

astray. That is not the case, but if we take time to consider the matter, we will see that more of them become careless after they come home, a far greater number, than do wrong in the mission field. The percentage of those who fall into serious transgression in the mission field is very small, almost insignificant. Of course it is larger than it should be, for as long as one man goes astray the number is too large, but in this particular we have little cause for concern. At home, while the number of delinquents is not extremely large it far exceeds the delinquency abroad. And so I say in behalf of the returned missionary, to bishops and ward and stake officers, to those who preside in quorums, and particularly to parents, watch the returned missionary, try to make him feel that there is a place for him, perhaps not a place where he can preside, but that there is a place in the gospel of the Lord Jesus Christ here just as much as there is abroad. He comes home full of faith, bearing testimony that he knows this message is true, and he does know it. I have heard boys say that they know just as well as the Prophet Joseph knew, that he saw the Father and the Son. They do not understand the gospel as he did; they do not comprehend its real significance as did the Prophet, but the knowledge of its divinity is theirs. So I pray for them and pray for us all, that we may understand the magnitude of this great work which is entrusted to our care, and I do it in the name of Jesus Christ, Amen.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

I have been very much interested in the remarks of this conference thus far, especially those referring to the Word of Wisdom and the training of missionaries. Last week more than sixty young men and women left the Missionary Home for the mission field. During one examination period, the Word of Wisdom was discussed, and from the statements made it was apparent that such teachings have had a guiding influence in their lives. One young lady, a mere slip of a girl, made this statement: "The Lord cannot work with those who are unclean mentally or physically." Living according to the teachings of the Word of Wisdom gives us a fitting background to prepare us to receive his blessings. I am afraid there are a great many of us who have not learned this one lesson; it is not a new doctrine, but is embodied in the teachings of the Savior and the apostles of old. We read in I Cor. III:16, 17, 18:

"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.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

If we could be so impressed with these thoughts that they would always be manifest in our thoughts and actions, our faith would be increased and our labors extended to the benefit not only of ourselves

but our associates and fellow Church workers. Has it occurred to us that perhaps many blessings needful for our welfare are withheld from us? The Lord has commanded that we support the laws of the land because the constitutional laws of the land make us free. In the days of Kirtland, the Lord said he was not well pleased with many who were in the Church.

"Were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now.

"But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, * * * and are not united according to the union required by the law of the celestial kingdom."

Are we as individuals seeking to be united as a Church? Are we exemplary in our teachings by word of mouth and in our actions? We need only to look about us to see on every hand a tendency to break the Word of Wisdom. Perhaps as individuals we feel that because we are trying to live according to this law we are meeting the requirements of the law, but to those who have received the priesthood comes also a responsibility of not only complying with the law as individuals but of laboring unceasingly with those who are careless or indifferent, for Zion cannot be built up unless it is by the principles of the law of the celestial kingdom. Let us remember that we are "temples of the living God" and that God cannot work with us when we are unclean mentally or physically.

The Word of Wisdom makes this clear to us and offers a most wonderful promise, "adapted to the capacity of the weak and the weakest of all saints who are or can be called saints," and we are assured that through obedience we shall be made strong, mentally, spiritually and physically. Let us study it and so apply its principles in our daily lives that the influence thereof will be felt throughout the land. Sometimes we become impatient because the results we hoped for are not apparent immediately; sometimes in our zeal we make mistakes of judgment—it may be in business matters, our farming operations, or in the conduct of our community affairs—if we are living according to the laws of God we shall have the spirit of discernment and under the guiding influence of that spirit will find that such experiences are as bread cast upon the water, for after many days we shall find it to be a blessing, "for the Spirit of God knoweth the things of God and the spirit of man knoweth only the things of man." When we learn as a Church to apply these teachings, we will overcome such difficulties, and happiness will be our lot; for we shall do away with fault-finding, contention, and indifference, and in the spirit and power of the holy priesthood we shall lend a helping hand to those who find it difficult to meet the requirements of the laws of God, especially the young men and women who are now living in an age of freedom, more so than in any other period of the world's history. The Lord never intended that they should not have pleasure, for "man is that he might have joy"; that their enjoyment might be wholesome it is necessary that they be properly guarded, for "truly the light is sweet, and a pleasant thing it

is for the eyes to behold the sun." We sow the seed in the spring-time but know not what the harvest will be in the fall; the result is generally measured by the faith, the diligence, and the labor we put forth. This has always been the law and will be until the purposes of the Lord are fulfilled. A writer of the Old Testament expresses the thought beautifully as follows in the 11th chapter of Ecclesiastes:

"Cast thy bread upon the waters: for thou shalt find it after many days.

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"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

"But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

"Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity."

That we may more nearly meet these conditions a re-adjustment has been made in our priesthood and recreational activities. The Sabbath morning—the beginning of the Sabbath Day—has been designated as the study and recitation period for religious exercises. During the Sabbath School period we should be free from cares, our labors should be put away and our hearts turned to the things of God. Provision is made that from the oldest to the youngest all may come under this influence; the whole family may go in a body and find spiritual activity suitable to their age and condition in life, with the influence of the priesthood of God the controlling power.

Tuesday night has been set aside as a time for planning and reporting on priesthood, Church, and community activities. It is desirable, therefore, that each person holding the priesthood, whether a deacon or a high priest, have some specific work assigned to him each week, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

I thank the Lord for a testimony of his Gospel, that I am permitted to labor in his great cause in authority of his holy priesthood which has been conferred upon me through his authorized servants. I rejoice in this work and in the opportunity I have of working with you in the furtherance of his Gospel. May we ever seek to keep his commandments and strive earnestly to do our part, that we may magnify our calling, is my prayer, which I ask in the name of Jesus Christ. Amen.