The third session of the Conference convened Monday morning, April 5, at 10:00.

Again the building was crowded, and, in addition, many met together in the Assembly Hall and enjoyed the services by means of amplifying and television equipment.

President George Albert Smith:

We have pleasure this beautiful morning in greeting you, and we hope that you are all comfortable. The Lord blessed us wonderfully yesterday. We had a good day, good weather, and now the sun is shining outside, and I hope it will shine in our hearts. It is a joy to be here in this tabernacle this morning. I want to take this occasion to thank all of you who were so considerate and kind to me yesterday. I appreciate the many kind expressions and all your remembrances. They will never be forgotten.

This morning President J. Reuben Clark, Jr. will conduct our services, so we will now turn the meeting over to him.

President J. Reuben Clark, Jr.:

This is the third session of the 118th 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, who is touring the South American missions, Elder Matthew Cowley, who is pre-

siding over the Pacific missions, Elder Thomas E. McKay, who is convalescing from a minor operation, and Elder Alma Sonne, who is in Europe in charge of the European Mission.

This service will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

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

The choir music for this session will be rendered by the Brigham Young University Mixed Chorus, Elder Franklin Madsen, conducting and Elder Frank W. Asper at the organ.

Station KSL has set up for us a television installation which will enable those sitting in the Assembly Hall to see as well as hear the speakers, and the choirs that sing for us. The television pictures will not be all that we hope they will become some day, but they will be sufficiently good to be a great help to those who are seated in the Assembly Hall.

For the beautiful calla lilies that you see here on the stand we are indebted to the good people of the Berkeley Stake in California, who have sent them to us with their compliments. These flowers add much to our pleasure and comfort on this occasion.

We will begin this morning service by the mixed chorus singing: "Glory to God in the Highest," by Pergolesi.

The opening prayer will be offered by President Henry R. Cooper of the Logan Stake.

Singing by the Choir: "Glory to God in the Highest."

Elder Henry R. Cooper, President of the Logan Stake, offered the opening prayer.

The Brigham Young University Mixed Chorus sang: "Open Our Eyes," by Macfarlane, solo by Elder Moyle Brown.

PRESIDENT DAVID O McKAY

Second Counselor in the First Presidency

This group of choice young men and women from Brigham Young University is an inspiration even aside from the glorious singing. Just to look at them and realize what they represent, I am sure, fills each heart with thanksgiving. They are here to render service today, and we appreciate their presence. I was just thinking as I listened to these inspiring opening songs that every one of these young men and young women has been taught by a mother and a father to be true to the gospel of Jesus Christ, has been taught that to keep himself or herself

unspotted from the world will bring the greatest joy and happiness in this life and in the world to come. I am thankful for an institution in the Church which associates with all the sciences and all the learning given in the institutions of the state the teachings of the principles of the gospel of Jesus Christ. I know they are true, and so may these young people, and I pray that they will always hold to that truth.

Some of their mothers are worried. Some of you mothers have called by telephone; some of you have called in person and expressed deep concern over the conditions in the world. Your pleas and questions have prompted what I desire to say this morning. I wish all the world could partake of this peaceful spirit, and the hope and inspiration that we received in the sessions of the conference that were held yesterday, and the encouragement from the excellent messages given, and I pray that I may say a word or two that will put you at peace and increase that spirit of contentment.

A GUIDE TO PEACE

Jesus said on one occasion to his disciples who were somewhat worried and anxious because Jesus had told them he was going to leave them,

Let not your heart be troubled: ye believe in God, believe also in me. (John 14:1.)

In that one sentence, Jesus gives both a comforting admonition and a guide to contentment and peace.

We are living in a troublous age. Many people in the Church, as millions in the world, are stirred with anxiety; hearts are heavy with feelings of foreboding. For the third time in half a century lowering war clouds threaten world peace. O foolish man! Will he never profit by the experiences of the past! The responsibility of choice always rests upon each normal individual. Never was that responsibility greater than today. A former member of the Deseret Sunday School Union Board (author of an excellent little work, *Out of the Ashes*) expresses the thought succinctly thus:

What the people now think and do, or what they fail to think, or what they fail to do means which way to this generation, and means what chance to the generation next to come.

THE NEED FOR REPENTANCE

A leading businessman, Mr. W. T. Holliday, president of the Standard Oil Company of Ohio, in an article captioned, "Our Final Choice," declares that

. . . whenever a civilization is faced with a new and fundamental challenge, there is only one thing that can save it from decline and fall—its men and women must change their habits of thought to meet the challenge. Either they meet their new world with new thinking, or they go under.

Though with a different ideal in mind, that is the advice which Peter gave the multitude on the day of Pentecost, when in perplexity they cried: "Men and brethren, what shall we do?" His answer was:

... 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.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:37-39.)

To repent is to change one's mind or one's heart with regard to past or intended action, conduct, etc., on account of regret or dissatisfaction.

Individuals, groups, and nations viewing with alarm the many critical national, industrial, and moral problems are hoping that "some means will be found to turn our misdirected powers into new channels, leading to the establishment of new and prosperous conditions."

SPIRITUAL READINESS

Radio and press commentators, contributors to magazines, editorial writers and statesmen suggest various plans and policies as solutions of our difficulties and perplexities. One of the best is a plan for a world federation, supported by a sufficiently strong armament to enforce its laws and statutes.

One great objection to its adoption, however, is that "human nature is not spiritually ready" for such a federation.

It is of this "spiritual readiness" I wish to speak.

It is the duty of the members of the Church to hold aloft true spiritual standards. Then we shall be better prepared for any eventuality brought about by pagan aggression. These principles have been proclaimed in all ages. They are simple, easily understood, but all too generally ignored.

WARNING OF MOSES TO ISRAEL

Approximately thirty-five centuries ago Moses, "the human transmitter of the greatest human conduct code of all time," warned the people of Israel as follows:

Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

Beware that thou forget not the Lord thy God, in not keeping his com-

mandments, and his judgments, and his statutes, which I command thee this day:

 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein:

 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

 Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth. . . .

 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

 But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant. . . .

 And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. (Deut. 8:6-14, 17-19.)

All that Moses wrote in praise of the richness and productivity of the Promised Land, and more than he wrote can be applied to this great land of America—a land of corn, wheat, barley, and all other kinds of grain—a land of milk and honey—a land where we eat bread without scarceness—a land whose stones are gold, silver, and iron, and out of whose hills we dig brass—a land aptly called the “granary of the world.”

His words of admonition are equally applicable—

 When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. (*Ibid.*, 8:10.)

That was the message to ancient Israel.

“LET NOT YOUR HEART BE TROUBLED”

Fifteen hundred years later a little group of men faced a future that was just as threatening and foreboding to them as that which the world faces today. The men in that group were Simon Peter, Thomas, Nathanael of Cana in Galilee, James and John, sons of Zebedee, and two others of his disciples. A short time before that gloomy period Jesus had said to them:

 Let not your heart be troubled: ye believe in God, believe also in me. (John 14:1.)

He promised them the Comforter who would testify of the Christ, who would bring all things to their remembrance, who would show them things to come.

Notwithstanding all those promises and divine exhortations, the disciples, following the crucifixion of their Lord, were depressed in their feelings. Their hopes were shattered. Their future, so far as Christ's triumph on earth was concerned, seemed all but blighted. They had been called and set apart to be “fishers” of men, and to Peter had been given the keys of the kingdom. Notwithstanding all this, in that hour of despondency, Peter turned to his old vocation, and said: “I go a fishing,” and the others replied, “We go also with thee.” (See John 21:3, 15-18.)

CHARGE GIVEN TO APOSTLES OF CHRIST

They were in that state of mind when the Resurrected Christ said to the discouraged leader of the Twelve: "Simon, son of Jonas, lovest thou me more than these?" Peter answered, "Yea, Lord; thou knowest that I love thee." Said the Lord, "Feed my sheep." I have my own interpretation of what "these" means. Keep in mind, will you please, that it was his vocation—what he would get. He had there before him the products of his morning's fishing, for he had fished all night and had caught nothing. "Simon, son of Jonas, lovest thou me more than these?" "Yea, Lord, thou knowest, I love thee." "Feed my sheep."

On that occasion Peter became conscious of his responsibility not only as a fisher of men, but also as a shepherd of the flock. It was then that he sensed finally and completely the full meaning of the divine injunction, "Follow thou me."

With that never-failing light, those twelve humble men succeeded in changing the course of human relations. Writes Beverley Nichols:

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

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

ETERNAL PRINCIPLES THAT WILL BRING PEACE

The world wants peace, the winning of which seems to be more difficult than the winning of the war.

No peace, even though temporarily obtained, will be permanent unless it is built upon the solid foundation of eternal principles enunciated in the two incidents I have mentioned.

The first of these the Lord gave to Moses on Mount Sinai—"Thou shalt worship the Lord thy God." Consider what that means. When we sincerely accept God as our Father and make him the center of our being, we become conscious of a new aim in life. No longer is the chief end of daily life merely to nourish and to pamper the body as all animals do. Spiritual attainment, not physical indulgence, becomes the chief goal. God is not viewed from the standpoint of what we may get from him, but what we may give to him. Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. Divine and eternal as an element in the acquisition of peace is Christ's admonition,

. . . seek ye first the kingdom of God and his righteousness.

Of equal importance is the acceptance of the Son of God as the Savior of mankind.

When Jesus was talking to his disciples, just immediately preceding his betrayal, explaining to them that he would have to leave them, he said: "Ye believe in God, believe also in me." He desired them to understand, as he wants the whole world to know, that only through him can man find the life abundant. Those were not mere words of defiance which Peter uttered as he and John stood prisoners before the high priests. He proclaimed an eternal truth when he said:

... for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

That truth is reiterated in the Doctrine and Covenants—

... all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. (D. & C. 20:29.)

I like to associate with that word "saved" the power that man gets in this life to rise above his animal instincts and passions, power to overcome or resist social evils that blight men's and women's souls and shut them out not only from the peace of the world, but also from membership in the kingdom of God. Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the Living Christ.

CONFIDENCE IN FELLOWMEN

A third essential to our peace of mind, and eventually to the peace of nations, is to keep confidence in our fellow men. You say how can we keep confidence when men are so corrupt? I answer that even if two or three, or even a score of men prove themselves dishonest and wicked, we are not justified in losing confidence in all men. Most people are honorable and upright—I like to think that—and desirous to:

... do justly, and to love mercy, and to walk humbly with thy God (Micah 6:8.)

Even if international leaders of a nation or of five nations disavow their Creator, and that's what they are saying in their hearts, "my power and the might of mine hand have got me this wealth," and even deny the Christ who redeemed them, let us remember that ten times that number of nations still profess to believe in God and in individual freedom.

These three principles—faith in God—acceptance of Christ as the Savior of men—confidence in our fellow men—are summed up by the Savior as follows:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment

And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matthew 22:37-39.)

SLANDER OVERCOME BY GOOD WORKS

We learn from authentic sources that communistic countries, operating from behind the "iron curtain" accuse democratic countries, and particularly the United States, of virtually every political and moral crime under the sun. Our democracy is described as an instrument to enslave people.

Such slander has been compared to slugs that crawl over our cabbages. You may kill them, but there is still the slime.

The surest method against such slander is to live it down in perseverance in well doing, and by prayer to God that he would cure the dis-tempered mind of those who traduce and injure us.

To the Church today are applicable the words of the Savior:

Let your light so shine before men, that they may see your good works, and glory your Father which is in heaven. (Matthew 5:16.)

If we would face the future, no matter what it may be, with calmness of spirit, with an assurance that God governs in the affairs of men, let us as individuals and as a group live exemplary lives.

SOCIAL EVILS

Let us see to it that the social evils now rampant in the world that bring such sorrow and degradation to mankind, that spread sorrow and misery throughout the world are reduced to a minimum in our own communities; for example, there is too much drunkenness, too much unchastity. The excessive consumption of intoxicating liquors in this state is a reflection upon all.

To curtail those evils, to spread love and peace, brotherly kindness throughout the world is our paramount duty. If we succeed to a commendable degree we can say to the world—unbelievers, scoffers, and all others, "Come, our way of life is best because it works best. Our people are efficient, prosperous, and happy because we are a body who aid one another in the productive life. We waste none of our substance in vice, luxury, or ostentation. We do not dissipate our energy in brawling, gambling, or unwholesome habits. We conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive for the things which build us up, and enable us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of his will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it."

WORLD FACES A CRISIS

The world faces a crisis—a terrible crisis. Opportunity is given for men to choose wisely and live, or disregard the Master's teachings and die. Down through the ages come resounding the cry of Joshua—

... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord. (Joshua 24:15.)

And the thrilling words of Peter when commanded not to speak at all, nor to teach in the name of Jesus:

... Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. Acts 4:19-20.)

The choice today is between dictatorship with the atheistic teachings of communism, and the doctrine of the restored gospel of Jesus Christ, obedience to which alone can make us free.

God bless the Church, particularly our young people who are going to maintain its standards. God bless fathers and mothers who instill this faith in the hearts of children and proclaim it throughout the world, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren and sisters, including radio listeners:

A year ago from this pulpit I spoke to the theme of Joseph Smith, the Prophet, indicating that, aside from Jesus Christ, I looked upon him as second in greatness to no other religious teacher that ever lived. And judged by the same standard used in judging greatness in men—by his works—as with Shakespeare, Washington, Lincoln, Einstein, etc.—I still believe my view of him is correct and that he is the greatest man America ever produced. Hence I am convinced that he is deserving of a careful, thorough, and honest study by every person interested in his personal well-being. According to first-class evidence, Joseph Smith did actually, really see and hear the Father and the Son, two highly glorified beings, they seemed to him, in whose image man himself is made. If this is not a fact, he was the greatest religious fraud this world has ever seen. Between these two positions—prophet or fraud—there is no middle ground, or compromise. This is a strong statement, I admit, but certainly a correct one. Which of these two positions is the right one? If the first one is right, then certainly Joseph Smith's teachings should be studied by every human being qualified to study, for Joseph was God-taught and made available to the modern world the knowledge that every person must have, and by which he must live, if he would return from mortality to the celestial kingdom, the realm where God personally lives.

LORD'S LAW OF HEALTH

With this brief introduction, I wish to talk for a few minutes on a phase of one of Joseph Smith's revelations, commonly spoken of as the Lord's Law of Health, or otherwise known as the Word of Wisdom.

But why the Word of Wisdom as a part of religion? someone may ask. In the language of the document itself the Word of Wisdom shows:

... forth the order and will of God in the temporal salvation of all saints in the last days—

And those:

... who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones. (D. & C. 89:2, 18.)

And health is an important factor in the work of serving God and man.

The apostle Paul asked,

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (I Cor. 3:16-17.)

Now, in order that health may be maintained, it is common knowledge that the laws of health must be observed. Scientists have long taught that law is universal throughout material realms. With this thought in mind the poet wrote of the "music of the spheres." The Prophet Joseph Smith taught the universality of spiritual laws when he wrote:

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.)

All over the Church the belief is general that the Word of Wisdom is practically observed if the individual abstains from the use of tea, coffee, liquor, and tobacco. But a careful reading of the revelation shows this belief to be erroneous. There is much more to the document than abstention from the use of narcotics. Among the statements are these:

Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine. (D. & C. 89:11-13.)

IMPORTANCE OF BALANCED DIET

It is to flesh as an article in human diet that I wish to direct your attention. It is needless to confess that I am not an authority in the field of nutrition. So I hope you will tolerate my quoting freely from writings of men generally accepted as authorities. These authorities say that generally food has more to do with health than any other factor affecting health. But that food may do its most for our health we must have a balanced diet, made up of five essential substances in the right proportions—these substances being proteins, fats, carbohydrates, minerals, and vitamins.

QUOTATIONS FROM "HOW TO LIVE"

In *How To Live*, perhaps the most widely read and authoritative book in English for the layman on the subject of personal hygiene and published under the auspices of the Life Extension Institute, Inc., we find a great fund of reliable information given in simple language by the authors, Professor Irving Fisher of Yale University and Dr. Eugene Lyman Fisk, medical director of the Life Extension Institute, Inc. The book was first published in 1915 under the auspices of the board of directors of the institute, of which Judge William Howard Taft was chairman and writer of the forewords to the first and the fifteenth editions. My citations will be from the fifth printing of the eighteenth edition, 1929. (The most recent revised edition, the twenty-first, was written by Professor Fisher and Dr. Haven Emerson of Columbia University, but nothing here quoted is nullified by this edition.)

As just stated, the essential foods are proteins, fats, carbohydrates, minerals, and vitamins. Protein is the tissue-building constituent of foods. It is found in meat, eggs, fowls, milk, peas, beans, grains, especially wheat, most vegetables, fruits, etc. Lean meat and the white of eggs are particularly high in protein. The book, *How To Live*, page 42, says:

They consist entirely of protein and water; also most ordinary foods contain more or less protein.

And the book goes on to say:

. . . foods should be so selected as to give to the ration the right amount of protein, or repair-foods, on the one hand, and of fats and carbohydrates, or fuel-foods, on the other.

According to what are regarded as the best investigations, the right proportion of protein is generally about 10 percent of the total number of heat units consumed. This means 10 percent of the total nutriment, that is ten calories of protein out of every one hundred calories of food.

And further on the books says:

. . . a chief and common error of diet consists of using too much protein, two or more times too much.

And on page 47, we read:

At a meeting of the Inter-Allied Council of Physiologists during the World War I, it was decided that meat was not a physiological necessity—since, the proteins of meat can be replaced by those contained in milk, cheese and eggs—as well as by the proteins of vegetable origin.

And why is too much protein injurious? On page 47, we read:

When protein is taken in great excess of the body's need, as is usually the case in the diet of Americans, added work is given the liver and kidneys, the circulation is over-stimulated and the "factor of safety" of these organs is exceeded.

And on page 68 is the following:

Before leaving the subject of intestinal poisoning, we may here again mention the importance of avoiding the poisoning that comes from too much protein.

Now please give particular attention to the following, found on page 250:

Even the most ardent advocates of a meat diet cannot produce a scientific evidence to show that intestinal putrefaction to a high degree due to the presence of meat is in any way beneficial to the organism; hence, in seeking the best form of diet, meat as a source of protein may well be excluded and the requisite protein secured from milk, nuts, cereals, and vegetables. If in the average diet a pint of milk daily is substituted for whatever meat portions have theretofore been taken, there would be no danger of protein lack.

And on the following page is found:

We have quoted Hubner, one of the world's foremost authorities in hygiene, as condemning the very popular idea that meat is very "strengthening." Actual experiments on this point have shown exactly the opposite to be the case.

This statement will surprise most people. But the book continues:

Meat eating and a high-protein diet, instead of increasing one's endurance, have been shown, like alcohol, actually to reduce it.

Then experiments conducted at Yale University by Professor Fisher are described, after which the book continues (page 252):

The experiments furnished a severe test of the claims of the flesh-abstainers. Two comparisons were planned: one between flesh-eating athletes and flesh-abstaining athletes, and the other between flesh-eating athletes and flesh-abstaining sedentary workers. The results would indicate that the users of low-protein and the nonflesh dietaries have far greater endurance than those who are accustomed to the ordinary American diet.

Now let me read to you a few words from the Word of Wisdom, given by the Prophet Joseph Smith to the world long before science knew any of the facts that I have just read to you from *How to Live*. As a promise for observing the Word of Wisdom the revelation says:

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

And shall run and not be weary, and shall walk and not faint.
(D. & C. 89:18, 20.)

Do the Yale experiments and the statements read from *How To Live* confirm or discredit the teaching of the Word of Wisdom relative to the eating of meat? How do you account for the fact that Joseph Smith could give these truths to the world many years before science knew about them?

"HEALTH AND EFFICIENCY"

Now I wish to quote from *Health and Efficiency*, a book written for schools by Professor M. V. O'Shea of the University of Wisconsin and Dr. J. H. Kellogg, superintendent of the Battle Creek Sanitarium, and published by the Macmillan Company in 1927. I believe anyone could read this little book on hygiene with a great deal of profit. From the chapter on "Food and Efficiency" I condense the following statements:

Proteins are body-building materials. They may also be used by the body as fuel, but this occurs only in case of necessity. When heat producing foods—fats and carbohydrates—are burned up proteins are used for fuel. So if the body does not need the protein for repairs it will use it, but it is a bad form of fuel, for it leaves behind what might be called clinkers. When fats and carbohydrates are consumed, they leave no "ashes." With protein foods the story is quite different. These, when formed, yield substances that are not ready for elimination by the kidneys until they have been chemically changed by the liver. These products are poisonous and circulating through the body are present in excess in the blood of heavy meat eaters. The result is that the liver and kidneys are much overworked and thus wear out prematurely.

Again:

Of the food eaten, a small portion remains behind in the intestine undigested. This is particularly true of protein food, the unused residue of which is usually much greater than that of the carbohydrates and fats. When more protein is eaten than needed some of it remains in the large intestine until it is discharged. The warmth of the body causes it to putrefy.

It is evident, then, that if one's diet is such that a considerable amount of undigested meat is left to decay in the colon, harmful poisons will be absorbed in the blood and will do harm to the liver, kidneys, blood-vessels, and the other tissues.

Dr. Newburgh, a University of Michigan professor, as a result of his researches, has concluded that an excess of protein in the diet resulting from heavy meat eating, is one of the causes of the great increase in recent years of diseases of the kidneys, heart, and blood-vessels.

The foods to be used most sparingly are those which contain a great excess of protein, such as meat, eggs, cheese, and beans. On this account, there are many authorities who think that it would be safer to discard the use of meat altogether than to continue to use it so freely as many Americans are doing.

And then the book quotes Dr. McCollum of Johns Hopkins University, an eminent authority on nutrition as follows:

I have not the slightest hesitation in saying that a vegetarian diet, supplemented with fairly liberal amounts of milk is the most satisfactory type of diet a man can take.

Next, Professor Chittenden of Yale University is quoted:

With vegetables of all kinds and milk, bread, and butter, you have at your command all the necessary resources for a nutritious diet.

Then the book speaks about a bulletin by the United States Department of Agriculture in which we are told that

. . . meat may be omitted from the diet altogether, for it has been determined that all necessary protein and energy may be obtained from other materials.

As a final quotation from the book *Health and Efficiency* I give the following:

Energy can be gotten from food only after it has become part of a living cell. The excess protein is never assimilated: it never becomes an actual part of the body; it is burned to get rid of it, just as rubbish is. Even the heat produced is extra heat which the body does not need and so is carried off by an increase in the insensible perspiration. Under conditions of extreme exposure to cold the heat might be of service. On the other hand, in case of fever, and in hot weather, the heat excess induced by too much protein may do great harm.

MEATS TO BE USED SPARINGLY

Now I read again the words of the revelation to the Prophet:

. . . they [meats] are to be used sparingly;
And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine. (D. & C. 89:12-13.)

Latter-day Saints, why should you complain of the scarcity or high price of flesh foods? Have you not known that in any case you should eat them sparingly? The Lord told you so. I have quoted from some of the highest authorities in the world to the effect that they are not essential to your physical well-being. But Americans did not know this until God revealed it to them through his Prophet, Joseph Smith.

And now I sum up. Proteins are the building materials of the body, the needed amount of which is largely determined by age and the kind of physical activity; but for the average adult it is about 10 percent of food intake. More than this should be avoided. Meat is the richest source of proteins but sizable amounts are found in the excellent foods—eggs, milk, cheese, beans, nuts, wheat, and more or less in other cereals, vegetables, and fruits. *Americans eat too much meat*, a non-essential in human diet, because all the proteins needed are available in the other foods just named.

May the Lord help us to accept and live by every word he gives to us by the mouths of his holy prophets, I pray in the name of Jesus Christ. Amen.

The Brigham Young University Mixed Chorus and the congregation sang the hymn, "High On the Mountain Top," by Beesley. (Hymn Book, p. 134; L.D.S. Hymns No. 131.)

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

My beloved brothers and sisters, I have here in this book a talk upon which I have spent many hours in thought and preparation. I had intended to give it at this conference. If I had spoken before President David O. McKay, I would have talked to you about the necessity of faith in the Lord Jesus Christ as an effective means of bringing peace to the world. He has given my talk, body and soul, and in a much better way than I could have given it. I shall therefore not talk on that subject, but I will ask each of you, if you will, to offer a silent prayer in your heart for me, and for you, too—because you probably will stay here and listen to me—that I may have the Spirit of the Lord while I speak to you wholly extemporaneously.

PERSONAL TESTIMONY

I have something for you which no other person in this world can give to you. It is my personal testimony. You have your testimony, and you can give that, but I have mine, and while you are not bound by my testimony, I am bound by it, and I would like to bear it to you if the Lord will give me strength.

FAITH IN GOD

I know that God lives. The first article of our faith begins, as I recall it, "We believe in God, the Eternal Father. . . ." I believe in him as a personal being. I do not think he is an immaterial substance. I do not think that, as a person he fills the immensity of space and at the same time is so small that he can dwell in my heart. I believe that his spirit can be in my heart, but I believe that God is my Father, a person. I believe with all my soul that he appeared personally with the Savior to the Prophet Joseph Smith in the grove and talked to him. At least he introduced the Savior to the boy Prophet in that great revelation and vision which opened this last dispensation. I believe he is the Father of my spirit and the Father of your spirit. I believe we were born to him and to our mother in heaven. I do not know the process, but I do know how we are born to our fathers and mothers in this earth and that is the way I think about it. I feel that there is a similar relationship between him and me that I feel toward my earthly father, or that I did feel toward him when he was here. I have always thought about God in this way. I believe I was born to him as a spirit child in the spirit world before I was born here, and what I say about myself—and you will pardon the personal reference—I feel about

every other human soul that lives in the earth. I believe we all lived with him before we came here.

DIVINE MISSION OF JESUS CHRIST

I likewise believe in the Lord Jesus Christ. With all my soul I believe in him, and I put my hope of peace in this life and of exaltation and happiness in the life to come in the atonement of the Lord Jesus Christ. I believe he was a Son of God in the same sense that we were sons and daughters of God in the spirit, and I believe that he was and is the Son of God in the flesh. I do not believe that Joseph was the father of Jesus Christ, although I do believe that he was a good and great man. I believe that Mary was the mother of Jesus as my mother was my mother, and I believe that the father of Jesus Christ in the flesh was Elohim, my Eternal and Heavenly Father.

I believe that Jesus came into the world with a very definite mission. I do not regard him merely as a great teacher nor as a profound philosopher, nor do I merely profess to believe in him, as is the case with many so-called Christian people of the day. President Grant used to illustrate their lack of faith in Him by telling of the experience of Senator Beveridge, who among several hundred eminent ministers of popular churches of the day, whom he interviewed and interrogated, failed to find a single one who could unequivocally say that he believed that Jesus Christ was the Son of the Living God, sent by him to save the world. I believe that, with all my soul I believe it, and I believe that in Gethsemane and on the cross Jesus suffered for the sins of all men, good and bad, that they might be resurrected from the dead and have immortal life. I believe that through his atonement, Jesus paid for the sins of every human soul who has lived or will live upon the earth, upon condition of repentance and acceptance of the gospel. I believe that by living the gospel we may be washed clean through his atoning blood and come back into the presence of God, our Eternal Father, when life is over; and live with him eternally in his celestial presence.

These things are realities to me. I do not believe the past experience of my own life any more than I believe these great truths.

THE HOLY GHOST

I believe in the gift of the Holy Ghost. On one occasion the Prophet Joseph Smith was in Washington talking to one of the presidents of the United States, I believe it was President Van Buren. I often think of that picture. There sat the president of what in my judgment is the greatest nation in the world and with him, although he was unknown, sat a man who was infinitely greater than the president of the United States, the Prophet of the Living God, the man whom God had reserved in the spirit world to come to earth in these latter-days to be the instrument through whom God would restore the everlasting gospel in this last dispensation. "Well," said President Van Buren to the Prophet, "What is the difference between you and the

rest of the Christian world?" The Prophet answered in one sentence, "We have the Holy Ghost."

I believe that the Holy Ghost is the third member of the grand council that presides over the destinies of this world. I believe he is a person, because when Jesus spoke of him he said,

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. (John 16:13.)

I believe he is not a person with a physical body of bone and flesh, but a spirit person, and I suppose if I should see him he would look something like the Savior looked to the brother of Jared when he appeared to him on the Mount. When Jared's brother looked upon him, he appeared to be a personal being as we appear, as men appear. Jesus explained to him that what he was looking upon was the body of his Spirit. Now I am not saying this is the doctrine of the Church. It is, however, the only way I can think about a spirit person, so I think about the Holy Ghost in this way. I believe his influence and his power are capable of spreading out into the hearts of all people, as many as will accept the gospel and receive the gift of the Holy Ghost.

When I was made a member of the Church, Elder George Teasdale, one of the Council of the Twelve, confirmed me. He laid his hands upon my head and confirmed me a member of the Church and said in words about like this, "Receive ye the Holy Ghost." All of us who are members of the Church have had that same gift given to us. He did not tell the Holy Ghost to come to me; he told me to receive him. I believe that if I live the gospel of Jesus Christ, the Holy Ghost will come to me and guide me into all truth. Every one of us can be led and directed by this third member of the Godhead. The Prophet Joseph Smith said that his whole purpose was to bring light and intelligence and truth to the minds of men and women, and they cannot be deceived as long as they have his spirit with them.

Now, I believe that the gospel which we have accepted is the gospel of Jesus Christ. I do not think that President Smith, as much as I admire and love him, is the head of this Church. I think it is the Church of Jesus Christ, and I believe he directs its affairs.

CHURCH GUIDED BY REVELATION

My testimony of revelation does not end with the revelations of Joseph Smith. I believe that Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant were led, guided and directed by direct revelation. I believe that President George Albert Smith is now guided in the affairs of the present day by the revelations which come from Jesus Christ directly and through the Holy Ghost. I do not believe revelation has ceased. If I did, I would not spend my time doing what I am doing. I believe that these prophets of God now seated on this stand live by revelation. I believe that when a man is chosen in the Council of the Twelve, he is chosen by revelation through the mind of Presi-

dent George Albert Smith, and I believe that when a man becomes President of this Church it is not just because he has lived a long time. It is because God Almighty wants him to lead this Church in the earth.

What these men say I follow, not because I think they are almighty as individual men, but because I think they live true and pure lives and through them God gives the direction he wants his Church to have. I believe that I would be a very unwise man to put the little information and knowledge I have above the vision of the Almighty which guides these men.

I believe this is the Church of God. I believe that it will yet save whatever of the world is saved. I believe we have the commission to teach the gospel of Jesus Christ to all the world. God help us that we may keep this testimony burning in our hearts and that we may do as he would have us do and live so that when life is over we will have brought ourselves within reach of the atoning blood of Jesus Christ and enjoy his rest forever, I humbly pray in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

In speaking to you at this time let me recall to you the lesson contained in the story of Jonah as given by Dr. A. Lawrence Lowell of Harvard University.

FAILURE TO SEE ARIGHT

Temptations beset every one of us in every walk of life. By temptations I mean failures to see aright. Jonah's was the case of a man who in success lost sight of the real object of his work. He failed to see the right path. He did no harm because God disposed otherwise; but if he could have had his way, he would have destroyed all the people of Nineveh, and thought he was doing right. Yet, had he stopped to ask himself seriously *what was the right of his mission*,* his own answer would certainly have been that it was to bring the people of Nineveh to repentance. His neglect to ask himself that question was the cause of his error. He lost sight of his object, not because he could not see it, but because he did not try to.

Men have good intentions; they mean well; but they do not act well. They do not continually ask themselves, "In what does my best consist?" They pursue lesser aims, not because they prefer them, but because in the press and strain of events, in the cares of life, they become absorbed in immediate objects and forget the higher ones. Then, too, many of our young men do not realize the importance of long, hard work. They have not disciplined their minds to persevere in diligence and steadfastness. They have not learned how to endure strenuous, conscientious work; how to wrestle and work through delays, through disappointments, and failures, through the darkness till the breaking of the day. Let us be sure we never become busy calling attention to our own virtues. Never let us thirst for praise but do *right*

for right's sake.* Above all, avoid that indifference, that apathy, that is glad to wrap itself under the cloak of piety, and be self-satisfied, self-righteous. The knowledge that is really the crown of life, is that we may exercise choice, for we have our free agency. Let us never forget that the divine spark is in every man, in him alone, and that he is free to disregard it or to heed it, and to come closer to God by showing his eagerness to work with him and for him.

CONFORMITY TO IDEALS

The spectacle offered by humanity today is a deeply sad one. The gestures of faith, constant attendance at Church, outward piety, signify nothing if man does not conform his acts and his life to the ideals of the teachings of Christ. Men must be made to understand that the important thing is to develop what is within them, to purify themselves, to better themselves, to come closer to the perfect ideal which Jesus taught. He has shown us the way. The path is straight before us. We must love God; we must love our neighbor; we must do unto others as we would have them do unto us. We must pray that the kingdom of God may come to the earth as it is in heaven. The sincere desire of men to progress morally and spiritually leads to the erection of an inside temple, without which the outward manifestation of faith becomes useless. In I Corinthians, we read:

. . . the temple of God is holy, which temple ye are.
(I Corinthians 3:17.)

And we read in II Corinthians:

. . . where the Spirit of the Lord is, there is liberty. (II Corinthians 3:17.)

HUMAN DESTINY

Says Le Comte du Nuoy in his *Human Destiny*:

There is only one way to attain peace. First, to reestablish the cult of historic peace, by teaching the youth of the entire world with the same substance, thus establishing a basis for mutual understanding. This is a preliminary step and it can be taken immediately. Next, to try to establish the cult of individual human destiny, and to improve man by stifling wrong instincts. This will be the work of centuries to come. It is only by direct action on youth that a better society can be successfully molded. All so-called philosophical and political principles must be replaced by Christian principles, the only ones based on liberty and the respect of human destiny.

And then Le Comte du Nuoy goes on to say that God gave men liberty and conscience, and the whole nobility of man is derived from the proper exercise of this liberty. The time has come for nations as well as individuals to know what they want. If civilized nations want peace, they must understand the basic elements of the problems. Peace must be established by creating within man a spiritual consciousness and not by erecting external structures. The source of all wars lies

in us;* the source of peace will come when we begin to teach the youth of the world that peace depends on the individual development of man from within, on the deep penetration of the virtues of the Holy Scriptures, on the comprehension of human dignity.

WORLD SUFFERS FROM DISTRUST

All nations of the world believe in the Golden Rule, and all Christians are agreed to the Ten Commandments, the Sermon on the Mount, the Lord's Prayer, the birth and resurrection of Jesus Christ. These are the fundamental doctrines to be taught to the children of the world, for nothing permanent is built that is not the consequence of a deep previous transformation in the individual soul. We must have greater faith in mankind, and the divinity of man should be made known to children from the time they can walk on up to manhood or womanhood. It is from distrust that the world is suffering. We must be more determined than ever before to fulfil the great task expected of us; to make ourselves better; to make others better; to make this a better world to live in and to bring mankind nearer to God—to have peace in our hearts and love for all men.

SALVATION FOUND IN RELIGION

We believe that the only salvation for mankind will be found in religion, in the true and everlasting gospel. Never in its two thousand years has Christianity had a more urgent call and a nobler opportunity to fulfil its obligations as the comforter and guide of humanity.

I believe that faith and works must be taught and developed in our children. By works, I mean that there is a meaning to intellectual effort and that it plays an important part in our spiritual stature. Else why should the activity of divine intelligence, the power to think and reason, have been created? Intellectual effort is not condemned in the search for spiritual truth, for our spiritual growth, our religion have their roots in the deepest aspirations of man.

How deeply divine are the words of Joseph Smith when he said:

The glory of God is intelligence, or, in other words, light and truth.
(D. & C. 93:36.)

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. (*Ibid.*, 130:18.)

These words inspired the Prophet Joseph to establish in his day schools of learning, and even a university. He advocated the study of the ancient classics, of all the learning of the world. No other American ever advocated as he did, for his wisdom and understanding came from the works of God.

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

We may further express this idea by saying that all the intellectual acquisitions, all the facilities which society puts at the disposal

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of man-schools, universities, libraries, laboratories, all things offered by religion, all the occasions given him to develop his own aptitude, his work, his leisure, all must be considered by him as tools destined to improve his personality, his moral self, and to make him feel the divine purpose of God. If the moral law and true religion dominate the world today, mankind will be on the right road to the winning of peace and happiness for humanity.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (II Timothy 1:6-7.)

Blessed is the nation whose God is the Lord. (Psalms 33:12.)

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

I pray for the inspiration of the Lord as I address you for the next few moments. I have been thrilled with the testimonies that have been borne in this conference. I love this work in which we are engaged.

I am grateful, my brethren and sisters, for this land in which we live. I never return from foreign shores but what I have a feeling of gratitude for the prophetic mission of America. I love Zion, both as a place and as a condition.

THE FREEDOM TRAIN

During the last few weeks there has traveled from one end of the country to the other a so-called Freedom Train, the purpose of which has been to direct our attention and focus our interest upon our heritage and blessings as American citizens, and to call our attention to those foundation principles upon which this great country has been established as a Christian nation.

It has been an attempt to call to our attention sacred documents which mark the origin and development of our liberties and to re-awaken in us an appreciation of the American way of life. We have had called to our notice important things that we must do if we are to continue to enjoy and pass on to coming generations the priceless blessings which are ours. Embodied in these sacred documents are eternal principles—God given—and of the utmost importance to all of us.

Now, while the world is literally in a mess, is a good time to take stock. We are inclined so much to take our blessings for granted. We are five generations—170 years—removed from the founding of this great nation.

We are living in a critical period of the world's history. We note, on every side, the spread of coercive systems, the increased power of dictators, and the influence of state control and its power over the

individual. Recently, we have witnessed nations which have succumbed to the onslaught of these coercive systems. I am sure it has caused deep reflection upon the part of all of us who enjoy the blessings of freedom in this blessed land of America.

MISSION OF AMERICA

I am grateful for the prophetic mission of this nation as it has been proclaimed by prophets, ancient and modern. I have before me, this morning, some of those prophecies made by Book of Mormon prophets which I should like to refer to briefly.

I have always been grateful that the Lord saw fit to hold this nation, as it were, in the hollow of his hand in preparation for its great mission as the cradle of liberty and the cradle for the Church and kingdom of God that was to be established, and now has been established, in this the last dispensation.

The prophet of the Jaredite colony, Mahonri Moriancumer, commonly referred to as the brother of Jared, spoke of this land as a choice land, a land choice above all other lands. He indicated that those people who live here should worship the God of this land if they were to enjoy the blessings of freedom and liberty and be free from bondage. Otherwise, if they failed, they were to be swept off. And he proclaimed that this is the everlasting decree of God.

Sixteen hundred years later the Prophet Nephi was privileged to see a large part of the history of the establishment of this great nation. He spoke in no uncertain terms regarding its mission. He told that the Spirit of the Lord came down and wrought upon a man upon foreign shores, and that he went forth and discovered this land. He also saw other gentiles follow to these shores under the influence of that same Spirit. And he saw that the Spirit of the Lord was here and that multitudes of people came to these shores and that God prospered them because they humbled themselves before him; that he was with them and that his power was here, and that during times of struggle and conflict—referring to the Revolutionary War—that the Lord was with them and sustained them and bore them off victorious. He further saw that this land was consecrated to those whom the Lord should bring and who would serve him and keep his commandments; that it should be a land of liberty; that it should never be brought down into captivity unless it be because of the iniquity of the people.

The Lord promised through Nephi that the power of God would be with the gentiles whom he should bring to this land and that the wrath of God would be "upon all those that were gathered against them to battle."

Later, after the colony, which came to be called Nephites, arrived on the western hemisphere, their prophet-leader Lehi declared:

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because

of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever. (II Nephi 1:7.)

The Prophet Jacob, a brother of Nephi, twenty-five years later was privileged also to see into the future regarding this land and to proclaim that God would fortify the land against other nations; that he that fought against Zion would perish; that no king would ever be raised on these shores; that God would forever here be a light unto the people who accepted and listened to his words.

And so this great nation, my brothers and sisters, has come into being under the inspiration of the Almighty to accomplish his purposes. Through modern revelation we have had made very plain to us something of the mission of America and the establishment of our national Constitution in this dispensation.

THE CONSTITUTION A GLORIOUS STANDARD

During the dark days of Missouri when the Saints were being persecuted and driven, and their lives threatened, and their property taken from them, the Lord commanded the Saints, through the Prophet Joseph, to continue to importune for redress. He said:

According to the laws and constitution of the people, which I have suffered to be established, . . . for the rights and protection of all flesh, according to just and holy principles.

He proclaimed, at that time, that it is not right for men to be in bondage one to another. Then he said:

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.)

Earlier, the Lord had said:

. . . verily I say unto you, my law shall be kept on this land. . . .
Let no man break the laws of the land. (D. & C. 58:19, 21.)

He commanded the people to be subject to the powers that existed.

In the Kirtland Temple, in that glorious dedicatory prayer which, according to the Prophet, was given by revelation, we find this significant verse:

Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever. (D. & C. 109:54.)

And so, every true Latter-day Saint has a deep love and respect for the Constitution of this land.

It is no wonder that the Prophet Joseph said—even though he knew he would suffer martyrdom in this land—“The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner.”

Yet, according to his contemporaries, he foresaw the time when the destiny of the nation would be in danger and would hang as by a thread. Thank God he did not see the thread break. He also indicated the important part that this people should yet play in standing for the principles embodied in these sacred documents—the Declaration of Independence and the Constitution.

SPREAD OF COERCIVE SYSTEMS

We see abroad today on every hand, and to some degree in our own land, the spread of coercive man-made systems, which are contrary to eternal principles and which strike at the very foundation of all we hold dear as American citizens. These programs would take from us our liberty and freedom, and those opportunities for achievement which the Lord has promised for this nation in order that it might perpetuate those eternal principles so that a haven might be established here where men from all lands might come and enjoy the glorious blessings of freedom and liberty.

We see abroad in the world an increase in these coercive systems. We witness millions of God's children in bondage, who have had their blessings of liberty and freedom taken from them. Great numbers of liberty-loving people no longer have their free agency, no longer have freedom of choice such as we enjoy here. They no longer have the privilege of living where they wish, taking advantage of any educational or work opportunity, but on the contrary they are under the power of these coercive systems and have lost completely their God-given free agency.

The impelling force in the hearts of the founding fathers as also in the hearts of the pioneers of these valleys was their love of truth and virtue and their belief in the overruling power of Almighty God. They believed in the existence of eternal laws and principles in both the physical and spiritual realms. These, they believed, never change but are eternal and are embodied in the gospel of Jesus Christ. It was their conviction that there are certain inalienable rights which are God-ordained and that no man, group of men, or nation has the right to withhold these blessings from others of their fellow men. To them, governments should be the servants and not the masters of the people. There was no place in their hearts for the principles of communism, fascism, or any other coercive system which endangers the enjoyment of freedom.

WARNING AGAINST COMMUNISM

One of the greatest conflicts ever known to man is rapidly spreading throughout the world. Eternal principles of right and wrong are involved. Communism, to my mind, is not merely an economic program. It is a total philosophy of life, utterly atheistic and utterly opposed to all we hold dear as a great Christian nation. There should be no place in the heart of any true Latter-day Saint for the principles

enunciated by the leaders of these coercive systems such as communism, fascism, or any form of state control.

I am pleased to quote to you a part of a statement which was made by the First Presidency of the Church in 1936, and reaffirmed later, regarding this problem of communism which has been referred to. It reads as follows:

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.

A MESSAGE OF PEACE

My brothers and sisters, our message to the world is, of course, first of all, a message of peace, a message of love, a message of the restored gospel. At the same time we stand firmly in support of the principles enunciated in the Constitution and the Declaration of Independence, and every Latter-day Saint would defend to the last those eternal principles. We should measure every coercive system, every program that might be offered, by the standards of those principles set forth in these sacred documents. At the same time, as we face the spread of communism and the spread of other coercive forces in the world, we must keep our hearts free from hatred and remember ever that we should carry with us always a love for the children of men. We should renounce war and declare peace. The Lord has commanded us so to do. Our message is a message of peace. We are followers of the Prince of Peace, and we should rededicate our lives to the spread of truth and righteousness and the preservation of the liberty and freedom, which have been vouchsafed to us as American citizens and as Latter-day Saints.

SECURITY BASED ON RIGHTEOUSNESS

This nation rests upon a solid spiritual foundation, established by the Lord of heaven, and I hope and pray that the nation may go forward to accomplish its great mission. There is no security except upon the basis of righteousness. The prophets, ancient and modern, have so declared. And so may we value these spiritual principles and keep them close to our hearts and preserve this land as a land of liberty and freedom, that this, his Church, which has been established by the hand of the Lord, might go forward and accomplish its great mission.

I leave my testimony with you, my brothers and sisters, that God has again spoken from the heavens, that he has raised up a prophet as he said in the first section of the Doctrine and Covenants, in preparation for the calamities which will follow:

Wherefore, I the Lord, knowing the calamity which should come

upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments. (D. & C. 1:17.)

Zion is intended to be a place of refuge, a defense from the storm that is to come, from the wrath which shall be poured out upon the entire earth. God help us to be true and to live the gospel and do all in our power to promote righteousness in this great land. This is God's work, and I testify to you that God lives, that Jesus Christ is the Redeemer of the world, that Joseph Smith is his Prophet, raised up to establish this work in these, the last days, in preparation for the second coming of the Master. I leave this testimony with you in all humility, in the name of Jesus Christ. Amen.

President J. Reuben Clark, Jr.:

The Brigham Young University Mixed Chorus will now sing: "I Will Lift Up Mine Eyes to the Hills," by Harker, solo by Elder Walter Richardson.

The closing prayer will be offered by President Lawrence S. Burton of the Ogden Stake, Ogden, Utah, after which this conference will stand adjourned until 2:00 o'clock this afternoon. The proceedings of the afternoon session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, K SVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

This afternoon the audience should be in their seats not later than ten minutes before the hour of beginning.

The Chorus sang: "I will Lift Up Mine Eyes to the Hills," after which President Lawrence S. Burton, of the Ogden Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Monday, April 5.

The Brigham Young University Mixed Chorus furnished musical numbers for this session of the conference.

President George Albert Smith:

It is time to start our meeting. There is no room for anyone else in the house unless he stands. It is marvelous how the weather has favored us, and it is delightful to know that over at the Assembly Hall as well as here people are enjoying the conference.

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Second Day

This morning our Choir certainly brought joy to us. We are grateful to the great institution that they represent and hope that they will continue to represent that institution. They may not know it, but I was a student of the Brigham Young University when I was thirteen years old. It was the Brigham Young Academy at that time, so to me these members of the choir are like people from home.

We have a telegram here that I am sure you will be glad to hear. It is from Elder Stephen L Richards, sent from New York.

"Reached New York this morning after a pleasant journey. Missionaries and members in South America join us in greetings to yourself and to the Saints at conference. We give assurance that the spirit and power of the restored gospel can find their way into the hearts of men the world over and lay a foundation for brotherhood and peace as well.

"Faithfully yours,
"Stephen L Richards"

I am sure we are glad to hear from Elder Richards and that he is that far on his way home.

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

President David O. McKay:

This is the fourth session of the 118th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

There are on the stand this afternoon all the General Authorities of the Church except Elder Stephen L Richards, who is returning from a tour of the South American Missions, Elder Matthew Cowley, who is presiding over the Pacific Missions, Elder Thomas E. McKay, who is recovering from an operation, and Elder Alma Sonne, who is in Europe in charge of European affairs.

This service and others will be broadcast over KSL, and by special arrangement through KSL, the session will be broadcast over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, K SVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

Any important messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. We suggest you listen to those announcements as you leave this building.

The choir singing for this session will be furnished by the Brigham Young University Mixed Chorus, with Elder Franklin Madsen conducting and Elder Frank W. Asper at the organ.

The opening song by the mixed chorus will be "Give Unto the Lord," by Cadman; solo by Sister Jean Howard.

The opening prayer will be offered by President Samuel A. Hendricks of the Malad Stake.

Singing by the Chorus, "Give Unto the Lord," by Cadman.

President Samuel A. Hendricks, of the Malad Stake, offered the invocation.

President David O. McKay:

We wish that all who are listening in could see this crowd of young men and young women who are occupying all the seats in the choir area and overflowing into the seats of the gallery.

The Brigham Young University Mixed Chorus will now sing "O Be Joyful All Ye Lands," by Gretchaninoff.

The Chorus sang: "O Be Joyful All Ye Lands."

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

One cannot read the record of Paul's missionary service without sensing his deep solicitude for those who through his ministry had been converted to the faith. As he moved from place to place, he contrived by one means or another to keep himself informed of the progress and failures of the bodies of the Church which he had previously established. To him they appeared to be as children who had not yet learned to walk alone, and he stood over them with outstretched hand to pick them up and steady them again when their childish unsteady feet stumbled and they were threatened with too disastrous a fall. Out of the gleanings of such information as filtered through to him, he constructed a picture of their doings and of the particular nature of the dangers which threatened their steadfastness.

LETTERS OF PAUL

Then he wrote them letters of instruction and of admonition and of promise, designed to fortify them in their beliefs, and to warn them of the disastrous consequences of unwholesome practices and to revive in their hearts the stirrings of a reborn hope—a pattern incidentally which might profitably be studied by all having responsibilities of leadership.

Among the objects of his special concern were the Philippian saints. He wrote them some letters, one of which contained this pregnant exhortation:

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. (Philippians 2:12.)

So great was Paul's yearning for them that it is easy to picture him as willing, even eager, if he could have done it, to have made their struggle for them that they might have been spared the disappointments and discouragements and heartaches incident to their

climb upward to the high plane which his teaching had set for them. But that could not be done. They had to fight their own fight; they had to rise through their own endeavor. In short, they had to work out their own salvation, and he so told them.

That is the statement of a principle of such primary importance that it ought to be received as axiomatic.

WORK ESSENTIAL TO PROGRESS

Work is a condition precedent to progress and accomplishment in every realm of life. It is a commonplace, accepted by all without question, that the way to develop strength of muscle in the physical body is to exercise the muscles, to put them to work performing the function for which they were intended. By inaction, nonuse, they would grow flabby and finally lose the power to fill the duties of their natural offices. It is readily admitted, too, that mental vigor comes only when the powers of the mind are extended to the mastery of difficult tasks. We all have had the disappointing experience of seeing young men of apparently scintillating brilliance fail utterly of achieving the distinction which their natural endowment gave promise of, just as we have been happily surprised at the success gained by some of slower mentality. The difference lies in their differing degrees of industry and endurance. The tenacious, plodding mind has often outrun the quick and apparently more alert one simply because the possessor of the former has been willing to submit himself to the rigid discipline of weary hours of toil which the latter would not endure. Almost we might, it seems to me, lay it down as a working rule that achievement is in proportion to the amount of intelligent effort one is willing to put into an enterprise.

SPIRITUALITY DEVELOPS THROUGH PRACTICE

Strangely enough, while the truth of these observations is readily admitted in relation to physical and mental development, there seem to be relatively few who recognize their equal applicability to what is spoken of as the spiritual realm. Taking people by and large, it would seem that an overwhelmingly preponderant number of them, while recognizing fully that intellectual growth can come only through unremitting toil, and that the development of physical skill can come only through persistent effort, yet somehow, when their religious or spiritual lives are concerned, they act as if a different rule governs. The attitude seems to be that religion is a placid, quiescent thing imposing no dynamic demand, and whose details can be put into the hands of some chosen class to take care of, who relay to the masses the essentials in the way of formulas, admonitions, or exhortations. What is spoken of as spirituality seems not to be thought of as being susceptible of development through practice. By some occult process it is supposed to bloom without cultivation and bear fruit without tending.

I find no warrant anywhere for such an assumption. If one aspires to fashion wood, or metal, or stone into houses, or cathedrals, or temples, or into some more delicate form of beauty, he must develop the skill for his craft through painstaking toil and endeavor. If he would paint a sunset, or coax music out of the harp or lyre, he must cultivate the artistry to do it by interminable practice with color and brush or instrument. It makes no difference how richly he may be endowed by nature with talents of craftsmanship or artistry if he lets those talents lie unused or uncultivated, he will never arrive at the state of excellence in craftsmanship or art. Howsoever lavishly one may be gifted with the qualities of mind that would fit him to be a great mathematician, or chemist, or physicist, or biologist, or historian, he never can become either except at the price of grueling struggle directed with intelligence to the desired end. That is the inexorable law of life. It may neither be escaped nor circumvented. The old copybook maxim was: "There is no excellence without labor." That must remain forever true. It is the uncompromising law of this world.

EVERYTHING HAS ITS PRICE

Everything has its price, and, if obtained, the price must be paid. No one ever gets anything for nothing. People sometimes flatter themselves that they do, but they are deceiving themselves. They always pay in one coin or another. It may be in the coin of the realm, or may be in the forfeiture of a degree of self-respect, or of honor, or of liberty, or the free exercise of the right of choice. We see abundant examples of this all about us today, individuals and whole nations, too, beguiled by the seductive promises of plenty without the trouble and anxiety of care for their own concern, surrendering themselves to the fatuous allurements of deceptive demagogues or to the blighting tyrannies of ruthless despots. Like Esau, they are selling their birthright for nothing better than a mess of pottage. And, saddest of all, they are dwarfing their own powers for progress and blighting their own prospects for achievement.

The struggle must be one's own. Nobody may do the learning act for another. One cannot obtain wisdom, or learning, or beauty of character as a gift or an inheritance. One's father and a long line of ancestry may have achieved distinction in one or more of the fields of notable endeavor, but the individual may not ride in on the accomplishments of either or all of them. Here, as elsewhere, he must perfect himself through his own striving; and he cannot rise above the level of his own accomplishment wrought through his own labor. There is just one way by which an inspiring son may rise to the same eminence as an illustrious father, and that is through the same process by which that father rose to the high plane he occupies, by the perfecting of his own powers, through mastering obstacles, overcoming discouragements, cultivating virtues, and pressing unremittingly towards his goal. There is no other way.

THE GOAL OF RELIGION

The same law governs in respect to religious or spiritual life. We have no warrant for supposing that we can build, or piece together, or fashion, a beautiful or perfect life without working painstakingly at it. And the goal of all religion is the perfection of life. It can be attained only through practice of the deeds which lead to perfection. It was the Master himself who, in the course of that inimitable Sermon on the Mount, invited his listeners to this high aspiration:

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

And before the eyes of the rich young man who came inquiring what good thing he should do that he might have eternal life, Jesus dangled the concept of perfection as the ultimate goal of life:

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

Here was no promise of a sheltered, placid life, but rather a bidding to heroic action. If the young man had been able to do it, he would have achieved a spiritual grandeur beyond anything all his wealth could buy.

Paul says of the Master himself:

Though he were a Son, yet learned he obedience by the things which he suffered; (Hebrews 5:8.)

And to the Corinthian saints he wrote:

. . . and every man shall receive his own reward according to his own labour. (I Cor. 3:8.)

To the same body he further declared:

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon [that is upon Jesus Christ as the foundation], he shall receive a reward. (*Ibid.*, 3:13-14.)

JUDGMENT ACCORDING TO WORKS

The Revelator declares concerning those who in vision he saw come forth from the dead:

. . . and they were judged every man according to their works. (Rev. 20:13.)

In that beautiful parable of the builders, Jesus likened that man who heard his sayings and did them, to a wise man who built his house upon a rock, and when it was caught in rain and flood and

tempest, it fell not, for it was founded upon a rock; but he who heard his sayings and did them *not*, he likened to a foolish man who built his house upon the sand, and when the rain descended and the floods came and the wind blew and beat upon that house, it fell, and great was the fall of it.

Modern-day revelation is replete with the same teaching, declaring with directness that at the final reckoning, every man shall be judged:

. . . according to his works and the deeds which he hath done.
(D. & C. 19:3.)

It goes much further than that. It declares that:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (D. & C. 130:18-19.)

That is only another way of saying that ennobling qualities woven into a life are eternal things. They never cease to be of value or to bring their reward. It is to be noted, too, that the only way to get them is by diligence and obedience. They do not come as gratuities. In fact, it is the growing process induced by diligent effort that eventuates in the final result. There is no need to multiply evidences. Scriptural teachings as well as the teachings of experience and reason are all one way.

That I may not leave any chance of being misunderstood, I want to say now I have no intention of getting involved in the old controversy as to whether salvation is by works or by grace. With a proper definition of terms there is no basis for controversy.

GROWTH DEPENDS ON INDIVIDUAL EXERTIONS

Neither do I wish to be understood as saying that technical intellectual training is essential to spiritual progress or understanding. There are too many evidences to the contrary. There need, however, be no enmity between the two, though their methods may be dissimilar. Perhaps the assumed distinction between the spiritual and the temporal grows out of the limitations of our understanding. We may find when we come to see far enough down the perspective that they unite in one. In fact God has said that to him all things are spiritual and not at any time has he made anything that is temporal. Perhaps, for safety, I ought to say, too, that I do not intend to discount the reality or the value of divine interposition in aid of struggling mortals, providing redemption and the plan of living which they could not provide for themselves. The thing that I do want to make clear is that the principle, that progress and growth depend upon our own exertion and compliance with the governing laws, is a universal principle applicable in the spiritual realm no less than in the realm of the temporal. Otherwise there is no meaning

to the great parable of the talents spoken of by Jesus. He likened the kingdom of heaven to a man about to journey to a far country who called his servants to him and delivered to them his goods *in proportion to their several abilities*. To one he gave five talents, to another two, and to another one. He who received the five talents forthwith traded with them and doubled them. So likewise did he who received the two talents. But he of the one talent hid it. When the master returned, each gave his accounting. They who had multiplied their talents were commended, but he who returned but the one talent which had been given him was denounced as a slothful servant, and it was taken from him and given to the one who had converted the five into ten.

CHURCH PROVIDES OPPORTUNITIES TO WORK

This brings me to the lesson I want to draw from all that has been said before and furnishes the justification for saying it. This Church is so organized that it provides something for every member to do. And the doing of those things offers the only means by which members grow toward their promised destiny. Teachings are, in themselves, mere abstractions, powerless to save unless they are translated into deeds. It is the doing of the deeds that leads to growth through development of latent powers and the evolving of desired qualities of character. And deeds are the individual acts of persons. One might sit passively for an eternity hearing the best of instruction, or the exposition of the loftiest of principles without being much improved unless those teachings and principles were made fruitful through conversion into practices of living. It is what we make of our lives that counts. It is at once a marvel and a beauty of Christ's gospel that for every requirement it lays down in the way of admonition to righteousness, it provides a practical means for bringing it about. And that way is always to provide things for the individual to do which result in the development of the desired qualities of mind and spirit. This it does through the organized Church.

Thus does the Church become the medium for giving practical effect to the teachings of the gospel. It introduces order where ineffectiveness and frustration would otherwise be. It provides the means by which its members may step by step build into themselves that aggregate of desired qualities which make men good and crowd out the qualities that are bad. Thus do they grow towards perfection and do their part towards working out their own salvation.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I am very grateful to my Heavenly Father for this privilege. I wish to bear to you my humble testimony that I know that this is the

work of God and that Joseph Smith was a prophet of God. These very words and the utterance of this testimony have already brought a blessing. The joy that floods my heart and soul as I bear this testimony is a great satisfaction.

During the administration of President Calvin Coolidge as President of the United States, I became a great admirer of the things he said and did. I want to read a few lines from President Coolidge:

There is no substitute for morality, character, and religious conviction. Unless these abide, American citizenship will be found unequal to its task. Somehow we must get back to God, and that is very difficult for modern minds who have lost simplicity.

I read this morning this verse from Jeremiah:

... Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. (Jeremiah 7:23.)

I am extremely grateful for the privileges that have come to me during my last calling in the Church. I have had the opportunity under assignment of going to Europe, Canada, and Mexico as well as traveling in many of the states of the United States. Today I would like to express appreciation for a number of simple incidents that have come to me recently. They may seem to you simple things on an occasion like this when great, profound doctrines are being taught, but to me these simple incidents have been deeply impressive, for constantly they have said to me,

Have more faith, live your religion, be what you say.

FAITH EXHIBITED

I shall not forget soon a young man at the hospital. He was entering the operating room. He was a very worthy young man and very dear to me personally. As they were wheeling him into the operating room, the doctor noticed that his eyes were closed. He said to the nurse, "Take his pulse quickly. He may be gone." The young man opened his eyes and said, "No, I'm not gone doctor. I was just talking to the Lord. I told him to be sure to be with you when you perform this operation. You may go ahead any time now. I am ready."

I am grateful for the privilege I had with the Mexican people of the Mexican and Spanish-American missions at the Arizona Temple, when I saw a humble Saint, entering the grounds, take off her shoes at the iron gate. I hurried over to her and said, "You may take your shoes off when you get inside," and she said, "Oh, no, I will take them off here. This is sacred ground to me." Then a little later in the sealing room I saw one of these dark-skinned mothers take into her arms her sixteen-year old son after they had gone through the sacred ceremony of sealing. She embraced her boy and said, "Now you are mine for eternity." I can't forget these simple things. To me they are truly great things. They have kept saying to me,

Have more faith. Know more about the temple of God. Seek the privileges of these great sacred opportunities.

CALIFORNIA CELEBRATION

Under a special assignment I was asked this year to go to Coloma, California, to be at the celebration of the anniversary of the discovery of gold and to represent our people on the program. Fifty to sixty thousand were in attendance. The governor and other dignitaries of that great state of California were present. They started three great years of celebration. I was very happy to have the privilege, humbly, to represent a group of Latter-day Saint men of the Mormon Battalion who were there at that time a hundred years ago. They had taken a contract to build a mill when the discovery of gold came, when people across the world started a trek to California and thousands left their homes and work. Even in San Francisco, judges were leaving their benches. People left their businesses. They rushed wildly to the place where gold had been discovered. I was proud to represent these humble Mormon men. They stayed with their task and finished their contract. They had made their promise to finish the mill, and on March 11, 1848, the mill was finished. Then they made their journey over the Sierra Nevada Mountains to meet their families and friends. The character, stability, the word of these men told me again what I must do.

TRACTING EXPERIENCE

I am grateful for a young missionary this year whom I met in the mission field. He told me of an incident that happened just a few days before. He said, "Brother Kirkham, I had a rather interesting experience just the other day. My companion and I were going out tracting. We had been instructed always to be prayerful as we approached a house, and when I came to the door the woman said to me, 'I understand you are a Mormon missionary. Well, I don't want anything to do with you. I know something about your people. You're just a menace. Leave this place.' Then," said the young missionary, "I had been told to be prayerful, so I continued in my heart to pray as I stood listening to what she had to say. The woman continued telling me what she thought of me and our people, and asked me again to leave. I continued to pray. In a few moments she turned abruptly and said, 'Well, why don't you come in?' " Thank God for the stability of the generation that's marching on to the greatest destiny of our people. They have taught me many helpful lessons.

May God grant that I may live worthy of their association, that I may live and do the thing I speak. May God grant that same high privilege to you, for then happiness shall be ours, and we will not need to go away to carry the message. The world will come to us..

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

ELDER ELDRED G. SMITH

Patriarch to the Church

Like Brother Romney, I have spent some time in preparing a speech. However, a little different from his circumstances, I haven't been able to get the spirit to give that speech. I think when President McKay spoke my name my heart skipped a couple of beats, and I haven't been able to catch up with it yet.

POWER OF THE PRIESTHOOD

I have always been impressed with the assemblies in these conferences, ever since I was a small child. I have enjoyed very much especially the priesthood meetings, and as I look out over this audience here today and see this gathering of men in the body of the hall who are all holders of the priesthood, backed by their wives or their sweethearts, or the other members of their families, I am inspired with the power that lies behind them. We have been reminded of the power of twelve men who in the earlier days did a powerful work upon the earth. Today we have twelve men with the same power and the same authority, the same message, the same responsibility given to them. Not only do we have the twelve men but we also have thousands and hundreds of thousands of brethren in the Church holding the same priesthood, the same power to go out and gather the people of the earth and give to them that same power, that they may receive a testimony of the divinity of the gospel, that they might also catch the spirit of the Lord and progress and work out their salvation.

This power of the priesthood is more than that. It is the power to represent Jesus Christ, and all that the men do within the authority and power of that priesthood is just the same as if Jesus Christ himself were there personally doing it; that means in all the administrations and all the ordinations and in all the other activities which they perform. We readily accept it when we tell the deacons and the priests and those of the Aaronic Priesthood that they are representing Jesus Christ when they administer the sacrament and pass it to the congregation. We readily accept it in the various ordinations performed by those holding the Melchizedek Priesthood; but to me the power of the priesthood reaches much farther than that. We have also the patriarchs who are sitting over there, who are a representation of the patriarchs in the Church. I think we have about a third of the patriarchs, maybe less, represented in this group, who also have the power to lay their hands on your heads, if you desire it, and pronounce blessings upon your heads, and with such power that the Lord will accept of those blessings, and, through your activities and through your efforts to fulfill those blessings, the Lord himself shall sanction those blessings to your good. It goes even farther than that, to me. We have had many in our Church who have prophesied, told us of things to come in the future and which have come to pass. We have heard much during this conference

of the prophecies of the Prophet Joseph Smith, which have been true prophecies, and prophecies are being made all the time today, not so outstanding probably as those that Joseph Smith gave in the beginning, but we are given warning, and are given counsel and advice and told that if we don't follow it, we will reap the penalty or reward in accordance to our actions and our deeds. To me the power of the priesthood goes even farther than that. The power of the priesthood is the same power which Christ used in creating the earth. The limits of the power of the priesthood are endless. The power of the priesthood, if used correctly, under the proper inspiration, may command the elements, and they shall obey in accordance to the will of the Lord.

MIRACULOUS HEALINGS THROUGH PRIESTHOOD

Last Wednesday we heard several of the mission presidents bear testimony in the temple meeting, of the ministrations which have been miraculously accepted, that healings were made almost immediately, some were immediate, that the power of the Lord is being poured out upon this people all over this earth in the same manner. Through the administration of those who hold the priesthood even the elements of the earth obey. The power of the priesthood is the power of Christ, which he had to create the earth and all that lives on it. Now if Christ has delegated that power to us, and we use it correctly with faith, then why should we hesitate to administer to the sick? Why should we hesitate to call upon his help? Why should we hesitate to call upon the elders at any time we need the power of the Lord with us?

EXPERIMENTS WITH ATOMIC BOMB

We have taught since the beginning of this dispensation the doctrine of the indestructibility of matter, and during the war I had the experience of working in the plant which produced the materials for the atomic bomb. We were working, you might say, with an invisible ray, because we took the material, put it through a certain process which made it invisible to the eye. Then it was caught again in a separated condition, separating the U235 and U238 and other elements of uranium. As a result of using those materials, elements of the earth were dissipated into the air. The steel tower for instance upon which the first atomic bomb was exploded, vaporized; that steel tower was dissipated into the atmosphere. We didn't return it, but none of it has been destroyed. It has just been broken up into a different form. The atmosphere is full of materials, and wherever there is one law given, there is a reverse law or contrary law. We have learned the law that we may break up the elements of the earth, to a great extent.

PRIESTHOOD EXERCISED THROUGH FAITH

The power of the priesthood is the power to call upon God who knows the reverse law, and in accordance to his will, he will

exercise his power to call together the elements or to put them into action for our benefit. By such process beyond our mortal control and beyond our knowledge, the sick can be healed; the blind can be made to see; the deaf can be made to hear. God has those powers, and he has given them to us through the power of the priesthood. How can we strengthen that faith which we have that will help us to use that power, for we cannot use the power of the priesthood correctly without faith. Our faith and our testimony are strengthened day by day in our actions and in our deeds. We have had called to our attention, during this conference, many of the ways by which we can strengthen our testimony and strengthen our faith. We will go away from this conference remembering little of the words that were spoken, but if we can instil into ourselves the desire to get out and do more for our fellow men and our fellow workers, we have gained the purpose of these conferences, and with the help of the Lord we shall work harder and go farther and progress faster in the work of the Lord here in the earth.

In closing let me quote a poem which expresses the thought of how we can strengthen our testimony and our faith that we might use the power of the Lord and have it with us more abundantly:

OTHERS

Lord, let me live from day to day
 In such a self-forgetful way
 That even when I kneel to pray,
 My prayers will be for Others.

Help me in all the work I do
 To ever be sincere and true
 And know that all I do for you
 Must needs be done for—Others.

Let "self" be crucified and slain
 And buried deep; and all in vain
 May efforts be to rise again
 Unless to live for—Others.

And when my work on earth is done
 And my new work in heaven's begun,
 May I forget the crown I've won
 While thinking still of—Others.

Others, Lord, yes others,
 Let this my motto be;
 Help me to live for others,
 That I may live like thee.

—C. D. Meigs

I bear you my testimony, by brothers and sisters, that I know this is the work of the Lord and that this power of the priesthood which has been given to this people is truly the power of God. If we will continue to live as he has taught us, it shall be a source of happiness and joy to us all and shall enable us to accomplish the duties required of us from day to day in our lives. I bear you this testimony in the name of Jesus Christ. Amen.

The Brigham Young University Mixed Chorus and the congregation joined in singing the hymn: "How Firm a Foundation." (Hymn Book, p. 260; L.D.S. Hymns No. 329.)

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

While I have been sitting here today, I have been wondering how many of you in this audience have sons or daughters in the mission field. I don't believe President Smith would mind if I ask you to show your hands. Please do so. [A good number of hands.] I am interested also in knowing how many of you folk here have ever traveled on missions for the Lord and for the Church and at one time or another on those missions have traveled without money. Would you mind showing your hands? [A very large number responded.] The number is sufficient to give me courage to go ahead and talk.

RESPONSIBILITY OF A MISSION PRESIDENT

I have a distinct feeling of humbleness when I realize that I am one of a large number of men in whom the Presidency of the Church has placed the responsibility of guiding the young men of the Church on missions. The Lord said, in trying to explain his purposes to men, and of course he had to use the words of men:

. . . this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

When I see your boys come out into the field, with fear in their eyes and fear in their hearts, not knowing how to commence, I realize that somehow my responsibility is to bring to pass in their hearts and their lives what the Lord desires when he said he wanted to bring men into eternal life. It fills me with fear. I confess to you that I have spent more hours of the night in sleeplessness since I arrived on this mission, worrying about it, than I have at any other time in my life. I am sure, too, that I speak for my co-laborers when I say this.

WITHOUT PURSE OR SCRIP

How well these young men perform you need have no fear. They are remarkable. They come among the people of the world, and they are determined that theirs shall be a mission filled with honor. They do not yet know for certain the one great lesson they must learn before they can be good missionaries, but they certainly are anxious to learn it. I can still see a six-foot four lad with eyes so large—it seems to me they filled his whole face they were so large—he came into the mission home after a long ride and sat down, and we talked. Somehow he had heard he was going to go out and do some work in the country so he was nervous about it, and he began to

ask me questions. He said, "President Young, are we going to carry copies of the Book of Mormon with us?" I assured him that he was. He said, "May we read these copies of the Book of Mormon?" "Oh," I said, "we want you to read them. You are supposed to know what's on the inside so you can tell the people of the world about them." He thought about that for a minute. He said, "Do you mean we can read the Book of Mormon we carry with us, and that we're going to carry some?" "Yes, sir." He heaved quite a sigh of relief and finally said, "Well, I don't mind going without purse, but I didn't want to go without script." The boy really thought we were going to take his Bible, his Book of Mormon, his Doctrine and Covenants, his Pearl of Great Price, and all of his tracts away from him and let him go with an empty suitcase.

CARRYING GOSPEL TO INDIANS

Now, I should like to say one thing with regard to the principles of this matter. Brother Bowen's remarks today are the key to it. Any boy who goes into the mission field with an idea that he is going to get personal development out of it will fail. If he goes into the mission field forgetting himself, with only the idea that he is going to do something for the people of the world, that his message is the most sacred trust that he can possibly have, he cannot fail. That's the lesson that the elders learn. How well they learn it I should like to attest before you by letting them speak for themselves. I sent two of your boys out, recently, to a tribe of Indians. That's nothing unusual. Ever since Brother Kimball has urged us to get busy, most of the brethren in the missions have done so, but I have delayed until just recently. These young men said to me before they left, "What are your instructions?" I had none for them. I did not know what to tell them, so I said, "I don't know, but you go up there, and if you have had the proper training in this mission, you will know what to do, after you have asked the Lord." I assured them that if they were humble enough and really desired to help those people find out about their ancestors, the way would be opened. Their faces were white when they left, and I am sure they were uneasy about the assignment. May I now let them speak for themselves? I borrowed from one of the boy's parents a letter and would like to read a small portion of it to you:

"President Young gave us no instructions, but we have had free rein and have only to depend on the Lord to guide us in presenting our message. He has blessed us even more than we could have hoped for." Then he tells how they hired a hall in the reservation hoping the Indians would come out, how only one or two showed up, even though they had promises from many, how they felt very much discouraged about it. Finally, they left. An old gentleman at the hall walked out, too. Catching up with them on a corner, they began to talk as they walked along. Finally the gentleman said to them (as they were silently praying to know what to do, because they didn't

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want to have their evening spoiled). "I know a lady down here who I think would like to hear you."

Their letter continues:

"Well, we had nothing to lose and felt we should go in and see her, so we did. They were the people to whom we had loaned a Book of Mormon, a Mrs. Shay and a couple of other people. These are Indian people with American names. We were just going to spend a while visiting one or two people, we thought, and maybe to talk about the Church some, but the Lord had other ideas. The people who were in the house didn't avoid us as most would, but came on in the living room and sat down, and another girl came in and sat down in the living room. The Franceses came in, then came another Mr. and Mrs. Shay who were going to the hall quite late, but finding us not there just happened in at the place where we were. Another young man drifted in and took a chair, another young girl, then two ladies came. They had been directed to where we were by a sick man who had just heard," (and the elder adds in his letter) "I wonder how he heard about where we were.

"Then Chief Tahachee himself drifted in, and before the evening was over a couple or three more. It was miraculous how people just seemed to gravitate to where we were. It just worked in perfectly for a warm friendly cottage meeting which I suggested; as Elder M. felt the same way. With an audience of ten or twelve adults and a couple of children we began the meeting. Elder M. prayed beautifully. I stood and talked on the restoration of the Book of Mormon for twenty minutes or so, the most inspired, easiest talk I ever gave. It was promoted by the Holy Ghost; I know it was. I bore my testimony humbly and fervently to the truthfulness of the Book of Mormon, their book, and that the Church is true, and that Jesus lives. I told them of the vision of Joseph Smith, of the bringing forth of the book, about the Witnesses, the need for the Book of Mormon. The people were very attentive and drank it all in, and then Elder M. got up and gave a beautiful talk confirming mine, telling more about the Book of Mormon, how to get a testimony and other great points pertinent to the time. It was an inspired talk. Then a half hour of questions, and we loaned or gave to them" (according to how it works out, I suppose) "five more Books of Mormon. They were eager to have them, and I think will really read them with real interest and with real intent to know the truth. After I closed with prayer, there was a little more questioning, and we left with a fine spirit in the place and went with Chief Tahachee toward the river. As we left, Mrs. Shay told us we could hold a meeting at her place again if we didn't get the hall, and she would invite those interested. Chief Tahachee took us to his house to meet his wife and played records of her singing of Indian songs, and he chanted and played tom-toms for us. He was very friendly. As we left his place and headed home across the frozen river in the bright moonlight, I said, 'You can't tell me prayers aren't answered.'"

That letter is from a pair of missionaries who went out some time ago in the mission field and were obedient, with the belief that if they did their best and were humble, they could hear in their hearts the voice of the Lord directing them what to do. They are opening up the work with that particular tribe of Indians, not by my direction, I assure you, but under the inspiration the Lord gives to those who humbly desire to discover for themselves by works what he desires.

CHANGE WROUGHT IN MISSIONARY

I would like to give one more incident, if I may: We had a missionary go out to stay but a year. He informed me that he had come out to get an experience. He didn't want to go through his life and finish his college without being able to say that he had had a missionary experience. He felt it would do him good. This is what he writes:

"In these past three months He has abundantly blessed me beyond my power of words to express, and a rich deep feeling of happiness which I have within me at this moment and which I have enjoyed during this work has been pay enough for me. May I enumerate just how He has blessed us and what the results are?"

(He isn't going home at the end of his year.)

"The way was opened to us to change our place of lodging and to find a lovely three-room apartment completely furnished for only ten dollars a month, (They had been paying ten dollars a week,) "living in the house of good Christian people and every opportunity to preach the gospel to them. During these three months we have sold forty-five copies of the Book of Mormon and held fifty-two cottage meetings.

"We organized a Sunday School with an attendance of twenty-five persons there this past Sunday and a promise of fifteen others that they would start attending in the immediate future. Been invited out to ninety dinners, thus cutting down our expenses, and also providing a way that we could preach the gospel to them. We have had the following items given to us: Thirty-three quarts of preserves, ten dozen eggs, three pies, four cakes, six jars of jams and jellies, three cans of honey, thus cutting down some more on the expenses. Perhaps the greatest exhibit to show for this work is the fact that five persons have requested baptism at our hands, and two men who have been members of the Church, have repented of their sins and are earnestly living the Word of Wisdom and are desirous of advancing in the priesthood.

"Two future requests to speak before large groups of from forty to sixty people on the subject of Mormonism. All of these items point to the fact that it can be done if a missionary desires to do the will of his Father in heaven and realize the hopes of the folks who send him, and it can be done in the period of a few short months."

Those two young brethren, my friends and fellow workers, are only two of four thousand who feel just exactly the same way.

May the Lord help us to give them support by our faith and prayers, I ask, in the name of Jesus Christ. Amen.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My brothers and sisters, it is a great inspiration to see all of you folk before me, you who are leaders in the stakes and wards and missions. I pray for the blessings of the Lord.

WORK AMONG INDIANS PROGRESSING

It has been hard for me to refrain from talking about the Indians this time, but I must mention one or two items inasmuch as President S. Dilworth Young has spoken of them.

Down on the Navajo Reservation, the Indians call the members of the Church of Jesus Christ of Latter-day Saints, "*Gamalii*." Recently at mission headquarters, they were trying to ascertain from the natives, themselves, what this word meant to them. And one Navajo said, "A '*Gamalii* is one who invites you to dinner and does not charge you for it." And another said, "A '*Gamalii* is one who has the same father and mother that we have."

I will just say that the work among the Indians is progressing, for which we are deeply grateful.

ERUPTION OF MT. VESUVIUS

I want to comment on another theme and preface it by a little experience: Back in 1937, Sister Kimball and I had the privilege of traveling through some of the European countries, and it was our privilege to go, among other places, to Italy. And one of the most intriguing sights in that country was Mt. Vesuvius in eruption. Here we saw a high, conically-shaped mountain, and at night for nearly a hundred miles we could see the display of fireworks in the heavens. We came around the semi-circular bay of Naples to the city of Pompeii. As a child I had read the book, *The Last Days of Pompeii*, telling about the eruption of 79 A.D., when the cities of Pompeii and Herculaneum were destroyed. Here we were, visiting the city of the dead, which had been covered and hidden for nearly two millenniums. We walked through the streets of this deserted city, now excavated; we went into the shops, homes, and temples; we saw their liquor establishments and houses of prostitution with the pictures still on the walls in original colors. These all had been buried under ashes for long centuries. We climbed this mountain with its cinders and lava, and when we came into the great crater at the top, we were amazed to find that a few inches beneath our feet was molten lava, still flaming.

We climbed up into the crater of that volcanic mountain. In ages past there had been a terrific convulsion of nature, and a mountain was born. Lying dormant for long centuries, the monster had watched with evil eye the coming of the inhabitants, the planting of vineyards upon its sunny slopes, and the building of homes upon its foothills. But finally in jealous rage at seeing green things grow, and children laugh and play, and life spring up in contrast to its age-old environment of desolation and death, the ogre burst forth in fiery blasts spewing its seething vomit from its corrupt throat in molten lava to run down its sides and to fill the heavens with its ash and steam and rocks. The volcano was merciless. It would leave nothing to grow upon its breasts.

In a matter of hours the fury of this powerful destroyer had seared the trees, the vines, and all living things, long before the slow moving lava had reached them to crush and burn them into nothingness. The heavens were filled with ashes which soon smothered all life including the humans who were utterly helpless before the whims of this destructive element.

All was destruction: Plants and people were destroyed; homes, shops, baths, and circuses leveled; soil covered with a conglomerate mass of hardness which would take the elements ages to pulverize into soil again. All was death!

WONDER OF THE NILE RIVER

Then across the blue Mediterranean is a contrasting picture of the builder in nature. The Nile River, one of the greatest wonders of the world, changes the dead and barren sands of the desert into a fertile land with trees and grass and animal life. The heavy April showers in the basin of the White Nile start the flood, and the May rains in Abyssinia swell the stream with its rich muddy water that fertilizes as it irrigates, and this sterile sand becomes fertile land to bring life from death. The mud and water constitute the difference between the Sahara Desert and the green gardens and fields of Egypt. Those of us who have been in the Gila Valley in Arizona, which is one of the most notable examples of soil erosion in the world perhaps, will know about what has been done in the valley of the Nile. The rich sediment is laid gently on the land so that it might produce crops. The productive valley is a gift of the river Nile. It is at once a garden and a museum; a composite of the ancient and modern; the land of Abraham and Joseph and Moses with its sphinxes and catacombs and pyramids, and the land of today with its 19,000,000 people; a land of brilliant sun, deep blue sky, and vivid colors, with the driest air in the world. In contrast to the sand under the glare of the sun and the dull color of the river, the fields and palms appear the greenest things in the world. The sand pours over the yellow rocks in a torrent of gold, and the rocks cast purple shadows. All this is the bounty of the Nile, which nurtures life in the very jaws of the death of the hot dry desert through which it flows. Its annual

overflow is one of the greatest marvels of the world. It has risen to within a few hours of the same time and to within a few inches of the same height year after year for unknown ages.

Another spring, another flood, the soaking stream, more fertile mud and the Nile continues to give, to build and sustain, while Vesuvius burns and crushes and suffocates. The volcano is a destroyer—the river a builder.

MEN MAY BUILD OR DESTROY

I find that men are like rivers and volcanoes. They construct, and they destroy; they purify and inspire, and they defile and mystify; they give life, and they bring about death. Recently I had a visit from a handsome youth, the product of a builder. His eyes were bright; his step was light; he walked with calm assurance. Here were courage, optimism, and positiveness. He was clean. He had a wholesome attitude toward life, no sourness, no bitterness. He looked life straight in the eye and met its challenges. "All my life," he told me, "I have been taught that 'cleanliness is next to Godliness.' Through all the priesthood and auxiliary organizations I have learned Paul's statement: '. . . that ye are the temple of God, and that the Spirit of God dwelleth in you?'"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:16-17.) He had been eager to fill a mission, for said he: "Since my earliest recollection, I have earmarked my savings for my mission; I have listened intently to every returning missionary and anticipated with eagerness my opportunity to go. All my life I have been taught by men of God who have stirred my ambition, stimulated my thinking, built my character, and increased my faith. There were always markers at the crossroads which I could recognize, for these valiant people had prepared me to identify them. Oh, how grateful I am that such builders have had a part in making my life! They have helped to lift the fogs, dissipate the mists, banish the doubts, and fortify me against the temptations. My life is full—there is no remorse—I have no fears—life is glorious and rich in promise."

And I remembered the words of the Lord through his ancient prophet:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; . . . that publisheth salvation; that saith unto Zion, Thy God reigneth! (Isaiah 52:7.)

VICTIM OF HUMAN DESTROYERS

In contrast, I had a visit from one of the victims of the human destroyers. He was a fair-haired youth of twenty-two years; the last four of those years had been filled with experiences too sordid and too horrible for a lad of those tender years—experiences which would challenge the resistance of a veteran. His manner was mild,

his approach shy, but his voice registered sincerity. My heart immediately opened and took him in. "Brother Kimball," he asked, "would it be possible for me to go on a mission? I think it would help me to find myself again. I do want very much to go into the mission field."

"You've had some frustrating experiences, haven't you?" I asked. And he poured out his soul in a series of heart-rending stories. So many upon the head of a youth—and so concentrated! Why, he had hardly recovered from one until another blow fell upon him. He continued: "I hope that if I can go out and preach the gospel, I might be able to get my thinking straight, to be really happy again, to get back that which I have lost. You see, Brother Kimball, I grew up in the Church clean and with never a doubt. I was active, faithful, believing. My trust was complete. I felt secure in my faith, never questioning seriously the truth. It was as though my bark of life were in a safe harbor, securely tied with heavy cable to docks which were immovable. My parents and my Church leaders gave me anchor to hold me safe. Oh, if I could only have again that sweet spirit of tranquility and peace and sureness!"

Then he told me of the storms that had engulfed him. He had fought a war. There were horrors in the battles; there were temptations in the camps. At eighteen he had been surrounded suddenly by all the accumulated sins of the world. The pressure was crushing. For two years he had been hearing vile and vulgar speech and the name of God desecrated by constant use. He told how well-meaning entertainers had come to the camps but had sung for them sexy songs, told them ribald jokes, and had acted to satisfy the coarse, the crude, and vulgar. He had seen motion pictures in which smoking was universal, drinking was approved as smart and proper, immorality was condoned, and broken homes and infidelity in marriage were common; he had spent his leisure hours in cities near the camps and had been accosted by women of the streets. And he had come to wonder! He had attended a class in his ward and had heard a discussion on the mysteries. Subjects were debated on which there was little recorded revelation and on which there were conflicting opinions, and he had heard criticism of Church leaders, of Church policies, and of Church doctrines, and he wondered! He had read a book, the author of which was one of rich endowments, of much learning, and of considerable prestige. The things which our youth had always accepted were ridiculed. Logic was used; rationalizing was done; corrupt writers of a bygone day were quoted; the supernatural was explained away; the revelations were said to be man's wisdom; prophets were demoted to the status of laymen; and even Gods were dethroned and made a creation of man. All this in strict denial and total destruction of the basic things which had always been his life—and he continued to wonder. He had gone to school when the war was over, under the G.I. Bill of Rights. Here he had been further confused. There was no personal God, he was told,

but God was a figment of the imagination, a creation of intellectual man. And God, being a creation of man could not help him, but man was alone to work out his own destiny. He was led to believe that religion was for only the simple and gullible. He found that in the schools:

Atheism may be taught our children, but not the word of God, not the Bible, not the Prophets, not the Apostles. Karl Marx is legal in the schools, but not Isaiah, or St. Mark. They suffer from Bible affiliation. (George E. Sokolsky, *Atheism by Law.*)

And his props had been moved from under him. His lighthouse was destroyed: his anchor broken loose; his harbor blasted. His bark was at sea in a storm without anchor, sail, or rudder; and with a pilot who had lost his compass and knew not his way. His heaven was clouded, and his stars were hidden. His lights were all but extinguished, and his vision dimmed. And he said again: "Oh, if I could only get back what I have lost of peace, of hope, of virtue, of faith! I had hoped that a mission might dispel the fog and mists; prove my repentance; build back my faith in sacred things and return to me the testimony I once had with all its peace, security, and happiness. I had hoped I might repair my bark and get it in full control and steer it again into calm waters and safe harbors."

REDEEMER'S VIEW OF OFFENDERS

And as I felt the sincerity of this young man struggling for a foothold, for a foundation, for something to which to cling, there came these words of the Redeemer into my memory:

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. (Mark 9:42.)

And the words of the Lord came again:

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

Not all scribes and Pharisees lived anciently. There are today wreckers as well as builders among men and in nature. In the Church library there are more than 1,700 books and pamphlets of a defamatory character. The books are dead. They are seldom consulted. They can be purchased from secondhand bookstores at low cost. The authors likewise are dead. They flickered for a moment and went out, dying of their own corruption, after having polluted the minds of a few. They went into the discard while the cause they fought went steadily on. Simon Peter warned us:

. . . there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring unto themselves swift destruction. (II Peter 2:1.)

The Lord said:

Woe unto you, lawyers! for ye have taken away the key of knowledge: the fulness of the scriptures; ye enter not in yourselves, into the kingdom and those who were entering in ye hindered. (See Luke 11:52; Revised.)

TEACHERS TO BE DIRECTED BY THE SPIRIT

Apparently there were in the early church those who taught for doctrines the sophistries of men. There are those today who seem to take pride in disagreeing with the orthodox teachings of the Church and who present their own opinions which are at variance with the revealed truth. Some may be partially innocent in the matter; others are feeding their own egotism; and some seem to be deliberate. Men may think as they please, but they have no right to impose upon others their unorthodox views. Such persons should realize that their own souls are in jeopardy. The Lord said to us through the Prophet Joseph:

. . . teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel.

And they shall observe the covenants and church articles to do them, and these *shall be their teachings*, as they shall be directed by the Spirit.

. . . And if ye receive not the Spirit ye shall not teach. . . . (D. & C. 42:12-14. Italics speaker's.)

OBJECTIVE TO BUILD FAITH

The great objective of all our work is to build character and increase faith in the lives of those whom we serve. If one cannot accept and teach the program of the Church in an orthodox way without reservations, *he should not teach*. It would be the part of honor to resign his position. Not only would he be dishonest and deceitful, but he is also actually under condemnation, for the Savior said that it were better that a millstone were hanged about his neck and he be cast into the sea than that he should lead astray doctrinally or betray the cause or give offense, destroying the faith of one of "these little ones" who believe in him. And remember that this means not only the small children, it includes even adults who believe and trust in God.

Man is like the volcano which in a few weeks can devastate the countryside, wreck cities, and smother human lives. And the human destructionist can likewise inject into other human lives in a short time the doubt and skepticism which can mean total loss of faith. It may take centuries for the other forces of nature to pulverize the lava around a volcano so that it may eventually again give life to plants and animals, and just as surely the damage to faith of an individual done by an iconoclast, whether deliberate or not, may take years or ages of rebuilding, if it is ever fully restored.

The Savior also said:

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

In our own society, the murderer who kills the body is hunted, imprisoned, and executed, but the character who kills the soul by implanting doubt and shattering faith is permitted not only to go free but also is often retained in high places. The body which is killed will rise again in the resurrection with little damage to its eternal welfare, but he whose faith has been shattered may suffer long ages before complete restoration of spiritual stature can be had, if at all. And Jesus said:

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)

Far better to take from a man his flocks or herds, his lands or wealth, even his sight or limbs, than to be responsible for the loss of his faith. The Son of God put it this way:

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt and maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. (Matt. 18:8-9.)

And so we admonish the leaders in stakes, wards, and missions to be ever vigilant to see that no incorrect doctrines are promulgated in their classes or congregations. Wolves will come in sheep's clothing and will deceive the very elect, if that were possible. And we warn again those who write or preach or otherwise teach subversive doctrines, that their punishment is sure for their "worm dieth not."

And like the rich man who despised the beggar Lazarus, they will eventually come to a realization of the statement of the Lord Jesus Christ:

And beside all this, between us and you there is a great gulf fixed. (Luke 16:26.)

The Lord bless you, my brothers and sisters. May we all, like the Nile River, build and nourish, strengthen and fortify, rather than be like the volcano which brings only death and desolation and destruction, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

The Brigham Young University Mixed Chorus will sing: "If Ye Love Me, Keep My Commandments," by Harker.

The closing prayer will be offered by President Fred H. Peck, Jr. of the Pioneer Stake, Salt Lake City, Utah, after which this conference will stand adjourned until 7:00 o'clock this evening, when in accordance with the custom of the Church, the general meeting

of the Priesthood of the Church will be held. This building, judging from experiences recently, is not adequate to accommodate the Priesthood, and so we cannot invite our sisters. It is not fair for a few to come unless we let others also. This meeting, therefore, tonight is for the Priesthood of the Church. The session will not be broadcast.

The session at 10:00 o'clock tomorrow morning will be heard over the radio stations already announced.

The choir singing for this day's sessions of the conference has been by the Brigham Young University Mixed Chorus, Elder Franklin Madsen conducting, and Elder Frank W. Asper at the organ.

May we add to what has already been said a word of appreciation and commendation for the excellent service rendered by these students. Truly they have lifted us to inspirational heights, and we say to them, to their leader, and to all associated with them: "God bless you."

For the benefit of those who cannot get into the tabernacle, the Assembly Hall will be open tonight as it has been throughout the sessions of the conference.

The Brigham Young University Mixed Chorus sang: "If Ye Love Me Keep My Commandments."

The benediction was pronounced by President Fred H. Peck, Jr., of the Pioneer Stake.

THIRD DAY

MORNING MEETING

Conference reconvened Tuesday morning, April 6, at 10:00.

The Tabernacle was crowded with people, and there was an overflow of people into the Assembly Hall on the Tabernacle grounds, where provision was made for those who gathered there to enjoy the services as they were broadcast from the Tabernacle by means of amplifiers and television equipment.

The Ricks College Choir furnished the music for this session, with Elder John M. Anderson conducting. Alexander Schreiner was at the organ.

President George Albert Smith:

I think you are a courageous lot of people this morning to come out in this storm and fill the Tabernacle. I want to tell you that some of us are more than pleased to see this fine chorus from Idaho that has come to sing for us, here in their seats instead of trying to get in. They evidently know the country they live in, and so they are here on time.

This is the sixth session of the 118th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this morning all of the General Authorities except Elder Stephen L Richards, who is returning from a tour of the South American Missions, Elder Matthew Cowley, who is presiding over the Pacific Missions, Elder Thomas E. McKay, who is convalescing from a minor operation, and Elder Alma Sonne, who is in Europe in charge of the European Mission.

This service will be broadcast over station KSL, Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

The choir singing during today's sessions will be by the Ricks College Choir, with Elder John M. Anderson conducting and Elder Alexander Schreiner at the organ. Of course, you all know where the Ricks College Choir comes from.

KSL has set up for us a television installation which will enable those in the Assembly Hall to see as well as hear the speakers and the choirs that sing for us. The television pictures will not be all that we hope they will become some day, but they will be sufficiently good to be a great help to those who are seated in the Assembly Hall.

I would like also to call attention to the fact that ordinarily these grounds are beautiful for this particular conference, and they have been until the snow covered them. Brother Irvin Nelson who has charge of the grounds takes care of them and makes this place a delightful place for people to come and enjoy the Tabernacle grounds. We would like these brethren who look after these grounds to know that we appreciate them.

We will begin the morning services by the Choir singing "God So Loved the World," from "The Crucifixion," by Stainer.

The opening prayer will be offered by President E. Vaughn Abbott, of the Reno Stake, Reno, Nevada.

The Choir sang: "God So Loved the World."

Elder E. Vaughn Abbot, President of the Reno Stake, offered the opening prayer.

Singing by the Choir, "But the Lord Is Mindful of His Own," from "St. Paul," by Mendelssohn.

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

CHANGES IN CHURCH OFFICERS SINCE OCTOBER
CONFERENCE 1947*New Missions Organized:*

Central Atlantic States Mission, created by a division of East Central States Mission.

Japanese Mission, reopened with headquarters in Tokyo, Japan.

New Mission Presidents have been appointed as follows:

J. Robert Price, president of the Central Atlantic States Mission.

Edward L. Clissold, president of the Japanese Mission.

Joel Richards, president of the Northwestern States Mission to succeed Samuel E. Bringham.

Albert Choules, president of the Southern States Mission to succeed Heber Meeks.

New Stakes Organized:

The South Carolina Stake was organized October 19, 1947, from the South Carolina District of the Southern States Mission.

The American Falls Stake was organized February 1, 1948, from the Blackfoot and West Pocatello Stakes.

Stake Presidents Chosen:

Jesse A. Udall, was chosen president of the St. Joseph Stake, to succeed James M. Smith.

Erastus Francis Winters, president of the Star Valley Stake, to succeed Royle S. Papworth.

W. Wallace McBride, president of the South Carolina Stake.

Reuel E. Christensen, president of the South Sanpete Stake, to succeed William G. Barton.

Delbert Leon Stapley, president of the Phoenix Stake, to succeed James Robert Price.

Walter A. Hunzeker, president of the Montpelier Stake, to succeed Silas L. Wright.

L. Harold Wright, president of the Maricopa Stake, to succeed Lorenzo H. Wright.

John L. Clarke, president of the Rexburg Stake, to succeed Peter J. Ricks.

George R. Woolley, president of the American Falls Stake.

Frank H. Brown, president of the Big Horn Stake, to succeed Thomas B. Croft.

William A. Strong, president of the Teton Stake, to succeed Albert Choules.

New Wards Organized:

Raymond Third Ward, Taylor Stake, formed by a division of the Raymond Second Ward.

Raymond Fourth Ward, Taylor Stake, formed by a division of the Raymond First Ward.

Phoenix Fifth Ward, Phoenix Stake, formed by a division of the Phoenix Third Ward.

Charleston, Columbia, Gaffney, Greenville, Hartsville, Ridgeway and Spartanburg Wards, South Carolina Stake, formerly branches of the Southern States Mission.

Huntington Second Ward, Emery Stake, formed by division of the Huntington First Ward.

Lomond View Ward, Farr West Stake, formed by a division of the Ogden Fifteenth Ward.

Egin Bench Ward, Yellowstone Stake, formed by combining Egin and Heman Wards.

Lethbridge Second Ward, Lethbridge Stake, formed by a division of the Lethbridge First Ward.

Shelley Third Ward, Shelley Stake, formed by a division of the Shelley Second Ward.

Springville Seventh Ward, Kolob Stake, formed by a division of the Springville Sixth Ward.

Springville Eighth Ward, Kolob Stake, formed by a division of the Springville Second Ward.

Springville Ninth Ward, Kolob Stake, formed by a division of the Springville Third Ward.

Oak Hills Ward, Sharon Stake, formed by a division of the Pleasant View Ward.

Heyburn Second Ward, Minidoka Stake, formed by a division of the Heyburn First Ward.

Wards Discontinued:

Woodruff Ward, Malad Stake, joined with the Cherry Creek Ward.

Egin and Heman Wards, Yellowstone Stake, combined to make Egin Bench Ward.

Farnum Ward, Yellowstone Stake, joined with the Marysville Ward.

Independent Branches Made Wards:

Parma Ward, Weiser Stake, formerly Parma Branch.

Mountainville Ward, North Sanpete Stake, formerly Mountainville Branch.

Carmichael Ward, Sacramento Stake, formerly Carmichael Branch.

Independent Branches Organized:

Augusta, Darlington, Society Hill, Sumter and Winnsboro Branches, South Carolina Stake, formerly branches in the Southern States Mission.

Campus Branch, East Provo Stake.

Bonanza Branch, Uintah Stake.

Chain-O-Lakes Branch, Chicago Stake, formerly part of North Shore and Logan Square Wards.

Star Branch, Nampa Stake, formerly a dependent Branch.
 Carbonville Branch, North Carbon Stake.
 Ophir Branch, Tooele Stake.
 Yucaipa Branch, San Bernardino Stake, formerly part of Redlands Ward.

Independent Branch Discontinued:

Avondale Branch, Phoenix Stake disorganized, members transferred to the Glendale and Capitol Wards.

Those Who Have Passed Away:

Alvin F. Smith, Church Librarian, January 4, 1948.
 Elias A. Smith, December 6, 1947.

STATISTICAL REPORT

Number of Stakes of Zion	170
Number of Wards	1,293
Number of Independent Branches	132
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Total Wards and Independent Branches	1,425
	<hr/>
Number of Missions	42
<i>Church Membership:</i>	
Stakes	843,021
Missions	173,149
	<hr/>
Total	1,016,170
<i>Church Growth:</i>	
Children blessed in stakes and missions	36,458
Children baptized in stakes and missions	18,264
Converts baptized in stakes and missions	10,471
<i>Social Statistics:</i>	
Birth rate per thousand	43.9
Marriage rate per thousand	19.2
Death rate per thousand	5.8
<i>Missionaries:</i>	
Number of missionaries in the missions of the Church..	4,132
Number engaged in missionary work in the stakes.....	3,298
	<hr/>
Total Missionaries	7,430
Number of missionaries who received training in the mission home during 1947	2,134

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

My brethren and sisters: Here are more statistics. I hope you get more pleasure out of hearing them than I get out of reading them. There is one situation, however, and a very important one, that I should like to call to your attention, and that is that the figures are all in the black. There are none in the red.

Before reading the annual financial statement, we may note a few preliminary matters, some by way of repetition of what has been said on like occasions heretofore.

REVELATION AT FISHING RIVER

At Fishing River, Missouri, June 22, 1834, the Lord declared that 'the commandments which he had given concerning Zion and her law should be executed and fulfilled after Zion's redemption.' (D. & C. 105:34.) This suspended the operation of the United Order in Zion—i.e., Missouri. The Order continued for a time thereafter in Kirtland, but was later discontinued there.

In the years immediately following there was no organized plan for meeting the money needs of the Church, and the financial situation became increasingly serious.

THE LAW OF TITHING

In July of 1838 (four years after the Fishing River revelation) the Prophet was again in Missouri, at Far West. On the eighth of the month, the Prophet, urged by the serious financial needs of the Church, went to the Lord, enquiring:

O Lord! Show unto thy servant how much thou requirest of the properties of thy people for a tithing. (D.H.C. 3:44.)

The Lord answered with two revelations—the first giving the law of tithing (D. & C. 119), and the other fixing the order of its distribution. (D. & C. 120.)

COUNCIL ON THE DISTRIBUTION OF TITHES

Pursuant to these revelations, and as explained at recent conferences, the Church has a Council on the Distribution of Tithes, made up of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. This Council considers the proposed budget of the Church, which is itemized under general headings, and then approves and authorizes such expenditures as it deems proper.

A subcommittee of this Council on the Distribution of Tithes then makes the detailed appropriations from the sums approved and authorized by the Council. This subcommittee is known as the Committee on Expenditures, and is made up of the First Presidency, three members of the Council of the Twelve, and the Presiding

Bishopric. A Church Building Committee acts under the direction of the Committee on Expenditures. The Financial Secretary to the First Presidency acts as the secretary of the Committee on Expenditures.

The budget authorized by the Council on the Distribution of Tithes is made up of two parts:

1. The regular approved authorizations for the various items covered by the budget, in the amounts estimated as necessary to carry on the work of the Church for each item of expenditure; and

2. A contingent reserve out of which can be met any unusual expenditures not provided for in the budget, either as to budget items or as to special or unforeseen expenditures. This contingent reserve is likewise spent under the authorization of the Committee on Expenditures. In 1947 the reserve set up was a little over eight percent of the total budget appropriations from the general funds of the Church; this year (1948 budget) this reserve equals about five percent of the itemized budget. Last year the reserve was more than ample to cover the supplementary appropriations. It is believed the reserve for this year will be likewise sufficient.

All unexpended appropriations lapse with the end of the fiscal year and are returned to and are absorbed into the general funds of the Church, subject to appropriation therefrom as are other like Church funds.

EXPENDITURES OF THE CHURCH

The expenditures of the Church are increasing at what seems to me to be a disquieting rate. For the ten years 1936 to 1945, both inclusive, the average expenditure from our general Church funds was just under \$5,000,000 annually. As we reported to you at the last April conference, the expenditures for 1946 equaled \$6,890,000 from general Church funds, and, including all other cash expenditures made by the people on various accounts, the expenditures amounted in total to \$12,310,000. As we shall see, expenditures for 1947 were \$11,263,000 out of general Church funds (or \$4,373,000 more than in 1946.) while the total cash expenditures, general funds, plus non-budget funds contributed by the people, were \$18,919,000 (or \$6,609,000 more than 1946). The total cash expenditures, including budget and nonbudget items for 1948 are put at over \$20,000,000.

I may observe that we owe no money. We shall not have to borrow any money to meet our budget. But in my own view, we must all watch more carefully our spending.

As individuals our standard has become, not our need, nor our comfort only, but our luxury. Many of us are not yet willing to bring ourselves under control and to quit spending not only all of our savings, but also all we are making, and in addition, running in debt on instalment buying. Our young people, particularly our boys returned from the service, are being inveigled into running debts that, in most cases, will take all their surplus (if they have any) for the next ten to twenty years, and under circumstances and conditions that will cause them to lose everything they have put into

their ventures, if there should come to them any incapacitating illness, or accident, or if death came, or if the hard times should come that so many predict and that some fear are even now beginning.

DANGER OF INFLATION

Unemployment is increasing, and if it continues it could become serious. In that event, if we shall follow the pattern other countries have followed, we must not be too surprised if the people, accustomed over the last few years to a certain standard of living and not having money enough to buy the things that will enable them to continue that standard of living, raise the cry that there is not enough money. In other countries when this cry has become sufficiently insistent and from sufficiently large numbers, they have started the printing presses going to print money, always under the delusion that the presumed restrictions and safeguards which are then provided, would enable the stopping of the money flood before it becomes dangerous. But again, if the pattern of other countries worked out here, it would not be possible to stop this flood of paper money once it was well started, and then would follow the inflation that ruins not the very wealthy, but those of moderate means and those with means that are less than moderate. In other words, the poor people are the ones who always suffer most in such financial debacles. Our people should remember the lessons of history, even very recent history, and do all they can to avoid this catastrophe, for such it has always proved to be in the past.

MODERATION IN EXPENDITURES

As to Church spending, for my own part, I should like to urge the people to cease building cathedrals for ward meetinghouses, and to stop furnishing them as if they were palaces. I think I should say to you that the First Presidency is not urging the building of these expensive, luxurious buildings; indeed, they consider that often the load placed upon the people thereby is both unfair and unwise; they feel we could well be much more moderate in many of our expenditures.

The Lord still does not look at the magnificence of our meetinghouses, nor at the luxury of the pews, nor at our expensive carpeting, nor at our overstuffed furniture and the mahogany chairs of the foyer and of the high council and other rooms. The Lord still looks at the humble heart and the contrite spirit of his children, and as he said when he walked with his apostles in the Holy Land:

. . . where two or three are gathered together in my name, there am I in the midst of them. (Matthew 18:20.)

It is not the place in which we meet, but the spirit in which we gather together that concerns the Lord. Not pride but humility brings him into our midst.

I will now read the financial statement:

1947 Financial and Statistical Report

CHURCH DISBURSEMENTS—1947 PART I—CHURCH BUDGET CASH EXPENDITURES FROM GENERAL CHURCH FUNDS, BOTH TITHING AND NON-TITHING INCOMES

Total cash budget appropriations for 1947 \$12,744,773.00
Total cash budget expenditures for 1947 11,263,344.00

Excess of appropriations over expenditures for 1947 \$ 1,481,429.00

As a preliminary statement, I should like to say this regarding salaries: The Church has not and does not now pay extravagant salaries. We have tried to accommodate the salaries of those who draw compensation from the Church to the "Little Steel formula." In addition to that we have made certain adjustments in particular cases to meet the needs of the individual. We have tried to see that no one suffered. We have been unable to relieve them of the necessity of living modestly and frugally, but we do have in mind their needs, that none shall suffer.

	Budget Appropriation, 1947	Supplementary Appropriation	Budget Expenditures, 1947	Un- expended
Office of the Corporation of the President Including the salaries of 80 employees, expenses of offices, equipment, maintenance of the administration building, and the living allowances and traveling expenses of the General Au- thorities, all of which are covered by non-tithing income.....	\$ 334,076.00	\$ 26,274.00	\$ 356,898.00	\$ 3,452.00
Office of the Corporation of the Presiding Bishopric Including the salaries of 115 employees, expenses of the Aaronic Priesthood program, traveling expenses of the Presiding Bish- opric, taxes, special printing, and departmental expenses, all of which are covered by non-tithing income	301,780.00		288,628.00	13,152.00
Temples For the operating expenses, including the salaries of 308 em- ployees, and the building maintenance, repairs and renovation of the eight temples of the Church.	515,448.00	54,149.00	404,105.00	165,492.00

Missions and Missionary Work
For the maintenance and operation of the established missions;
living and traveling expenses of mission presidents; return
fares of missionaries; free literature; servicemen's welfare; the
erection, remodeling, purchase, maintenance, and renting of

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Third Day

buildings; and the expenses of the Bureau of Information and the mission home in Salt Lake City	1,527,820.00	239,191.00	1,729,542.00	37,469.00
Stake and Ward Expenses				
Allowances to 169 stakes and 1,425 wards and independent branches, including the maintenance of 1,688 stake, ward, and branch buildings; expenses and mileage allowances to stake presidents and bishops; furnishings for stake and ward offices, stake and ward taxes, and stake and ward printing	1,418,890.00	95,510.00	1,509,631.00	4,769.00
Church Welfare				
For the purchase of equipment and commodities; for the operating expenses of general committee storehouses, the Deseret Industries and the Deseret clothing factory; for land and building purchases and general committee administrative expenses; for the care of the needy consisting of rents, light, heat, hospitalization, burials, etc.	1,065,480.00	176,924.00	1,242,123.00	281.00
Church Schools				
For the operating expenses of Brigham Young University, Ricks College, L.D.S. Business College, Juarez Academy, 15 institutes and 100 seminaries; for operating expenses of the Department of Education, including the salaries of 438 teachers and 39 administrative officers and employees; and for the maintenance, repairs, and improvement of buildings	3,267,950.00	46,775.00	2,707,342.00	607,383.00
Educational Institutions, other than Church schools, institutes, and seminaries				
Consisting of the McCune School of Music and Art; Deseret Gymnasium, Society for the Aid of the Sighted, and the General Music Committee	73,456.00	11,518.00	37,757.00	47,217.00
Building Operations				
For the maintenance of the buildings and grounds on the Temple Block, and the Tabernacle organ; for the maintenance of other Church properties situated immediately adjacent to the Temple Block; for the erection, repairing, and renovating of ward buildings and \$54,076.55 for the construction, equipping, and maintenance of hospital buildings	2,319,150.00	252,720.00	2,075,487.00	496,383.00
Historic Monuments and Bureaus of Information				
For the repair and maintenance of properties at Palmyra, New York; South Royalton, Vermont; Carthage, Illinois; and memorial cemeteries	24,440.00	19,683.00	43,418.00	705.00

Land Purchases and Operation of Farm Projects Consisting of Papago and Washakie Indian projects, and Canadian and other lands	264,000.00	3,421.00	246,329.00	21,092.00
Church Committee on Radio and Publicity For publicity and mission literature	41,481.00		38,379.00	3,102.00
Genealogical Society and Index Bureau For the maintenance of the Church genealogical library record archives, temple index bureau, and allied departments, and for the recording, indexing, photographing, and filing of genealogical and temple ordinance data, including the names of 431,665 persons forwarded to the eight temples for baptisms and endowments, and for the salaries of 173 full-time employees	425,218.00	9,438.00	433,129.00	1,527.00
<p>I think it may be well to say here that under arrangements which have been made and which we are making, we are photomicrofilming the public records of several of the countries of Europe as well as parts of the United States. Great as our genealogical library already is, when we get through with this operation which we are now undertaking, it will, I am sure, be easily the greatest genealogical library in the world; and our people will be able to come here to our library, those who come from foreign lands or whose ancestors come from foreign lands—and all of us came from foreign lands originally—will be able to come to our library here and do their record work here in great part which heretofore they had to go Europe to do.</p>				
Other Expenses Consisting of contributions to civic denominations and educational institutions; salaries of Tabernacle Choir conductors and organists, improvements to the Tabernacle organ; taxes; welfare assistance by the general Church offices; public liability and other insurance; Utah centennial expenses, etc.	165,584.00	12,853.00	150,576.00	27,861.00
Unallocated balance of original budget appropriation for contingencies	51,544.00			51,544.00
Total Budget and Expenditures	\$11,796,317.00	\$948,456.00	\$11,263,344.00	\$1,481,429.00

Part II—NON-BUDGET AND NON-TITHING EXPENDITURES FROM CONTRIBUTIONS BY MEMBERS OF THE CHURCH FOR THE YEAR 1947

The expenditures budgeted from general Church funds and paid principally from the tithes are detailed here. The following expenditures were made from further contributions by members of the Church:

Paid for stake and ward building purposes	\$ 1,484,341.00
Expended for stake, ward, and mission maintenance purposes; expenses of auxiliary organizations and for recreation	2,691,596.00
Expended from ward and mission fast offerings	1,084,908.00
Expended from welfare contributions	881,973.00
Assistance rendered missionaries	200,507.00
Expended from general board dues; children's contributions to the Primary Hospital, and donations to temples	254,474.00
Expended by Church schools, in addition to amount listed under budget expenditures, from funds derived from tuitions and other sources	1,018,000.00
Total non-budget cash expenditures, 1947, from contributions, other than tithing, donated by the Church membership	7,615,799.00
Expended by the hospitals for the care of the sick, in addition to the amount paid from the tithes and included in part I	40,358.00
Total budget cash expenditures by general Church offices, brought forward	11,263,344.00
Total cash expenditures, budget and non-budget, of the Church for the year 1947	\$18,919,501.00

Part III—THE CHURCH WELFARE PROGRAM

FAST OFFERING DATA

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

In the wards	176,808
In the missions	44,499
Total	221,307

Amount of voluntary fast offerings and welfare contributions:

In the wards:	
Fast Offerings	\$ 916,515.00
Welfare contributions	934,825.00
In the missions:	
Fast offerings	88,648.00
Total fast offerings and welfare contributions	\$ 1,939,988.00
Percent of Church members who paid fast offerings.....	24.2%
Average fast offerings per capita in wards	\$1.23½
Average fast offerings per capita in missions (based on the number of missions reporting)521
Average fast offerings per capita, wards and missions	1.10
Average fast offerings and welfare contributions in wards	2.50

WELFARE PROGRAM CASH EXPENDITURES

Expended from ward and mission fast offerings and welfare contributions for the care of the needy consisting of food, clothing, rents, light, heat, hospitalization, burials, etc., and for the purchase of commodities for storehouses	\$ 1,966,881.00
Disbursed by the general welfare committee for the operating costs of storehouses; for the overhead expenses of the general committee; and for the shipment of relief supplies to Europe.....	493,386.00
Disbursed by the corporations of the President and Presiding Bishop for direct assistance and for contributions to civic, denominational, and educational institutions	428,187.00
Expended by the hospitals for the care of the sick.....	40,358.00
Total relief cash expenditures for the year 1947 all included in above grand total of budget and non-budget cash expenditures	\$ 2,928,812.00

This is an increase over the year 1946 of..... \$ 1,103,172.00
 In addition to the cash expenditures of \$2,928,812.00 for welfare purposes, the general Church welfare committee makes the following further financial report, with a statement indicating the production and distribution of commodities for bishops' storehouses and inventories of commodities December 31, 1947.

*Summary of the Annual Report of the Church Welfare Plan,
 December 31, 1947*

FINANCIAL REPORT

Present Net Cash Value:

Current Assets (principally cash and notes and accounts receivable)	\$ 1,612,861.79
Inventories (principally commodities)	961,877.43
Fixed Assets (land, buildings, etc.)	3,563,508.03
Total Assets	\$ 6,138,247.25

Fixed Assets Include:

Deseret Industries, Deseret Mills and Elevator, Deseret Clothing Factory, Deseret Coal Mine.

One hundred and ten bishops' storehouses having a total floor area of 458,713 square feet. This is 12 times the area covered by the Tabernacle; and a little more than the area of the Temple Block. There are 56 canneries included in the 110 bishops' storehouses.

Farms, ranches, dairies, and other regional and stake properties, made up of 17,278 acres of land, together with buildings, improvements, equipment, and livestock.

The Fixed Assets were acquired with funds secured from the following sources:

Cash from general Church funds, through the general committee	\$ 1,407,364.03
Cash from wards, stakes, regions, and priesthood quorums.....	1,707,363.00
Donations, labor and property	448,781.00
Total	\$ 3,563,508.03

The fixed assets consist of:

Land and landscaping	\$ 1,492,564.74
Buildings, furniture, and fixtures	1,421,100.88
Equipment and trucks	543,669.41
Livestock	106,173.00
Total	\$ 3,563,508.03

Materials Canned and/or Processed in Program's Own Plants in 1947

Vegetables, fruits, jams, and spreads	1,132,557 quarts	(1,527,170 cans)
Meat, fish, and fowl	16,037 pounds	(20,772 cans)
Milk, canned (each can equivalent to one quart fresh milk)	653,472 cans	
Milk, bottled	133,259 quarts	
Miscellaneous foods, drugs, and household items	918,054 pounds	
Flour, cereals, and livestock feeds	2,004,820 pounds	

Total Production, Distribution, and Inventory of Commodities for Bishops' Storehouses, 1947

Items		1947 Pro- duction	1947 Dis- tribution	Inventory 12/31/47
Canned produce (milk, vegetables, fruits, jams, and spreads)	quarts	1,939,868	792,169	1,330,092
Animal products (butter, eggs, and meat)	pounds	666,532	641,933	76,517
Vegetables, fruits, and preservatives (not canned)	pounds	2,556,295	1,604,206	731,171

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Grains and grain products.....	pounds	4,601,439	1,347,824	5,002,259
Other foods	pounds	27,908	98,483	66,415
Various drugs and household supplies and soaps	items	98,157	211,000	159,145
Cotton, hay and miscellaneous items	pounds	1,143,281	Used to produce other budget items	50,561
Fuel (mostly coal)	tons	9,370	5,283	4,426
Clothing and dry goods	articles	157,768	153,766	299,473
Furniture	articles	220	541	238

In addition to the distribution reported above, there were sent from storehouse stock to Saints in foreign missions 545,504 quarts canned produce, 184,072 pounds of meat and lard, 650,817 pounds of grain products and 44,391 bars of soap and miscellaneous items.

Group Canning

The following canning was done at welfare canneries for their own use by 632 groups, consisting of 12,345 people:

Fruits and vegetables	715,785 quarts	(942,233 cans)
Meat and fish	27,620 pounds	(22,709 cans)
		964,942 cans

Field Activities:

Field activities carried on in the production of the 1947 welfare budget include 818 crop projects, cultivating 4,758 acres of land; 227 livestock projects, which produced 1,736 head of livestock, 5,511 chickens, 282 rabbits, and 24 stands of bees.

Eighty-two thousand five hundred twenty-five man days of work were donated on these projects, and 11,552 man days of work were donated in operating storehouses and processing plants.

For purposes other than the production of the budget for the bishops' storehouse program, there were 140 crop projects, 49 livestock projects, and 55 manufacturing projects operated during 1947. These agricultural projects utilized 978 acres of land and produced 128 head of livestock.

Assistance Rendered:

There have been from 17,913 to 55,460 persons assisted through the bishops' storehouse program each year since 1938. In 1947, there were 24,458 persons so assisted in the United States. We also sent to Europe enough food and clothing to help a larger number, or over 50,000 persons all told in 1947.

During this period and outside of Europe more than 1,178 families have been helped to become self-supporting; 9,626 persons have been assisted in other ways; and 1,744 construction projects have been completed in addition to the construction for the bishops' storehouse program.

Welfare Meetings Being Held:

Of the 163 stakes reporting, 146 hold stake welfare committee meetings monthly or oftener, and 17 hold them less frequently. Of the 1,139 wards reporting, 247 hold weekly ward welfare committee meetings; 803 hold them less frequently; and 89 are not holding any meetings.

Persons Relinquishing Government Relief:

During the past five years 2,198 persons have relinquished their position on government relief rolls; of this number 948 have been rehabilitated and are receiving no aid from the Church, nor so far as known from any other gratuitous source, 810 are yet receiving part of their support from the Church; and 440 are receiving all their needs from the Church.

Relief Supplies Sent to Foreign Missions:

Relief supplies sent to European and Pacific missions through the welfare program, as of March 15, 1948. (Shipments commenced October 29, 1945.)

Eleven pound parcel post packages:

To European missions	8,319	parcels of clothing
	6,726	parcels of bedding
	31	parcels of food
To Pacific missions	556	parcels of clothing
	386	parcels of food
Total	16,018	

A total of 16,018 parcels which together with 1,059 quilts and blankets shipped by the United States missions to Holland and Germany and 5,747 pounds of food shipped to the Tahitian mission, is the equivalent of seven freight carloads, valued at \$88,730.00.

In addition to the foregoing, shipped by parcel post, we sent to Europe in bulk shipments:

	33	cars of clothing
	55	cars of food
A total of	88	

The value of these 88 cars was \$846,964.00.

This makes a total of 95 freight carloads, valued at \$935,694.00 shipped at a cost for cartons, transportation, insurance, and handling, and purchase of some items not available from storehouses, of \$345,319.47. A total of \$1,281,-013.47.

The materials sent to foreign missions went to the Church members in Austria, Belgium, Great Britain, Czechoslovakia, Denmark, Finland, France, Germany, Netherlands, Norway, Japan, China, and Tahiti.

In addition to the above, the General Church Welfare Committee shipped 6,323 pounds of clothing to the Indians in the Navajo-Zuni Mission.

As President Smith told you yesterday, we have now shipped as of this date one hundred carloads of food and clothing to Europe. Their needs are still great, but there are some observers returning from Europe who say that they are eighty percent of their normal production. It may be that notwithstanding the individual cases that we hear of, of great hardship, yet they over there may have acquired some of our habits and are glad to take all they can get. Please do not misunderstand me. The suffering is great, and we must not discontinue our efforts. But it is a relief to know that possibly the whole situation is not so bad as we might expect.

LORD'S ADMONITION TO PARENTS

Now I would like to read to you a little scripture to conclude with. In November of 1831 the Lord said:

"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." (D. & C. 68:25.)

Furthermore in the same revelation:

"Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness." (Ibid., 68:31.)

The First Presidency of the Church was organized March 18, 1833. On May 6 the Lord gave a revelation regarding the conditions with reference to the children, and he began with the First Presidency, and I will read what he said:

"But verily I say unto you my servant Frederick G. Williams, you have continued under this condemnation;

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

"Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house."

And then to the Prophet he says:

"Verily, I say unto my servant Joseph, Jun., or in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me—

"I called you servants for the world's sake, and ye are their servants for my sake—

"And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand rebuked before the Lord;

"Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

"What I say unto one I say unto all; pray always lest that wicked one have power in you and remove you out of your place."

And then he goes to the bishop:

"My servant Newel K. Whitney also, a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place." (*Ibid.*, 93:41-50.)

PRESENT NEED FOR PARENTAL GUIDANCE

As has already been said in this conference, these principles are as applicable today as they were at the time when the Lord gave them. Some of us sometimes think that these messages addressed to particular persons in the Doctrine and Covenants during the early days, are not applicable to us. I have always felt and believed that out of every personal revelation given in those early days, and given today, there is a lesson to the whole Church.

You parents need to instruct your children, to admonish them, and then yourselves so to live that they may emulate your example. I do not know whether you have thought of this fact, and fact I think it is: we have become so fearful about our children that discipline has too largely disappeared. The youth of today are very largely by their insistent requests, sometimes demands, directing the course of action of the whole world. We are so keen and anxious, as we should be, to keep them near us so that they will live properly that we are almost giving them everything they ask without any thought as to whether it is wise or unwise.

I appeal to you parents, take nothing for granted about your children. The great bulk of them, of course, are good but some of us do not know when they begin to go away from the path of truth and righteousness. Be watchful every day and hour. Never relax your care, your solicitude. Rule kindly in the spirit of the gospel and the spirit of the priesthood, but rule, if you wish your children to follow the right path. Now I am not talking about cruelty; I am not talking about whippings. Those are the recourses and the last recourses, of the unrighteous man. I am talking to you about loving them, bringing them to you, but always giving them counsel.

May God always be with us and help us to do his service and increase our testimonies; bring to us a testimony that Joseph Smith was the instrument through whom God restored the gospel and the priesthood. If that were not true, we would have nothing. It is true, and you should so teach the youth. Do not be fearful to tell the facts about your religion. Teach Jesus the Christ, the Son of God; teach Joseph the Prophet; teach God as a being who loves his children; and by your own lives and examples see that your children know that that is what you believe. And you teachers, see that your students know that is what you believe.

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

President George Albert Smith:

President J. Reuben Clark, Jr., of the First Presidency has just read the financial statement and a summary of the Church's Welfare activity, and also given us some advice and counsel and has borne his testimony to us. I trust we can retain as far as possible the things we have heard.

We will now have a report from Elder Orval W. Adams, which is the report of the Church Auditing Committee.

REPORT OF CHURCH AUDITING COMMITTEE

Salt Lake City, Utah
March 30, 1948

President George Albert Smith and Counselors

Dear Brethren:

Your Committee has reviewed the Annual Financial Report of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1947. Meticulous care has been taken from year to year in the preparation of a comprehensive budget system, providing control to safeguard the expenditure of the funds of the Church, which funds are being conserved with great care and expended only after thoughtful and careful consideration. The review of the

records discloses the Church to be in strong financial condition and free from debt.

Respectfully submitted

Orval W. Adams

Albert E. Bowen

George S. Spencer

Harold H. Bennett

Church Auditing Committee

The Ricks College Choir joined with the congregation in singing the hymn, "O Ye Mountains High," (Hymn Book, page 378; L.D.S. Hymns No. 338.)

ELDER THOMAS D. REES

Former President of the Australian Mission

A few months ago Sister Rees and I bade goodbye to our fine saints in far-away sunny Australia. It was a sad day for us to leave that wonderful country and our fine people. The Australian people are a fine, progressive people, dynamic in their ways. Just before our leaving, out of the clouds that bank along the coast came a clipper from over the Pacific Sea and as it landed there stepped from it Elder Matthew Cowley of the Quorum of the Twelve. With him was President Charles B. Richmond and Sister Richmond. To the Australian Saints and to the mission the coming of Elder Cowley is a great event in the life and the history of that mission. They had known that he had been appointed to preside over the Pacific Missions and that Australia, that great island continent was a part of his mission.

Visits from the First Presidency or the Quorum of the Twelve had been far between. Ten years ago President George Albert Smith and the late Rufus K. Hardy came into that mission. The people were thrilled to meet one of the Quorum of the Twelve, and now they are thrilled to say, "We know the president of our great Church," and they rejoice and are happy to say that they have met him and spoken to him and heard him bless them. This, too, was a wonderful event. Eighteen years previous to that time Elder David O. McKay and Brother Hugh J. Cannon came to that great mission to visit, to see and meet those people, and it is one of the events that they still love to speak about. When you speak of that event to those who met them their eyes sparkle and their faces light up, and they say, "I have seen a servant of God and heard him speak." It is a wonderful thing now that they have President Cowley to visit them often. They feel that they are closer to the head here in Zion and they are happy. I want to say too, that the missionaries in those far-flung islands are happy, and the mission presidents that are so far away from each other will be glad to see him and to have his counsel about things pertaining to their great missions. When Elder Cowley met with the saints they gave him

receptions, they came to the conferences, they were thrilled and happy. He could not linger long in one place.

He soon was again in the air toward the north of Australia, to the great State of Queensland where we have a few branches of our saints. Queensland is over sixteen hundred miles long and a thousand miles wide and in it we have only two or three and sometimes six elders. Along the coast of the Pacific from the capitol of Brisbane to the far north there are many beautiful cities, some as large as Logan or Idaho Falls, where we have never yet had our elders. The people of Australia treat our elders with respect and kindness wherever they go.

Then Elder Cowley again left headquarters to visit West Australia and by airplane he traveled twenty-seven hundred miles to that section where we have a little branch of saints. It is just about as far from headquarters to that branch as it is from our headquarters here to Hawaii. There are something over a half a million people on the west coast of Australia that seem quite isolated from the eastern coast, separated by a vast country. These people are all of English extraction and sometimes I think they are more English than England because they have not been on the highways of the world, nor the tourists have not visited them. We have a branch there, a fine little chapel. That is a great country, a fine people. I hope that in some future day we will have a mission there. They are entitled to it.

Seventeen hundred miles along the southern coast is the City of Adelaide, the closest of any note, to the west. The City of Adelaide also has in it and around it over a half million people. We have a branch in Adelaide which is twelve hundred miles from headquarters. Five hundred miles farther to the east we have the City of Melbourne in the State of Victoria. Melbourne has over a million people, more people than in the States of Utah and Idaho put together. We have a branch there with a few elders. Crossing the vast strait to the south is Tasmania, an island that has two hundred fifty thousand people, all white people. There is not a native, nor another race represented there. We have three branches there, and we are happy when we can have two to six elders there.

Then, coming back, Brother Cowley flew into Sidney and he said, "President Rees, this is not one big mission. This is six big missions, any one of which is as big, as to territory, as we have in America." I hope some day to see a mission in South Australia in the City of Melbourne, a great country of fine people. They, too, honor and respect our elders. Seldom is a door closed upon the face of one of our missionaries and those missionaries go out to that great country from headquarters. It is one of the outstanding things to see two of the elders called to cross that continent, and settle in the City of Perth, and be left on their own to preach the gospel, and they have never faltered. They know that God has spoken to a prophet in this day and with that testimony that the words of the Lord Jesus Christ to this Church should supersede all

the opinions of men spoken or written, and that is the testimony of these humble elders. It is often only possible for the President of the Mission to reach that far-off section once a year.

There are nearly eight million people in Australia, nearly ninety-eight percent of whom came from the British Isles. There are many people there that belong to the House of Israel. Those elders have faith, as they go forth, that would astonish you. When they realize that they are ambassadors of God our Eternal Father, they speak without fear and bear their testimony in serious language so that people stop and listen. They administer to the sick, and do the many things that are handled in the Church.

Now I am constrained to relate one little circumstance of the many faith-promoting incidents that occurred. On one occasion I went into a big hospital where one of our sisters was seriously sick. I was called in by the physician attending her. He had said, "I would like to consult with you upon this case." I saw the patient. She was very, very sick. Her lips were blue. Her arms and limbs were swollen. Her pulse was very, very weak, and the doctor said, "I would like you to come with me in consultation." I went with him. He brought the record and he said, "She is dying. She cannot live." After talking with him for a time he said, "Go back now as the minister of your church and inform her family—that she is dying."

When I went back the family was smiling, and I said in astonishment, "What has happened?" Two of our elders had come, they said, two young men that had been in the field just a short time, and laid their hands upon her head and said, "You shall live." I stood there with the doctor's chart in my hand indicating that she should die, and from the standpoint of the medical world, I too, declared she would die. I was so astonished and overcome I was wondering whether those elders had been carried away by their sympathy. I couldn't speak. I walked away. The next day I came back, the sister opened her eyes and said, "I am going to get well. The Lord has promised that to me through the elders."

Brothers and sisters, the faith of those elders, though they are young, is the most powerful that I ever witnessed. As we travel up and down the highways and byways of that great country we are thrilled with the privilege of living the mission life, the richness of which can be found in no other way.

I bear you my testimony that I know that God lives, that Jesus is the Christ. I bear you my testimony that I know that they who preside at the head of this Church are the prophets of God our Eternal Father, I know it as well as I know I live. I give this testimony feeling that it is my duty to declare it wherever I am called upon to teach the word of the Lord. President George Albert Smith said to those elders, "When you preach before the people, preach the word of God. There is so much that is beautiful in this Church that we need not speak with disrespect or tear down the religion of any other people."

I am happy to be home with you again, God bless us, is my prayer in the name of Jesus Christ. Amen.

President George Albert Smith:

You have just listened to President Thomas D. Rees, who has filled two missions in Australia, and he has been telling you about that island continent the size of United States of America, and about your sons and some of your daughters who work there in the interest of the Church.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My dear brethren and sisters, I need your assistance and the guidance of the Spirit of the Lord. I would like to read a little from the book of Malachi, whom I may designate as a prophet of the restoration, for he has a great deal to say about the restoration.

In the third chapter we read:

A PROPHET OF THE RESTORATION

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. (Malachi 3:1.)

Throughout the world the idea prevails that this prediction has reference to the first coming of Christ in the days of his ministry, but this is not the case, it has reference to his second coming, for the predictions which follow were not fulfilled at his first coming, but are to be fulfilled when he comes in power, at and preceding the second coming. We read:

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap:

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. (*Ibid.*, 3:2-5.)

Now we understand, and the whole world could understand, that the offering of Judah in the days of Christ's ministry, was not pleasant. Levi was not at that time cleansed, but Judah and Levi turned away from the Lord. It is in the Dispensation of the Fulness of Times that these things are to be fulfilled.

In the fourth chapter Malachi speaks again of the coming of the Son of God, in these words:

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. (*Ibid.*, 4:1.)

This will happen when our Savior comes in his glory to take vengeance upon the ungodly and take his place as King of kings and Lord of lords. Then this prophet Malachi goes on to say that before that day can come, which will be terrible, Elijah the prophet was to come, and these are the words as we have them in this King James translation:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (*Ibid.*, 4:5-6.)

GREAT AND DREADFUL DAY NEAR

The whole world ought to take notice of this prediction, but the world does not understand it. Surely the signs of the times point to the fact that the great and dreadful day is near, even at our doors. The fig tree, figuratively, is putting forth her leaves. The turmoil, trouble, the war and bloodshed that we have seen, and which we still see, all point to the fact that this day for the coming of the Son of God is near. Therefore, Elijah the prophet is due to appear. I am sure you agree with me that he has already appeared, for we have it so recorded by the testimony of witnesses. It was on the third day of April, 1836, when he came to the Kirtland Temple, to Joseph Smith and Oliver Cowdery, and conferred upon them the keys of his priesthood and told them that he came in fulfillment of the prophecy of Malachi, to turn the hearts of the fathers to the children, and the children to their fathers, lest the whole earth be smitten with a curse.

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D. & C. 110:16.)

RESTORATION BY ELIJAH

Well, of course, the world does not believe that Elijah came to Joseph Smith and Oliver Cowdery; but they have no record in the world that he has come to anyone else. There has been no appearance and no claim of an appearance, and a restoration of his priesthood to anyone else. May we not, then, with perfect consistency, put forth the claim that he did come on that occasion and that he did restore his keys of authority to these two humble men, which turned the hearts of the fathers to their children and the hearts of the chil-

dren to their fathers? No one else has ever disputed this claim by the giving of another claim. And why could he not come to Joseph Smith and Oliver Cowdery as well as to anybody else? I testify to you that he did come, and if the world want to know it also, they can. We have an abundance of evidence that this story is true. If Joseph Smith and Oliver Cowdery had lied, it would have been impossible for them to have turned the hearts of the fathers to their children and the hearts of the children to their fathers. Surely, they would not have any power to do that. It is true that following the declaration by them that Elijah did come, the hearts of the children commenced to turn to their dead fathers. There is strong presumptive evidence that this was because these keys were restored. This is a demonstrative fact, that the hearts of children have turned to their fathers.

ACTIVITY IN GENEALOGY

I have a little information here that I think is important, and this coming of Elijah is one of the vital things in the history of this world. It is vital to me and to you and to every other soul upon the face of the earth. Before the days of the coming of Elijah in 1836, there was no endeavor of any import to search the records of the dead. What was done, here and there, was usually where some estate was involved. The people were not turning their hearts to their dead fathers. They were not searching the records. They were not compiling them. There were no organizations or societies on the face of the earth, as far as I can learn, gathering records of the dead, before the year 1836. In 1837, however, one year later, Great Britain passed laws providing for and compelling the preservation of records of the dead. In the year 1844, the New England Historical and Genealogical Society was organized in Boston, and I think this was the first organization of the kind in the world. In 1869, the New York Genealogical and Biographical Society in the city of New York was organized. Then followed rapidly other societies up and down the Atlantic coast of the United States, from Maine to Georgia. Then these organizations began to spread inland, and this spirit took hold of the people in other parts. I have visited some of these societies in various parts of the United States, and they have extended now from the east to the Pacific Ocean. In Great Britain, genealogical societies have been organized in practically every county in that land and in Scotland. These records have been kept and filed also in other countries in Europe, the countries from which the Latter-day Saints have come. The spirit has taken hold of the people, not only in the Church, but also of many who are not of the Church, and they, too, are searching the records, and compiling them, of the dead.

PREVALENCE OF GENEALOGICAL RESEARCH

In the year 1902, I had the privilege of going east on a genealogi-

cal mission. My father wanted me to go because there was some confusion in our family line in those early days, which he wanted me to straighten out. I went back to Essex County, Massachusetts. At Topsfield, where our ancestors first settled in the United States, I became acquainted with Mr. George Francis Dow, a very prominent gentleman of Massachusetts. I told him the purpose of my visit to that part of the country. He invited me to his home. I asked him where I could find the best sources for information in my search. He said: "You do not have to go anywhere. I have all that information. I have compiled it." So he put in my hands this record, and I found it already prepared. He was working on many other lines also. While there I met a Mr. Perley, a prominent lawyer of Salem, Massachusetts. He likewise was engaged in genealogical research. I had a long conversation with him. He told me that he had undertaken a great work for the benefit of the descendants of people who settled in Essex County. "It is my ambition," he said, "if I can do it, to search out the records of every individual who came to Essex County before the year 1700. I said to him, "Mr. Perley, you have cut out for yourself a big work, haven't you?" He replied, "Yes, and I am afraid I'll never finish it." Then I said to him, "Why are you doing this work?" He thought a moment and looked rather puzzled and then replied, "I do not know why, but I got started, and I cannot stop." I said, "I can tell you why you are doing this and why you cannot stop, but if I did, you would not believe me and would laugh at me." "Oh," he said, "I don't know. If you can tell me, I am sure I will be interested." Then I told him of the prophecy concerning Elijah and the fulfilment of this promise to the Prophet Joseph Smith and Oliver Cowdery, April 3, 1836, in the Kirtland Temple, and how this spirit of research had taken hold of many people, and they had turned their hearts to the seeking after the dead in fulfilment of this great promise which was to come before the second coming, so that the earth would not be smitten with a curse. Now the children were turning their hearts toward their fathers, and we were doing the ordinance work for the dead that they might find redemption and have the privilege of coming into the kingdom of God, although dead.

When I got through, he laughed and said, "It is a very pretty story, but I do not believe it." Yet he admitted that there was something compelling him to carry on this research, and he could not stop. I have met a great many others who also started and could not stop, men and women who are not members of the Church. So we find today thousands of men and women searching out the records of the dead. They do not know why, but it is so that we can obtain these compiled records and go into our temples and do the work for our dead.

President Clark told us that the Church is putting forth considerable sums for the purpose of collecting records in Europe that we might search out our ancestors and go into the house of the Lord and do work for them.

Now here is something which I think is interesting. In 1935, Mr. T. B. Thompson published *A Catalogue of British Family Histories*. It included the titles and years of publication of some two thousand seventy-one families and was supposed to be a complete list of all such published records up to that date. Here are his figures from the date of the invention of printing:

- From 1450 to 1600, were published 2 family histories.
- From 1600 to 1700, were published 18 family histories.
- From 1700 to 1800, were published 72 family histories.
- From 1800 to 1836, when Elijah came, were published 100 family histories.
- From 1837 to 1935, were published 1,879 family histories.

THE KEYS OF SEALING POWER

These were records in Europe, and since the year 1836, there have been published in Great Britain and the United States thousands of records of the dead. I have some other things I would like to present but cannot at this time. Let me call your attention to the fact, however, my good brethren and sisters, that Elijah restored to this Church and, if they would receive it, to the world, the keys of the sealing power; and that sealing power puts the stamp of approval upon every ordinance that is done in this Church and more particularly those that are performed in the temples of the Lord. Through that restoration each of you, my brethren, has the privilege, of going into this house or one of the other temples (I believe most of you have done so) to have your wife sealed to you for time and for all eternity, and your children sealed to you also, or better, have them born under that covenant. What a glorious privilege it is to know that the family organization will remain intact. It is not destroyed. It does not come to an end wherein we have complied with the divine law by virtue of the keys which are held by the President of the Church. We may go into the house of the Lord and do these things and be baptized for our dead, those who have died, the scriptures say, and we have heard it repeated at this conference, who died without the knowledge of the gospel. Our duty is to search out our dead, and I am very grateful that the Church is helping us in these matters by securing the records of the dead that we might have them, and our duty is to perform the necessary ordinances in their behalf in our temples.

STATEMENT OF PROPHET JOSEPH SMITH

The Prophet Joseph Smith has said:

The Bible says, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to their children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse."

Now the word *turn* here should be translated *bind* or seal. But what is the object of this important mission? or how is it to be fulfilled? The

keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.

But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. . . .

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all the Saints to go with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth: and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work; . . .

The question is frequently asked: "Can we not be saved without going through with all these ordinances, etc.?" I would answer, No, not the fullness of salvation. Jesus said, "There are many mansions in my Father's house, and I will go and prepare a place for you." *House* here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law, too. (D.H.C. 6:183-184.)

I call your attention to these things. The Lord bless you, I pray, in the name of Jesus Christ. Amen.

President George Albert Smith:

The Ricks College Choir will now sing "O Savior of the World," by Goss.

The closing prayer will be offered by President Lewis R. Critchfield of the Cassia Stake, Oakley, Idaho, after which this conference will stand adjourned until two o'clock this afternoon.

The meeting this afternoon will be broadcast as already indicated this morning.

This afternoon the audience should be in their seats not later than ten minutes before the hour of beginning the meeting.

The choir singing for this session of the conference has been by the Ricks College Choir with Elder John M. Anderson conducting and Elder Alexander Schreiner at the organ. They have certainly done a fine job, and we are glad they come from a country where it snows so they won't be discouraged with us.

The Ricks College Choir sang: "O Savior of the World," after which the benediction was pronounced by President Lewis R. Critchfield, of the Cassia Stake.

Conference adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

The concluding general session of the Conference was held Tuesday, April 6, at 2:00 p.m.

President George Albert Smith:

This is the seventh and closing session of the 118th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this afternoon all the General Authorities of the Church except Elder Stephen L Richards, who is returning from a tour through the South American Missions; Elder Matthew Cowley, who is presiding over the Pacific Missions; Elder Thomas E. McKay who is convalescing from a minor operation, and Elder Alma Sonne, who is in Europe in charge of the European Mission.

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

The choir music for this session will be rendered by the Ricks College Choir with Elder John M. Anderson conducting, and with Elder Alexander Schreiner at the organ.

We will begin this afternoon's service by the choir singing "Cherubim Song," by Bortniansky.

The opening prayer will be offered by President Douglas Q. Cannon of the Garfield Stake, Circleville, Utah.

The Ricks College Choir sang "Cherubim Song."
Elder Douglas Q. Cannon, President of the Garfield Stake offered the opening prayer.

Selection by the Ricks College Choir, "He Watching Over Israel," from "Elijah" by Mendelssohn.

President David O. McKay 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

QUORUM OF THE TWELVE APOSTLES

George F. Richards	Harold B. Lee
Joseph Fielding Smith	Spencer W. Kimball
Stephen L. Richards	Ezra Taft Benson
John A. Widtsoe	Mark E. Petersen
Joseph F. Merrill	Matthew Cowley
Albert E. Bowen	Henry D. Moyle

PATRIARCH TO THE CHURCH

Eldred G. Smith

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

ASSISTANTS TO THE TWELVE

Marion G. Romney	Clifford E. Young
Thomas E. McKay	Alma Sonne

TRUSTEE-IN-TRUST

George Albert Smith

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

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Seymour Dilworth Young
Antoine R. Ivins	Milton R. Hunter
Richard L. Evans	Bruce R. McConkie
Oscar A. Kirkham	

THE PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop
Joseph L. Wirthlin, First Counselor
Thorpe B. Isaacson, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

CHURCH BOARD OF EDUCATION

George Albert Smith	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Frank Evans, Secretary	and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISOR

J. Karl Wood

AUDITING AND FINANCE COMMITTEE

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

TABERNACLE CHOIR

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

ORGANISTS

Alexander Schreiner	Frank W. Asper
Roy M. Darley, Assistant	

CHURCH WELFARE COMMITTEE

ADVISORS

John A. Widtsoe	Antoine R. Ivins
Albert E. Bowen	Oscar A. Kirkham
Harold B. Lee	LeGrand Richards
Marion G. Romney	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
Alma Sonne	

General Presidency of Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
William E. Ryberg	Mark B. Garff
Roscoe W. Eardley	Leonard E. Adams
Paul C. Child	J. Leonard Love
T. C. Stayner	William T. Lawrence

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Velma N. Simonsen, Second Counselor

with all 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 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 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 members of the board as at present constituted

President David O. McKay:

There is a change which must necessarily be made in the Young Women's Mutual Improvement Association. For several months past Sister Lucy Grant Cannon has expressed the thought that wisdom would prompt her being given an honorable release as president of the Young Women's Association in the Church. Her husband, Brother George J. Cannon, has also consulted the First Presidency. There is nothing which Sister Cannon would not do or which Brother George J. would not do for the advancement of the Church, but the Lord, I am sure, does not want anyone to sacrifice his or her health. He wants us to live and devote the energy and strength which he has given us to the welfare of our loved ones as well as to the Church.

It is with reluctance that the First Presidency yield to the suggestion, that owing to her health and conditions at home, we relieve Sister Cannon of some of her arduous duties in the Church. In coming to this conclusion we but express your feelings and your knowledge when we say Sister Cannon is loyal, faithful by inheritance, by training, and by a life of devoted service. She has radiated cheerfulness throughout her life. She has rendered a service in

teaching and expressed that teaching also by radiation from a sincere soul.

Thousands, I might say tens of thousands of young women and others in this Church, will bless her for the service she has given and for the encouragement rendered.

She has had two loyal, faithful counselors, women who have sustained her unitedly, and we commend them—all three of them—for the contribution they have given to this Church and particularly to this most important auxiliary organization, the Young Women's Mutual Improvement Association.

It was thought that it would be well to release the presidency and the members of the board at this time and sustain others to succeed them, but June conference is approaching. The program is already well in hand, and it would be rather unfair to ask a new board to take charge and consummate that program. On the other hand, we should take some action so that those who succeed these sisters will have the experience between now and June of participating in the preparation of lessons for next year, the plan of which will be presented in the June conference.

We recommend therefore that the present board, Sister Cannon and her counselors and members of the board, continue until June, when they will be honorably released. In the meantime, we should like to ask you to sustain Sister Cannon's successor that she may, with your sustaining vote and the blessings of the Lord, have ample time to choose her counselors and members of the board who will succeed the present presidency and board. So we submit the following to you with that understanding:

That we sustain Sister Lucy Grant Cannon as President, Verna Wright Goddard as first counselor, and Lucy T. Andersen as second counselor, with all the members of the board as at present constituted, to serve until the June conference. All in favor please manifest it.

(This proposition was unanimously sustained by the uplifted hands of those present.)

Any opposed, by the same sign.

(There was no negative vote)

It is proposed that we sustain as Sister Cannon's successor as president of the Young Women's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints Sister Bertha Stone Reeder, wife of President Wm. H. Reeder, who were recently in the presidency of the New England Mission.

All in favor of this proposal will please manifest it.

(All present signified their approval by raising their right hands.)

Opposed by the same sign.

(There were no opposing votes.)

The voting in all cases, has been unanimous in the affirmative.

President George Albert Smith:

I cannot resist the temptation to say that it is worth the trip from Los Angeles or New York or San Francisco to be in this house and see the voting for the General Authorities of the Church. As your hands go up it is a real picture. We appreciate the harmony and the unity with which these officers have all been sustained.

ELDER JOSEPH L. WIRTHLIN

First Counselor in the Presiding Bishopric

It is with a prayer in my heart, my brethren and sisters, that I attempt, this afternoon, to express one or two thoughts.

THE PRE-EXISTENT STATE

This morning as we listened to that beautiful number, rendered in such an inspirational way by the choir of Ricks College, "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," it took my mind back into the pre-existent state, when God our Eternal Father sat in counsel with the great and the mighty ones in an endeavor to evolve a plan whereby his children might come to the earth and have all the experiences of mortality, and at the same time, a plan which would permit them to return and dwell with him throughout the eternities to come. There were presented in that great council two plans; one by Lucifer, a son of the morning. His proposal was that all of the children of God should be saved and returned to him. But he would force salvation upon them, and for that achievement he was to have all of the honor and the glory. That plan was rejected and another son of God came forth in the spirit of, "Lord, here am I," proposing a plan whereby all spirits should have their free agency and where, through a gospel of love, a gospel which would bring them a knowledge and a testimony that God the Eternal Father loved them and because of his great love for them, they in turn would love and obey the Lord and thereby have the privilege of returning to his presence.

I am quite sure that when our Heavenly Father looked into that great multitude of spiritual faces, he knew that there were not any two of them alike, in personality, or in gifts or talents, and hence a plan had to be adopted which would fit all of these personalities and their talents. Hence, he accepted the plan of the Lord Jesus Christ; and then he so loved the world that he gave his Only Begotten Son that whosoever believed in him should not perish but should have everlasting life.

ADVENT OF THE SON OF GOD

In the meridian of time the Son of God appeared among men,

and he made it plain that he had come to serve God and to give God all the glory and the credit for his achievements, and said he,

For I came down from heaven, not to do mine own will, but the will of him that sent me. (John 6:38.)

He also taught the people that he had come as the living bread which came down from heaven.

... if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. (John 6:51.)

As we contemplate the ministry of the Savior, we will recall the time when, in the Garden of Gethsemane, he suffered spiritual and mental anguish in anticipation of the crucifixion that was just about to take place, and in that hour he called to his Father in heaven,

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

And the Savior was crucified. His bleeding and pierced body was taken down from the cross, consummating the plan of the great atonement, as Paul said,

For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:22.)

THE FAITH OF ABRAHAM

There was another father and his son, Father Abraham, a man without guile, and who was privileged to walk and talk with divine beings. Abraham was an old man, a man ninety-nine years of age, and up to that time he had not been blessed with a son by his wife Sarah. Three heavenly messengers appeared to him and promised that he and Sarah in their declining years should have the blessing of a son. A son was born unto them, and he was named Isaac, becoming their most precious possession. Abraham heard the voice of the Lord calling and in response to the Lord said, "Behold, here I am," and the Lord said to him:

... Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. (Gen. 22:2.)

Abraham secured wood and a knife and requesting two young men to accompany him, made the journey to the base of the designated mountain, and there Abraham requested the two young men to remain behind, and taking Isaac by the hand pushed toward the summit. Arriving there, an altar was built, wood was placed upon it. The curiosity of the boy was aroused, and he asked his father, "Behold the fire and the wood; but where is the lamb for a burnt offering?" And Abraham said, "My son, God will provide himself a lamb for a burnt offering."

Abraham's faith in God was so implicit and profound that, al-

though in the moment of offering up his own son, he felt that God would provide a lamb for the sacrifice. Isaac was bound upon the altar. The arm of Abraham was raised to strike the fatal blow when he heard the voice of an angel calling to him from heaven and said, "Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him, a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." (See Genesis 22.)

Abraham's faith in God was wholly justified, for while he was about to sacrifice his own son, God provided a ram. The obedience of Abraham in this incident, without a doubt, is one of the greatest examples of obedience in the history of the whole human family, and because of his great love for God and having implicit faith in God, God made him the father of all nations, promising him that his descendants would be as numerous as the sands of the seashore. God so loved the world that he gave his Only Begotten Son, and Abraham so loved God that he was willing to sacrifice his son at the command of God.

APOSTASY FROM THE TRUTH

The law of sacrifice was ended upon the cross and a new era was inaugurated, the era of the gospel of the Lord Jesus Christ which would give men the opportunity to serve God in the spirit of love. After the crucifixion and the resurrection of the Savior, his apostles went forth and preached the gospel of the kingdom. Shortly after, they too gave their lives and disappeared; the Church's organization disintegrated; men substituted their own doctrines for those of the Christ; they changed the organization and the ordinances; and it was only a short time until the shadow of the great apostasy was upon the earth. For some two thousand years ecclesiastical and political tyranny dictated to men as to what kind of God they should worship and what kind of principles they should follow and obey. There were many of them who had the inherent blessing in their hearts, that of free agency, who refused to accept man-made gods and man-made doctrines, and consequently, the penalty was death. But the dawn of a new day was upon the horizon, the day when the gospel of the Lord Jesus Christ should be restored, and in answer to the supplication of a humble boy in the woods of western New York, that same God who presided in the great spiritual council, and his Son, Jesus Christ, who had been crucified and resurrected stood before him. The Father introduced him, saying to the boy, "This is my Beloved Son, hear him!"

RESTORATION OF THE GOSPEL

The gospel of the Lord Jesus Christ was restored in its fulness,

and just one hundred and eighteen years ago, on this very day, the Church of the Lord Jesus Christ was officially organized. It has a complete organization, with a prophet of God standing at its head, twelve apostles, and the two priesthoods, and with every officer that is necessary to have it function as perfectly in behalf of the Lord's children as it did two thousand years ago.

The people joined the Church by the hundreds, those who had been seeking light and truth. The early members of this Church were driven from Kirtland to Independence, and from Independence to Nauvoo, and from Nauvoo to these promised valleys. Perhaps we shall never realize or know what they suffered or what they went through. In thinking of them, with your indulgence I would like to speak of my own grandfather. He caught the spirit of gathering in one of the far-off European countries, and made the long journey to the valley of the Great Salt Lake. Upon arriving here he stood on what is now Main Street, with just the clothes he had on his back, with one silver dollar in his pocket, and a pair of shoes that were about worn out, for he had made the long trek from the banks of the Mississippi to the valley of the Great Salt Lake afoot. He soon married; and going out to what is now the corner of Eighth East and South Temple, he built a mansion, a one-room dugout in the ground. Becoming somewhat prosperous, after two years they came up out of the ground and erected two rooms upon the surface. Here my father and other children were born. They were in the vale of poverty, but that mattered not. They had received the light and the truth of the gospel of the Lord Jesus Christ. They felt it was not only a blessing for them, but a blessing also for their unborn posterity, even down to the fourth and fifth generations. Were they not in the shades of the temple of which Isaiah spoke, which was being slowly but surely erected? Did they not have the privilege of coming into this historic building, hearing the voice of the prophets of God and accepting their counsel as if it came directly from God?

FAITH OF GRANDPARENTS

In a short time the Lord did speak to them through his prophet, my grandfather being called to go on a mission. They took inventory of their resources and discovered that they did not have the finances to pay his traveling expenses back to his mission field. It was decided to sell the family cow, their only source of food. It was sold without any hesitation, grandfather taking the money and making his way back to Switzerland. My grandmother had the responsibility of maintaining the family and of doing what she could for her husband in a financial way. She went to work sewing salt sacks for one dollar a thousand, payable in tithing scrip.

I am quite sure that many of us would say that was a great sacrifice; that it was in the extreme; that it was fanatical. We might even say it was radical; but I want to say that if any of us were ever to make such an accusation against our grandparents who gave their

all for the gospel of the Lord Jesus Christ, we are forgetting that they loved God with all their soul, might and strength. We forget too, that God had endowed them with a divine revelation that we call a testimony by the power of the gift of the Holy Ghost, so that they knew that God lived, they knew that he who was crucified upon Calvary's Hill was the Redeemer of the world, and the humble boy who supplicated God in the woods of New York was his chosen servant in the last days through whom the gospel of the Lord Jesus Christ was restored. To accuse them of being fanatical would be to accuse God of being fanatical, because he gave his Only Son, it would be to accuse Abraham of being radical, because he too was willing to sacrifice his only son upon God's command.

The spirit of the pioneers is reflected in these words, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of God shall give unto you."

TWO KINDS OF SACRIFICE

In thinking of our fathers; our Heavenly Father, our father Abraham and our pioneer forefathers, I wonder what all this means, to you and to me. I wonder if we accept the gospel of the Lord Jesus Christ and all of its obligations as an opportunity, or I wonder if we accept these obligations somewhat in the spirit of sacrifice. I tell you there are two kinds of sacrifices. The greatest sacrifice was made by God, namely the offering of his son for the atonement and salvation of mankind, and that of Abraham in the offering of his son, Isaac, as a sacrifice out of pure love for God and his full understanding of the law of obedience. The other kind of sacrifice has the atmosphere of selfishness which causes men to feel that they are giving too much for this great cause, and that kind of sacrifice, let me tell you, circumscribes and restricts people in their activities in this great Church, for God expects us to give liberally and freely of our talents, our resources and our all for the upbuilding of his kingdom, as did our pioneer forefathers.

Do you approach your assignments in the spirit of sacrifice, do you do your temple work in the spirit of being a savior on Mt. Zion, or do you do it in the spirit of sacrifice? Do you pay your contributions as a sacrifice or do you pay them because you wish to express gratitude to God for the many blessings that he has bestowed upon you, and you are but returning that part which belongs to him? Do you who are called to go out and teach the people the doctrines of the kingdom, do it in the spirit of sacrificing your time, or do you do it in the spirit of liberality, with a desire to contribute all you can for the salvation of the souls of our Heavenly Father's children? Do you who send out missionaries, do it in the spirit of sacrifice or do you do it in the spirit of promulgating through your children the gospel of Jesus Christ as your forefathers and mine preached it? If we go forward in the spirit of the gospel, which is the spirit of opportunity, the spirit of service and love, there is no question that the Lord

God will bless us and keep his promises in providing us with our daily needs. We should always follow the admonition of the Savior,

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

never forgetting that the first and great commandment is to,

. . . love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbor as thyself. (Mark 12:30-31.)

which brings me to another thought. When thinking of this great welfare program can you think of an opportunity that is comparable to it in loving our neighbors as we love ourselves? If modern-day Israel ever received a revelation in this day with reference to what we should do in loving and helping our neighbor, let me tell you the opportunity has come through the great welfare program of this Church. The hundred carloads of food that we have sent has been a blessing to those who have been in need, but think of the blessings that will come to us because we thought of them, expressing our love in food and clothing.

LOVE OF GOD REQUIRES ACTION

Love of God is something that requires action, for men cannot have faith in God, nor love him, unless they are acting in his cause, with their whole heart constantly thinking of him and giving of their physical strength in love.

. . . God so loved the world, that he gave his only begotten Son. (John 3:16.)

and Abraham so loved God that he was willing to give his son, and your fathers and mine so loved God that they gave their all to establish the kingdom here in the tops of the mountains, where you and I might enjoy every blessing which will be for our spiritual and temporal good. Let us remember this, too, that God calls men in this day exactly as he called in the day of Abraham, exactly as he called in the day of the Savior, and in the day of Joseph Smith. He may call to you and he may call to me, through his servants—the First Presidency of the Church, through the Council of the Twelve or through any of the other General Authorities. He may call to us to render some service through the stake presidency or our bishop, and please remember when they call, it is the voice of God, speaking through them to us, and they are not calling because of their choice, but because they are God's servants endowed with the authority to call upon us to render service whenever it is needed. So, in the Spirit of Jesus when that call comes let us answer as Abraham answered, and as the Prophet answered, and as your forefathers and mine answered; "Lord, behold, here am I," and never forgetting that God

so loved the world that he gave his Only Begotten Son, that he who believeth in him shall not perish, but have everlasting life, which I pray will be the blessing and the destiny of each and every one of us, in the name of our crucified Savior. Amen.

President George Albert Smith:

Elder John A. Widtsoe of the Council of the Twelve will now address us, although he has been advised by those who have been looking after his welfare that he must not exert himself, but we know he would like to bear his testimony and other than that do as he pleases.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My brethren and sisters, it is always a great privilege to be allowed to bear testimony of the truth of the great work in which we are engaged. It may be in the great Tabernacle where we are now assembled or it may be in a humble cottage meeting; it matters little. It is very good for all of us, every member, to give voice to his testimony, to his belief, to his faith in this the Church of Jesus Christ of Latter-day Saints.

TESTIMONY OF THE TRUTH

This work is of God; established by him, by the voice of revelation. It is the truth. It has been my joy, throughout the years of my life, to discover from time to time, that every principle, every doctrine, every historic event in the building of this great latter-day kingdom, are in harmony with every discovered and revealed truth. This is the truth, and we must rely upon it, learn to understand that it is the truth; otherwise the great joy that the Lord has offered us in this work will not be ours. I agree with Brigham Young that another name for the gospel might well be truth.

Along with truth comes light. Light is never found except in the presence of truth. The Lord in his latter-day revelations said over and over again that truth and light go together. We who receive truth have light to point the way, to solve our problems, to tell us where we are going, and to give us an enlightening faith to help us in the journey of life.

Truth also does something else for us: It gives us power, not only principles and doctrines of truth and light, but it also gives power to accomplish the work of the Lord in these latter-days.

THE SEALING POWER

I trust all of us listened intently to the sermon by Elder Joseph Fielding Smith today. The power of the priesthood, the power of this

Church, culminates in the sealing power which is exercised ordinarily in the temples of the Most High. He might have quoted, if he had had more time this morning, from Moroni the prophet, who was visiting Joseph Smith the boy, as he was then, the change made in the statement of Malachi. Moroni said, if I remember correctly,

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so—

—and this is the greatest part of this revelation,

If it were not so, the whole earth would be utterly wasted at his coming. (D. & C. 2:3.)

That is the power that belongs to the Church, to the priesthood, to those who walk in truth and light. It is the power that holds the earth's events together, that makes possible the accomplishment of God's purposes in these latter-days.

IMPORTANCE OF TEMPLE WORK

I trust that we all, as has been advised here today, seek to win the power that flows out of the temples of the Lord, by giving some of our time and means to genealogy and temple work. Thereby strength will come to us, for the temples are places of revelation. They are the places around which the Saints have always gathered and will do so, more and more, in the days to come.

I bear testimony to the truth of this work, to its accompanying light, to its great accompanying power, and thank the Lord for the gospel of Jesus Christ, restored in these days. I pray that all of us may get some measure of the exquisite joy and happiness that come to those who accept the truth and live its principles, who surrender to it. God be with us all and bless us, bless all who labor in this great cause. May the work grow and increase until it shall cover the earth with its truth and light and power, I pray in the name of the Lord Jesus Christ. Amen.

ELDER WILLIAM H. REEDER, JR.

Former President of the New England Mission

My brethren and sisters, I am very happy to be present on this occasion, although I am not too happy at standing before you.

I would not feel good if I did not express to you the deep joy and satisfaction I feel in attending these conferences, and as it were, sitting at the feet of the servants of the living God and listening to their instructions and encouragement. We have enjoyed a great outpouring of the Spirit and received an abundance of sound doctrine, and I am sure that those who are anxious to be faithful to

their responsibilities will strive to carry out what we have been told today.

It seems strange and a little bit improper to be here today reporting on the New England Mission after being away from it for nearly a year. We were released last May after five and one-half years of service. But I do want to express to you the the gratitude I feel, and my wife likewise, at having had the opportunity of serving in the mission field and preaching the gospel of Jesus Christ to our fellow men. It was a grand and glorious experience; but we are happy to be home.

I want to pay tribute to my wife, for the splendid work she did in the mission field. I served before the days when mission presidents had counselors, but in her I had a faithful and wise counselor, and a faithful and willing helper. We strove, at all times, to do things together, and much of our traveling and service was done together. She was a loyal and wonderful companion. She has now been called to an important position in the Church. It is an honor to her and to me, too. I am sure she did not seek it. In fact, I know she did not; and that if her wishes had been observed she would not have received the call; but now that it has come to her, I know that she will give the position the best that she has. She will work hard at it, and I assure you that she will have my support, such as I can give her.

We had a wonderful lot of missionaries in that five and one-half years, and I want to publicly express my gratitude to them for the faithful service they performed under us; and to their parents and other loved ones who afforded them that opportunity. They rendered a great service and the effects of that service will be felt for many years to come.

I want to say that in the New England Mission we have a lot of faithful, loyal and valiant members of the Church, who are a credit to the Church. They have assisted in advancing the cause of the Church, and with their help the Church has grown in the New England Mission. I have seen some of them, here in this Conference, for whom I have the greatest love and respect because of the creditable manner in which they devoted themselves to the service to which they were called.

I think I owe it to our beloved President to tell you that his son, George Albert, Jr., is a faithful, loyal and dependable member of the Church in Cambridge, Massachusetts. In the Cambridge Branch, he is one of the bulwarks. During all of the time that I served as Mission President, he was engaged in some teaching of the members. It was a source of great satisfaction to see the students in those great educational institutions flock to his classes to listen to his instruction on the principles of the gospel of Jesus Christ. He has attained some eminence by the sheer force of his own efforts and personality and is, today, the Assistant Dean of

the Harvard School of Business Administration, perhaps the greatest school of its kind in the world. He is honored and respected.

If it were my prerogative to preach a sermon, I should like to cry out against the hypocrisy that seems to prevail among some of our members. I am sure there is no greater offense against the Holy Ghost than insincerity, inconsistency, and hypocrisy. The Savior denounced it most vehemently. It does not get any of us—who do not practice what we preach and profess to be—anywhere or anything. Those who are true and loyal are the ones who reap the benefits, not only the direct benefits of blessings that come through obedience to the principles to the gospel, but also the incidental benefits. I want to tell you a little story.

One of our members in the Branch of Cambridge was out of a job. He responded to an advertisement in the newspaper and went to one of the great manufacturing institutions of the area on the day appointed, and there he found twenty-five or thirty other young men seeking the same job. A questionnaire was handed out to them, and he answered it, disclosing qualifications which were required for the position. And then, at the bottom of the questionnaire, there was this question: "What Church do you belong to?" He said he scratched his head and thought if he told the whole truth he would not get the job, so first he decided to put "L.D.S. Church," and then he concluded that that would require some explanation that would elicit the truth and so he thought, "Oh, well, I am a Mormon and why not say so." And so he wrote in that column "Mormon." The questionnaires were gathered up and taken in to the manager and in a little while a young lady came to the door and asked this young man to come in. He said he could not understand why he got the first invitation for an interview. When he got inside the manager talked to him casually for a little while, then finally he said, "Do you keep the word of wisdom?" The young man said, "Yes, why?" The manager said, "Do you pay your tithing?" The young man said, "Yes, why?" "Well," the manager said, "I was in Salt Lake City some time ago, and I was introduced to President Grant and in his office he and other men, treated us cordially and explained some of the striking features of the Mormon Church. And," he said, "I will never forget what I was told about the Word of Wisdom and tithing. And," he said, "Young man, if you are that loyal to your Church, twenty-five hundred miles away from its headquarters, you will be loyal to us. You are the kind of man we want in our employ, and the job is yours if you want it." He was happy to accept the position and was instrumental, thereafter, in securing positions for quite a number of our young folks in that locality who needed employment. Now, there is one of the incidental blessings that followed obedience to the principles and practices and standards of the Church. All of us ought to want those blessings, but we will forfeit them if we are not faithful and obedient.

I know that this is the Church of God. I am happy to be active in it, and hope I shall remain so all the days of my life. I found great joy in being acquainted with these wonderful men. No finer men exist anywhere in the world, whose aims and purposes and attitudes are cleaner and more wholesome and more beneficial to their associates than is the case with these men. It is a joy to know them and to associate with them, and I want to strive to remain as close as possible all the days of my life to men who exert that kind of influence upon their fellow men.

I have never heard a single expression from the mouths of any one of these men that would have a tendency to lead any one of us astray or into unrighteous paths. They are always telling us to live good lives and be faithful members of the Church and be obedient to the gospel plan of Jesus Christ. God bless them, and God bless us and help us to be faithful and loyal and consistent, and avoid all forms of hypocrisy and be real "livers" of our religion instead of just "professors," and I ask it in the name of Jesus Christ. Amen.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

This conference has certainly been a great inspiration to me. I am grateful for the strength that I have received from my brethren as they have talked to me and to you. I am very glad that the Lord has blessed them so, and I hope that he will bless me as he has blessed them.

GRATITUDE FOR FAITH OF YOUTH

I have been more than happy with the participation of the young people in this conference. Like you, I was thrilled in my soul by the singing of the Brigham Young University chorus, yesterday; by the Aaronic Priesthood chorus in our priesthood meeting last night, and now again, by the singing of these wonderful young people from Ricks College. I am glad for them. As I have visited the various stakes and met with your young people in firesides and other meetings, I have been everlastingly grateful for them. I am glad for their strength, for their faith, and their devotion, and I have a feeling of confidence that in the years to come, when the affairs of the Church are given into their hands, that all will be well.

I realize that there are many pitfalls in the paths of our young people, and some fall into those pitfalls, and for them we grieve. With this in mind, I would like to direct my remarks more particularly to the young people, and I desire to talk about cigarets.

REVELATION ON USE OF TOBACCO

I wonder, young people of the Church, if you have ever serious-

ly thought about what a cigaret means to a Latter-day Saint. It means more to us than it does to other people. I know that some of you will say that you do not see why, that you have friends in other churches who smoke, and they seem to get along all right, and their churches do not criticize them for it, and you do not see why our Church takes the attitude it does on this subject. Just remember, if you will, that the Lord has not spoken to your young friends in the other churches, nor to the heads of their churches, giving them any divine revelation directing them to abstain from these harmful things. In their churches they do not even accept the principle of modern revelation.

But with us, it is entirely different. God has spoken to us by his latter-day prophets. He has given us modern-day revelation, declaring that tobacco is not good for man. That is the word and the will of the Lord to the Latter-day Saints. Whenever we turn our backs upon that principle, to that extent we turn our backs upon the Lord.

The average young American is an individual who loves freedom, wants to be his own boss, and does not like to have other people regulate his life for him. But some of them misunderstand their independence, and in a spirit of misunderstanding say, "Well, if I want to take a smoke, that is my business. I have a perfect right to. It is a free country, isn't it?" But in submitting to the enslaving influence of nicotine, they contribute to a loss of the very freedom they talk about.

CIGARET HABIT DETERMINES COURSE OF LIFE

If you adopt the cigaret habit, it will, in large measure determine the kind of life you are going to live, the kind of friends you will have, the kind of person you are going to marry, even the kind of children you may have. Do you regard that as an extreme statement? Let us think about it for a few moments.

If, at your house, you happen to take a newspaper or a magazine which carries cigaret advertising, and those alluring advertisements tempt you to smoke and try to make you think that it is smart to puff on a cigaret, and if you fall for that temptation, what is the first thing you do?

You brush to one side all the teachings of your parents, your Church, and your friends who love you. Instead, you take the advice of a tobacco merchant who has no more interest in you than to get what money he can out of you by making you a slave to his product. And then, you tell yourself, "I think I will buy some cigarets." And so, with a guilty conscience, and feeling as if the eyes of the whole world are upon you, you go and buy your first package of cigarets. Then, you wonder where you are going to smoke them. You do not want to smoke them in front of your parents because you know it is wrong, and you know it would break their hearts. You do not want to smoke in front of your non-smoking friends because you know

what they would tell you. And so, you go some place where neither your friends nor your parents can see you. Then you open the package, and you take out that first cigaret, put it in your mouth and light it. Then you make a great discovery: You find out that by sucking on one end of that cigaret, with the light on the other, you can actually get smoke out of it; and having read what you have in the advertisements, and having puffed away on that cigaret, the whole operation inflates your ego. So you throw back your head, and you blow the smoke in the air, and you say, "Well, I really must be somebody."

SMOKERS ASSOCIATE WITH SMOKERS

You want to smoke some more, inasmuch as you have fallen for that temptation, but you do not want to do it in private all the time, and you do not want to be the only smoker in a non-smoking crowd, so you seek out other people who smoke, so you can smoke with them. It may be that you already have some smoking friends and that they were the ones who provided those first cigarets and that you began to smoke with them. In either case, you begin breaking off your connections with your non-smoking friends and start to form your associates among smokers. And in this way, your cigarets begin to choose your friends for you.

One of the very difficult things about this is that the habits of smokers so often do not stop with smoking, but they include drinking and unwise partying, as well. And when you start going with people who do those things, it will not be very long before you are doing the same things they are, and in that way the cigaret lays the foundation on which you form other evil habits.

CIGARET USER STAYS AWAY FROM CHURCH

If you are going to be a smoker, you realize that you are breaking one of the commandments of God, and you do not feel good about it. You know that over in the ward they speak about the Word of Wisdom every once in a while and now that you are a smoker you do not like to hear about the Word of Wisdom. You have heard about it all your life, and you do not want your conscience to hurt you any more than it already does, so tell yourself you had better stay away from your meetings. You begin to realize that for a Latter-day Saint, worship and smoking just do not go together. And so the cigaret persuades you to stay away from church.

When you were small, your parents taught you to pray, and you prayed with more or less regularity all your life. But now that you are a smoker, you feel out of harmony with the Lord and you hesitate to go to him in prayer.

CIGARETS UNDERMINE FAITH

You begin to discover that, for a Latter-day Saint, cigarets undermine faith and interfere with prayer. And as a child who has been

hurt avoids the instruments which hurt him, so you with a smarting conscience shy away from your religious duties. You have come to know that spirituality and smoking are incompatible. And so the cigaret persuades you to stop praying.

Your parents also taught you to pay tithing on everything you earned, but now that you do not go to church very often and you are not very proud of your Church connections, you stop paying your tithing. "What is the use?" you ask yourself. You say, "This tithing money itself would buy quite a few cigarets; they cost real money these days." Rather an expensive habit you have picked up! And so the cigaret persuades you to stop paying your tithing.

When you get old enough to get married, you ask yourself, "Whom shall I marry?" If you are a boy you say, "Will it be Helen or Jane or Elizabeth?" And if you are a girl, you ask yourself, "Will it be Tom or Dick or Harry?" And then you tell yourself that you like Tom better than Harry, and Jane better than Elizabeth. And why do you like them better? Because you know them better. And how did you get to know them better? Because they are in the crowd you go with; you know, the smoking crowd. And they do the things that you do. They are like you. Why, you would not even think of marrying one of your former friends in the non-smoking crowd. How ridiculous! Why, he would not smoke with you—would not even take a cocktail, and he would not neck, and he would not pet, and he would not party around. Why, you would not marry one of them! You are going to marry one of your own crowd. And then, if you want to sit down together and smoke together you can, and there is no embarrassment—so you tell yourself. There is nobody to get after you if you fill the house full of tobacco smoke, and no one to nag at you if your cigaret burns a hole in the overstuffed, or if you drop hot ashes on the new rug. So your cigaret has helped to choose the kind of person you marry.

WORLDLINESS IN HOME LIFE

What kind of home will you have? There will not be much faith in it, because the cigarets have already undermined your faith. And you will not say very many prayers because the cigarets have taken care of that too. And there will not be much Church activity in your house, because the cigarets have checked that off also. So you will have a worldly home with precious little of spirituality in it. Is that really the kind of home you want?

Will you have any children in that home? If you are like many of the smoking young people of today, you will not have any children. One of them recently said, "Why a squawking kid would cramp my style! Do you think I am going to stay up and walk the floor in the middle of the night with a squealing baby in my arms? None of that for me." And so the cigaret may help to rob you of one of the greatest blessings that God gives us in this life: The privilege of having little children.

But suppose by some chance you do have children—what will they be like? Why, they will be just like you. They will not believe very much in God, because you will not make religion very important in their lives. They will not say very many prayers because you will not teach them how. And they will not go to Church much because you do not. And when they get a little older, they will acquire the other habits that you have, and they will be just about like you. So the cigaret determines in large measure the kind of children you will have.

Do you not see, young people of the Church, how the cigarets can mark out your life for you—point the path for you to follow? Are you, as young Americans, willing to surrender to the tyranny of a cigaret? Are you willing to allow a cigaret to determine in such large measure the kind of life you are going to live? Are you going to allow a cigaret to choose the kind of friends you have, the kind of person you will marry—even the kind of children you may have? Are you, as a young Latter-day Saint, willing to allow a cigaret to determine your attitude toward God?

THE VALUE OF RELIGION

Let me ask you one other thing: What do you think of religion, anyway? Is it worth while? Is it worth the trouble we go to? Does it do any good in the world? Or would we be better off without it?

I once read an advertisement which asked this question: "How would you like to live in a town in which there were no churches?" And then it listed the crime and the violence and the debauchery and the filth and the heartbreak and the sorrow and the disappointment associated with persons who reject the soul-elevating, character-building influence of true religion. Would you like to live in a town in which there were no churches? Bring it right down to your own case and ask yourself about it. Would you like to live a life in which there was no religion? Do you really want the degrading influence of the irreligious? That influence is just as deadly for an individual as it is for a whole town.

Choose for yourself: Do you want to live a life without God? The cigaret would like you to. But remember, you can never live successfully without the Lord. So many have tried, and all have failed.

And so I come back to the question with which I began: Have you ever really considered what a cigaret means to a Latter-day Saint? You who smoke now, do not make the mistake of supposing that the Church is against you, because it is not. It only desires your welfare, and it hopes and prays for the day when you will declare your independence from the slavery of nicotine. And you who do not smoke, before you take that first cigaret ask yourself, "Will it help me or hurt me?" Think it over carefully, and may God guide you in your thinking, I earnestly pray for you, in the name of Jesus Christ. Amen.

PRESIDENT GEORGE ALBERT SMITH

It falls to my lot as the President of the Church to make some concluding remarks.

I would like to ask all of you, could you imagine any other place that we could have been during the past three days, where we would have been nearer to our Heavenly Father than we have in this great conference? Is there any place in the world where you could gather together a group of men who, one after another, would stand on their feet and bear witness that they know the gospel is here and that we are partakers of it and testify of the blessings that result from keeping the commandments of our Heavenly Father?

SMOKER FAILS TO GET JOB

The brethren have reminded me of one or two little incidents that I think I will relate. One has to do with a cigaret. One of our missionaries who filled a good mission came home and sought employment and was unable to find it here. He had been a smoker before he went on his mission, but he had quit, so when he came back and became a little bit discouraged, he took up his habit of smoking again. About that time a non-Latter-day Saint businessman spoke to one of the prominent men of the Church, also in business, and said, "I need a man to come into my business, one that is capable and able to grow to take my place, because I want to retire after a while. I can pay him a good salary, and I have concluded that, while I am not a member of your Church, I would like to have one of your returned missionaries. They have had such wonderful experiences, many of them. I've heard some of them talk. If one of them comes home and you know of him, you don't need to tell him what it is all about, just send him to me with the understanding that there may be a position. I'd like to interrogate him."

Not long after that the young man who had been seeking work visited the office of the brother who told me this story. He said to the young man: "I think I know where you can find employment." He sent the returned missionary to the individual who had told him without hesitation what he wanted. This returned missionary was a fine, intelligent, young fellow, and he supposed it meant a job for him.

Our Church businessman said, "I met the young applicant on the street two or three days after, and asked him, 'How did you come out?' The young man said, 'I didn't succeed. The man asked me a few questions and then remarked, 'I think we had better not try it out together.'"

Sometime later the two businessmen met, and the member asked the non-member why the young man had not been employed. He replied, "When the missionary came into my office, he told me you had sent him. I thought to myself, this is my opportunity. He was a fine-looking young fellow and appeared satisfactory to me. As he entered the office, I was smoking my pipe, and all at once he took a cigaret

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out of his pocket and lit it, and we started to talk. I said to him, 'I thought you were a member of the Church of Jesus Christ of Latter-day Saints.' He replied, 'I am,' and I said, 'I thought you were a returned missionary.' 'I am,' he answered.

"I'm sorry, I wanted just such an individual as I thought you might be, but what are you smoking for?" and the young man said, 'You are smoking; why shouldn't I smoke?' I said, 'The difference is this: You have been taught that it is not a proper thing to smoke; I was never taught that. You are violating the advice and desires of those who love you, and I think there is no use discussing this matter any further. I will just say that I haven't any position ready for you, and we'll part.'"

That young man lost a fine position because he had that *filthy* habit, and that's the only word I can think of just now that exactly fills the bill.

RETURNED MISSIONARY WHO LACKED COURAGE OF CONVICTION

Another instance that may be of interest: one of our missionaries returned from the Eastern States where he had become acquainted with a shop foreman in a large manufacturing establishment, and after returning home he tried for some time to secure employment but was not successful. Finally he said to himself, "Well, I believe if I go back East, my friend there will give me a job."

He was a very fine, capable young fellow, but the friend that he spoke of did not know that he was a member of the Church. So when he went to him and said, "I've come back. I wonder if you will give me something to do?" the foreman said, "Certainly I will; come right in." So the young man began work in the very city where he had been laboring as a missionary. He avoided the members of the Church; he didn't go to meeting; he kept away from them because he was afraid the men who employed him who were not members of the Church would not give him the same kind of opportunity for advancement if they knew who he was. But he was a good worker and kept at it for some time.

One day, after he had been there about three months, the shop foreman called him and said, "You had better go upstairs; the president wants to see you." The president had told the shop foreman that he needed a young man for another department who had ability. He wanted a young man with a good education. He said, "Look around, and if you can find such a man as that, let me know."

The foreman replied, "We have just such a man working for us right now."

"Already in our employ?" the president asked.

"Yes."

The president said, "That pleases me. Send him up to see me." So the young man, not knowing what the circumstances were reported to the president's office and said, "I understand, Mr. Grant, that you want to speak to me."

He answered, "Yes. Have you been sent up by the shop foreman?"

The young man replied, "Yes, sir."

"Please sit down. I want to know something about you; I'd like to know where you are from."

"Well," the young man said, "I live away out in the Rocky Mountains." That was the first hedge.

"But, what part of the Rocky Mountains?"

"Well," he replied, "not very far from Idaho."

"But what are you doing here?"

"Well," he said, "I'm here working as one of your employees."

"Were you ever here before?"

"Yes."

"Do you know anybody here in the city?"

"Not very many, just two or three."

"Well, I don't quite understand why you came back here for employment."

I want to say before going any further, the president knew all about this boy. He had had somebody check his record, and so when he kept hedging, the president asked, "But who are your friends here?"

"Oh," he replied, "they're just people that work around town."

"But," the president continued, "do you belong to any church?"

"Well, not here."

"Did you ever belong to a church?"

He said, "Yes, I did at one time," and he began to be afraid the president did know who he was, and he didn't want him to find out now, so he kept on hedging and said, "At one time I was a member of a church, but I didn't take much interest in it, and I'm not doing much at it now."

"What church was it?"

"Well, you'd call it the Mormon Church."

The president said, "Do you mean to tell me that you are a son of a Mormon family?"

The boy knew the jig was up with him then; so he answered, "Yes, sir."

The president queried, "Do you mean to tell me that you would desert the faith of your parents, when you had known that they were Mormons and desired you to be one?"

"Well, not exactly that."

"I'm afraid," the president said, "you're not much credit to them. If you haven't the courage to stand up for your faith, what good are you? Now," he said, "I will be plain with you. I thought you were the man I was seeking for this position, but I want to say to you that if you would betray your parents and go back on the Church you belong to, I'd be afraid to give you any kind of a job where you have to handle money." And so the young man lost his opportunity be-

cause he did not have the courage to do his duty by his Church and his family.

These things happen so many times; while on the contrary our boys and girls who keep the commandments of the Lord, and observe the advice of our Heavenly Father, need not be afraid anywhere.

ADVANTAGES OF CHURCH MEMBERSHIP

I have traveled considerably in the world, myself. I have covered approximately a million miles. I have been in the homes of the rich and the poor, in many parts of the world, and I never have found one instance among the better class of people where I have been, where if they knew I was a member of the Church of Jesus Christ of Latter-day Saints, it was any detriment to me. But I have known many cases where it has opened the way and offered opportunity that I couldn't have had before. You know, it is a strange thing that it is possible for an individual to belong to the Church, not just a church, but to belong to the Church, to have had a witness and a testimony that the Lord himself established this Church, to know that he spoke by the power that he had, in his wisdom, and gave to us in this day the gospel of Jesus Christ, again, and to belong to just such an organization. No other church in the world makes such a claim as we do. When I see this wonderful group of young folk, behind us here, and the choir, and those that we had from Provo yesterday, and others that we meet all the time, I know of no other place in the world where you can find such young people as the Lord gives to us in the Church of Jesus Christ of Latter-day Saints. Where can you go, in all the world, and find such companionship as you can have in the Church of Jesus Christ of Latter-day Saints? It is his Church. He gave it his name, and he advised us that it should be so called. Again I want to mention that fact to some of our brethren. Don't let the Lord down by calling this the Mormon Church. He didn't call it the Mormon Church. It is all right for us to believe in the Book of Mormon. He expects us to do that, but he told us what to call this Church. The Lord has said:

THE NAME OF THE CHURCH

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel. (III Nephi 27:8.)

This is his Church, the Church of Jesus Christ of Latter-day Saints. I sometimes feel disappointed that so many of us seem to be timid, if I may use that term, and give this Church that the Lord has permitted us to be identified with rather a casual reference. I am so proud of membership in the Church of Jesus Christ of Latter-day Saints, when I think that all the blessings of the world may be

mine as a member of his Church, and if I were not a member how many blessings there may be lost for me. Think of the wonderful people in the world and in all these various churches. I want to tell you that there are thousands of them, I think I would be safe in saying millions of them who, if they knew what we know and had the testimony that God has given to us, wouldn't hesitate to join the Church. They would be afraid not to take advantage of the opportunities that he has given to us. In this wonderful conference where we have been assembled the past three days, think how we have mingled together. I have shaken hands with people all the way from Australia, to Portland, Maine, and from Europe to Hawaii, who have come here, happy to make these long journeys, delighted to be permitted to associate and to shake hands with the membership of this Church.

I feel it is a great compliment to you, my brothers and sisters, that so many of you find in the lives of one another the things that make you proud and grateful to be identified with this organization. When we think of what the Lord has done for us—think of the thousands of our young men and women who have had an education that they could obtain in no other way except in the missionary field, and that we have more than four thousand out in the world today—what a privilege it is! This is not a Church to criticize, to find fault with others. The Lord doesn't advise us or counsel us to make it uncomfortable for other people who don't understand, but the Lord in every way encourages us to set an example that others seeing our good works will be constrained to glorify his name.

GRATITUDE FOR YOUNG PEOPLE

I am so proud and grateful for the young people of this great organization as I meet them in different parts of the country, and I am so thankful for their fathers and mothers who have given them the training that encourages them to pray and to walk uprightly before the Lord, encourages them to avoid bad habits and not partake of things that otherwise would hurt them. Think of it. Do you realize, my brethren and sisters, that there isn't a blessing, a real blessing in any church in the world that is enjoyed in that church that you may not enjoy as a member of the Church of Jesus Christ of Latter-day Saints? You can't think of a thing that is worth while in preparation for eternal life that we do not have and while we are only a small organization compared with the great ones in the world, all that they have, all together, that is necessary for eternal life in the celestial kingdom, we have, *plus* the authority of our Heavenly Father and the promise of eternal happiness if we will obey his commandments.

This is not a man-made organization. It is not just a small fraternal department in this great world; this is the Church of Jesus Christ of Latter-day Saints. Think what that means, a Church of the Son of God, who gave his life that we might live again. So today as I worship here with you I am thankful for my birthright, thankful for parents

who taught me the gospel of Jesus Christ and set the example in their home. If I did anything that I should not do in my life, it would be something that I could not have learned in my mother's home. There were sweetness and kindness and love always. With a large family of children it took a mother with a good deal of patience, but she was always patient with us.

KEEPING COMMANDMENTS BRINGS JOY

It will not be very long, in the natural course of events, till the summons that took Father and Mother and other loved ones to the other side, will reach me. I look forward to that time with pleasant anticipation. I have lived a long time, as contrasted with the average of human beings, and I have had a happy life. I can think of nobody who has had a fuller life than I have had, and I don't say that boastfully, but gratefully; and I want to say to you that every happiness and every joy that has been worthy of the name has been the result of keeping the commandments of God and observing his advice and counsel. So, as we go forward, each of us, each having an influence with our neighbors and our friends, let us not be too timid. We do not need to annoy people, but let us make them feel and understand that we are interested, not in making them members of the Church for membership, but in bringing them into the Church that they may enjoy the same blessings that we enjoy.

WORLD IN CRITICAL CONDITION

This world is in a critical condition. It is a pitiable situation that faces us, and not anything in the world but the power of our Heavenly Father can preserve the civilization of our day and the people who live upon the earth at the present time. The adversary is having his innings because the people of the world have refused to listen to their Heavenly Father. Now it is our privilege, not only to set the example but also to encourage others to take advantage of it. Nobody knows, when we pick up a paper today, what the headlines may read. So many lives destroyed here, so many there, some from accident, some from warfare, some from wickedness, and the greatest destruction of all that is going on in the world today is the result of immorality. There was a time, as we have been reminded, when the people of Sodom and Gomorrah could not produce, in those two cities, ten individuals who were worthy to live. They had been so wicked that they were not fit to live any longer, and so they were consumed by fire.

Now, brethren and sisters, somebody said in this conference that the same laws apply, the same rules govern today, and it is just as necessary for us to keep the commandments of our Heavenly Father today as it was for any of the prophets of old or any of his faithful sons and daughters who have lived upon the earth, who have earned a right to a place in the celestial kingdom. We can't gain

our exaltation by the good lives of our neighbors, but we can profit by their good example, and we can improve ourselves.

With love in my heart for every one of you, may I say I am grateful. I haven't any way of expressing my thanksgiving to the people of this Church and many people out of the Church, where I have traveled in the world, for their kindnesses to me, one of the humblest of our Father's sons. I wish I could return in full measure all the good which has been done for me wherever I have been.

RICHES OF ETERNAL LIFE

And now, brothers and sisters, it is not so important how many valuables you may have, how much property you may possess, and how many of the honors of men you may acquire, and all those things that are so desirable in the world, the thing that God has given to you that is worth more than all the rest is the opportunity to obtain eternal life in the celestial kingdom and have as your companions, throughout the ages of eternity, sons and daughters, husbands and wives with whom you have associated here on earth. That is what the Lord teaches us, and when the world is so distressed and uncertain, we ought to be grateful, we ought to be thankful for our blessings. I can think of no people in the world who have so much reason to be thankful for their blessings as right here in the Church of Jesus Christ of Latter-day Saints.

BLESSINGS OF CONFERENCE

This will be the conclusion of a remarkable conference. It has been delightful to me, these wonderful choirs that have made us so happy with their singing, the fine advice and counsel that we have received from our brethren, the opportunity even to sit in the room and feel the influences that are here, because everyone who is here, I am sure, has felt as I have felt the inspiration of our Heavenly Father and the spirit of love and kindness and a determination to do better than we have ever done before.

This is God's work. It is for the salvation of all the human family if they will accept it, and we who have received it and know it is true should be ever alert and watchful to share with others the things that we know. Let our homes be the abiding place of prayer and thanksgiving and gratitude. Every day when we go out from our homes, let us leave a place that has been sanctified by the righteousness of our own lives, and when we return to it that we may feel that influence that is always there when the Spirit of God is present.

I pray that these fine boys and girls who have come to sing to us, along with the other visitors, may go home from this conference, that you may return to your various homes in safety and in peace, and take with you a renewed desire to be real members of the Church of Jesus Christ of Latter-day Saints, worthy to be called members.

Now, I pray that the Lord may add his blessing, that his peace may be upon you and in your lives, and in your home. Let us pray for the great men and women of the world who need the Lord but do not understand his interest in them. Pray for the President of the United States who, at the present time, so much needs guidance from our Heavenly Father. Pray for our representatives in Congress, our governors, our mayors of cities, the men who have influence in politics in our various communities, that they may do the things that will be better for all of us and make us happier, and please our Heavenly Father. That is our privilege. I say to you that the power of prayer is something that cannot be measured. If there were time, I could tell you many instances where prayer has been answered in a marvelous way. People have risen from beds when they have been told they could not live, that it was not possible, and yet they have lived and performed a great work. This is the kind of Church that you belong to. This is the kind of organization the Lord has offered to all people. Think of our great educational institutions, the opportunities which are given to our children to learn all that the world can teach them, plus the glorious truths that are necessary for us to absorb and make a part of our lives in order that we may gain an exaltation in the celestial kingdom.

ADMONITION TO LOVE ONE ANOTHER

God bless you, my brothers and sisters. I feel I want to be with you. I am so grateful for the privilege of being here, and now I am anxious that you may all go to your homes and carry with you love unfeigned, love for your boys and your girls, for your husbands and wives, for your neighbors and friends, and let that love abound wherever you may be. If we will do that, when the returns come from this conference and we hear from the various stakes and missions of the world, where people have gone from here, we will discover that we did receive a blessing and that the Lord did magnify us and give us our opportunities, and we will go on keeping his commandments.

I pray that every one of us will remember that to be a member of the Church of Jesus Christ of Latter-day Saints is an honor beyond all price in comparison, and that we may so live that our neighbors and friends who know us, who may not be members of the Church, will be grateful for our fellowship. Peace be with you. May you go to your homes in peace and safety and continue to live in love and happiness as long as you are upon the earth. And when the time comes for us to depart this life, may each of us find our names recorded in the Lamb's book of life, not one missing, entitling us to an inheritance in the celestial kingdom, right here upon this earth, in the companionship of those we love, I humbly pray in the name of Jesus Christ. Amen.

President George Albert Smith:

The choir music for today's sessions has been by the Ricks Choir, Elder John M. Anderson conducting, Elder Alexander Schreiner at the organ. I am sure we have all appreciated this fine body of young people. We have appreciated all those who have given us music during this fine conference. We are grateful for the ones who built the organ and gave us this fine tabernacle in which to meet. I would like to take occasion again to thank everyone who has made a contribution to the joy of our conference so that we will remember our experience forever.

Tomorrow morning the presidents of stakes and counselors, the bishops of wards and the mission presidents have an important meeting in the Salt Lake Temple. You have all received your notice undoubtedly. Those who have received that notice should be here at 8:00 tomorrow morning, and we will go from here to the temple and will wait upon the Lord there in matters that pertain to this great Church. Please be on time or as soon after eight o'clock as you can possibly come, so that we will not be delayed in beginning our meeting in the temple.

The Ricks College Choir will now sing "Thanks Be to God," by Dickson, and the closing prayer will be offered by President Virgil H. Spongberg of the Long Beach Stake, Long Beach, California.

The Choir sang: "Thanks Be to God," after which President Virgil H. Spongberg of the Long Beach Stake, offered the benediction.

Conference adjourned, sine die.

GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle Monday evening, April 5, at 7:00.

President George Albert Smith presided and conducted the services.

The Aaronic Priesthood Chorus, Elder M. Lorenzo Mitchell, and John Parrish conductors, with Frank W. Asper at the organ, furnished special musical numbers.

As an opening number the Aaronic Priesthood Chorus sang "The Lord's Prayer," by Malotte, conducted by John Parrish.

President Frank T. Simmons of the Weber Stake offered the invocation.

A vocal selection, "The Priesthood of God," (Mitchell) was sung by Raymond Baird.

President George Albert Smith:

President Richard L. Evans, of the First Council of the Seventy, will talk to us. Some of you may know that Brother Evans has

been given the additional responsibility of looking after this Block, meeting the tourists, etc., and there may be something about that part of his labors that he would like to say, as well as other things. We are glad to have President Evans here tonight.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

My Brethren, I am awed in your presence, and I express my gratitude to my Father in Heaven for my fellowship among the Priesthood of this Church. One cannot be here and not feel that there is strength in Israel, and I am deeply grateful to be ever so small a part of it. And I earnestly ask that my Father in Heaven, through your faith and prayers, added to my own, will give me utterance during the few minutes I shall stand before you here this evening.

I could not help thinking this morning, during President McKay's message, of another verse of scripture that tied in very closely with the one which he reiterated, a verse from the Psalms which mentioned a man who was greatly blessed:

He shall not be afraid of evil tidings. (Psalms 112:7.)

There are many blessings recorded in scripture which are of surpassing worth, but this particular one for our particular day impressed me as being one of the greatest: "He shall not be afraid of evil tidings."

President McKay spoke this morning of the Savior's words, "Let not your hearts be troubled." I believe that in this body of the Priesthood there is less of fear of evil tidings than there is among any like number in all the world; although, it is very difficult not to be afraid of evil tidings. But I am grateful that our faith helps to sustain us in times when evil tidings are being spread about thickly. It is unthinkable that there should be talk of war, earnest talk of it, so soon after the terrible experience this world has been through. I am sure, in my own mind, that no one ever won a war—it is only a question of who lost the least or the most. And our losses in the last war are, by no means, calculated yet. But, again, I am grateful that we have here the faith which enables us to be equal to the prospects that lie before us.

THE COSTS OF WAR

There came to my desk within a few hours—this morning's mail brought it—just one indication of some of the costs of war which cannot by any means be stated in manpower or in money. One of the results—an appalling result—is the high incidence of divorce. In the United States in the year 1947—an all-time high—there were six hundred thirteen thousand divorces, as against fifty-

five thousand in 1900; and as against about five hundred thousand in 1945.

I think this subject is somewhat on my mind at this moment because of a young couple that called on us some weeks ago. One of our girls from a nearby community had married a young man from the East after a very brief acquaintance, he of another church. They had only been married a few months and they were beginning to have their problems as to which way they should go: he with her, or she with him. And they were earnestly trying to solve their differences. He was much better able to defend his faith than she was—better informed as to the letter of it—but there was something burning in her heart that made her seemingly immovable, also.

PROBLEM OF THE SPLIT HOME

I believe the problem of the split home in this Church is one of our great problems, one which we have the means and the agencies within our hands to go a long way toward helping to solve—but one which is so far-reaching in its consequences that it affects not only the generation in which it occurs, but all succeeding generations. It is a problem that requires our earnest attention. And I believe that our Ward Teachers and our Stake Missionaries, if they are given proper direction and proper help and manpower and freedom to go about their work and encouragement in it, and if they take their assignments seriously, can do as much or more than any other agency.

As we go about the Wards and Stakes in some areas, particularly in some communities, it is noticeable that there are quite a number of children over nine years of age un-baptized, which means that someone has failed in his assignment—either a parent or a ward or stake or mission officer. It cannot mean anything else.

It is difficult enough in these days to rear a family when parents are solidly united in their ideals and purposes and convictions, and in the things toward which they direct their children. But it makes it virtually impossible to be assured of any satisfactory results when parents are divided on these matters. With a divided house, principles become a matter of contention, rather than of conviction. It is not fair to any child to be pulled between two parents in two different directions, or to be asked to make his choice between two people to both of whom he is bound by ties of authority and love and affection. It makes for confusion and for instability. Too often the home that is divided becomes of home of irreligion; quite often it goes one way or the other, but in neither case is it often very satisfactory.

Sometimes there have been evidences of defection from the faith because people have gone their way in neglect and have been overlooked by us, or because we have wearied of working with them.

When this young couple came to us some weeks ago, we immediately got in touch with a former member of the faith of the young man who had married one of our girls and asked him a number of questions. We asked him, for example, "what would be the attitude of his church if someone were to marry outside or otherwise withdraw himself from activity." He said that that would be the signal for them to be more kindly and more attentive. I wonder if that should not be the cue to our own attitude and action, not only in this, but in many other things.

I am reminded of the story of the prodigal son. Certainly we must distinguish between a man who is in full duty and who is mindful of all his obligations and the man who has stepped over the line in the wrong direction. There is a distinction between them, and we cannot help but be mindful of it. But certainly, also, we must do our best to bring those who have wavered into activity with us again. The brother of the prodigal son, for whom there was no feast made, was somewhat unhappy about it, but his father explained to him that his inheritance was assured, but when the penitent sinner returned it was cause for rejoicing, and a feast was made, and he was welcomed back warmly.

I hope, my brethren, that we will keep a consciousness of our responsibility toward these children who are not baptized, who are of us, and toward these families that pull in different directions, toward all those who by every natural reason should be in full fellowship with us, but who will go elsewhere if we do not have time for them, as will our children if we do not have time for them. They will find activity, they will find companionship, they will find their place in some social circle, in some group. And if we do not have time for them, it will be in some group not of our choosing, and perhaps not to our liking.

QUALIFICATIONS FOR SEVENTIES

I should like to say one word on another subject, just for a moment, concerning the Seventies, and appeal to you Presidents of Stakes to assure yourselves of the worthiness of those whom you recommend to us to become Seventies, before you send in their recommendations, because you know them and we do not. And we of the First Council feel, and I think our other brethren here are in accord with us—and if they are not theirs is the opportunity and right to modify our views—we feel that any man who is recommended to be ordained a Seventy should comply with the standards of the Church in all particulars. We feel that, generally speaking, there is no reason why a man should be made anything other than an Elder, if he is already an Elder, unless there is some particular function for him to perform and unless he has the qualifications and the worthiness to perform that function. We are not interested, generally speaking—and there may admittedly be justification for exceptions for which we shall ask you to take

the responsibility with us—merely in multiplying Seventies or Seventies' Quorums. We are interested in men who are students of the gospel, who are capable of proclaiming it, and who have an interest and a willingness along these lines. And we ask you, our brethren the Stake Presidents, to take responsibility in these matters for us, if you will, as you send in these names for recommendation.

STORY ON STATISTICS

I should like to close with one story, and I think maybe this is a good time to tell it. It is my favorite story on statistics. I have told it in a number of places. It is not my story, but it belongs to Brother Roscoe Eardley, and if I violate the spirit of it I believe he is here and he can correct me—I may violate the statistics, but not the spirit, I hope. Knowing of my interest in the subject, he stopped me one day and said, "I have the latest story on statistics for you. We were coming from California by automobile and we had all been over the road a number of times and were somewhat bored with it, and, as travelers often do to pass time, we began counting service stations. And we counted one for almost every mile along that almost eight hundred mile journey. But that is not the story. We were so busy counting service stations that we ran out of gas!"

I did not sympathize with him too much because he had already told me there was one service station for about every mile. Then he said, "That's statistics for you. Where we ran out it was about fifteen miles to the nearest gas pump!"

Now I hope, brethren, in all our activities and responsibilities in this Church, that we do not become so absorbed in our statistics that we presume they are the end rather than merely the indicators, the barometer rather than the storm. What is on paper means nothing except as it is a symbol of what happens in the life of a man or a woman or a boy or a girl.

May God help us to discharge our obligations as members of the Priesthood of this Church, and help us to bring every man into activity. It is much better that three men should hold three jobs than that one good man should hold three jobs.

I should like to close by expressing my gratitude for my assignments in this Church, for the glorious experience I am having on Temple Square and in my other obligations. Even though they are arduous, I am grateful for them and ask the blessings of my Father in Heaven in helping me as I ask for His blessings in helping you to discharge every obligation. And I bear witness unto you of the conviction of my soul as concerning this being the work of God, our Father in Heaven, as to the divine calling of the Prophet, Joseph Smith, and the divinity of the Lord, Jesus Christ, and I do it in His name. Amen.

PRESIDENT DAVID O. McKAY
Second Counselor in the First Presidency

Brethren and co-workers, some of you who have had to occupy this pulpit can appreciate the deep sense of responsibility which I now have. No man can face an audience of the Priesthood of God without a sense of humility and a prayer in his heart for guidance from our Heavenly Father.

THE TRAGEDIES OF WAR

When President Evans referred to the casualties of war, my mind went out to the parents whose boys did not come back from the battlefield. I had two sons and a son-in-law in World War II and they all three came back unmaimed. So the tragedy of losing a son did not come directly home to Sister McKay and me. I have a very dear friend—however—who lost his only son, an ideal son full of promise, and a worthy member of the Church. My heart has bled, with my friend, in that loss. But he went from the world gloriously, and I use that word advisedly, for I am sure that no young man living complied more aptly with the old saying, "Be fit to live, be ready to die," than that young man. These thoughts came to me just with the mentioning of that tragedy of war.

They were followed by other tragedies here at home, deeper, more poignant, more tragic than the death of the boys on the battlefield: That is the degradation of our girls. And there came to my mind the picture of one home out of which came three young girls. They came to Salt Lake City to get work, prompted, undoubtedly, by a desire to help in the war. Perhaps they did help win the war, but they lost their souls. A policeman gave me his confidence and told me their story. It is tragic. Unfortunately, it has been repeated here in this city and I suppose in Ogden, and other large cities. I mention this in connection with the tragedy of divorce. I commend with all my heart the suggestions made by President Evans.

What I am leading up to is this: The brethren realize that the dangers to our young girls who leave home and go out to work or for other purposes, are still among us. There are daily tragedies now in this city. If possible, we should like to prevent them, or at least reduce them to a minimum.

COMMITTEE TO ASSIST L.D.S. GIRLS

Many of you, perhaps, do not know that during the war Elder Charles A. Callis and President Alma Sonne were appointed a committee to see what could be done to protect the girls who left their homes and came to the centers. You, perhaps, do not know that there has been appointed a young woman a mother to assist this committee in finding these girls and keeping them from arrest and degradation. Brother Callis has gone; Brother Sonne is in

Europe. Two other brethren have been appointed, Elder Spencer Kimball and Elder Mark Petersen of the Council of the Twelve. The reports of the activities of this young woman and those who have assisted her are in their hands. It is pleasing to note that a number of girls have been saved; but some have been lost.

Recently, you received a letter, Bishops, asking that you notify these brethren of any young girls who leave your Wards for whatever purpose and go to another town. It will be necessary for the Ward Teachers and those who are in charge of the young girls—the teen-age girls to assist you in this duty. Here is an opportunity to apply the injunction of our Father in Heaven to the teachers, "Watch over the Church, always. Be with and strengthen them." No other organization in the world, I think, is so adequately equipped as is the Church to guard our young men and young women and to keep them from the tragedies of sin. Will you please cooperate with these brethren, for your own sake, for the sake of the fathers and mothers who, perhaps, have lost control of their children. The reports indicate that most of these unfortunates come from broken homes. They are tragedies.

LOST SHEEP

Another thing, once a month, through the courtesy of two County Officers, there come to my desk reports of the young men and older men who have been caught in the meshes of the law. In these reports, those who hold the priesthood are designated. Do you teachers know about them? So many Deacons, so many Priests, so many Teachers, so many Elders, Seventies and High Priests. These too may be tragedies! Remember that the injunction, "Watch over the Church, always," does not mean just once a month.

In the parable of the lost sheep, ninety-nine were safe in the fold, but one had strayed; and the Good Shepherd did not rest until the lost one was found.

I have in mind another theme, tonight, which I should like to preface with these statements: (1) That truth never grows old; and (2) that responsibility is never dis-associated from the Priesthood.

THE IMPORTANCE OF EXAMPLE

To the Priesthood here assembled tonight I quote the truth and the admonition given by the chief Apostle to the members of the Priesthood over nineteen hundred years ago—that chief Apostle, my favorite, wrote this letter,

To the Elders which are among you.

I who am also an Elder, and a witness of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God, which is among you, taking the oversight thereof not by overruling, but willingly, not by constraint, not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples, ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger submit yourselves unto the Elders; yea, all of you be subject one to another

and be clothed with humility, for God resisteth the proud, or rather seeth the proud and giveth grace to the humble. Humble yourselves, therefore, unto the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He careth for you. Be sober, vigilant, because your adversary, the devil, as a roaring lion walketh about seeking whom he may devour. Whom resist, steadfast in the faith, knowing that the same afflictions are accomplished to your brother in the world.

Just one element I wish to emphasize. The instructions I give are nineteen hundred years old, yet new today and applicable as then to elders, from the chief elder. But he said, "Be an ensample to the flock." Ever keep in mind, fellow workers that *example should start at home*. That is the best place to exercise the lofty ideals of the Priesthood.

GRATITUDE FOR PARENTS

The older I grow the more grateful I am for my parents, for what they did for us children in that old country home. They lived the gospel. Father used to preach it, particularly to visitors who came, more than to us boys and girls; but both Father and Mother lived the gospel. And I have realized throughout this conference, more than ever before, that my testimony of the reality of the existence of God dates back to my childhood, that my parents' teachings and their examples led me to the absolute knowledge that God is my Father; that I received then the knowledge of the reality of the spiritual world, and I testify to you tonight that that is a reality.

It is just as easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while His body lay in the tomb, as it is for me to look at you from this pulpit. It is true. And it is just as easy for me to realize that one may so live that he may receive impressions and direct messages through the Holy Ghost. The veil is thin between those who hold the Priesthood and divine messengers on the other side of the veil.

That testimony was born in that home, because of the example of a man who lived the Priesthood and a wife who sustained him and lived it in daily life. I do not know that Peter had that in mind, particularly, when he mentioned, "Be an ensample to the flock," but I know that each home is a part of that flock. The influence you spread in your home will go throughout the town, will go throughout the county, the Wards and the Stakes.

TRUTH NEVER GROWS OLD

The most precious thing in the world is a testimony of the truth. I repeat, truth never grows old, and the truth is that God is the source of your Priesthood and mine; that He lives, that Jesus Christ, the great High Priest, stands at the head of this Church, and that every man who holds the Priesthood, if he lives properly, soberly, industriously, humbly and prayerfully, is entitled to the inspiration and guidance of the Holy Spirit. I know that is true.

STRENGTH TO RESIST EVIL

Peter admonished the young men to be careful about the sins of the world. Evil things tempt them. Now is the time when our young men are tempted. They always have been. Some have resisted and some have not, but those who have resisted have succeeded and are happy. It is the happiest life. The boys of our Church who uphold the standards are the ones who are respected and who receive honor from the men of the world as well as from those of the Church.

For the benefit of those young men who have inspired us tonight and come here in such a large body to sing the songs of the Lesser Priesthood, I am going to conclude with a story of a boy who was not in the Church—as far as I know—but he grew in his teens and using the inheritance of his father, he started in business. His father had set him a proper example. Then he found himself in financial difficulties; and in distress he went to a friend of his father's, a Mr. Chaplin. "Mr. Chaplin," said the young man, "I am in distress, and I need ten thousand dollars. Those upon whom I have depended have not paid me. Perhaps they will, but they have not to date, and I need money. I have come to you because you knew my father." "Come in," said Mr. Chaplin, "Have a glass of wine." "No, thank you," said the young man, "I do not drink." "Well, come in anyhow, and have a cigar." "No, thank you, I do not smoke." "Well, I am sorry, but I do not think I can lend you the money." "Very well," said the young man, "I am sorry." And he started to go out. "Wait a minute," said Mr. Chaplin, who had just been testing him, "Come here. Your father asked me those same questions years ago. He trusted me for five thousand dollars, and I am going to trust you for ten or five times that amount if you want it. No, do not thank me, I owe it to your father. He trusted me as I am trusting you, and I am just trying to pay him back."

Think of that, young men! Try to picture what would have happened had the boy taken his wine and taken his tobacco, just to show off in the presence of another. An example!

The responsibility of keeping these young men and aiding them is started in our homes and is never dis-associated with the Priesthood.

God help us to be true to the testimony which is ours; give us power to discharge the responsibility placed upon us when the Priesthood of the Almighty was placed upon our shoulders and given to us as an eternal endowment, I pray, in the name of Jesus Christ. Amen.

President George Albert Smith:

The next part of our program is something we may all join in, and I hope that we will. There is a wonderful hymn that is sung by the Latter-day Saints, as well as others, that refers to our Heavenly Father and Jesus Christ, our Lord, "Come, O Thou

King of Kings." We are going to ask everybody to join in singing that hymn.

The congregation and Aaronic Priesthood Chorus joined in singing the hymn, "Come, O Thou King of Kings," Elder Richard P. Condie conducting.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren, I think perhaps if I were as wise as I ought to be, I would endorse, as I do fully, all that has been said by President Evans and President McKay, bear my testimony, and take my seat. However, I suppose that perhaps you expect me at least to try to say something and I shall meet, so far as I can, at least part of your expectations.

I hope that the very few minutes that I shall stand before you, I may really have an interest in your faith and your prayers. I am not saying this idly, I am saying it because I know and you know the power of prayer, and that if I am aided by your prayers, I will be able to say a little something, at least that may be helpful to all of us.

LOSSES RESULTING FROM WAR

I should like Brother Evans' permission to refer to one of his observations, and that is as to the losses we suffered during the last war and as a result of that war. I am not speaking now of the loss of loved ones, great as that loss was. I wonder if I can strike at the very root of the loss. You cannot fill the hearts of men with murder and then have a normal world. When you get hate into the hearts of men, anything can happen—lying, cheating, stealing, immorality, and the thousands of other things that follow. For when we lose our regard and respect for human life, we have very little left. And that is one reason why the Church has taken the position it has taken regarding compulsory military training; because the military men may speak as they wish—I have been rather close to them in years past and have been among some of the best of them—but I tell you that to make an army, you must teach to kill and that must be the thing that you get into the hearts of these young people. And, I repeat, plant that once in their hearts and everything else is possible.

I am going to push the problem one step farther. So far as one can judge, the next war is now planning under a system that will call for the use of weapons which will wipe out cities and, if necessary, nations. I have had it reported—I do not know how accurately—that our military men are saying that if we had a forty-eight hour lead, the war would be over. How many of us brethren are really horrified by the thought of the indiscriminate, wholesale slaughter of men, women and children—the old, the decrepit, the diseased; or are we sitting back and saying, "Let's get at it first."

How far away is the spirit of murder from the hearts of those of us who take no thought in it? We have travelled a long distance since the opening of World War I.

COURSE OF INTERNATIONAL RELATIONS

There is not time for me tonight to trace, even briefly, the course of international relations since the day when the great Grotius wrote his great work concerning war and peace; but I would like to say to you this: That when we went into the Civil War, there was no rule or regulation of war, and I would like to say to you, further, that the United States Army—the Union Army—drew up the first Military Code that the world has ever known. It was drawn by Francis Liebert, a political exile from Germany, and it is known as General Order 100. And I should like to tell you, briefly, that it provided that unfortified places should not be bombarded, that works of art should be sacred, that hospitals should be protected, that non-belligerents should not be killed, that the children, the aged, the infirm, the mothers and the babes at their breasts should be preserved, and it was sought to make war as human as an agency of Satan can be. Today, we sit quietly, with our consciences scarcely stricken when we contemplate Nagasaki and Hiroshima where we introduced the use of the Atom Bomb. Now, if you want to know where the losses of war are, that great field to which I have referred is where you can look.

PRINCIPLE OF UNITY

I want to revert to my favorite theme in these Priesthood meetings, that of unity; and I do urge you brethren to come to a unity of faith in your feelings, one with another, in your ministrations among the people, in your administering of the affairs of the Church. I hope that we shall not have brought to the ears of the First Presidency, more situations where Bishops and Presidents of Stakes cannot agree. You Presidents of Stakes have no right to try to impose your will upon the Bishops; and you Bishops have no right to resist the counsel of the Presidents of Stakes, because you feel somewhat differently. Work together. Make mutual concessions on matters of opinions. There are precious few all-wise men in the world.

RELIEF SOCIETY WHEAT

One more point I would like to touch: Some of you older men here have been through what I have been through out in the fields. I do not recollect the days of the scythe, but I do remember the days of what we called the "dropper," which was a great advance over the scythe. And you who know about it will remember that you had to have enough men scattered around the field to bind the grain as fast as it was cut. The next advance was where it was raked off at the side, and then we had the self-binder, etc.

In the early days of this Church, in the days of the scythe and the "dropper," while it was felt that we might have trouble to get enough to eat, the Relief Society was asked to begin to accumulate wheat. And how did they do it, brethren? They were to go out in the fields and glean after we men had taken out of the field all that we thought was worthwhile. And to those of you who have bent in the sun, as some of us have, and had the sun bake your backs as you bound the grain by hand, working as perhaps you had not worked before, and maybe since, so that you know the heat, dirt, and the discomfort and all the rest of it—I want you to think about the women that we afterwards let go into the same hot fields where we had cut the grain and taken all we cared to garner, that they might glean, pick up the occasional wheat heads we had left. This wheat which the sisters so gleaned, was hauled into the yards and threshed. Over the years, it accumulated in their bins until they had three hundred or four hundred thousand bushels, wheat laid up against a day of need. Enough to give bread for one year to 50,000 or 60,000 people.

Then we got into international trouble and the Government came along and took it and paid us for it. The Presiding Bishop handled this wheat fund for years, paying to the Relief Society an interest return thereon. When the Welfare Program was set up, we reinvested the money in wheat.

BUILDING FOR WOMEN

But in the meanwhile the sisters had been promised a building and they began to build what we now call the Presiding Bishop's Office. The sisters thought it was to be their house, but time went on and the Presiding Bishopric needed it—not this Presiding Bishopric, I do not know what they would do about it if the situation arose now—but the Presiding Bishopric then needed the building, so they took it, and it became the Presiding Bishop's Office. Well, I hear of some Bishops who expect the Relief Society to furnish the money to run the Ward. I am always reminded, as I think about such a situation as between a husband and the wife, of the farmer's wife who makes a little butter and gathers a few eggs, etc., you brethren know—she gets a little money and father gets into financial trouble and does not have any money to pay his taxes or other obligation, and so he "borrows," he "borrows" Mother's money and too often never gets where he can pay it back.

You know these women of ours are as near angels as some of us are going to see for a long time.

Now, these Relief Society sisters are starting out with high hopes and a great deal of confidence in the Presiding Bishopric—they want to build a building for themselves. There has been some talk about it as being the wrong time. It is nearly always the wrong time for Mother to have a little bit of money.

Now, brethren, Bishops, let us see if we cannot help them a little. I know no reason why we should not, and every reason why

we should. If there is any Bishop in this Church who thinks he can get along without his Relief Society, he does not yet know his job. And if he is getting along without his Relief Society, he is not doing his job. So, I ask you, brethren, not to hang back in helping your wives in this matter. They are not going to ask you for much, five dollars, I believe—any one of them is worth five dollars. Let us hear no more sour talk about this Relief Society Building.

THE CONDITION OF OUR HEARTS

Now, I want to return—and then I will close—to this question of the condition of our hearts. Brethren, I beseech you, put hate out of your hearts, fill them with the love of your fellow-men and bring into your consciousness the enormity of the crime that is contemplated and pray God that some way may be found to avoid it. If the nations will seek for peace in the spirit of the peace of Christ, it will be found. I fear they will not do it.

God give us strength to live our lives day by day, give us the testimony that Jesus is the Christ, that Joseph was the Prophet, build the testimonies we already have until they fill our beings, to the upbuilding of our strength, our determination to do the will of God, I humbly pray, in the name of Jesus, Amen.

PRESIDENT GEORGE ALBERT SMITH

I endorse heartily the fine instructions you have already received. I think perhaps this is the largest assembly of Priesthood that the world has ever seen. Every man here and every boy here, who has conferred upon him the Aaronic or Melchizedek Priesthood, has a portion of divine authority. In my judgment, no other place in the world in our day or in olden times has had such an experience. And there are not very many places in the world where you could get as many men together in a religious service as we have here tonight.

The brethren have been calling our attention today, to the fact that we have some things to do that we have not yet accomplished. Immorality is just as terrible in the world today as it ever has been; that is, the results are just as bad. Dishonesty brings the same dread and destruction. Conditions generally are pitiable.

LETTER FROM GERMANY

I have a letter here that comes from a portion of the old world, and I will call your attention to part of it. Here is a man who is writing to a friend. This brother is in the Russian Zone of Germany. He is writing to a young man who had performed a mission in Germany several years ago. The letter reads: "As you know, my wife is very fragile and delicate, as you were in Dresden when she brought our little Claus into the world. He will be nine years old on the thirty-first of March. Three years later she bore me another son, and this year in June, we are expecting another child.

Now, I am fearful that my wife will not be able to carry on, because of this famine and undernourishment." He says, "You know, together with others, what we need. This is what I have to ask you, and do not be afraid. The Church has already helped us twice with food, besides the times they have given us clothing, but it is only a drop of water on a hot stove—not delicacies that we need, but bread and potatoes. We have no potatoes at all in our house and there are none that can be bought in the stores. The daily ration of my wife in her present critical condition is, as follows: (for each day) nine ounces of bread, a little less than one ounce of sugar, less than one ounce of meat, a little less than one ounce of lard, one ounce of marmalade, and a little less than one ounce of other staples."

EUROPEAN RELIEF

This condition is the result of war and famine in Europe. He calls attention to the fact that they do not know what to do, they do not know where to obtain food. They appreciate what the Church has already done. We have shipped a hundred carloads of food, bedding and clothing, since the war, into those countries. Unfortunately, in this particular section, much of it has been taken—that is, some of it has been stolen, thus preventing delivery to those those for whom it was intended. Many of our people here have been sending packages. And if you send small packages by mail this individual says that it will probably be delivered, but if it comes any other way that the Russian Government, that is, those that represent the Russian Government will just take it, no matter what quantity it is, and dole out just enough to keep people from starvation. By the way, there was another thing in that letter—and I want to be sure I get it right, because it was astonishing to me. He told how much milk the small children were permitted to have. Perhaps I cannot turn to it in this letter in a hurry, but the small children have nothing else but just a small portion of milk once a day.

When I think of the blessings that we have, brethren, think of the way the Lord has made the desert to blossom and bear fruit; when I think of the comforts that we have in our homes, our opportunities, and then realize that there are some of our brethren and sisters in the old world that have not enough to eat but are suffering for the want of food and other necessities, I am grateful to the Lord for his bounties extended to us and am glad that we are sharing with those in need.

RELIEF SOCIETY BUILDING

President Clark has referred to our Relief Society that has done a marvelous piece of work in providing quilts and bedding for thousands of needy people and who are on hand always to help. The suggestion is now that we assist them to build a house, for their own use. They started the house that they are now in, and

it was intended to have been a women's building but it became necessary, apparently, to take most of it over for other purposes and the sisters have had one floor of the house that was to have been theirs for the Relief Society. But they have not complained, and have gone right along. It would be a fine thing if the women of this Church could possess an office building and meeting place of their own and I hope that each of us who know of what they are trying to do—when they come into the neighborhood they will probably ask for a little contribution to help build a house—will feel that they are worth a good deal more than the small amount they ask for, and that we will demonstrate to our wives and our daughters that we appreciate their efforts.

CONDITION OF THE WORLD

It seems to me that the world never could have been in any worse condition than it is now, even at the time of the flood, or at the time of the destruction of Sodom and Gomorrah, or the time of the destruction of other places in the world, the destruction in this country at the time of the crucifixion of the Savior. Wickedness was so terrible, and people did not believe in God, apparently; they refused to accept the idea that there was a God; notwithstanding, they were warned in time to repent if they would have done. In the case of Nineveh they did repent and were not destroyed, but we find so many people today who do not believe in God, do not believe in the divine mission of Jesus Christ—millions of them—and yet, He is the Father of us all. It is a strange thing how difficult it is for many people to believe that there is a God. There are many who are anti-Christ, they can believe in anything, almost, that you can think of and produce arguments for believing it, and I want to say to you today, that the largest portion of the population of the world that we live in is anti-Christ, not the followers of Christ at all. And among those who claim to believe in Christianity, comparatively few of them really believe in the divine mission of Jesus Christ.

Well, what is the result? People have turned away from the Lord and He cannot bless them when they refuse to be blessed. Our Heavenly Father has said to His children, all down through the ages, "If you will follow Me and keep My commandments, the fullness of the earth shall be yours." That has been His promise, and it has been fulfilled, notwithstanding that selfishness and immorality and other sins creep into the hearts of individuals, and they turn away from the Lord.

It is a good deal like a man once said to me—or remarked in a place where I happened to be—"Why, these people here seem to think I am full of the devil, but I am not." And I said to him, "My brother, did you ever know anybody that was full of the devil and knew it?" That is one of the tricks of the devil: To get possession of you and keep you from knowing it. And that is one of our difficulties.

ABSENCE OF SPIRIT OF GOD

This community has been an example in many respects—I speak now of the Latter-day Saint communities in different parts of the country—our sons and our daughters have been very reasonably careful to honor us and help us, I am sure. But this terrible world war that has filled people with hatred for one another, has had its effect on everybody, apparently. And there is no longer the idea among the children of men that they can sit down around a peace table and satisfy all those who are concerned. Why? Because they do not have the Spirit of God; and without it they never will come to an agreement. Now, we know that and the world does not know it.

DANGER OF ANTI-CHRISTS

In our own country we are in danger of anti-Christ; we are in danger of those who prefer to have their own way regardless of whether it is right or wrong. And I want to say that there are in our own community men and women who are looking with toleration and with some anxiety that we do not say anything unkind about those people across the sea who are just as wicked as they can be. It is not our business to criticize them. But it is our business to see that they do not bring into our community the policies and falsehoods and wickedness that control them in their own land.

The newspapers give us a little information now and again—not very much. And there comes in through the mails, to many of us, magazines of various kinds. I wonder if we are paying attention to what is going on, as a people, and realizing that if we do not prevent anti-Christ from controlling our Government of the United States, we have got to take a stand on the side of the Savior. We cannot be on the other side of the fence.

Now, we have had information and instruction that no other people in the world have had. We know that God lives. We know that Jesus is the Christ. We know that the Gospel is upon the earth, but the other people do not know that and are in the hands of the adversary. If they only had the understanding that we have, that God lives and that we are all His children and that we will be judged by our works here in this earth and by our lives, probably they would feel different, but they do not seem to know that. And on the contrary, there is bitterness and hatred in their hearts, for one another, and it is not a question of whether it is right or wrong; it is a question of which one has the most power.

INSTRUMENTS OF DESTRUCTION

Reference has been made to the Atom Bomb. That is only one thing. But just imagine, take this group here tonight, one bomb dropped upon this house that we are in, such as was dropped

over there in Japan and there would not be any of us left to tell the tale. They are being manufactured, and other instruments of destruction, through the wisdom and intelligence of men, all of them sons of the living God, but they are being utilized not to find the way of peace, but to find other means of power and aggression against those that they associate with. That is our danger. And this Church cannot remain idle and silent in regard to things of that kind.

If people come into our community and try to teach our families things that are harmful, surely, knowing our responsibility, we will ask the help of our Heavenly Father to teach them better. We do not have to become angry. We do not have to be filled with hatred, but we should be filled with wisdom that comes from our Heavenly Father when we keep His commandments. We should have the privilege of going to the Lord in prayer for guidance when we are in doubt. He will always hear and answer our prayers if we are worthy to be heard.

AID FOR WAR-STRICKEN COUNTRIES

And so, my brethren, let us set our houses in order. Let us see if we cannot do a few things that we have not been doing. We are becoming so wrapped up with the world that we forget the people who are suffering that we could help, in many cases. The Church that you belong to has done a magnificent job, and the people who belong to it have been sending means in addition to what the Welfare Organization has sent to the war-stricken countries, including food, clothing, bedding and medicines. They have done a fine piece of work, but it is only partly done and we will have to continue, and unless we are willing to continue we can hardly go to the Lord and say, "Heavenly Father, give us a bounteous harvest." They are all His children. They need us; they need not only our moral support and our religious teaching, but they need food and clothing and bedding and help of all kinds because, in many cases, they haven't anything left. If you could see some of the letters that come into our office from some of the poor people over there, it would wring your hearts. People who have been taken away from their homes with the idea that they were going to be allowed to settle elsewhere, and all of a sudden deserted, and then when they returned to their homes, found them pillaged and robbed of what they had—everything—and left helpless, with no place to go.

GRATITUDE FOR BLESSINGS

And so, tonight, as we sit in the comfort of this grand auditorium, this house that was reared during the poverty of the people, when we did not have so many conveniences, at the same time when the Temple was going on, think how the Lord has blessed us! And I am sure we are grateful for it and we will continue to be grateful as long as we have the Spirit of our Heavenly Father; the

feeling of gratitude as a result of enjoying the Spirit of the Lord. And when we have so much to be grateful for, surely, we will be glad not to let somebody else do it, but to do our portion.

Now, we have had a wonderful two days of conference. We have another day tomorrow, and what a privilege it is to know that we can sit here in comfort, enjoying the influences that come from our Heavenly Father, listening to the most delightful music that you can hear anywhere in the world, and then go where we can find food and places where we may be able to lay our bodies down when they are tired.

And, by the way, brethren, if you know of anybody who has not a place, let us all try to help out, because there are people here from many places, some of whom have been unable to find rooms. If you will go to Bro. Romney's office, who looks after the Welfare Organization, at 19 W. South Temple, today, or tomorrow, or the day after as long as the city is crowded, I am sure he will try to be of assistance. I am giving you that because there might be cases, and we have had that happen once or twice here in Salt Lake City, where people did not know where to go and they stayed out all night or sat in the hotels in chairs. Well, now, that is a part of our work. They are our Brothers and Sisters, that have come in and we want them to be happy, and I am sure most of you have done something, who live here, to help take care of the group. I know that I never have any difficulty in having the house I live in filled, and I know that I am happy when they come and help to fill it and the Lord has blessed me for it.

CONSTITUTION OF THE UNITED STATES

Now, there are many things that I might talk about, tonight, but I want to raise my voice to you and say, our Heavenly Father raised up the very men that framed the Constitution of the United States. He said He did. He gave to us the greatest Palladian of human rights that the world knows anything about, the only system whereby people could worship God according to the dictates of their consciences without, in any way, being molested when the law, itself, was in effect. Now that is what the Lord gave to us. That is the Constitution of this country. Yet, we have people who would like to change that and bring some of those forms of government that have failed absolutely to make peace and happiness and comfort any other place in the world, and exchange what God has given to us—the fullness of the earth and the riches of liberty and happiness. Yet, there are those who go around whispering and talking and saying, "Let us change this thing." I am saying to you that to me the Constitution of the United States of America is just as much from my Heavenly Father as the Ten Commandments. When that is my feeling, I am not going to go very far away from the Constitution, and I am going to try to keep it where the Lord started it, and not let anti-Christians come into this country that began because people wanted to serve God.

People who came here came that they might honor God without molestation. They did some very foolish and unwise things, but after awhile the Lord took a hand. He was ready to organize His Church, or would be soon, and so He raised up men that knew how to frame the Constitution of our great country and made it possible for an organization such as is in this house tonight to enjoy the blessings that we have enjoyed all these years, sometimes under difficulties, of course, but not the trials and distresses that other countries have had. So let us appreciate it and let us evidence to our Heavenly Father that we do appreciate it, not by talking about it but by letting our light so shine—the light of righteousness, the light of faith, the light of honesty, the light of generosity, the light of truthfulness, all those things that our Heavenly Father indicates that we should manifest to the world—let that light so shine that others seeing our good works will desire to be identified with an organization that seeks to live the commandments of God and honor Him. If we will do that I am sure that some problems may pass us by that otherwise may come to us.

KINDNESS TO WIVES ENJOINED

Brethren, be kind to your wives. I hope that there is no man here who has married one of the daughters of God—and He loves them, they are His daughters—who is not willing to do by her as he knows the Lord would have him do. Do not make her just a convenience in the home to do the slavery and to gratify his appetites—that is not what women were given to men, as wives, for—and I want to say to you that it is your duty and your privilege, as men who hold the Priesthood, to honor your wives and your children if you expect them to honor you. Unless you honor them, God will not be pleased with you. Live in such a way, in love and kindness, that peace and prayer and thanksgiving will be in your homes together. Do not let your homes just be a place to hang your hats at night and get your meals and then run off some place else but let your homes be the abiding place of the Spirit of the Lord. And so, let us reach out, each of us, help our neighbors as well as ourselves, set the examples in our homes and as sons and daughters of the living God in our great community, working hand in hand.

SET HOMES IN ORDER

Reference has been made to some of the divorces that are increasing in the land. I want to say to you that the larger portion of the divorces are the result of infidelity and immorality, and unfortunately on the part of both men and women. So, brethren, let us set our own homes in order. Let us make our adjustments. Let us live so that we can truthfully look toward the skies and say, "Heavenly Father, we want to be worthy of what you have given to us. We would like to be an example to our neighbors and

to all who come in contact with us." And if we will do that, our wives will be true to us, and our children will appreciate us and be true to us. I want to tell you if we want happiness in the Celestial Kingdom of our God, we will have to lay the foundation for it right here; and part of that requirement of the Lord is that we do right in our homes and live right. Some men think that because they hold the Priesthood that that gives them a special way in which they may conduct themselves in their homes. I want to tell you that you men who hold the Priesthood will never get into the Celestial Kingdom, unless you honor your wives and your families and train them and give them the blessings that you want for yourselves.

The fact that they hold the Priesthood will be to many men a condemnation, because of the manner in which they have treated it, regarding it as though it were something very ordinary. Priesthood is a word as the titles Apostle, Prophet, are words and names that ought not to be repeated unnecessarily. We ought to honor these sacred names that bring to us the blessings when we understand.

GRATITUDE FOR COMPANIONSHIP

Brethren, I have no way of expressing my gratitude to you who are here tonight for your companionship. I have no way of explaining to my brethren whom I associate with, my Counselors, how thankful I am to them for their help and their kindness and their cooperation. I love my brethren. When I see this fine lot of young men here tonight, who are here to sing to us—a glorious group—all these boys, every one of them, a child of our Heavenly Father with the possibility held out to them to grow to manhood, to grow to greatness, to grow to eternal happiness in the Kingdom of our Lord, I think what a privilege it is to have them here tonight with us. What a joy it must be to them to be in this great house of the Lord tonight under the influence of the Spirit of our Heavenly Father.

The Lord bless you, brethren. We have other meetings tomorrow; the usual meetings will be held as we have been holding them the last two days, and in addition to that we have a meeting on Wednesday in the Temple, for the brethren who have been invited, the Presidents of Stakes, Bishops, and a few others, because the Temple is so small it will only hold a comparatively few, but we would like those brethren to plan to be here in this building at eight o'clock on Wednesday morning, all of those who are expected to go there, assemble here in Stake capacity, the Stake Presidents meet with your counselors and meet with the others of your Stakes that are supposed to go, and we will find right here, before we go into the Temple, who is going in and whether we can all get in or not, and of course we are hoping that we all can.

Bishop, what time is your meeting tomorrow night? Seven

o'clock in this building. The Aaronic Priesthood of the Church, represented by the Bishops and those whom they bring with them are expected to meet here in this building tomorrow night at seven o'clock, and I am sure those who are fortunate enough to be here will have a happy time.

LORD'S SIDE OF THE LINE

Now, brethren, again I pray that the Lord will bless you, not only tonight but henceforth and forever. Let us each go from this house this night with a renewed determination that we will stay on the Lord's side of the line, no matter what the others may do, for on His side of the line there is safety, and on the other side of the line there is not. I pray that He may give us wisdom to choose that which is holy, for it will give to us the blessings we desire, and I ask it in the name of Jesus Christ. Amen.

Singing by the Aaronic Priesthood Chorus, "Joseph Smith's First Prayer," by Smyth, Elder N. Lorenzo Mitchell conducting.

Elder William J. Lewis, President of the Yellowstone Stake, (St. Anthony, Idaho) offered the closing prayer.

The congregational singing of the Conference meetings was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Salt Lake Tabernacle Choir presented musical numbers at the Sunday meetings. J. Spencer Cornwall, Conductor, directed the singing of the Choir.

The Choir singing during the Monday sessions was by the Brigham Young University Mixed Chorus, Elder Frankin Madsen conducting, and Elder Frank W. Asper at the Organ.

The Choir singing during Tuesday sessions was by the Ricks College Choir, with John M. Anderson conducting, and with Alexander Schreiner at the organ.

The Aaronic Priesthood Chorus, with Elders N. Lorenzo Mitchell and John Parrish conducting, furnished numbers for the General Priesthood meeting. Frank W. Asper was at the organ.

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, was directed by J. Spencer Cornwall, Frank W. Asper was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper, and Roy M. Darley.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson
Clerk of the Conference.



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