

Apparently anxious to get a close-up of the production picture presented in the thousands of exhibits displayed in the score of fair departments, men, women, and children kept the turnstiles clicking from early morning until late at night. The stream of visitors from 3 p. m. to early evening indicated a close-to-record Sunday crowd.

That was the Sabbath day. Judges of horses, cattle, sheep and swine predicted that it would require additional days in which to pick the winners, and so on.

In that same issue the same day another report said :

Stunt and exhibition flying, accompanied by educational explanations, Sunday, graphically demonstrated progress in air transportation to a crowd of 10,000 assembled at Salt Lake City's municipal airport.

The program, including a talk by Governor Henry H. Blood, marked the opening day ceremonies locally of National Air Travel week and set in motion a daily round of events calling attention to speed and safety of plane travel.

Particularly attracting attention of the huge crowd were the antics of three United Air Lines army birdmen, who put their ships through rolls, loops, and dives and brought gasps from watchers.

Now, this is not the only evil ; there are many others, but time will not permit me to speak of them. Brethren and sisters, where are we going? I think it is a disgrace to the State of Utah, the home of the Latter-day Saints, the home of Brigham Young, who gave the counsel the day after we came into this valley that we should observe the Sabbath day, and now today the authorities in State and city and village everywhere throw the doors open for the violation of the word of God. How many of us were guilty of being there? We have got to repent and turn from this evil lest the same troubles come upon us that came upon old Israel, as I have read them to you.

Time will not permit me to say more. May the Lord bless the Latter-day Saints, I pray in the name of Jesus Christ, Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I am pleased, my brethren and sisters, to stand before you this afternoon in the semi-annual conference, and to add my testimony to those to which you have already listened.

I want to tell you that I miss some familiar faces, especially the face of President J. Golden Kimball whom we had with us so long. We were told this morning that he had passed away. We shall miss him in our Council for a long, long time, I am sure, because his counsel was wise and good, and we had learned to love him. We wish also to welcome a new member into our quorum whom you voted this morning to support. I assure him that he will have our love and confidence and that we expect to be able to work together in peace and harmony in the furtherance of the work of God.

I am glad that I am a member of the Church of Jesus Christ of

Latter-day Saints. I am glad that this Church was established by our Lord and Master. We are told in the third Article of Faith:

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

Some of our mission presidents, in reporting their Missions in the temple the other day, said that in their districts there are some people who refuse to take their literature and read it because they say they are already saved, and they have no more to do. They are sure that they are saved and will be glorified in the presence of God. I suppose that gives them some comfort, but really I am rather glad that I do not have that assurance. I think it would be rather a bad influence in my life if I could sit supinely by and feel that I am saved.

I remember one time that on a trip my wife and I made between San Francisco and Honolulu a certain minister in conducting Sunday services on the boat told us how sorry he felt for his friends when he got back from divinity school to realize that they were not saved, and how glad he was that he was saved.

Now the atonement of Christ has done a wonderful thing for us because it has opened the door to salvation. Through that atonement a certain debt and obligation was paid and the door was opened, Christ himself being the first man to go through, and giving us all the privilege of following. Now, the door is not a widely opened door, in a certain sense, and in another sense it is wide open, because every man and woman of us should be able to pass through that door, and then if we do certain things and live in a certain way we shall be able to go on far past that door to an exaltation in the presence of God.

Salvation has more than one meaning to me. It is general in the sense that all of us will be raised from the dead and be judged by our Heavenly Father. Exaltation means more than that; it means that if we live as we should, in harmony with the teachings of the Gospel, we shall not only be resurrected, but we shall be resurrected to the privilege of exaltation in the presence of God.

The other day I had occasion to look into this third Article of Faith just a little, and was very much interested in what I found. In the first place I find that the word "atonement" which is the crucial word in that Article, only occurs once in the New Testament, that while the life of Jesus Christ was devoted to that especial purpose, those who labored with him did not quite understand it in its fullest meaning, at any rate they did not talk a great deal about it, or if they did the translators of the Bible did not see fit to translate his remarks into the word "atonement." That word, however, occurs many times in the Old Testament. I found it in forty-seven different places where it was translated into Spanish. I have found also, of the places where it occurs in the Old Testament, twenty-three had been translated into Spanish by the word "reconciliation"; twenty-two by the word "expiation"; one by the words "to cleanse"; and one "to appease."

Now they have a very interesting significance to me, that while God did expiate the sin of Adam, and gave us access to the presence of God,

there is a sense of reconciliation in that; he opened up the way for us to reconcile our lives to Him and to his service. I like that word reconciliation very much because that depends very much upon us and the things we do.

I find that in the New Testament the men who testified of Jesus Christ and his mission did use the word "reconciliation" a good many times, and some of the very finest of the references there to the life of Christ are to the effect that he did reconcile us to God, he gave us that wonderful opportunity. I wonder, then, if the atonement of Jesus Christ does not depend for its efficacy very largely upon our own actions, our own lives.

I remember one time in the Mexican Mission that a certain very excellent brother who pretended to some rather intimate and inside knowledge of the workings of the Church because he had been baptized here in Salt Lake City and had lived some time under the droppings of the sanctuary, insisted that we are saved by the grace of God, and that alone. I had occasion to look into the scriptures and search out a few instances where they insist that we are judged according to our works, and I found three or four long pages of closely type-written quotations, which I submitted to him, all stating that man is to be judged according to his works.

Now, if we insist on limiting salvation to the word resurrection, then we must all admit that by the grace of God we are saved, and it is also true that it was a very gracious act on the part of Jesus Christ to give us the privilege of working out through good deeds an exaltation in the presence of God. And if we limit it to those two senses, then by the grace of Jesus Christ alone, we are saved; but I have never felt like limiting it to that significance alone. I feel that salvation moves over into the realm of exaltation, and that before a man is completely saved he must be exalted in the presence of God, and to be exalted his deeds must justify that exaltation.

Then, brethren and sisters, am I not justified in assuming that the atonement of Christ for its efficacy depends somewhat at least upon us here, and that we are able through good deeds to make that full and complete, or through bad deeds to make it fail in its ultimate purpose. I believe it, and that is the testimony that I would like to leave with you this afternoon, that what we realize out of the Gospel of Jesus Christ depends upon us very largely, and that if we insist on saying that we do not gain salvation for ourselves we must grant that our exaltation does depend very largely upon our acts. We cannot expect to attain the highest glory if we go through this life in petty bickerings, in jealousy, and selfish acts. Love is the genius of the Gospel of Jesus Christ, and love and jealousy are hardly bedfellows. We must, before we can love our neighbors, take them into our confidence, eradicate from our souls the jealousy that we may feel towards them. If we are jealous of our neighbor and of his success, how can we fully love him, and vice versa? If we love our neighbor as we should how can we be jealous of his success, and if we love him we will not be too jealous of our own pre-

rogatives, and our own relationship with him. We will be willing to grant to that friend and that neighbor a part of the privilege that is ours, if by doing so we can benefit him and bless him and carry him on to a more perfect state of service.

That to me is the greatest principle in the Gospel—the love of one for another. The love that Jesus Christ had for us impelled him to come to earth to go through the trials and the troubles of mortality, to lay down his life, and walk through the door of the resurrection into eternal life, holding ajar for us that door, that if we love him and if we keep his commandments we may follow through after him into eternal life and exaltation in the presence of God. And that this may be our happy lot, is the prayer I ask for all of us, and I do it in the name of Jesus Christ, Amen.

The Choir sang an anthem, "Grant Us Peace" (Stephens).

ELDER CARL F. EYRING

President of the New England Mission

My beloved brethren and sisters: Once more I am back to General Conference as a mission president. Once more I feel the grandeur of your presence. Our congregations in the mission field are small, and to come here where crowds throng into this spacious building makes me feel that I have truly come from the outer fringe to the very center of Mormonism.

More than you may realize, we of the missions look to you for our standards and patterns. As we come home we find you zealous for the cause of righteousness. We find you struggling with your might against forces which debase the young and old. We find the various organizations within the Church alert to their duties and responsibilities. We rejoice that your religious life is so dynamic and real.

But we are interested in the stakes of Zion not only because we belong to the same great organization, but because these stakes are the nurseries in which our missionaries are reared. You furnish us missionaries who have been reared in true Latter-day Saint homes, who have been active in all the classes in the Sunday School from the cradle roll to the missionary training department, who have moved steadily through the Primary and Mutual organizations from the beginners in Primary to the M Men and Gleaner Girls in the Mutual Improvement Associations; who, through their mothers, have had a real contact with the Relief Societies; who have faithfully attended sacrament meetings; who have studied in Seminaries, Institutes and Church schools; who have had teaching experiences in Sunday Schools, Primaries, and Mutual Improvement Associations, and finally you send us missionaries who have a love of humanity in their hearts, and a real desire to give of their talents in service. When you do this, you send trained missionaries, missionaries with the type of training most needed in the mission field.