

simple and easily understood. Man's progress towards truth has been along simple ways.

The theme of President Grant's opening sermon just a few days ago was constant labor of the right kind as far as we have strength and ability. That is a simple, elementary principle; yet so fundamental that in practice it changes the whole world for every man who lives in it. Brother Bowen spoke of honesty—another simple principle; yet he wove it into the pattern of our character. Brother Merrill spoke on unselfishness—a simple principle, yet the power that makes the world habitable. From such simple principles are woven the pattern of the peace and prosperity of the world.

#### CONCLUDING TESTIMONY

Now I must not say more. I have borne you my testimony. It may be gained by any and every person. The way is simple; God has not made that road difficult to travel; but we must obey certain principles of truth to guide us if we are to reach the end. Every man may reach it who really desires it. There are hundreds of thousands of people, I am happy to say, in this last dispensation who have found this testimony, who have secured this certain and firm knowledge of the truth, and who can bear witness, perhaps even more certainly than I can—though it seems to me that my faith has passed beyond doubt—that God lives, that Jesus Christ is the Son of God, that Joseph Smith was indeed a prophet of God divinely inspired and guided, and that we are engaged in the work of God for the completion of God's great plan with respect to the human race.

I thank God for the Gospel, in my behalf and in your behalf. God bless us and make us true to the truth, I pray, in the name of the Lord Jesus Christ. Amen.

The *Tabernacle Choir* sang "By Babylon's Wave," (Gounod).

#### PRESIDENT DAVID O. MCKAY

##### *Second Counselor in the First Presidency*

My brethren and sisters, as I contemplate the growth of the mission of the Church of Christ, I feel to exclaim with Browning: "God's in his heaven: all's right with the world." Men and nations make errors and will be punished therefor, but ultimately the Lord will overrule the acts of men for the triumph of Truth. This great Conference has given added assurance in the success of this, God's work. I hope all who have attended the sessions or who have listened in have had their faith increased in the divinity of the Gospel of Jesus Christ.

#### PURPOSES OF CONFERENCES

Such is one of the purposes of these conferences. Reference to the Doctrine and Covenants will disclose the fact that there are four principal purposes of holding conferences of the Church:

First, to transact current Church business,  
Second, to hear reports and general Church statistics,  
Third, to "approve of those names which I (the Lord) have appointed, or to disapprove of them."

Fourth, to worship the Lord in sincerity and reverence, and to give and to receive encouragement, exhortation, and instruction.

#### GROWTH OF THE CHURCH

It is a good thing in the Church, as in business, to check up on ourselves to see whether we are succeeding or failing.

Organizations as individuals are either progressing or retrograding—they seldom if ever stand still. To progress is to obey the law of life. If the Church or any part of it were not improving, you may rest assured that it would be deteriorating. No Ward, Stake, or Branch of the Church can long remain stationary. It is a source of satisfaction to all of us to realize that we belong to a Church that is moving forward. Statistics for the nine months ending September 30 corroborate this fact. Since January 1, 1938 there have been organized six new stakes, 24 new wards, and 21 independent branches—4 wards and 5 independent branches have been disorganized, leaving a clear gain of 20 wards, and 16 new independent branches. This increase during these nine months is but indicative of the steady growth of the Church since its organization.

I have been reminded, since attending this Conference and listening to the reports of some of the Mission Presidents, and the remarks of Stake Presidents when I have met them, of the great growth manifested since I became associated with the General Authorities. For example, in 1910 I visited the California Mission. As I recall it, the total membership then was about 2000, and only one Church building owned by the members, and that was up at Gridley. Today we have 9 stakes, 70 wards, 10 independent branches, with a church membership of approximately 35,000, and Church property amounting to approaching two million dollars. In addition to this the California Mission numbers 9,400, and owns property valued at approximately \$227,500.00.

I have heard President Grant refer to his early experience in Bear Lake Stake which was organized June 20, 1869. I do not know what the membership was then at the time of organization; but about ten years later it was 3,418. Today in Idaho there are 25 Stakes, 244 wards, and 14 independent branches, comprising a membership of approximately 100,000—(99,111) and two more stakes already approved.

The growth of the Church in the Northwest during the last few years has been outstanding. Portland, as you know, is now the center of an organized Stake, as is also Seattle.

Thriving stakes are found in Chicago and New York, and a promise of another in Washington, D. C., the capital of the nation.

## COMMENDATION OF WELFARE WORKERS

An important and most commendable enterprise undertaken by the Church is its Welfare Program. Of its value and significance much has been said during the Conference. I desire to commend in the presence of this large audience the able and unselfish work of the eleven members of the General Committee chosen to assist the General Authorities. These men are leaders in their chosen occupations and professions. They, as you, give their very best to the advancement of this great undertaking, contributing their time and ability without a cent of compensation. The reward of their effort lies in their love for the work.

Under the direction of this committee and the management of experienced and dependable contractors, the Central Storehouse Building Project is being carried on at 751 West 7th South, this city, one of the pivotal centers around which this entire plan revolves.

In your mind's eye, come with me momentarily and stand outside those unfinished buildings. Here we see a worthy example of cooperation. The steel lying there, being used to reinforce the cement, has been furnished at cost; by firms not members of the Church. So have the cement and the lumber; so have the materials purchased from merchants in this city, also the electric poles and the wire. The spirit of cooperation is manifested by members and non-members. Here are from 40 to 60 men working daily—men otherwise unemployed, each recommended by his Bishop. Each receives for his labor small amounts in cash, the balance in orders on the storehouses.

One of the most pleasing things which you observe is the fact that union men work side by side with non-union men. I wish to commend the Brick-layer's Union particularly for their attitude toward this great Welfare movement in permitting their men to work side by side with others in the spirit of true brotherhood.

I would ask you, too, to contemplate the Mormon Handicraft Project carried on by the Relief Society, a most commendable enterprise, in which 650 women have found employment while they remained at home with their families.

The spiritual progress of the Church also is equally encouraging. Tithing has increased; so has the fast offering. The growth in interest in the Priesthood quorums, while it is not yet what it should be, indicates clearer vision on the part of officers as to the responsibility of these groups.

Such are a few of the sign posts of the progress of the Church of Jesus Christ of Latter-day Saints. I refer to them not with a desire to boast or to overestimate their significance, but as indications that the Church is moving forward.

## PEACE THE MESSAGE OF THE CHURCH

The future and permanency of the work is assured so long as the Priesthood will keep in mind the great mission of the Church. It is truly a messenger of peace. When Christ came to the earth his advent was heralded by an angelic chorus singing: "Glory to God in the highest, and on earth, peace, good will toward men." This message has been repeated so often that it seems trite, and, yet, if peace and brotherhood could even be approximated, it would prove the greatest boon that could come to humanity.

Since time began men have kept the world in turmoil with their useless strivings, their bickerings, and their contentions. There is an old, old story told that a man from another planet was permitted to visit the earth. From an eminence he looked down upon the bustling cities of the world. Millions of men, like ants, were busy building palaces of pleasure, and other things that would not last; chasing will-o'-the-wisps and seeking financial bubbles that burst before their eyes. As he left to go back he said: "All these people are spending their time in building just bird's nests; no wonder they fail and are ashamed."

The peace of Christ does not come by seeking the superficial things of life, neither does it come except as it springs from the individual's heart. Jesus said to His disciples: "Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you." Thus the Son of Man as the executor of his own will and testament gave to his disciples and to mankind the "first of all human blessings." It was a bequest conditioned upon obedience to the principles of the Gospel of Jesus Christ. It is thus bequeathed to each individual. No man is at peace with himself or his God who is untrue to his better self, who transgresses the law of right either in dealing with himself by indulging in passion, in appetite, yielding to temptations against his accusing conscience, or in dealing with his fellowmen, being untrue to their trust. Peace does not come to the transgressor of law; peace comes by obedience to law, and it is that message which Jesus would have us proclaim among men.

If we would have peace as individuals, we must supplant enmity with forbearance, which means to refrain or abstain from finding fault or from condemning others. "It is a noble thing to be charitable with the failings and weaknesses of a friend; to bury his weaknesses in silence, but to proclaim his virtues from the house tops." We shall have power to do this if we really cherish in our hearts the ideals of Christ, who said:

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Note the Savior did not say if you have ought against him, but if you find that another has ought against you. How many of

us are ready to come up to that standard? If we are, we shall find peace. Many of us, however, instead of following this admonition, nurse our ill-will until it grows to hatred, then this hatred expresses itself in fault-finding and even slander, "whose whisper over the world's diameter as level as a cannon to its mouth, transports its poison shot." Back-biting, fault-finding, are weeds of society that should be constantly eradicated. Gossip, too, brings discord and thrives best in superficial minds, as fungi grows best on weakened plants, "Bear ye one another's burdens;" but do not add to those burdens by gossiping about your neighbors or by spreading slander. Diogenes was asked one day to name that beast, the bite of which is the most dangerous. The old philosopher replied: "Of tame beasts, the bite of the flatterer; of wild beasts, that of the slanderer."

During the approaching political campaign let us refrain from making personal attacks and from hurling slanderous abuse, and thus avoid injuring one another's feelings, and after election have fewer regrets and heartaches.

#### CHRIST'S PLAN GIVES FREE AGENCY

If the world would be at peace it must supplant the rule of force by the rule of love. The scriptures tell us that in the beginning Satan proffered to force all men into subjection to the will of God. By compulsion he would save every person, and for so doing he asked that the honor and the glory that are the Lord's should be his.

There is an example of dictatorship supreme!

In contrast to this, Christ's plan was to give men their free agency.

To every man, says Joseph Smith, is given an inherent power to do right or to do wrong. In this he has his free agency. He may choose the right and obtain salvation, or he may choose evil and merit abomination.

A man may act as his conscience dictates so long as he does not infringe upon the rights of others. That is the spirit of true democracy, and all government by the Priesthood should be actuated by that same high motive. We are told,

The rights of the Priesthood are inseparably connected with the powers of heaven.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy.

#### WHERE PEACE IS FOUND

Peace is not found in selfishness, but in striving to help make the world better and happier.

"There was a time when I was happy," said Browning's Parcelsus.

"When was that?" asked his friend Festus.

The old philosopher answered: "When, but the time I vowed myself to man."

And then Festus said: "Great God, thy judgments are inscrutable."

Then Parcelsus continued: "There is an answer to the passionate longings of the heart for fullness and I knew it, and the answer is this: Live in all things outside yourself by love, and you will have joy. That is the life of God: it ought to be our life. In him it is accomplished and perfect; but in all created things it is a lesson learned slowly and through difficulty."

Finally, the perfect peace comes to the individual who has a testimony of the truth of the Gospel of Jesus Christ. That is the greatest blessing, brethren and sisters; all else may be sacrificed rather than that. If you would have it then follow the words of the Savior: "He that will do the will of my Father which is in Heaven shall know of the doctrine whether it is of God, or whether I speak of myself."

How different the peace of God from that of the world! It calms the passions, preserves the purity of conscience, is inseparable from righteousness, unites us to God, and strengthens us against temptation. The peace of the soul consists in an absolute resignation to the will of God.

The way to peace for individuals and nations is to have "the Kingdom of God within you."

May peace come to each of us, and to the whole world. I humbly pray, in the name of Jesus Christ, Amen.

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

#### GRATEFUL FOR BLESSINGS

My brothers and sisters: I am grateful for this great conference, and for the spirit that has been with us during its sessions. I am grateful for the music which we have had, all of it, for the great choir—and we may properly so term it—for its leader, Brother Cornwall, for faithful Brother Asper, and for Richard L. Evans and his sermonettes, which are reaching tens of thousands of people, and the inspiration and the spirit which will come to him from his new calling will many fold increase his influence in this work.

I am grateful for the welfare plan, and for the success which is attending the efforts of those who are carrying it out. I thank the general committee, the regional committees, the stake and the ward committees, the Priesthood quorums, and last, but by no means least, the Relief Society, who are the "mothers" of the welfare household.

I am grateful for every blessing which has come to us, which the