

rest down mightily upon Thy people, even Thy Saints, those who are assembled here in conference and those whom they represent in the various stakes of Zion and the missions abroad, and grant that they may obey the instructions that have been imparted and dwell together in peace. May there be no spirit of enmity or of strife among Thy Saints. Do Thou grant that they may be able to understand each other, that they may be able to accord to each other that liberty which they desire for themselves, so that though they may differ in opinions and in views, they may accede and concede to others that liberty which every man should enjoy under the Constitution of the United States which Thou didst raise up good and wise men to establish, and grant, O Lord, that there may be no real spirit of strife among them, that Thy Saints, as neighbors, may dwell together in amity and in brotherly love and in unity, and may this peace prevail throughout the land of Zion, that Zion may be indeed the pure in heart, those that serve God and keep His commandments.

Now, O Lord, we unite with all who are praying unto Thee this day to ask Thee that in Thy mercy, in Thy providence, this terrible slaughter may soon be brought to an end; that the spirit of strife may depart; that the spirit of peace may brood over the nations, so that all these terrors that have come may speedily pass away and that Thy righteous purposes may be accomplished, that good may come to the world, and the way be prepared for the coming of the King of Peace, even Jesus Christ, Thy Son, our elder Brother in the spirit, whom we love and adore this day, and in whose holy name we come unto Thee.

Wilt Thou hear our prayers, O God, the Ruler of nations, the Mighty One on high! Wilt Thou look down in mercy upon the world, and wilt Thou cause the spirit of peace to come forth to accomplish that which we desire in our hearts. We know, O Lord, that Thy purposes shall be accomplished; we do not wish to step in the way or to attempt to hinder them in any degree, but we come unto Thee and express the desires of our souls, Thy children, O Lord, plead with Thee that peace may come and that the time may soon arrive when Thy will shall be done on earth as it is done in heaven. We dedicate ourselves and all that we have and all that we are unto Thy service, and desire to be ambassadors of peace, to carry with us the spirit of peace, to have it in our hearts, to have it in our homes, to have it prevail throughout our land and go forth from Zion to the uttermost parts of the earth; and to this end we dedicate ourselves and all we have and are unto Thee, and ask these favors at Thine hands, in the name of Jesus Christ. Amen.

"Hear us, oh Father," a baritone solo, was sung by Elder Charles Kent.

PRESIDENT ANTHON H. LUND.

President Wilson commended for appointing day of prayer for peace—Jesus exemplified necessity for prayer, and showed its most acceptable form.—Glorious principles incorporated in the Lord's prayer.—Men exercise agency most wisely who choose to be governed by God's laws.—Shocking and sorrowful conditions in countries at war.

I will read a few words from the book of Doctrine and Covenants:

"And now verily I say unto you,

and what I say unto one I say unto all, be of good cheer, little children, for I am in your midst, and I have not forsaken you;

"And inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours.

"Gird up your loins and be watchful and be sober, looking forth for the coming of the Son of Man, for he cometh in an hour you think not.

"Pray always that ye enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so. Amen."

I have been very much pleased this morning with all that has taken place in this meeting; I have followed with interest the remarks of our President, and I hope that we will all remember the instructions that he has given us. We all took part with President Penrose in that beautiful prayer, in which we petitioned our Heavenly Father to be merciful to His children who are now in the war-ridden zones of the world. I admire the head of this nation for his belief in the efficacy of prayer, and his having appointed this day for the whole nation to come before the Lord and petition Him for peace in Europe and in countries where there is war. I believe in prayer. I know I am addressing a people this morning who are a prayerful people, who have oftentimes felt convinced that their prayers have been heard and answered, and who are firm in the conviction that God answers prayers today as well as formerly.

We have many instances on record in the Holy Scriptures, both the Bible and the Book of Mormon, that God hears prayers. From Adam, the first who offered prayer, and down through history, we have seen that the Lord has lent ear to petitions which have been made to Him. Before Adam gathered his right-

eous posterity around him, in Adam-On-di-Ah-man, he had taught them about the true God and the efficacy of prayer, so that they knew to whom to pray; and after the Flood we find holy men approaching our Father in prayer, and that He was merciful to them. Abraham, Gideon, David, Solomon, the prophets, all bear testimony to the value of prayer. Our Savior, during His life upon the earth, inculcated prayer, and He would often withdraw Himself from His disciples, go up into the mountain and commune with God. He felt the necessity of obtaining aid and assistance from His Father in heaven, to perform that great mission which had been given Him here upon the earth. He taught His disciples to pray. He did not want them to make many repetitions, He did not want them to pray to be considered of men, but He wanted them to come as children to their Father, and ask for the things they stood in need of. That beautiful prayer, "Our Father, which art in heaven," that has been for generations a model to worshipers, contains so much for serious thought, and it shows the plain and simple manner in which Jesus wanted us to come before the Lord, not using high-sounding words, but to approach Him as a child would its father, and ask for the very things we stand in need of. I don't believe that He meant for us always to use that formula of prayer, but He gave it to us as an example, that when we pray we should pray in a similar manner. On one occasion when He was with His disciples, He told them that whatsoever they should ask in His name should be granted. What a splendid promise! And I believe this promise is given not only to the disciples that surrounded Him at the

time, but to all who believe in the Son of God. I believe also that when we approach our Father, He knows before we ask what we want, and He also knows whether that which we ask of Him is for our best good or not, yet He has commanded us to pray and open our hearts to Him. When Jesus was suffering in the Garden of Gethsemane, he asked the Lord, if it were possible, to take that bitter cup away from Him. Can you wonder at it when you remember that He was in such agony that the sweat fell like drops of blood upon the ground? But He added, "Not my will, but thy will be done," giving us a pattern to follow in our prayers, that although we ardently desire certain things; and believe that they would be for our best good still we should be submissive to the Father's will, and say, with Christ, not our will, but His will be done.

In the prayer that He taught His disciples Jesus emphasized the great principle that God is our Father, and that we should address Him as such in our prayers. We believe that God is the Father of our spirits, and hence that we are in reality His children. When Jesus so addressed the Father, it was not a figurative title given Him, but it means that God is indeed our Father as He was His Father; Jesus was His only begotten Son in the flesh. Paul says that God is the Father of our spirits, and knowing this, we can approach Him in confidence, knowing that He will hear and grant unto us such blessings as will be for our good. In that prayer we are told to say, "Hallowed be Thy name," and in doing so we should resolve to keep His name hallowed, holy. I hope that the Latter-day Saints will remember this and that such a thing as taking the name of

the Lord in vain will never be heard from their lips. The words spoken by them should be free from all things verging on profanity, and they should ever feel the greatest reverence for the name of the Father.

Next we ask, "Thy kingdom come, Thy will be done upon earth as it is done in heaven." We should seek His kingdom first of all, for its possession is far better than riches. When we imagine conditions existing in heaven, we feel convinced that there is no such thing as disobedience found among the happy throngs that dwell there, and this is not because they are forced to do His will, but because they know it is right and most productive of happiness. Those who are privileged to enter into the presence of the Father, and dwell in His kingdom, will be such that have gone through a probation, and have been tried and found true, that have seen the consequences of sin and disobedience and who have chosen and firmly resolved to serve the Lord and keep His commandments. They are those that have proved themselves able to keep such a resolution, so that when they go into those blissful regions they feel that what the Father wants is for their own good, and hence it is their choice and delight that His will be done there. We should use our influence that His will may be done here on earth as it is done in heaven. We should use our free agency to serve the Lord and always choose to do His will; it will bring us the greatest happiness. There is no true happiness that can come to a person who violates the commandments of God, because those commandments were given for the blessing of the human race. Every commandment given by the Lord has a

tendency to do good to them who will obey it, and those who will not obey His commandments will reap the consequences. His commandments to His children are not arbitrary like those of a tyrant, but they are measured for the benefit and blessing of all who live upon earth. So we can heartily pray also that His will may be done here upon the earth as it is done in heaven.

We are taught in that prayer to ask for our daily bread, showing that it is not only for spiritual things we dare ask our Father, but also for the temporal things that we need as well, and in daily bread, of course, is included all our interests. We need not fear to come before Him and ask for success in our business, as well as to ask for spiritual blessings.

We are taught in the prayer to ask the Lord to forgive us our debts as we are willing to forgive our debtors. How much there is included in this! How this would tend toward peace if we were willing to forgive one another, if we could eradicate from our hearts every tendency to hatred and bitterness. We have no right to hate our brother. We are asked even to love our enemies—a hard thing to do, no doubt, but Jesus showed us the example. When hanging upon the cross and suffering exquisite torture, the most painful that the Romans could invent, He could still say, "Father, forgive them, for they know not what they do." Shall we not follow His example? Let us have peace, with one another. Let us not go to law with our brethren. Let us not take revenge for wrongs done to us, but try to be reconciled with those who have anything against us; and, if we have anything against our brother, let us remember the instruction in this

beautiful prayer, that as we hope to be forgiven by our heavenly Father, to whom we owe so much, we must forgive one another.

We are also taught here to ask "Lead us not into temptation," or, as it is given in the French Bible, "Abandon us not," or "leave us not in temptation." If we know that we are weak, brethren and sisters, in anything, let us avoid to go where there is temptation of the kind that may be hard to resist, and we be tempted to do that which is not right. Remember that it is to him who overcomes that the choicest promises are made. When we pray the Lord not to allow us to be led into temptation, let us make the firm resolution not to indulge in sinful thoughts, and shun evil associations and all places where we are in danger of temptation, and then the Lord will help us to overcome every evil tendency.

The prayer closes with these beautiful words of adoration and praise, "For thine is the kingdom, the power and the glory forever." Let us look upon this prayer as teaching us true worship. We come together to worship the Lord both in prayer, in preaching, in praising the Lord, and in singing inspired hymns. We do adore Him who is our Creator and our Father. We know He is all-good, all-wise and all-powerful, and worthy of all praise, and we rejoice in the promise given us that He will hear and answer our prayers.

I see the time is going. I feel very much concerned and sad when I look upon the condition of the warring nations. Although we have looked forward to a time when war shall be poured out upon all nations, still when it comes we feel to ask that that day might be postponed.

and peace come unto afflicted humanity. When we think of Europe two months ago—of the busy factories in Belgium and Germany and France, and the busy husbandmen in Russia, and other countries that are now afflicted with war, and then today see millions of men engaged in the fiercest and bloodiest of battles related in history, we are shocked at the terrible carnage, and the misery of the widows and the orphans that are made daily. Our hearts go out to them in the deepest sympathy, and we feel to take part in a prayer like that which was offered by Brother Penrose, that the Lord will be merciful unto them.

May the day hasten when peace shall reign upon the earth, when Christ shall come and reign, and the thousand years of peace be introduced, and the announcement of the angels shall indeed be fulfilled, "Peace on earth and good will to men," I ask that we may be prepared for this, and that the Lord may bless the Latter-day Saints, and bless the leaders of this nation, that they may avoid all foreign entanglements, and that peace may continue to reign in this land, I ask it in the name of Jesus Christ. Amen.

President Smith stated that another overflow meeting will be held in the Assembly Hall, at 2 p. m., at which Elder Joseph F. Smith, Jr., will preside. He also announced that arrangements have been made, by the Presiding Bishopric, to furnish accommodations to Conference visitors who are not otherwise provided for.

The choir sang the anthem, "Oh come, let us sing, let us sing unto the Lord."

Benediction was pronounced by Elder Samuel O. Bennion.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m. The services were presided over by Elder George F. Richards, and the Emerson Ward choir furnished the music.

The Choir sang the hymn:

Lo! the mighty God appearing,
From on high Jehovah speaks!
Eastern lands the summons hearing,
O'er the world His thunder breaks.

Prayer was offered by Elder Charles A. Callis.

The Choir sang the anthem, "Trust ye in Jehovah."

ELDER GEORGE F. RICHARDS.

Unity of the Saints in prayer for peace—Inspiring effect of knowledge that we are God's children—The mission of Jesus, our Elder Brother—Encouragement to subject ourselves to Gospel laws—Faith increased by studying Scriptures—Advantages of obedience to every principle of truth.

My beloved brethren and sisters, inasmuch as I have received the appointment, by the President of the Church, to preside at this overflow meeting, I desire to extend to you a cordial welcome to the conference, and express, in behalf of the Presidency, their and our appreciation of the presence of so many of you in this, the opening session, of our semi-annual conference. I realize that it is somewhat of a disappointment to our brethren and sisters not to be able to find places in the large Tabernacle this morning, but I