

I believe that this quality of faith is the purest and the best that can be found in the world.

Give me a body of men and women who actually believe that they have a Father in Heaven, in whose likeness they are fashioned, who is actually in control of the destinies of men, and who has a real interest in the accomplishments of his people, and I will give you a people who are willing to go to the end of the road to serve that kind of a Father.

That is the faith that exists in the Church of Jesus Christ of Latter-day Saints. We believe verily that when the Prophet Joseph Smith told the world that he had seen God, that God and Jesus Christ were similar beings, and that we are fashioned in their image, he told the truth. Jesus Christ told his followers he would build his church upon the revelation to them of that truth that Jesus was the Son of God. So long as we can keep uppermost in our hearts that testimony, can actually believe in God, our Heavenly Father, and sincerely believe as we do that we have been commissioned to serve his purposes in connection with mankind, we will serve him in righteousness, to the best of our ability.

Now, there is perhaps too great a lack of service on the part of all of us. I wish that I could serve with greater fidelity the ideals that I have in this respect. I wish that I had a stronger and firmer faith in my own ability to remain firm to my present convictions to the end of my days. I have a faith that God will never desert us, that his promises are real and true, and if we can live up to that faith, and keep it ever bright and green in our hearts, so that it will be the motivating power in our lives, I have no question as to the ultimate result and end of our activities.

I have faith in God. I have faith in my brethren who constitute the Church of God, and in their wives and daughters, the women of this Church. I do not know but that the time may come when this body of people will be the nucleus around which this faith will have to crystallize itself to save the civilization of the world.

Now, we have a great charge and a great duty. Let us prove true to it. Let us dedicate every day of our lives to the service of God and our fellow men, and he will bless us,—bless us beyond our anticipations, bless us with glories that are greater than the accumulation of riches, of many houses and many herds and many flocks. That this may be our happy lot, I pray, in the name of Jesus. Amen.

### ELDER JOHN A. WIDTSOE

*of the Council of the Twelve*

It is my desire, if the Lord approve, to discuss one of the best known principles of the Gospel. It is good at times to review that which we know well. I have in mind the doctrine that only when knowledge is properly used does it become serviceable in promoting human welfare.

#### SORROWS AND JOYS MINGLED

One hundred years ago, the Church, which was then operating in Ohio, and Missouri, was, as it were, on trial for its life. The year 1838

was a fateful one. Persecution raged until men's hearts failed them; trusted members of the Church, holding high positions, turned away from the Church and in some cases betrayed their brethren. But, at the same time noble spirits were found to take the vacant places; two men were then called to the apostleship, were later called to the Presidency of the Church; unexampled acts of courage were performed by the Priesthood; revelations of marvelous value were received by the Church. It was a year of sorrow and also of joy.

## OLIVER COWDERY AND DAVID WHITMER

Perhaps the event of that troubled year which gave keenest sorrow was the loss of Oliver Cowdery and David Whitmer from the membership roll of the Church—two of the three original witnesses to the Book of Mormon, men held in high esteem by the Church. Oliver Cowdery was excommunicated, and for many years remained outside the Church, rather than to confess his error and repent. David Whitmer withdrew from the Church rather than to face trial upon the charges made against him. The absence from the councils of the Church of these fine men who had been so gloriously blessed by heaven was grieved by the whole Church membership.

Though these men were no longer members of the Church, yet they always maintained the truth of their testimony as found in the Book of Mormon, and their belief in the divinity of the revelations given to Joseph Smith, the Prophet. Moreover, Oliver Cowdery, after some years, humbly entered the waters of baptism again, and was on his way to plead with David Whitmer to return to the Church, when death overtook him. Both affirmed with their last breath the truth of their testimony regarding the Lord's latter-day work. Their knowledge of the truth of the restored Gospel did not leave them.

Naturally the question arises: How could these men, both of whom had seen the angelic guardian of the plates from which the Book of Mormon was translated and the plates themselves, and one of whom in addition had been privileged to have converse with heavenly beings, John the Baptist, Peter, James and John—how could such men so conduct themselves as to endanger their Church membership or be content to remain outside the Church? They had knowledge, beyond that of other men, of the reality and divinity of the events which led to the organization of the Church of Jesus Christ of Latter-day Saints.

The answer to the question is simple, well understood by all. These brethren did not use their knowledge in conformity with the order of the Church as set forth in the revelations of the Lord. That is, they entered forbidden paths; they did not obey the commandments of God. The practices of their lives did not correspond with their knowledge.

## KNOWLEDGE NOT ALL-SUFFICIENT

This historical event within the Church is evidence of the fact that knowledge alone does not and cannot secure human happiness, or move a

person towards salvation. If further evidence of the insufficiency of knowledge is needed, we may survey the great number of men of high intellectual attainment, who, because of their criminal acts, are found in the prisons of the world. Knowledge may become the pathway to evil when not applied as directed by the Gospel plan.

True, we have been commanded to seek all knowledge; the Lord has also said that "it is impossible to be saved in ignorance", and that "If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." However, it is equally true that the gaining of knowledge is but a first necessary step in a progressive life. Knowledge must be quickened and made alive by proper use.

#### INTELLIGENCE QUICKENS KNOWLEDGE

This doctrine is made clear in sacred writ. Among the many great truths revealed to the Prophet Joseph Smith, none is more beloved by the Church than "The Glory of God is intelligence." The word intelligence, as used in common speech, means readiness in learning, quickness of mind. Its higher Gospel meaning is more profound. The intelligent man is he who seeks knowledge and uses it in accordance with the plan of the Lord for human good. This is implied in the revelation from which the quotation is made, for the full sentence reads, "The glory of God is intelligence, or in other words, light and truth." When men follow the light their knowledge will always be well used.

Intelligence, then, becomes but another name for wisdom. In the language of mathematics we may say that knowledge, plus the proper use of knowledge, equals intelligence, or wisdom. In this sense intelligence becomes the goal of the successful life. Knowledge is one of the means by which such intelligence is attained; the use of knowledge is equally as important, for it gives life and direction to knowledge. The whole matter is much like faith and repentance—neither is complete without the other. When faith becomes active through repentance, man rises towards his God-like destiny. Faith itself, built upon human experience, conforming to God's will, is but a type of higher intelligence. Thus it often happens that a person of limited knowledge but who earnestly and prayerfully obeys the law, rises to a higher intelligence or wisdom, than one of vast Gospel learning who does not comply in his daily life with the requirements of the Gospel. Obedience to law is a mark of intelligence.

#### WISDOM MAN'S GREAT NEED

The preeminence of wisdom in meeting the urgent needs of men and nations has been recognized throughout the ages. It was Solomon, the young king of Israel, who chose wisdom and knowledge from among all the gifts offered him by the Lord, and in return was blessed beyond measure. It was the statement of the Apostle James concerning the lack of wisdom that led the boy Joseph Smith into the grove where he re-

ceived his first great vision. The world's great need today, in the midst of man-made confusion and horror, is wisdom. Man is rich in knowledge, surpassing every earlier time on earth. He has harnessed the forces of nature until they are subservient to his every wish and whim. But he uses his new-found power as readily to destroy as to make well. That is not intelligence, that is un wisdom. Should the world resolve to seek wisdom as it gains knowledge, the dawn of the hoped-for, longed-for era of peace would rise in the East.

This thought may be applied to our every duty and task. He who knows the necessity and value of prayer and then does not commune with God in prayer is unwise, and to that degree unintelligent. Whoever learns the Word of Wisdom and does not practice it belongs to the same class. The man who cannot part with a tenth of his income for the Lord is unwise and in the Gospel sense is unintelligent. A great church security program has been announced under divine inspiration. To fail to support this notable movement, which has come to remain with us, implies a failure to put knowledge into action—that is un wisdom. So with every other Gospel requirement. This principle impels the Church at great sacrifice to maintain its educational system, its auxiliaries, its Priesthood organizations, so that the secular knowledge taught in the schools of the land may be fitted actively by purposeful use in human lives, into the Lord's great plan of salvation, the only plan that leads to lasting human joy.

#### DISOBEDIENCE IS SIN

A sombre thought accompanies this doctrine. To possess knowledge, and not to use it, or not to use it properly, is a sin. The failure of the human will to render obedience to God's law is not only unintelligent and unwise, it is sinful. On one occasion the Lord said to the Church, through the latter-day Prophet: "There are many who have been ordained among you, whom I have called but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day". Oliver Cowdery and David Whitmer were in the noon-day of knowledge, yet walked in darkness. Wisdom had departed from them. Therefore they were in sin. So may any man close his eyes in full sunlight and walk in darkness and commit a sin before God. The nations of earth, sated with knowledge, in the full light of a Gospel dispensation, walk in darkness. Therefore, the wages of sin are theirs. Their wars and contentions are sinful before the Lord, and punishment will follow until they open their eyes to the light.

The divine warning has been given: "If you keep not my commandments, the love of the Father shall not continue with you, therefore ye shall walk in darkness." Obedience to law leads to intelligence and wisdom and frees men from darkness and the charge of sin.

#### RESPONSIBILITY COMES WITH KNOWLEDGE

Latter-day Saints, who have received the greater knowledge, are under the heavier condemnation, if they fail to conform in their lives to the

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revealed law. Besides, our responsibility is not for ourselves alone, but for the whole human race. Intelligence must garnish all that we do, else how can we fulfil our destiny, so well spoken in ancient days: "I will raise thee up for a blessing among many people."

The joyful struggle of life must be, if we really hope for happiness, to live lives of knowledge, used as the Lord desires, with intelligence and wisdom. Every wise person will ask himself before every act, Does it conform to the law of the Lord? and at the close of each day, Have I lived intelligently and with wisdom as my guide? Then, in full light we shall see clearly the path and the goal, and avoid the perils and terrors of darkness.

May the Lord so help us to live, that in the full noon-day of Gospel light, we may never walk in darkness, but with wisdom perform the duties of our lives.

### ELDER FRANK EVANS

*President of the Eastern States Mission*

It is a rather long way up these stairs. It reminds me somewhat of life itself. As one seeks to reach the point of vantage he may put forth a great deal of effort, he may possibly meet some obstacles in the way, but it is when he reaches his point of vantage that his responsibilities really begin.

I have been very happy here in contact with our leaders and those to whom we look for instruction and counsel, and I have been very happy in taking part in the fine spirit which has characterized this great Conference.

Yesterday as I listened to that broadcast I had a feeling of personal gratitude toward those who are taking part. I think I have not talked with any person, either member or non-member of the Church in our mission who has mentioned our Church and its activities who has not referred to the broadcasts of our Tabernacle Choir, and in all cases they have had nothing to say except in the way of praise. I hope sometime they may hear the Singing Mothers.

I was very happy too to listen to that fine declaration of principles given by Elder Bowen yesterday over the nation-wide broadcast. I realized that many thousand people whom we are trying to reach were listening in, and I know what they will say, those to whom I may speak of it. I know what their reaction will be, they will say, "If you preach principles and doctrines of that kind I want to know more of you."

There are within the boundaries of that mission seventeen million people. There are twenty-two cities with over 100,000 inhabitants; there are 800 cities of more than 2500 people, and there are seven million people in small villages, and on the 467,000 farms. I believe there is every kind of problem there in that area known to our country—economic, social, religious. I believe that probably all of the religious denominations within the country are represented in that great area, and we have contacted many of them. We find many fine, kindly, and well-