

tithes and in your offerings; that the great promises concerning this land and its people may be fulfilled.

I pray God to grant these blessings, that they may be upon the Church, its leaders and its members, and all the organizations in the Church, to the honor and glory of the Lord and his work, and I do it in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

In his farewell address to the American people George Washington said:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens.

"Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principle.

"Let us with caution indulge the supposition that morality can be maintained without religion."

ELDER DAVID O. MCKAY

Of the Council of the Twelve Apostles

"Simon, son of Jonas, lovest thou me?"

"Lord, thou knowest that I love thee."

"Feed my lambs."

"Jesus said to him the second time: "Simon, son of Jonas, lovest thou me?"
* * * Feed my sheep."

This was one of the last and one of the most important injunctions that Jesus gave his apostles, following the resurrection. The Savior's charge to watch over the flock and to feed the lambs is as applicable at the present time as it was in the days of Peter. The Church of Christ must particularly accept this responsibility.

During the few moments that I stand before you I desire to direct your attention to the work that the Church can do in this regard and at the same time co-operate in the great national movement of Child Health and Protection.

THE LOST AND FOUND

In the fifteenth chapter of St. Luke there is recorded a very significant message from Christ, relative to the lost and found. That message is embraced in three remarkable parables, one the parable of the lost sheep; another, the lost coin; and a third, the prodigal son.

In the first the straying one seems to have become lost through stupidly wandering away for the necessary things of life. Perhaps the wandering was prompted by just a desire to seek the necessary things of existence.

The second, however, relates to a different kind of lost one—one that seems to be wholly unconscious of having wandered away; and the

third, to another class, one who deliberately and wilfully becomes estranged from God.

I am not sure that I have applied these parables properly, but certainly there are just such classes of young men and young women who wander away and become lost. There are those in the world who become so absorbed in gaining a livelihood, and so interested in the material things of life, that they lose sight entirely of the religious ideals, the significance of which President Grant has just called to our attention, as other speakers have during this important Conference.

Of the second class, those who are unconscious of being in the dark, there are many such—speaking of the nation at large. It is admitted that in the United States there are twenty-seven million children who, though nominally Protestant, are not receiving any religious instruction. There are eight million children, if I remember rightly, less than ten years of age, who receive absolutely no religious instruction. I think we may consistently place this large group in the second class named,—little children growing up in darkness, unconscious of the light. They are like this Easter lily before it blooms. They have an existence but are struggling out of the darkness of humanity. They may never bloom into the sunlight of the Holy Spirit. Now, that is a tragedy.

Of the third, we see around us every day young men who wilfully and deliberately choose the pathway of indulgence, which leads them away from the Holy Spirit, and leads them away from the testimony of the Gospel of Jesus Christ. It is a great mission, the greatest in the world, to reach out after these young people, to extend a hand to the child, following Jesus' injunction to Peter to bring the lambs into Christ's fold. Indeed, there is nothing greater.

THE IMPORTANCE OF SUCH A MISSION

I think the President of the United States expressed the importance of such a mission most impressively when he said:

"These questions of child health and protection are a complicated problem, requiring much learning and much action, and we need have great concern over this matter. Let no one believe that these are questions which should not stir a nation, that they are below the dignity of statesmen or government. If we could have but one generation of properly born, trained, educated, and healthy children, a thousand other problems of government would vanish. We would assure ourselves of healthier minds in more vigorous bodies, to direct the energies of our nation to yet greater heights of achievement. Moreover, one good community nurse will save a dozen future policemen."

TWO PICTURES

In accordance with the spirit of the White House Conference on Child Health and Protection, Elder Fielding K. Smith, a local artist, at a suggestion, drew two pictures which I have in my office. One is the picture of a home out of which comes a young man, a youth just entering his teens, but he doesn't follow the pathway that leads to good citizenship, through the school, the church, supervised recreation, etc.

He wanders back and forth until he comes in contact with a rough-looking character, with his cap pulled down over his face, who entices him to the "easy way." Standing a short distance away is a policeman, ready to take the two of them into custody, and back farther in the picture stands the prison: Over that scene is written the cost to the country of that kind of supervision, necessary, it is true.

In the other picture another young man is coming out of the same home, walking straight along the pathway until he meets his day-school teacher, who leads him into the path of learning. He meets a Sunday School teacher, and other officers in his church. You see him in supervised play, developing into a good citizen, and over in the back ground is the school-room, the church, the playgrounds, trips to the woods, association with older people.

THE COST

The first is costing the United States Government today \$16,000,000,000 annually. Mark O. Prentice who organized the National Crime Commission in 1925, says that when we include all the cost of crime the figures come close to \$20,000,000,000. "Every year the United States loses more money in its war on crime than the \$11,000,000,000 advanced to Europe during and since the war." It is stupendous.

The cost of training the child, if we can reach him properly and in time, is less than one-fifth that amount annually, and yet the cost of punishing the criminal is centered upon only about one million of our citizens; this other, upon the other hundred and nineteen million, if we take the entire population; and the majority of the one million are at an age that averages less than twenty years.

Here is a real challenge to America! I rejoice with you that the chief executive has accepted the challenge and determined to call the attention of the nation to the prevention of crime, rather than to its punishment.

WHAT THE CHURCH CAN DO

Now, what can the Church do? Much. As I stand before you today my heart is filled with gratitude to God for having revealed this organization. When I think how easily we may reach every child within our domain, when I think that we can go to him with the assurance that we can lead him into the presence of God, if he will but live up to the principles of the Gospel, I feel a spirit of appreciation overwhelm me. Thank the Lord for his revelation to the Prophet Joseph Smith! When we realize that the Church, almost in its entirety, was given before Joseph Smith was twenty-five years of age—a few other revelations came later; when we think of the utter dependence of that youth upon God for his wisdom, not having the learning of man, it seems to me we are forced to the conclusion that he received light from a higher source than any man could give him; and we know that is true.

How may we reach these youth? In some of the organizations of

the Church every boy and girl should be enrolled. His name or her name should appear on some record, if not on several records, throughout the Church, and some teacher or some officer has the obligation of coming in contact with that individual boy or girl.

PERSONAL INFLUENCE

There are two ways to stem criminality. One is by united, concentrated public opinion. The other, and more effective, is by personal contact. There are many in this audience who can look back with gratitude to the visit of some kind man, somebody who put his hand on your shoulder and said: "Don't do that," or "I commend you for not doing this, my boy." Some word of commendation, some gentle hand led you back into the path that has given you the success to which you have attained. *Personal influence*,—we must not lose sight of it. That organization which can supply that personal influence with the least waste of effort, and with the highest degree of efficiency, is the most potent organization in the world.

You have before you, bishops, the following means in your hands: the Priesthood, Relief Society, Sunday School, Young Men's and Young Ladies' and Primary Associations, not to name the Church schools and seminaries. I say bishops, because the bishop is the head of these organizations, and if the bishop will accept the responsibility of formulating and of assigning the list, as I am going to outline it, there need not be a boy or girl who within two months may not have had a personal visit from an efficient officer or teacher.

For example, we have in the Priesthood quorums of the Church approximately 10,411 officers.

We have in the Relief Society 10,000 teachers. That excludes the 20,000 visiting teachers. I am naming only the others.

The Sunday Schools, over 27,000.

The Young Men and Young Ladies, combined, 25,000.

The Primary, 13,500.

Now there are some duplications in this, of course, for which we should make allowance. That makes a total of over 86,000 officers and teachers; and I haven't included the instructors in the Priesthood. These are just the officers—86,000. If we assign to each of these but five persons, you can see at once that that army of officers and teachers could come in contact with over 430,000 men and women, boys and girls.

SEEKING THE LOST ONE

But many of those 430,000 need not the personal visits. The ninety and nine are safe within the fold. It is the one that is lost whom we should seek.

The Chief of Police of Berkeley, who visited this city recently, said:

"Our investigations reveal the fact that we have four hundred in our schools

who need personal visiting. The others are going along without much concern, but these four hundred are the potential criminals in our city."

So we find in each group there are one or two, three or four, who need special care, special guidance. How best can we reach them? In this way: Let every teacher in the quorums, every teacher in these auxiliaries, have before him the list of these potential delinquents. Be not satisfied with the good class you have Sunday morning or Tuesday night, but feel that the work is not done until you have carefully considered that other list which you hold in your hand, in regard to which you will report to your bishop at least once a month your success in reaching those whose names are found thereon.

We know you can't bring them all in. We have tried it. But you can bring some, "and if you labor all your days," says the Lord through the Prophet, "and bring, save it be one soul unto a knowledge of the truth, how great shall be your joy in the presence of your Father!" And who knows what that soul may be in that kingdom? Through loving effort you might discover some "inglorious Milton."

"I passed a stagnant marsh that lay
Beneath a reeking scum of green,
A loathsome puddle by the way,
No sorrier pool was ever seen.
I thought, how lost to all things pure,
And clean and white, those foul depths be!
Next day, from out that pond obscure
Two queenly lilies laughed at me.

"I passed a hovel, round whose door
The signs of penury were strewn.
I saw the grimed and littered floor,
The walls of logs from tree trunks hewn.
I said, 'The gates of life are shut
To those within that wretched pen.'
But lo! from out that lowly hut
Came one to rule the world of men!"

ACCOUNTING FOR EVERY ONE

I have touched upon only one phase of this great national movement, which is one of the cardinal activities of the Church of Christ, and that is the *duty of accounting for every one*. God inspire us as we go from this Conference, to bring into the fold every child, every youth, and as far as possible, every man and woman, for there isn't one who is not God's child. And when we are thus working we are carrying out the great purpose of the Almighty, the very purpose for which he established his Church on earth, namely, to bring to pass the immortality and eternal life of man.

I bless you, my fellow workers, that you may be inspired to cooperate, not only with the officers who preside over you, not only with the President of the United States, but with the Savior, who said of old, as he says today: "Lovest thou me? Then feed my lambs."

God help us to follow that injunction, I pray in the name of Jesus Christ. Amen.