

happier, tasks lighter, judgment steadier, as it truly comforts the disconsolate, forgotten sinners, and leads them to a clear life of virtue, love, and happiness. No child of God can escape Christ's religion. Intelligence and knowledge of the right kind walk ever close to religion.

ADVICE TO PARENTS

My conclusion is: There is just one great, big, life-and-death duty of the parents of children, the church and the state, and that is to keep every boy and girl under proper schooling and give to them "love, pleasure, work, and worship."

You good people and parents living on your farms in the country, I plead with you not to send your children to cities, where the beautiful spirit of things God created perishes. Let them live in the open, in the beautiful valleys, on the mountains, in God's sunshine, near streams, rivers, and trees and let his Spirit teach them of the things of God.

HAVE GIVEN BEST EFFORT

My testimony, brethren and sisters, in all confidence, is that I know this work is true. I have tested it out. I have found God. I am a man of weakness; I am a man full of faults; but God knows I have given him the best effort there was in me.

GOD LIVES

I know God lives, that Jesus Christ is the Son of God, the Redeemer of the world. And when men have tempted me to deny this—which they have tried to do—I have talked to some of them, learned men, I have talked to doctors, I have talked to young men who have gone out and filled missions, come home and got education, and they have tried to burn all my bridges behind me but, thank God, I had a testimony and I know! I have told them: "In what you offer me there is no happiness."

JOSEPH A TRUE PROPHET

If any man can prove to me that Joseph Smith is not a prophet of God, he has taken everything; he has burned every bridge behind me. I never saw the Prophet, but I have heard my father talk about him and I have read his revelations and his prophecies, and I know they are true. He is a Prophet of God. I sustain the Church and uphold the hands of the Priesthood as best I know how. God bless you. Amen.

The *Singing Mothers* and the congregation sang the hymn, "We Thank Thee, O God, for a Prophet."

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I should like to address a brief message to the young people of the Church who are just now entering the schools and colleges of the land.

FAITH BRINGS HUMILITY

I expect to say something concerning the acquisition and retention of the philosophy of faith, but before doing so I should like to mention some of its attributes, or more specifically the characteristics with which it invests those who subscribe to it. In the first place, in direct contrast to the philosophy of self-sufficiency, which is the philosophy of the world, faith brings to a man humility—not *servility*, but a modest, unpretentious, submissive attitude which makes him conscious of and amenable to powers and forces higher and more potential than himself. There is in my estimation no good reason why this philosophy of humility and faith should in any way detract from man's intelligence. I am not prepared to say that there have not been times in the world's history when men have unduly leaned upon a religious faith to the detriment of the cultivation of intelligence, but I am sure that in this day of enlightenment, when education has done so much to free man from the bondage of superstition and error, faith is no hindrance to learning. On the contrary, faith begets a desire for knowledge, and what is even more important, it establishes a perspective in the acquisition of knowledge that is truly essential in the appraisal of relative values.

STIMULATION THROUGH RECOGNITION OF HIGHER POWER

The recognition of power higher than man himself does not in any sense debase him. If in his faith he ascribes beneficence and high purpose to the power which is superior to himself, he envisions a higher destiny and nobler attributes for his kind and is stimulated and encouraged in the struggle of existence. He has confidence in the justice of eternal and unchanging law, which is not subject to the caprice and fitful will of men.

If he is unsuccessful in his ventures in worldly affairs, if he suffers defeat, he may be disappointed and sorrowful, but he is not despondent and he is not bitter. His philosophy does not despise any worthy material accomplishment, but it assigns to each phase of living its proper place in the eternal scheme of things so that no one in the household of faith is ever completely discouraged, unless, unhappily, he loses faith itself.

To the man who is successful in worldly achievement, faith brings humility in lieu of arrogance, without robbing the able man, however, of that glow of satisfaction which ever attends noble effort. In this philosophy of the higher realm men of intelligence and skill conceive the part they play in life as missions rather than careers, fulfilling their assignments in a program infinitely greater than they themselves can devise, utilizing materials and facilities and forces over which, by grace, they have been given dominion, and subserving purposes eternal and transcendently beautiful.

THE HIGHEST ORDER OF INTELLIGENCE

These men of intelligence and ability, who are also men of faith, would tell you, if you asked them, that faith in spiritual realities has

never daunted their quest for knowledge and their ambition for all legitimate achievement, and I think they will tell you, if you press them, that the highest order of intelligence they have discovered in their experience is that intelligence which perceives spiritual concepts and adequately correlates these concepts with things of the finite world. I am very sure that they who understand faith will not deprecate the mind which it blesses. So to the rich or poor, the high or lowly, the successful and those who fail, the philosophy of faith brings stability, poise, composure, hope, and enduring satisfaction. It is a vital and priceless acquisition. It is not always easy to attain.

FAITH A DIVINE GIFT

What of the ways of securing faith? I admit that difficulties are to be encountered because a man cannot really know what faith is until he has experienced it, nor can he really experience it without recognizing it for what it is. It is rather confusing to say to one who denies the reality of spiritual things, "You, sir, cannot know what faith is because you have never had it and you cannot get it as long as you deny it." This sounds paradoxical, but in reality it is not so absurd as it sounds, for this reason—faith is a divine gift open to all men to receive, if only their attitude and life will permit its reception. It is true only the faithful know this, but their knowledge of it is so certain that they never despair of bringing the knowledge to others. In this absolute certitude of the faithful lies the hope and promise of universal conversion.

AN IMPORTANT FIRST STEP IN ACQUIRING FAITH

Now I propose as an important first step in acquiring faith, particularly by those of little maturity in the thinking process, a recognition, of the difference between the realm of things spiritual and the realm of things material; between faith and spirit on the one hand, and mind and matter on the other. It is always desirable, I believe, to bear in mind this distinction. It is particularly important to those of limited years or experience, who may be having some difficulty in their thinking, in making certain adjustments and reconciliations.

Let me give you an example: A young man raised in a household of faith has always been taught to pray. He has assumed and felt, probably without much thinking about it, that there is a superior power to hear and answer his prayers. This young man goes to college. Among his studies he pursues some of the sciences—astronomy, geology, biology, let us say. One day, perhaps in a purely casual way, someone asks him, "Do you pray?" It may be a classmate, or even a teacher. "Why certainly," he replies. "Why shouldn't I?" "To whom do you pray?" is the next question. "Why, to God, of course." "Where is your God?" "What is he like? Have you ever seen him? How do you know he exists?" Well, these questions he can not so easily answer. He pauses for reply, and in that pause an avalanche of new thoughts and novel sensations almost overwhelm him, and very likely in real

confusion this young man says to himself, "How do I know? What do I really know?"

In his study of the sciences he has learned something of the scientific process. He knows that everything must be demonstrated before conclusions can legitimately be reached, and he knows that the demonstrations required are those that are tangible and susceptible of very definite and positive human proof. He has had an introduction into the realm of reason, and for the moment at least the methods of that realm dominate his intelligence and his senses. How fortunate is this young man, if, after the first rush of these perplexing thoughts, it occurs to him that there is a wide difference between the province of science and reason on the one hand and that of the spiritual and feeling on the other. Now, fully aware of this difference, he replies to his inquisitors, "Why yes, I know that God lives. I do not know where he is, I have never seen him, but I am perfectly satisfied that he exists, and this I know through my faith. I don't ask for the same kind of proof and demonstration that are required in the sciences. I am not dealing with similar matters. My faith is a matter of feeling and inward conviction. I know that there is a divine world as well as I know that I love my mother. These are matters of feeling. My soul is satisfied. That is all I ask."

MERELY ARGUMENTS

Now I would not have you think that the young man of my illustration could not have brought to the support of his conviction many persuasive and convincing arguments. He might have asked his inquirers to account for the universe with its illimitable manifestations of law and order without the dominance of a master mind. He might have brought to his aid the records of sacred and profane history, the universal prevalence of the idea of Deity among all nations and people, the incomparable achievements of mankind as distinguished from all other forms of animal life, and many other pertinent things; but after all, these matters are only arguments and his questioners might readily have differed with him in the deductions to be drawn. The outcome of such a debate, with no judges to render a decision on the issue, is very frequently nothing but continuing disagreement.

A DECLARATION OF FAITH

But how is it with a declaration of faith? What can an opponent say to that? He may say, truthfully, "I don't believe what you believe. I don't believe there is any proof for the assertions you make." He might even question the sincerity of him who makes the declaration. These things he could do with justification to his conscience, if that were his conviction and feeling, but he could go no farther. It does not lie within his power to know either that the subject matter of the testimony is not true or that he who makes the declaration does not know of its truth.

The critic is confronted with a situation which he cannot meet, because the knowledge which he seeks to disprove is of a realm into which he cannot enter by the avenue of his materialistic reasoning. If he is really honest and logical with himself he must retire from the controversy with the thought, "Maybe he does know. I have no way of finding out."

SPIRITUAL EXERCISE

That brings me to the next step in the acquisition of faith and testimony. This fanciful critic of ours or any other like him can find out, if he will, whether or not the testimony is true. This way also seems somewhat paradoxical. It is this: One may secure faith by doing the things that he would do and being the kind of a person that he would be if he *had* faith. In other words, he must repose enough confidence at the beginning of his inquiry in spiritual realities to enable him in faith to undertake spiritual exercise and endeavor. It is not enough that he try merely the form of spiritual exercise as an experiment. He must be truly humble. He will have to forsake the philosophy of self-sufficiency. He must seek believing, praying, and hoping that he will find. No such sincere, prayerful effort will go unrequited—that is the very constitution of the philosophy of faith.

I said there must be spiritual exercise. I use this phrase purposefully because I believe that it connotes something that is indispensable, not only in obtaining faith but in perpetuating it. I do not need to argue that it is exercise of our faculties that brings them into usefulness and a higher state of perfection. This everyone will admit. How unfortunate it seems to some of us that so many people in the world giving full recognition to this generally accepted principle of human development decline to employ it as it pertains to spiritual welfare and progress. It may be that it is because there is involved a change of attitude, a change of philosophy, and very often very pronounced changes in manner of living. We can readily understand how difficult it is for many persons to make such changes. It is more difficult to understand how intelligent people can defend an unwillingness to make the effort.

Spiritual exercise may be of either a public or private nature. All open participation in religious and Church activities is calculated to strengthen spiritual powers. Such participation is highly desirable and not infrequently is it regarded as the chief factor in the culmination of a firm testimony. It is, however, with reference to private spiritual exercise that I feel a very deep concern in academic life. Thinking processes in all institutions of higher learning, frequently undergo very radical changes, not always because professors or instructors intentionally promote such changes, but because the exposure of the mind to new concepts, new principles and methods very frequently brings reactions and complexes that are altogether unbidden by either student or teacher. I know that this is true because I have had such experiences myself.

THOUGHTS MUST BE DISCIPLINED

Sometimes thoughts are like unruly children—difficult to control. I have persuaded myself, however, that they can be disciplined and often they must be if we are to preserve our faith. Let me illustrate again with a fanciful character. He may be a student or even a professor, because, after all, good professors are always students. This academic man begins to ponder. He has studied and he has done a good deal of scientific thinking. He comes on to a number of perplexing questions with apparent incompatibility between his former conceptions of faith and the new things which he learns. What about the age of the earth? Was Adam really the first man? In the light of what he has learned can he still believe in the miracles as reported in the scriptures, and coming down to later days, can the story of the Prophet Joseph Smith be true? Was he really visited by heavenly beings? Did he translate the Book of Mormon by the power of the Lord? Was the holy Priesthood actually bestowed by divine messengers?

It is while he is contemplating such things, even though he is loath to let go of his once simple faith, that his thoughts spring up unbidden, almost belligerently, to fight down his erstwhile convictions. They heckle him and they challenge him. "What do you know? How much proof have you?" they say. "Why don't you acknowledge, in the face of what you have learned, that you have been the victim of a delusion?" And he says to himself in answer to these taunts, "I do want to be intellectually honest, I want to be true to myself."

Now here is where I want to break into this conversation with himself. I want to ask this scholar who has a *thinking* complex of the kind which I have mentioned, this question, when he says, "I want to be true to myself": "What part of yourself is it to which you want to be true? Is it your spiritual self or this new man of science? Is it that fellow who was yourself throughout your boyhood and your youth; whom your mother and your father nurtured so carefully and loved so much; who was so confident in the goodness of things and so happy in his confidence; whose pure faith held such high promise for his people and those who loved him?" Now if this is the part of yourself to whom you wish to be true, I think I can tell you what to do. Just say to those skeptical, disturbing, rebellious thoughts, "I propose to stay with my faith, with the faith of my people. I know that happiness and contentment are there and I forbid you, agnostic, doubting thoughts, to destroy the house of my faith. I acknowledge that I do not understand the processes of creation, but I accept the fact of it. I grant that I cannot explain the miracles of the Bible and I do not attempt to do so, but I accept God's word. I wasn't with Joseph, but I believe him. My faith did not come to me through science and I will not permit science to destroy it. When I change my mind about God and his work, only the inspiration of God will change it."

You may think all this evasive. I urge you to try it before deciding. I am as proud of science and reason and their marvelous development as I think I should be. I love education. It is the promise of universal

peace and progress. In the presence of a master mind, penetrating, logical, and luminous, I stand with an admiration that almost approaches reverence. I want to think, I want everyone to think, for thinking is the better part of study. I believe, however, our thoughts may be disciplined without stultification of our intelligences and with infinite peace and happiness to ourselves.

A CAUTION AND PROMISE

In conclusion, my dear young brothers and sisters, I issue to you another caution with a promise. I believe that an observance of it will be more potential than anything I have mentioned in the preservation of your faith. It is this: Never depart from the teachings of the Church; keep every commandment,—do not be persuaded that you can violate any one with impunity; honor God—and I promise you you will never lose your faith in him. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I am very happy, my brethren and sisters, to be with you today.

A few months ago I came across a book with the heading "What Can We Believe?" It is not my intention to discuss the problems within the book, but the reading of its statements brought to my mind some of the conditions that are perhaps very similar to those which we have in the Church. The book brings up the question of the higher and the lower criticism of the scriptures. It states that in about 1900 we had what is called the lower criticism of our scriptures, and then later we had what was referred to as the higher criticism.

We are quite familiar with the discussions and methods entailed in this type of work. The thought back of this investigation was that the Bible needed a certain type of explanation and correction so that it might be more reliable and correct because of more modern discoveries and methods. But because the reviewers were sometimes more concerned with the letter than they were with the spirit of the Book, there was created in the minds of a number of people a disbelief, or at least a skepticism, in the scriptures themselves. A revision of scripture is not necessarily wrong provided that the necessity is there and the men chosen are inspired by the Lord especially in the matter of doctrine and stated facts.

In our anxiety to place our own scriptures, including the Bible, before the people, especially the young people, we will, if not very careful, bring about a loss of faith because as soon as we commence to analyze in a critical way many of its statements and make the prophets such very ordinary, common men in order to show reason for some of their statements, we arouse in the hearts and minds of men and women the question: "Well, what can we believe in the scriptures?"

I can see no objection to analyzing the scripture in a way that will help people understand some of its statements. But we should be careful