

I now wear is the result of God's answering that prayer. I sometimes think I should deposit it in some church, but when I look at that bit of ribbon it reminds me of my prayer."

We are not in a great conflict of nations as were that soldier and his comrades; we are not seeking the life-blood of each other, but I tell you every day that we start out on our daily work and mingle with our fellows we enter into conflict, and it is the appropriate thing for every young man in the world to say in secret, to think and feel in his heart, "O, let me not lose my head this day as I meet temptation, as I am tempted to misjudge my fellows. Keep me from trespassing upon the rights of others."

#### REVERENCE

A third principle that contributes to right religious attitude is reverence—reverence for the Sabbath day and all things sacred. Reverence directs thought toward God. Without it there is no religion. Let us not make Sunday a holiday. It is a holy day, and on that day we should go to the house of worship and seek our God. If we seek him on the Sabbath day, get into his presence on that day, we shall find it less difficult to be in his presence the following days of the week. There should be more reverence for the house of worship. I am offended when I see in Sunday School, or perhaps in Mutual, members leave the service after having rendered a musical number. Undoubtedly, they go to some other place to render the same service. Even that is not sufficient justification for the mark of seeming irreverence in leaving a worshipping assembly. Better secure somebody who can stay throughout the service, for the assembly in a dedicated chapel is in the presence of God. All are supposed to have come to meet him and worship him, and there should be present that spirit of order and reverence which will direct the worshipers' thoughts in the right channel.

God help us to serve him with our minds, might and strength. With kind consideration for all mankind and particularly for those who have given us honored names and pure lives; with prayer and reverence in our hearts, may we seek first the kingdom of God and his righteousness, that all other things may be given to us, I pray in the name of Jesus Christ. Amen.

#### ELDER RULON S. WELLS

##### *Of the First Council of Seventy*

I confess I am taken somewhat by surprise in being called upon to occupy this position, for, as I saw the time of the General Conference rapidly slipping away and contemplated the great number of those yet, presumably, to be heard from, I thought surely I can quietly retain my seat without fear of being called upon to face this vast congregation; but now that I am called I sincerely hope that I may enjoy the favor of the Lord while I stand before you.

President Grant emphasized in his opening address the importance of religion and quoted from some eminent authorities an opinion that religion is the true basis of all morality. I heartily concur in that opinion. I do not believe that there is any morality independent of religion. The present policy of the Church, as announced by President Grant, in withdrawing from secular education, must not be construed by the people as a withdrawal from the great cause of education; but it does seem like an unnecessary duplication of work for the Church to undertake to do, in an adequate way, what is already being so well done by our public schools.

The greatest work of the Almighty is to educate his children. This Church itself is a great institution of learning and is charged with the responsibility of educating the world, and, in this connection, with particular reference to our secular education, our public schools are rendering to us and to our Church in common with our fellow citizens of other religious views and their churches, a splendid service in the accomplishment of this divine purpose, namely, the education of mankind.

That education, from our point of view, is primarily the work of the Church is fully borne out by these illuminating aphorisms found in our own modern scriptures and the writings of the Prophet Joseph Smith: "The glory of God is intelligence." "No man can be saved in ignorance," and "A man is saved no faster than he gets knowledge." From which we may assume that the great work of the Master is one of education. From the very beginning it has been so. Our first parents were led to partake of the fruit of the tree of knowledge of good and evil, a very important part of our education. Was that a calamity to the world or to them? No! On the contrary it was a wonderful blessing. Cast out of the Garden of Eden where all was peace and tranquility, for its governing law had been violated; but admitted into this world of struggle and strife—this school of experience where we are still partaking of the fruit of that tree. Blessed are we if, with the knowledge thus obtained, we choose the good and reject the evil.

Education then is manifold. It has to do with everything pertaining to the growth and development of mankind. It is secular but also spiritual, mental and physical; moral and religious education go hand in hand—the training of the heart and of the hand—all are included in the curriculum of "God's Great School."

In our quest for knowledge it is strange, but interesting, to observe its reaction upon the human mind as manifested in the varying attitudes of mankind towards God and religion. Some have become atheists—some agnostics, some believers. Atheists who deny the existence of God, who say there is no God, how foolish! How can one look out into this natural world where everything bears the impress of divinity and continue to maintain such an attitude? Is such a condition of mind due to superior knowledge? Is it not more likely due to the lack of it?

"A little learning is a dangerous thing.  
Drink deep or taste not the Pierian spring."

What benefit comes from such an attitude? Does it produce happiness? Or promote morality? Or in any way benefit mankind? Certainly not! It sets God aside and thus removes the very basic principle of all true morality. It having no reverence leads to profanity and defiance, thence rebellion against God and hence leads to profanity and defiance, thence rebellion against God and his counsels and disregard of one's fellow man, for the love of God and the love of man are inseparable. What is the basis of such morality as may be found among atheists? Not the fear of God for they say there is none. What then? Let me answer that question: It is the fear of Man. Society imposes penalties upon evil doers. Jails and penitentiaries are built for them. So if they desire to mingle in society and avoid the penalties they must maintain a certain degree of morality and decency; but those whose morality is built upon this foundation say to themselves: "If the law does not forbid (and there are many evils which the law does not forbid) or if we can only gratify our evil desires without being found out, then we may carry on, without compunction, to our hearts content." What a miserable basis upon which to build the moral life—the fear of man! How foolish! "The fool hath said in his heart, there is no God." But when a man fears God and has an abiding faith in him, he knows that his all-seeing eye will penetrate into the deepest recesses of the heart—he knows that God will find him out. Then we may well say: "Be not afraid of the face of man but fear God and keep his commandments."

The apparent conflict, and let me say it is only apparent, between religion and science, arises from two definite causes. An imperfect knowledge of science on the one hand and an imperfect knowledge of religion on the other. True science is knowledge classified and must be true, hence it is a part of true religion which embraces and accepts all truth. How I rejoice in the wonderful development of science and invention, and I hope I may ever have an open mind ready to receive all knowledge let it come from whence it will, for it has but one source; it comes from God who is the fountain of all truth.

Revelation is truth made known whether that truth be religious or secular. Every invention or discovery, in fact all our understanding comes from God, for "there is a spirit in man; and the inspiration of the Almighty giveth them understanding." It does not detract from the glory due to the inventor to say that God uses him as an instrument in his hands in bringing truth to light. God sends us his prophets to teach us in the way of life; he also sends us scientists, inventors and discoverers. They too are servants of God and have a part in the great work of educating mankind.

I am not an atheist and deny that knowledge leads to atheism, nor am I an agnostic who holds that nothing can be known beyond material phenomena, who regards faith as a positive weakness, mistaking it for

credulity, thus pulling down the blinds and shutting out from his soul the light of faith while he gropes around in darkness and despair. No, I am neither one nor the other. God forbid! I thank the Lord that I have a believing heart and see his hand in all that lies about me. Whether I look out into the starry heavens or watch the budding of the trees and the unfolding of their leaves or whether in my secret chamber where no human eye can see me, I am holding converse with my Maker; I feel and sense his presence in every fibre of my being, and my heart is filled with joy and gladness for the testimony he has given me of the truth of his glorious Gospel as restored to earth in all its primitive purity in these last days, through Joseph Smith the Prophet.

I think sometimes that I am perhaps a philosopher. But do not let that be taken to mean that I am professing great learning, for such is not the case. But if we may say that to be a philosopher means what its classic origin indicates—a lover of wisdom, then am I indeed a philosopher, for I love wisdom; no matter how much I may lack or be wanting in wisdom, yet nevertheless I love it and I want more wisdom. There is no wisdom in denying God or in shutting out the light of faith or in closing one's heart against the whispering of the Holy Spirit. It is rebellion against the Creator of heaven and earth. "The beginning of wisdom is the fear of the Lord," and we are living in the day spoken of by John the Revelator wherein he says:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Here then is wisdom. O ye inhabitants of the earth, hearken to the words of the prophets. Open your ears and your hearts to that means of knowledge and understanding which God has given unto us through his great teacher, the Holy Spirit, that is striving with all the children of men to bring them back to God, after we shall obtain the education that he has provided for us in this earth-life which we are now living. May God help us to learn our lessons well and to prepare ourselves for that which he has in store for us if we will only accept it; for great is the knowledge, the learning, the education—even the knowledge of the things of God whom to know is life eternal—if we will only be wise in our searching after truth.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

May we then receive our diplomas through our diligence and faith in this great school, even the "crown of life which the Lord hath promised to them that love him." Amen.