

Many have inquired, "How did you find conditions in England, Germany, etc.?" We found serious business depressions and much poverty. We thought we noticed the demoralizing effect of the "dole" system in both countries. In most of the countries we visited there was a disposition to ignore religion. Some said, "What is the use of religion? It did not stop the war." We said in several cases that had the Gospel of Jesus Christ dominated the Christian nations, war would have been impossible.

Some of the countries of Europe are still unsettled politically, as well as economically, and it is probable that during the next few years there will be serious changes in their forms of government.

All the elders seem enthusiastic. They are developing remarkably. They are the finest body of men I have seen outside of Utah. I was delighted with their poise and intelligence. The captain on one of the ships said to me, "I am always glad when there are Latter-day Saint missionaries on my ship. They are the cleanest, best behaved, best mannered people that travel. I am always glad to have them. Tell your people that from me."

As to the indifference of the peoples of Europe to religion, I am wondering. There is a reaction against all kinds of religion. The result will be, I believe, that in the near future honest men and women will look for a worth while religion, and I hope when that time comes such honest people will listen to the message of this Church.

May the Lord bless the Latter-day Saints. May we sense deeply our responsibility to preach the Gospel and warn the world. May the quorums of High Priests, Seventies, and Elders rise to their responsibility and cooperate with the bishops so that the widow's son or daughter may have the privilege of going into the mission field. If each of the five hundred Elders' quorums, one hundred and fifty Seventies' quorums, and one hundred and four High Priests' quorums would make up their minds to support one missionary, the number on missions could be very materially increased. I pray the Lord to bless us all so that His will may be done and righteousness established in the earth. I ask these blessings in the name of the Lord Jesus Christ, Amen.

### ELDER RULON S. WELLS

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

When the Gospel of the Lord Jesus Christ was restored and his Church again established upon the earth and endowed with power from on high a tremendous responsibility was placed upon it. This responsibility was twofold in its nature. First, the proclamation of that Gospel unto the inhabitants of the earth. As to how well the Church has discharged itself of that responsibility—and it is still engaged in it—these great gatherings of the Latter-day Saints upon the occasions of our General Conferences, bear eloquent testimony.

Missionaries are sent to every part of the world, carrying the glad tidings of great joy, declaring unto the nations that God has

spoken again and restored that Gospel which has within it the power of God unto salvation, making known unto the inhabitants of the earth the plan of life and salvation. What a wonderful work that is!

These missionaries numbering two thousand and upwards, at the call of the Church, cheerfully leave their homes and their loved ones, oftentimes under most trying circumstances, pay their own expenses, even buying the literature which they use, and devote some two or three years of their time or as many more as may be required of them in the promulgation of the Gospel. Surely the first phase of this responsibility is being fairly met. Why all this noble endeavor, this great sacrifice, this hearty response which would be impossible under any ordinary circumstances? And why such devotion? Why was it necessary to restore the Gospel of Jesus Christ to the earth? Because it was nowhere to be found among its inhabitants or as the Prophet Amos prophesied, there was a "famine in the land, not a famine for bread nor a thirst for water, but of hearing the words of the Lord."

The other phase of that responsibility is the perfecting of the saints. Why have we come up to the mountain of the Lord, to the house of the God of Jacob? The scriptures tell us "that we might learn of his ways and walk in his paths."

What was the matter with the earth that all this should be necessary? What was the condition that prevailed? The prophet Isaiah clearly saw in vision what the difficulty was. Said he:

"The earth is defiled under the inhabitants thereof because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant."

That was the condition that prevailed in the world, and to a very large extent it still prevails. With the restoration of this Gospel our duties are clearly outlined in the revelations that have been given through the modern prophet, Joseph Smith. Let me quote a few words from the Doctrine and Covenants as they are found in Section 88:

"The spirit and the body are the soul of man.

"And the resurrection from the dead is the redemption of the soul.

"And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and meek of the earth shall inherit it.

"Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory."

Here it is very plainly pointed out, the great problem that we have before us. This world that is defiled under the inhabitants thereof must be called to repentance. They must turn unto the Lord. They will not all do it, but those who have accepted of that glorious message and have been brought into the fold of Christ are expected to lay hold of eternal life.

From these passages we learn that these souls of ours are constituted of a spirit and a body, the spirit which came from God, begotten of him in the spirit, and a body which we receive from mother earth. That spirit and that body in combination constitute the soul of man.

How are we going to sanctify this earth from all unrighteousness? Merely by sanctifying the souls of those who inhabit it. This earth that "is defiled under the inhabitants thereof" for the very simple reason that they had transgressed the laws and are still transgressing them, for the very reason that they have changed the ordinances, broken the everlasting covenant, the covenant of the Gospel of the Lord Jesus Christ, that new and everlasting covenant that is designed, given and revealed unto the children of men for the express purpose of sanctifying their souls from all unrighteousness—that is why it has been revealed from heaven. It has within it the very power of God unto salvation unto the sanctifying and purifying of our souls.

We have heard during the sessions of this Conference of many things that we can do. There is the wonderful activity that is going on to spread a knowledge of this Gospel among the children of men. After we have received the Gospel and have come up and identified ourselves with the people of God are we sitting supinely by and thinking that the Lord will do the rest of this work? We read in these passages that the redemption of our souls will be through him who quickeneth all things, him who made and fashioned the universe, who made every living thing; through him who gave us life, original life—who causes the grass to grow upon the earth, the insects to creep, the birds to fly, the fish to swim, the beasts to roam upon the field. Through him who quickeneth all things, and created man in his own image—even our Creator. Through him is this redemption of our souls to take place and not through any act of ours. He will redeem us. From what? From death and the grave. But there is something for us to do. He is our Redeemer. He also died not only that we might be redeemed from death and the grave, but that our own sins might be blotted out on the condition, however, of our obedience to his plan. Even God could not save and redeem us from our own sins unless we repent of them, unless we do our part and sanctify and purify our souls. Therefore it behooves us that we shall do our part that our souls may be redeemed from the consequences of our own sins.

To sanctify and purify our souls from all unrighteousness or in other words, the perfecting of the saints, is the second phase of this great responsibility. How is this to be accomplished? After hearing the words of the Lord and believing on him, and ceasing the transgression of his laws, restoring the ordinances that have been changed to their primitive purity, and again renewing that "everlasting covenant" that has been broken, let us go on to perfection. How? Let me enumerate a few of the things which have been revealed for this express purpose:

1. The law of tithing has been mentioned in this Conference. Avarice is a soul-destroying vice; it is the love of money that lies at the root of all evil. Obedience to this law lays the axe at the very root of all evil. Observe it then as a means of sanctifying your soul from all unrighteousness.

2. Remember the Sabbath day and attend your sacrament meetings

as a means of spiritual growth and with clean hands and pure hearts partake of those sacred emblems which testify to our faith in him who died upon the cross. If you do this, you are eating and drinking eternal life into your very souls.

3. A Word of Wisdom designed for the health of the body wherein may dwell the Spirit of God. A sound mind in a sound body or as the Latin philosopher puts it: "Mens sana in corpore sano". It was given as a warning against present day evils, clearly shown to the Prophet Joseph in prophetic vision, and also with a promise of immunity against the destroying angel.

These subjects have all been discussed by various speakers during this Conference. Let me call your attention to one more requirement which if properly met, will surely sanctify our souls and prepare us for the celestial glory. I refer to prayer. The Lord has commanded that we shall pray without ceasing. Does he really mean that? Most assuredly he does. The Lord gives us no commandment that he does not mean. Of course he does not intend that we shall always be on our knees nor unceasingly speaking words of prayer, and yet he does intend that we shall pray without ceasing. Then what is prayer? "Prayer is the soul's sincere desire, uttered or unexpressed," as we sometimes sing and have sung during this Conference. The real prayer, the true prayer is a condition of the heart. When we bow the knee and offer up our verbal petitions, we are giving *expression* to prayer and this should be done at frequent intervals, every morning and every night, but the prayer itself is in the heart and must be constant and unceasing. It follows, then, if our prayers are to be effectual we must be deeply concerned over the condition of our hearts. What is lurking there? Watch and pray. Are our desires pure and holy? or are we praying for the sordid things of this world, for the gratification of our evil desires? Be sure of this that whatever those desires may be, whether good or evil they will surely find expression, for "out of the fulness of the heart, the mouth will speak." Be careful then, as to what you harbor in your hearts.

Prayer is a daily exercise in the fundamental principles of the Gospel. It is practicing faith, drawing nigh unto God that God may draw nigh unto you; it is practicing repentance, for when you turn to God of necessity you turn away from evil. When you pray you confess your sins to God and seek forgiveness, the very thing for which baptism has been provided in the plan of life and salvation, and surely we seek to obtain God's Holy Spirit, even the gift of the Holy Ghost, which has been sealed upon our heads by the laying on of hands.

The Lord has taught us how to pray. Pray for your enemies and those that spitefully use you. Do you do that? I don't know what effect your prayer will have on him who thus spitefully uses you but I do know it will do you good if you will sincerely pray for him. How? It will cast all hatred out of your heart and make you a better man or woman, and aid you in keeping that great commandment: "Thou shalt love thy neighbor as thyself." But how can I love my

wicked neighbor who mistreats and cheats me and otherwise spitefully uses me? Well, the Lord didn't say you should only love your good neighbor but irrespective of whether good or bad, love him as you do yourself. Let me ask: Do you love yourself because you are good? Not so! The meaner a man is the more he loves himself. And that's exactly what makes him so mean. Some people say their prayers are not answered. Perhaps not exactly as we offer them. What an unfortunate thing it would be if all our prayers were answered in precisely the way we pray. What confusion and dismay! It would completely upset the plan of the Almighty. Let me say, however, every true prayer offered in sincerity will be answered in blessings on our heads. "Ask and ye shall receive."

Then let us pray to our Father in heaven for the triumph of Zion, that his kingdom may come and his will be done on earth as in heaven: for our daily bread or the things we stand in need of day by day; for the forgiveness of our trespasses as we forgive those who trespass against us; (how vain will be our prayer if we do not forgive others) that we be not led into temptation but delivered from all evil. Let this be the unceasing prayer in our hearts and as sure as the day follows the night shall our souls be sanctified from all unrighteousness, and being thus sanctified we shall be saints in very deed and be prepared for the celestial glory.

The Lord has permitted us to be called "Saints." Are we that? Yes, if we have the Spirit of God. What is a saint? A saint is a sanctified being. Then let us cultivate the gift that is within us which we received by the laying on of the hands of the Elders of this Church, and if we obtain and retain this gift even the gift of the Holy Ghost, it will surely lead us into the presence of God, to dwell with him and his Son, to whom be all the praise, for his is the kingdom and the power and the glory, forever. Amen.

### ELDER LEVI EDGAR YOUNG

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As I reflect on what has been said at this Conference, I feel more deeply than ever before that communion with God is the greatest fact of life. All our words, all our activities, all our ideals find their meaning here. The spirit of religion is not the burden of duties that makes life prosaic, but it is a personal mystical union with God, to be attained each man for himself. It is a knowledge of the nearness of God. The chief characteristics of the Gospel of Jesus Christ are its divine truth and beauty. In Keat's *Endymion* is this lovely thought:

"A thing of beauty is a joy forever:  
Its loveliness increases. It will never pass into nothingness;  
But still will keep a bower, quiet for us and a sleep  
Full of sweet dreams, and health, and quiet breathing."

The Gospel of our Lord is a message of beauty, and a joy forever.