

THIRD DAY

MORNING MEETING

Conference reconvened Sunday morning, October 8, at 10 o'clock.

Every seat and available space in the great Tabernacle auditorium and galleries was occupied long before the time to commence this session of the Conference. In addition, the large Assembly Hall immediately south of the Tabernacle was crowded with people, and hundreds of others congregated on the Tabernacle grounds, where they listened by means of amplifying equipment that had been installed, to the Conference proceedings as they were broadcast from the Tabernacle.

President Heber J. Grant presided and announced that the *Tabernacle Choir* would furnish the music for this session.

The Choir and congregation sang the hymn, "Now Let Us Rejoice in the Day of Salvation."

Elder William F. Webster, President of the Wayne Stake, offered the opening prayer.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

UNCERTAINTY AFFECTS MANKIND

The world seems just now to be uncommonly burdened, and life full of cares. Many of the inhabitants of the earth are groaning under sore afflictions. Everywhere is foreboding, a presage of evils yet to come. Anxiety haunts men with its tortures. Confidence in the ordinary stabilities of life is all but shattered. Fear, bred of uncertainty, robs living of its joy.

And the tragedy of it all is that the ills, actual and feared, which most sorely afflict mankind and spread the pall of gloom so heavy over the land, are altogether of man's own making.

It is not dread of the angry elements, nor of ferocious beasts, nor of devouring insects, nor of diseases or famine, or scourge or pestilence that fills men's souls, but dread of the bestial cruelties of their own fellow men.

MAN FINDS WAYS TO CONQUER ILLS

Always uncertainties have attended upon life, but these we have normally been able, more or less, to catalogue, have learned to expect, and have accommodated ourselves to, or have found ways to conquer. We have, for example, always known that death would come, and have not known the time nor manner of its coming. Here we have been always face to face with both the inevitable and the uncertain, but we have not wasted much time fretting about that. In spite of

its imminence and inevitability we have been able to go on ordering our lives and shaping our courses much as if for us individually life would go on without interruption.

The issue of our enterprises, too, has ever been in doubt, but that has never deterred us from embarking upon them. The farmer knows that frost or drouth or pests may ruin his crop, but still he sows in the expectation that he will reap, and with renewed faith sows again after each occasional ruinous devastation.

The tradesman, the manufacturer, the merchant, likewise, knows that flood or fire may raze his plants and destroy his goods. He nevertheless builds and stores and fabricates. Earthquakes may rock cities and level the handiwork of man to the ground but upon the ruins he will build again.

None of these things destroys faith in life nor puts out the flame of hope that burns "eternal in the human breast." We gird ourselves manfully for the conflicts with nature, and press on buoyantly and hopefully in our struggle for dominion over it. We derive keen joy out of devising means to circumvent the obstacles which it opposes to our endeavors. Much of the real zest for life comes out of the struggle for supremacy over the destructive powers of the elements and over the depredations of insect and of beast. It is as if in the contest we are playing the role for which man was cast as a denizen of earth. We fit into it and derive happiness out of playing well our parts.

MEN'S ACTS CAUSE SUFFERING

But faced with the barbarous atrocities of our own fellow men we stand shaken and dismayed. Their capability for devising and remorselessly executing exquisite torment and suffering have gone far to destroy faith in the goodness of the world and the capacity of man to emerge out of barbarism or rise to the ideal plane which has been the dream of the philosopher, the vision of the poet and the promise of the prophets.

In contemplation of the sorry spectacle, almost we succumb to the sentiments of this doleful dirge of Byron's:

How beautiful is this visible world!
 How glorious in its action and itself!
 But we, who name ourselves its sovereigns, we
 Half dust, half deity, alike unfit
 To sink or soar, with our mixed essence make
 A conflict of its elements and breathe
 The breath of degradation and of pride
 Contending with low wants and lofty wills
 Till our mortality predominates
 And men are—what they name not to themselves,
 And trust not to each other.

REMEDY GIVEN IN TEACHINGS OF CHRIST

And for these devastating ills there is one only remedy—the taming of the savagery of men. For that the prescription was given to the

world nearly 2000 years ago and illustrated in a life then lived. It embraces every essential of human conduct—every requisite to a contented spirit, and is summarized in these words:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

As signified by the last sentence of this declaration, the specification for happy, joyous living is complete. Nothing needs to be added. In it are comprehended every mandate of the law and all the teachings of the prophets—everything essential to man's complete emancipation. Implicit in the specification is the requirement for humility, charity, helpfulness, sacrifice and self-denial, as opposed to arrogance, lust for dominion, selfishness, cruelty, aggrandizement and hate.

The Master taught love, but today men preach hate—hate of governments—outside their own, and sometimes even of them—hate of races, hate of peoples, hate of classes, hate of neighbor, hate of competitors, hate of rivals, hate of the good fortune of others, hate of everyone of opposing views. The fruits of that hate are strife and destruction and individual unhappiness. It is hard to think of any other thing that today causes so much misery in the world. Because of it governments are assaulted and nations destroyed; men coerced and force made triumphant; enterprise throttled and men condemned to needless idleness while hunger stalks in lands of plenty.

Banish hate out of human hearts and this earth would be an idyllic abiding place. It requires a robust faith still to persist in carrying the message of hope and love in the face of the little petty meannesses of human nature, the artful cunning, the base intrigue, the brazen duplicity which with such monotonous regularity frustrate efforts for curing our man-made woes.

JESUS POINTED THE TRUE WAY

It cost Jesus his life, but he still directed that the teaching go on. Much of his life was spent training and preparing disciples to spread the word after he himself should be gone. It remains today the only hope of the world. Nor need we despair, for in all lands there still are vast numbers whose consciences revolt against cruelty and degradation, and rise to meet the ennobling appeal of the spirit of the Master. So long as that remains true there is ground for faith in the ultimate consummation of his promise. He pointed the only way by which his purpose may be realized. It is the peaceful method of teaching and persuasion.

He taught reformation of life through transformation of the spirit. He sent his disciples out to teach, not to compel. He himself used no compulsions. Compulsion teaches nothing to the spirit. It destroys the soul. It produces no enduring benefits. He relied upon the stirrings

of the soul as the means through which men's spirits would be made better and the world happier. Said he:

For from within, out of the heart of men, proceed evil thoughts,
 * * * murders,
 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye,
 blasphemy, pride, foolishness.

POWER OF PUBLIC OPINION

No law ever made could change the secret promptings of the heart nor alter human desire. Neither can these be destroyed by the power of might. Only a rebirth can do that. Literally and truly man must be born of the spirit before he can so much as see either the kingdom of heaven or true safety and happiness in this life. The impositions of force now strident in the world, whether of classes or of nations, or whether by armed might or official intimidation, or attempted control of the spirits of men by the edicts of law, can bring neither happiness nor lasting peace.

Current history is eloquent of the power of propagated ideas. When Italian youth stand before maps exhibiting the ancient dominion of Rome, extending from Scotland to Ethiopia and from Spain to the Euphrates, it is easy to put into their heads the notion that extent of power is glory and that what was may be again, so a nation can be put on the march. The whole course of life, of individuals and of nations, is shaped by the nature of the ideas that gain currency among them. In a very literal sense thought rules the world. Public opinion is nothing more nor less than the thought that has become common to the mass of the people. No other human force is comparable in power. Before it all opposition goes down. Supported by it, might claims the right of conquest, and nations mourn; the destruction of life, and of the homes that shelter it, is made the path of glory, and the charlatan rules. Opposed by it laws fall into desuetude, armies disband and the cry of the demagogue is stilled.

The fashioning and shaping of thought, the dissemination of ideas, the molding of public opinion, is the greatest and most important business in the world. Good or evil consequence depends upon the issue whether exalted or debased thoughts gain acceptance. Only as compatible ideas prevail can the world be fashioned to the heart's desire. It was upon this principle that Jesus relied for the establishment of his kingdom. He provided the best materials for wholesome thinking and righteous living that have ever been offered to man; the plane to which public opinion must rise if serene happiness is ever to be the earthly lot of mortals.

They are difficult, because they are ideal. They depend upon control of selfish, unholy desire for fulfillment on the long range view—Evil, on the other hand, always makes its appeal to the immediate want. It offers the easy and alluring way. It is the basis of the harrangue of the soap box orator, the epithet hurler, and the name caller. Said a writer almost a century ago:

The crowd always sides with mediocre men who speak in redundant phrases with vibrant voices, with trivial, yet powerful language.

KEEPING GOD'S COMMANDS WILL BRING PEACE

Our course—the course of all men who love their country or their God—is clear. It is to be as diligent in spreading the principles of right living, and in unmasking deception and demagoguery, as are the propagandists in the spread of their poisonous nostrums, and to be equally adept with these latter in getting their message accepted, and the public will established.

When God had finished giving the law to Israel, he said to them through Moses:

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil: * * * therefore choose life, that both thou and thy seed may live.

It is for us; it is for all the churches; it is for all good men everywhere to join in the crusade of teaching and persuading and regenerating the hearts of men, for the message is neither hidden, nor in heaven, nor beyond the sea that we need to fetch it. It is nigh at hand. It is in the commandments of God; in them is life for man and his seed forever.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11 o'clock, as a part of the proceedings of this session of the Conference, a program of choral and organ music was presented by the Tabernacle Choir and Organ, and broadcast by radio, through the courtesy and facilities of Columbia Broadcasting Company's network, throughout the United States and Canada, and by means of short wave to points in Europe. This broadcast originated over Station KSL, Salt Lake City, and the following program was given:

"Now Thank We All Our God" (Cruger-Mueller).....	Choir
"Allegro Maestoso" (Handel)	Organ
"An Angel from on High" (Tullidge)	Choir
"If Thou But Suffer God to Guide Thee" (Bach)	Organ
"Holiness Becometh the House of the Lord" (Stephens) ..	Choir
"O Lord of Hosts" (Careless)	Organ
"How Blest Are They" (Tschaikowsky)	Choir

The Choir was conducted by J. Spencer Cornwall. Organ accompaniments and Organ solo presentations were played by Alexander Schreiner.