

FIRST DAY

AFTERNOON MEETING

Conference reconvened promptly at 2 o'clock p. m. Sunday, April 3.

Again the great Tabernacle auditorium and galleries were filled to capacity with people who had assembled to listen to the Conference proceedings, and as was the case in the morning, the Assembly Hall was crowded with people and thousands of others congregated upon the Tabernacle grounds where, by means of amplifying equipment that had been installed, they were able to listen to the Conference services.

The *Tabernacle Choir* furnished the music for this session. As an opening number the congregation joined with the Choir in singing "For the Strength of the Hills we Bless Thee."

Elder Harvey Fletcher, President of the New York Stake, offered the invocation.

"Onward Christian. Soldiers" (Sullivan-Nilson) was sung by the Choir.

PRESIDENT HEBER J. GRANT

The following telegram has been received:

New York City, New York.

Manhattan Ward assembled for Fast meeting. Enjoyed splendid reception of Tabernacle Broadcast and Church of the Air.
Manhattan Ward Bishopric.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Text:

Wherefore, my beloved . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. (Philippians 2:12-15.)

Though given over nineteen centuries ago, Paul's admonition to the Philippians is applicable to us today.

A TRYING PERIOD IN HISTORY

Present day difficulties and perplexities call for individual as well as cooperative effort. To paraphrase Lord Nelson's famous statement: Now is the time for every man to accept responsibility and to do his duty.

We are today living through one of the really crucial periods of the world's history, writes the Assistant Secretary of State. Everywhere about us is prodigious change. Old institutions, old beliefs, old ideals are

going fast. In this revolution of thought and life, new conceptions and beliefs born of Communism, of Fascism, of state totalitarianism, are competing relentlessly with the older conceptions which we thought were fundamental. The future is literally in our making.

It is a time of disillusionment, of loss of faith, of bitter pessimism. We seem to be slipping backward in the long march of progress. We are in danger of losing part of the precious heritage for which our ancestors fought and gave their lives. Human liberty, democracy, parliamentary government, freedom of speech, freedom of conscience, tolerance, faith—these in important parts of the world have ceased to exist. Autocracy and dictatorship are demanding men's allegiance. Political institutions are cracking ominously. Democratic government is fighting for its life. Our whole capitalistic system is under fire. . . .

Even today millions of men are wandering the streets of our great industrial cities, hungry and unable, through no fault of their own, to find work. We are still forced to mortgage unborn generations to care for present want. In the midst of abundance the world is multiplying poverty.

RESULT OF REJECTING GOSPEL TEACHINGS

Undoubtedly there are many causes contributing to these untoward conditions, chief of which is failure to adopt the teachings of Jesus.

Certainly much of the hatred and animosity manifest among the peoples of the world are largely if not entirely due to men's rejecting fundamental principles of the Gospel of Jesus Christ. Some men and some nations still apply the law of the jungle—cheat or be cheated, conquer or be conquered, kill or be killed—instead of "do unto others as you would have others do unto you," "love your neighbor as yourself," "do good to them who despitefully use you."

Well, what can we do about it? Sometimes when we think how little we can do, we almost despair of attempting to do anything. But there are a few simple but fundamental things which everyone can do.

One of these is for each individual to work out his own salvation.

WORKING FOR SALVATION

An outstanding doctrine of the Church is that each individual carries this responsibility, and that the salvation of man is a process of gradual development. The Church does not accept the doctrine that a mere murmured belief in Jesus Christ is all that is essential to salvation. A man may say he believes but if he does nothing to make that belief or faith a moving power to do, to accomplish, to produce soul growth, his protestation will avail him nothing. "Work out your own salvation" is an exhortation to demonstrate by activity, by thoughtful obedient effort the reality of faith. But this must be done with "fear and trembling;" that is with a consciousness that absolute dependence upon self may produce pride and weakness that will bring failure. With "fear and trembling" we should seek the strength and grace of God for inspiration to obtain the final victory.

However, to work out one's salvation is not to sit idly by, dreaming and yearning for God miraculously to thrust bounteous blessings into our laps. It is to perform daily, hourly, momentarily, if necessary, the

immediate task or duty at hand, and to continue happily in such performance as the years come and go, leaving the fruits of such labors either to self or to others to be bestowed as a just and beneficent Father may determine.

I am not unmindful of the scripture that declares "By grace are ye saved through faith, and that not of yourselves; it is a gift of God." That is absolutely true, for man in his taking upon himself mortality was impotent to save himself. When left to grope in a natural state, he would have become, and did become "carnal, sensual and devilish by nature." But the Lord through His grace appeared to man, gave him the Gospel or eternal plan whereby he might rise above the carnal and selfish things of life and obtain spiritual perfection.

But he must rise by his own efforts and he must walk by faith.

He who would ascend the stairway leading upward to eternal life must tread it step by step from the base stone to the summit of its flight. Not a single stair can be missed, not one duty neglected if the climber would avoid danger and delay, and arrive with all safety and expedition at the topmost landing of the celestial exaltation.

The responsibility is upon each individual to choose the path of righteousness, of faithfulness and duty to fellowmen. If he choose otherwise, and as a result meet failure, misery and death, he alone is to blame. As President Young said on one occasion:

If Brother Brigham should take a wrong track and be shut out of the kingdom of heaven, no person will be to blame but Brother Brigham. I am the only being in heaven, earth, or hell, that can be blamed.

This will equally apply to every Latter-day Saint. Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or receive it. In receiving it, I yield implicit obedience and submission to its great Author throughout my life, and to those whom he shall appoint to instruct me; in rejecting it, I follow the dictates of my own will in preference to the will of my Creator.

I believe in individualism as opposed to paternalism. In saying this I recognize the fact that a man's duties to himself and to his fellowmen are indissolubly connected. Jesus taught that if a man is true to his own highest interests he cannot fail to discharge his obligations to his neighbors. Conversely, he taught, that if a man is faithful to the interests of his fellowmen, he cannot be faithless to his own. And as a man thinks so he acts.

Within my experience there has never been a time when the doctrine of individual initiative and individual effort should be more generally taught and more earnestly put into effect than at the present day.

Too many men are claiming that the world owes them a living, and are sitting effortlessly by expecting the world to throw its luxuries into their passive laps. Too late they will learn that the earth rewards richly only the strenuous stragglers. Emerson quotes someone as saying that "the world is in a state of bankruptcy; that the world owes the world more than the world can pay, and ought to go into chancery and be sold." Such reputed insolvency involves all the population, and he who does not get out and rustle for himself is a contributor to the alleged bankruptcy.

NO NEED FOR IDLENESS

Thousands, through no fault of theirs, are out of jobs, and are vainly seeking a means of an independent livelihood. However, failure to find it is no justification for idleness. There are fences to rebuild, barns to repair, yards to clean up, houses to remodel and to paint, vicious and destructive weeds to destroy as they deface the highway and ravage crops. Instead of waiting expectantly for the government to find work for us, let us look around and see if there is not work near at hand. Such work will be a benefit not only to the individual but to the community and the public generally. Last year there passed through Utah 1,250,000 tourists. We must not shut our eyes to the fact that these hundreds of thousands of visitors constitute one of the greatest assets of the state. Travelers come to behold sublime canyons and far-famed scenery, to hear the story and see the accomplishments of the Mormon pioneers. If, when they come here, anticipation exceeds realization, these tourists will go away disappointed. If realization is greater than anticipation, they will depart with satisfaction and words of commendation.

Thriving villages with newly painted dwellings, cultivated farms and weedless highways, courtesy and fair dealing will bear an encouraging message to these hundreds of thousands of visitors; while dilapidated houses, ill-kept gardens, broken gates and tumbled down fences will indicate an indolence and shiftlessness that will discredit the whole people.

WHAT ONE WARD ACCOMPLISHED

This admonition applies not only to persons but to the individual quorum, to the individual ward, to the individual stake. Look around you and you will find that there is work for you in your own community. These suggestions are not impractical effusions of a dreamer, as Bishop Lawrence B. Johnson of Randolph, Utah (Woodruff Stake) has recently demonstrated. In that little village, 10 or 12 more houses are needed to meet the bare necessities of natural increase in population. People have not the money with which to pay for these houses. But there are certain resources which they do possess—health, brawn and muscle, and initiative and foresight on the part of leaders. Twelve miles from this town are groves of timber; trees that can be hewn into house logs.

Bishop Johnson presented his plan, and called for volunteers from the ranks of the unemployed. He anticipated meeting 5 or 6 men with teams and axes. At the appointed hour one Monday morning 20 men responded.

With a little help a saw mill was obtained, and with the cooperation of the Forest Department, 200 trees, the forest life of which was about ended, had been transformed into excellent housing material—25,000 scale feet of logs made ready for use, and the work still continues. For their labor the men were given work receipts, which are accepted at the

regional storehouse in exchange for clothing, shoes, groceries and other necessities.

Work brings happiness, and that happiness is doubled to him who initiates the work.

OPPORTUNITIES AT HAND

Too many of us fail to take advantage of opportunities near at hand. We justify inactivity by nursing the impotent thought that success cannot be obtained without influence, money, social or political "pull." Edward Rowland Sill gives an excellent illustration of the fact that sometimes "what one man throws away as useless, another man seizes as the best means of victory at hand."

This I beheld, or dreamed it in a dream:—
 There spread a cloud of dust along a plain;
 And underneath the cloud, or in it, raged
 A furious battle, and men yelled, and swords
 Shocked upon swords and shields. A prince's banner
 Wavered, then staggered backward, hemmed by foes.
 A craven hung along the battle's edge,
 And thought, "Had I a sword of keener steel—
 That blue blade that the king's son bears—but this
 Blunt thing ——" he snapt and flung it from his hand.
 And lowering crept away and left the field.
 Then came the king's son, wounded, sore bestead,
 And weaponless, and saw the broken sword,
 Hilt-buried in the dry and trodden sand,
 And ran and snatched it, and with battle-shout
 Lifted afresh he hewed his enemy down,
 And saved a great cause that heroic day.

Writes Charles Wagner in the "Simple Life":

Each person's base of operations is the field of his immediate duty. Neglect this field, and all you undertake at a distance is compromised. First, then, be of your own country, your own city, your own home, your own church, your own work-shop; then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very bad reasons to arrive at reversing it.

NEED AND VALUE OF COOPERATION

Now do not misunderstand me. In thus emphasizing individual effort, I am not unmindful of the necessity of cooperation—

There is a destiny which makes us brothers,
 None lives to self alone;
 All that we send into the lives of others
 Come back into our own.

A single, struggling individual may be stalled with his heavy load even as he begins to climb the hill before him. To reach the top unaided is an impossibility. With a little help from fellow-travelers, quorums, or wards he makes the grade and goes on his way in gratitude and rejoicing.

This, I think, is in harmony with the teachings of Jesus, who

"sought to perfect society, not by popular agitation or by re-organization, but by perfecting the individual. He recognized the fatal fallacy in the dream of those who hoped to make a perfect state out of imperfect individuals. The ideal social state, which he described as the kingdom of God, is a commonwealth in which all men are united and governed by a commanding love both for God and for their neighbors."

The present day turmoil and bitter strivings threaten to undermine basic foundations of Christian relationship. Liberty, freedom of speech, self-government, faith in God, and particularly faith in the efficacy of the Gospel of Jesus Christ are facing a bombardment from the ranks of error as the world has seldom if ever witnessed.

SOMETHING FOR EACH TO DO

Too many men quail under the impending onslaught, and cry vainly, "what can we do?"

This, I repeat, we can do:

First:

By self effort attempt to initiate work around the home, and in the neighborhood, quorums and groups rendering necessary aid whenever possible; and practice honesty; speak well of your neighbors; and if you cannot do this, say nothing. Seek the best in life, and thus give to your own soul and to your own environment a touch of the beautiful.

Second:

By proclaiming, and, what is even more effective, by exemplifying in life the principles of the Gospel of Jesus Christ as the only permanent panacea for the ills of mankind.

Wherefore, my beloved, . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I wish to tell of a new interpretation of the Gospel of Christ. The occasion will permit only an outline but I make the attempt in the hope that our friends who listen and some of our members may come to a clearer understanding of the distinctive features of our message and our work. I use the word "new" interpretation rather than "true" for diplomatic reasons. "New" postulates "old" and while most people prefer to be modern rather than old-fashioned, usually no serious offense is given by placing a man in an old school of thought. Whereas, "true" assumes the "false" and everyone resents an imputation against the verity of his ideas. I make this admission frankly because I have no desire for debate. I merely want to explain.