

**REPORT OF THE CHURCH AUDITING COMMITTEE**

Elder Harold H. Bennett read the Report of the Church Auditing Committee as follows:

The First Presidency of the Church  
of Jesus Christ of Latter-day Saints,  
47 East South Temple Street,  
Salt Lake City, Utah.

Dear Brethren:

We have examined the financial report of the Church for the year 1939. The records are accurately kept, and the accounting is modern and adequate.

The Church budget is in balance, and the Church is entirely free of debt.

Yours respectfully,  
(Signed)

Orval W. Adams  
Albert E. Bowen  
George S. Spencer  
H. H. Bennett  
*Auditing Committee.*

**PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

My brethren and sisters: I humbly pray that the time that I may stand before you may be filled with words that may be of help, counsel, and encouragement.

## SIGNIFICANT FEATURES OF ANNUAL REPORT

There are two or three things that perhaps might be specially mentioned in connection with our annual report.

During the year 1939 we spent \$50,000 more for missionary work than we spent in 1938. Part of that was undoubtedly due to the transportation back to the United States of the missionaries who were in Europe, of which I shall say more a little later.

While our records cannot be regarded as accurate, nevertheless it does appear that during the year 1939, from January 1st to December 31st, we took off from the Welfare system some 1,800 people. It furthermore appears that we had 2,500 fewer unemployed on December 31st, 1939, than on the same date in 1938.

As you will have noticed from the reports, there have been three new Stakes organized, nineteen new wards, and forty-five new Branches. The birth rate has increased six-tenths of one per cent; the death rate has decreased three-tenths of one per cent; the marriage rate remains the same.

While, as indicated by the report, the Church as a whole has not yet

reached the goal of one dollar per person for Fast offerings, nevertheless we made in 1939 a decided advance in the number of Fast-offering-payers as well as in the amount paid. There were 66,631 more payers of Fast offerings in 1939 than in 1938. Moreover, the voluntary Fast offerings increased in 1939 by \$95,513.00. Our commodity offerings decreased, however by \$27,333.00. The estimated value of clothing, bedding, canned fruits, vegetables, fuel and labor increased over 1938 by \$36,125.00.

As Brother Bennett has told you, we have balanced our budget. The following will give you some idea of the larger items and the percentage of expenditure to which the tithing is devoted:

The Ward and Stake expenses are 16.6%, of the whole budget; the Church Schools 16.2%; Missionary work 15.3%; Church buildings erected, 20.7%; Welfare, 9.6%; and the General Authorities and the maintenance of the General offices of the Church, 6.3%.

When we urge tithing, brothers and sisters, it is obviously not for selfish reasons; it is that we may serve our Church needs better. Without tithing we should be extremely helpless in the things which we regard as and which the Lord has declared to be vital.

#### CHURCH INCOME DEPENDENT UPON FAITH AND PROSPERITY

We have felt that it was important that the Church should live within its income, not only for itself as a Church, but for an example to the community, the state, the nation, and to the individual members themselves.

Such a course of the Church involves problems which are not incident to civil administration, which is primarily dependent upon taxes that can be accurately forecast, except for income and other like special taxes which are in the nature of extra or surplus revenues. Therefore there are in governmental activities few occasions when an unbalanced budget—that is, when more is spent than is taken in—is not created by some deliberate act.

With the Church the matter is wholly different. Over the last four years approximately 87% of the total Church income has been the tithing. This being a purely voluntary contribution, its amount cannot be accurately forecast. Its volume depends wholly upon the faithfulness of the people. Thus, where the governmental agencies have relative certainty in income, the Church has uncertainty.

Furthermore, governmental agencies, knowing their fixed income, can plan their expenditures with certainty, they can so fix their expenditures as to fall within their income. The Church, not knowing its income, cannot so definitely fix its outgo as certainly to come within its revenue. Its only guide on these matters is to be spelled out from the experiences of the past.

Again, while income taxes and analogous governmental taxes—state, county, and municipal—depend upon the prosperity of the people, yet the great bulk of the taxes levied by such governmental agencies are on real and personal properties under terms which are fixed by the taxing power and rarely vary with the prosperity of the people. These taxes are paid whether your business or farms pay or do not pay.

On the other hand, the Church income depends wholly upon the prosperity of the people. If crops are short, if prices are low, if business is poor, the Church revenues suffer proportionately, for it is the annual income that is tithed.

So not only your faithfulness is involved, but granting you full faithfulness, there is still the uncertainty of weather, crops, business, and other elements that no one can forecast.

#### TITHING A TRUST FUND

These things are pointed out so that no one can be under the delusion that the Church has a pile of gold to which it may go for any amount of money that it wishes. The only money the Church has is what has been saved out of the tithing you have given it in the past and the tithing you are now giving it, and approximately 87% of the total annual income, as I have already stated, comes from you from year to year.

We, the Authorities of the Church must therefore be extremely careful as to our commitments, else we shall find ourselves, as we have occasionally in the past, spending more than our income.

When you Bishops and Presidents of Stakes, and Mission Presidents, and Temple Presidents, and Auxiliary Officers and School-men, and Welfare agencies, and people in distress, come to the Presiding Bishopric and meet a "No" and then come to the Presidency and get a louder "No," please do not believe that we are unfeeling or unsympathetic, or harsh, or cruel, or lack understanding or appreciation, or love for our brethren. We are merely trying to administer the Lord's money, not our money, not your money, as wisely and justly as the Lord gives us wisdom to exercise. We are not infallible in our judgment, and we err, but our constant prayer is that the Lord will guide us in our decisions, and we are trying so to live that our minds will be open to His inspiration.

#### CHURCH FREE FROM DEBT

Perhaps I may say here that the Church itself, (I am not now speaking of Wards and Stakes) does not owe a dollar in the world to any person or to any institution. All its property is free from encumbrance of any sort; its credit was never higher. There are idle and silly rumors running about to the contrary, but, brothers and sisters, I am stating to you the sober facts.

The First Presidency will do all in their power to keep the Church in this condition.

So much for our Church finances, which, while far from being the most important element in the Church, are nevertheless a very important factor in our organization if we are to carry forth the work we have begun and which the Lord has revealed He expects us to do. Indeed, we cannot do this work without your contributions. The work is, in the full sense, in your hands.

The First Presidency would like to urge every member of the Church to follow the example set by the Church and to live within his income.

Anyone who lives beyond his income is inviting disaster. Borrowed

money is not income. Borrowing on capital account, within your reasonable capacity to pay, may be sound, depending upon circumstances. But borrowing to live on is unsound, whether it be an outright loan or installment buying. We urge the members to be frugal, thrifty, industrious, temperate, saving, and to live righteously.

#### THE WELFARE PROGRAM

Now, a few words about the Welfare work. The great wisdom of our leaders, past and present, up to the beginning of the World depression, is nowhere better shown than in their continued policy of having the Church live within its income and of putting a little aside each year for a rainy day. If they had not done this, but instead had used up year by year all the tithing you paid in, we would have entered this depression with no assets but our current income, with no reserves, with a diminished revenue, and with no course open to us but drastically to reduce our regular vital activities in order to extend help to the needy. But as it was, we were able to increase the Church proportion in our building program, so as to help the needy unemployed. We were able for a couple of years to spend more than our revenue so as to carry on our Welfare work, and yet to leave ourselves completely solvent and with unimpaired credit against a day of greater need. This was done without borrowing a dollar.

I say to you again, the Church does not owe a dollar to any person, firm or institution in the world beyond the regular current monthly bills, which are settled at the end of each month; it has no mortgage on any of its property.

The report already read shows the amount expended on Welfare work by the Church during the last calendar year. But thousands of dollars of produce has been raised and distributed of which we have no accurate account.

In addition, there has been the neighbor to neighbor help—a very considerable sum—and Priesthood quorum and other activities of which we have no accurate record.

May I pause here and say that I hope that every member attending Conference will take occasion to go down to the Bishop's Storehouse and visit that wonderful exhibit. Do this between meetings, and before meetings, and after meetings. You will get a thrill there such as you have rarely experienced, where each Stake's work is portrayed by an exhibition of the actual products which they have produced. Do not fail, brothers and sisters, and particularly you who are engaged in Welfare work, to visit and inspect that wonderful exhibition. I told the brethren this morning that this work continuing to grow, one of these days they would be forced to attempt to secure the State Fair buildings down near the river, to give their exhibit in.

Furthermore, the reports which you have heard read from time to time in this Conference regarding Welfare expenditures, cover only what has been actually given out to the people. No account has heretofore been taken of the physical assets—fixed assets, real estate, personal property—which have been devoted to the Welfare work,—part of the funds coming

from you brethren and sisters out in the regions, part of it coming from the general funds of the Church. But during the four years in which the Welfare program has been functioning, we have accumulated approximately a half million dollars of physical assets, buildings, and equipment, and these are all employed in the Welfare work.

#### WHEAT TO BE STORED

We are now building, as you know, a large grain elevator which will store approximately 300,000 bushels of grain. We did have in storage approximately 190,000 bushels of wheat, which we are now replacing. In that connection I would like to read you just a part of a letter dated August 26th, 1918, signed by the First Presidency under Joseph F. Smith, by the Presiding Bishopric under C. W. Nibley, and by the Relief Society under Emmeline B. Wells, concerning the re-investing of the Relief Society Wheat Fund.

After calling attention to the sale of the wheat to the Government at that time, the letter closes with these two paragraphs:

The money received for the wheat the government has taken must be kept in the banks and draw interest. In no case should it be loaned out or used for any purposes whatsoever other than the purchase of wheat, as it is a sacred trust fund which can be used only for the purpose for which it is donated.

When the time comes to again invest this money in the purchase of wheat you will be advised of it by the Presiding Bishopric and the General Board of Relief Society.

We are, my brethren and sisters, in accordance with that determination which was then made, re-investing the wheat money back into wheat, and we aim to keep it re-invested in that way as a part of the Church Welfare Plan. This move has the whole-hearted and complete approval of the Relief Society sisters to whom as a matter of fact the fund belongs.

#### WORK YET TO BE DONE

I shall not take time to tell you of the various activities of the Welfare Program, but I would like to say that I am firmly convinced that we are now sufficiently organized and have now enough experience, so that if we shall bend our whole energies to it we shall be able to feed, clothe, and house ourselves. I think there is no doubt of that.

Two other things we still have left to do. One, we must bend our energies towards finding work for those people to do who need assistance. I shall touch on that again in just a moment. Next, if we find labor for them to do we shall then be well on our way towards rehabilitating them in their spiritual and civic lives. This is the second and in a sense, the most important work we have to do.

Lastly, I wish to urge upon you Welfare workers, you Presidents of Stakes, you Bishops, Presidents of Branches, local Relief Societies and all other agencies, that you do not wait to be told from headquarters about every detail of what you should do. You know the local problem better than we do. Meet the problem which arises in your various places in ac-

cordance with its needs. Regimentation is a threatening blight upon all Church activities.

#### ECONOMY IN ERECTION OF BUILDINGS

One of the greatest problems of the Church is providing the necessary buildings for carrying on our numerous and exacting activities.

We have a tendency I think to make our buildings just a little bit too elaborate and too ornate.

There is an ever-present necessity, which comes with increasing frequency, to subdivide Wards and Stakes. Not unusually the new Ward or new Stake wants a little better home than the one they are giving up. This is like a young man marrying and expecting the new home for himself and bride to be better than the one that each of them left. This is fine provided the new groom can make the grade by himself; otherwise not.

Where the old Ward home is elaborate and ample, arrangements should be made for joint occupancy by the parent Ward and the new Ward. We are trying this out in several places and find it a workable and suitable plan, provided the people practice the Christian virtues of unselfishness, patience, charity, give and take—particularly give.

Our constantly increasing needs, increasing by greater proportion than our revenues, make this sort of arrangement year by year more important and necessary.

Amusement halls should be made to serve as large units as possible. While in sparsely settled communities, Ward amusement halls may be frequently desirable, in more thickly settled areas effort should be made to have for the young people larger association than a Ward provides.

Speaking of a new Ward and a new meeting house for it, I should like publicly to commend the example just set by the Tremonton First and Second Wards in erecting a building for the new Ward. Other Wards of the Church have followed a similar plan. The old Ward—Tremonton First—said to the new Ward: "We will pay half of the cost to the Ward of its new meeting house, and the new Ward can pay the other half." Accordingly, the old Ward raised \$12,000 to help build the new home for their old friends and associates, and the Bishop of the old Ward and his people report feeling better about this effort than about anything else the Ward has ever done. I commend this example to all dividing Wards.

#### BEAUTIFICATION PLAN APPROVED

I would like to approve of the plan that lies close to Bishop Ashton's heart, that of beautifying our towns, our meeting houses, our homes. There is much to be done; but just paint by itself is a wonderful beautifier. There is an old ranch saying that "Fat is a pretty color." Paint is fat for barns, fences, and homes.

I have already spoken of the problem of supplying labor to those who need assistance. Bishops, get the Welfare man some paint. Let him paint his own house; fix up his own fence; plant some trees in his own

yard, or some grass; clean up his yard. If you will do this, half your work of human repair is done, and the hardest half, too.

Paint your meeting houses, your town hall, repair your sidewalks, keep your park or public grounds looking neat, keep up your fences.

#### AUXILIARY ORGANIZATIONS TO HELP THE HOMES

The call of these troubled times comes most insistently to the ears of the officers of the Auxiliary associations. They are reconsidering their whole field with a view to see what may be done by them to meet the needs of the times. They are undertaking more clearly to define their fields of activity, to cut out duplications, and overlapping—to eliminate the increasing waste in effort, time, and funds.

One of their chief concerns will be the easing of the burdens on the Bishops and Presidents of Stakes, a relieving of the people from as much financial burden as possible, a cutting down of general excess activities, and helping the home to assume its normal functions in shaping the lives of the young. For when all is said and done that can be said or done, if the home is not sound, the bulk of the youth will fall into forbidden paths. The problem here is not primarily the children, but the parents who have been encouraged—unwittingly encouraged, if we be charitable—to turn over the training of the youth to the schools, the Auxiliaries, and other instrumentalities. This plan will never succeed. Fathers and mothers must know that they are responsible for the existence of their children, and having assumed that responsibility, they cannot in the eyes of God shirk, or shift, or ignore the responsibility of rightly training them, except they shall bring themselves under condemnation.

One of the principal, if not the main, purpose of the Auxiliaries must be to help the parents to help their children, and this can be effectively worked out through the home.

#### CHURCH EDUCATION

We are trying the experiment in education of studying the Gospel by a semi-scientific method. We are floundering a bit, not yet have we got our true bearings. So far as I know, no other Church is attempting to do just what we are trying. In some churches members are told not to trouble themselves about doctrines, but to do what their leaders tell them. The Latter-day Saints are required by divine command to learn all they can about the Gospel.

Critics—higher and lower—are applying scientific methods to the study of *Religion*, with somewhat disastrous results to many sectarian dogmas. But we are applying the system to the *Gospel* plan of life and salvation as revealed in the latter days. We could surely not survive this experiment except we had the truth.

But we are going forward, and generally speaking the faith of our young people is increasing. Wherever this is not true, it is largely the fault of the instruction given. Earnest effort is being made to make sure that sectarianism does not become a part of our educational instruction,

and that the Gospel truths are taught in their simplicity. Those in charge of our educational system are strenuously striving to this end.

We could not justify spending the tithing of the poor, the widow's mite,—and the great bulk of our tithing is of this sort,—for any other kind of Church doctrine education, than that which taught the Gospel and its restoration in its greatest simplicity, unmixed with any man-made views.

#### WITHDRAWAL OF EUROPEAN MISSIONARIES

I would like to say just a few words about the withdrawal of the missionaries from Europe. On August 24, 1939, it becoming increasingly apparent that our missionaries were not welcome either in the belligerent or neutral countries of western Europe, the European Mission Presidents were requested to send to America all missionaries, except a very few who would remain temporarily to man the various Mission headquarters.

We were blessed in having in Europe at the time Elder Joseph Fielding Smith and Sister Smith to counsel with the various Mission Presidents and take general direction of the situation. There were in our Missions at the time, including the wives and children of the Presidents, 697 persons, of whom 611 were young men and 63 young women missionaries, the other 23 were Mission Presidents, their wives and children.

The first missionary group from Europe landed in New York September 7, and the last group, accompanied by Elder Joseph Fielding Smith, and Sister Smith, landed on November 6th, 1939.

These returning missionaries were received by President Frank Evans and Sister Evans at the Eastern States Mission headquarters in New York. The missionaries returned in 23 ships, each of which had to be met and the missionaries transported to their temporary quarters. The heavy baggage handled exceeded 1,500 pieces; there were more than 10,000 letters and other mailed parcels. Each of these 674 missionaries had to be housed and cared for. Many landed without funds, and funds had to be advanced to them—some 146 small loans were made, all repaid except one small item. The money received from parents had to be distributed, there were telegrams and cablegrams to handle, and office supplies to furnish and numerous other acts of helpfulness.

Furthermore, as the bulk of these missionaries had not filled a full term mission they had to be reassigned upon arrival to new fields of labor. President John H. Taylor of the First Council of Seventy was sent to New York to direct this work. Of the 674 missionaries, 414 Elders and 32 lady missionaries were reassigned, the rest were released.

President and Sister Evans had charge also of getting these 446 reassigned missionaries off to their new fields of labor, and the 228 released off to their homes.

The total cost of this service by President Evans, in handling all these missionaries and Mission Presidents and families—a total of 697 persons—was only \$2,271.47, or \$3.26 per person, for landing, housing, feeding, and transportation from ships to headquarters and from headquarters to train.

President Taylor assisted President Evans in all of this work. This is truly a great work. The whole group was moved from the disturbed areas in Europe to the United States, and thence either to their new fields of labor or to their homes, without one accident or one case of sickness other than one chronic illness. The entire group was evacuated from Europe in three months, at a time when tens of thousands of Americans were besieging the ticket offices of the great steamship companies for passage, and the Elders had no reservations. Every time a group was ready to embark there was available the necessary space, even though efforts to reserve space a few hours before had failed.

The European Mission Presidents were directed to place their Missions in the hands of the local brethren. When this was done they were also directed to return home. The first left on December 1, 1939, and the last landed in New York on March 4, 1940.

During the European tour of President Grant three years ago the Saints were time and time again urged to appreciate and assume their full responsibilities as Church members and bearers of the Priesthood. They were urged to cease placing so much reliance upon the Elders. The present situation gives point to that counsel.

Truly the blessings of the Lord attended this great enterprise.

#### RESPONSIBILITIES OF THE PRIESTHOOD

For our purposes today we may say that the Priesthood is the authority of God bestowed upon men to represent Him in certain relationships between and among men and between men and God. This is an awesome responsibility. It imposes certain obligations upon the Priesthood bearers as between themselves, and also as between them and the members at large, and between them and Deity.

Quorum membership is something more than a name. The Lord has made it abundantly clear by repeated commandments that upon the Priesthood in its organized form, and not merely upon individuals bearing it, rests the responsibility of instructing, encouraging, and admonishing the people. The Lord has designated specifically the duties of the Priesthood in this regard, grade by grade. He has given no authority to the Priesthood to relieve itself of this responsibility, of instructing, encouraging, and admonishing, by delegating to someone else this duty, individually or by class. The Lord will therefore hold the Priesthood as such responsible for a due and proper instruction of Church membership in the way of life and salvation.

The Priesthood must not either forget or shirk this great responsibility. The Church may provide aids and helps through Auxiliary organizations, schools, and otherwise for the doing of this work, but the Church cannot and does not seek or aim to relieve the Priesthood from the obligations of this divine command, nor to authorize it to shirk it or dodge it. You bearers of the Priesthood, bend your backs, and take on this God-placed burden. The Almighty expects, indeed commands this. Your failure to do so will bring woe to the people, and condemnation upon yourselves.

## WORLD CONDITIONS

We may return to our Heavenly Father our devout thanks that His spirit of peace yet broods over this land, and that war has not to this point cursed us with its woes and miseries.

I should like to incorporate by reference all that I said last October about the war, its causes and its iniquities.

## THE WOMEN OF THE CHURCH

I should like to say a word to the women of the Church, the "first aid" to the Priesthood in their trials and tribulations. I marvel that our wives are willing to live with us, with all of our grumblings, failings, and shortcomings.

From the beginning the women of the Christian church have shown their surpassing faith and devotion. Only one Apostle stood near the Cross while the Christ was crucified, but Mary, the mother, was there, and Mary Magdalene, and Mary, the mother of James and Joses, and the mother of Zebedee's children, and the women that followed Him from Galilee. It was Mary Magdalene who was first at the tomb when the Sabbath had ended, and to her Christ vouchsafed the first view to mortals of His resurrected body.

From that time until now woman has comforted and nursed the Church. She has borne more than half the burdens, she has made more than half the sacrifices, she has suffered the most of the heartaches and sorrows.

In the modern Church hers has been the abiding, unquestioning faith, the pure knowledge, that has enheartened the Priesthood and kept it going forward against all odds. Her loving trust, her loyal devotion were the faithful anchor that held when storms were fiercest.

For all this we are more grateful than we can say. We humbly ask the Lord to help you sisters in the future as in the past. We Priesthood need your courage, your steadfastness, your faith, your knowledge, your testimony, to cheer us on, to keep us in the way.

Sisters of the Church, the chastity of the youth of the Church is largely in your hands. You must enthrone virtue in its sovereign place; you must bring back modesty, must let the beauty of chaste blushes still adorn your cheeks.

Mothers in Israel, teach your sons to honor and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself. These are the duties which the Priesthood looks to you primarily to carry to, and to maintain in, that cradle of all virtues,—the righteous home. We Priesthood shall help as best our natures permit, but the burden for that task is now and always has been, in the greatest part, yours. Unless you shall do this, the whole world will sink into a welter of sin and corruption. May God help you in your task!

## TO THE YOUTH OF CHURCH

May I say again to the youth of the Church, and first to you daughters: That man or youth who demands without marriage as the price of his favor or love the enjoyment of your body, has in fact nothing but sorrow and degradation to give you in return; and next, to you sons: That woman who offers to you her body outside wedlock, invites you to a feast that brings disease and corruption that will pollute you until death. And any man or woman who demands as the price of his favor or friendship a surrender of any of your righteous standards of living, is offering to you nothing worth buying. What it brings to you is false as Evil itself.

I say all this in soberness, and in such solemnity as I command, knowing as I know that I live that I speak the truth.

## THE ORGANIZATIONS COMMENDED

I want to thank all of the organizations of the Church for their great help in carrying on the work of the Church. Perhaps I ought not to say *help*, perhaps I ought to say for carrying the work on, for we brethren here at the top would be powerless if it were not for the sterling faithfulness of you brethren and sisters. I know that the great bulk are trying to live righteously and to do right, and I know that the Lord will bless them in their efforts.

## LOYALTY BRINGS BLESSINGS

The Lord is pleased with your loyalty to those in authority, in Ward, Stake, and Church. The work cannot go on growing without this loyalty, and this loyalty is not to be thought of as loyalty to the individuals, but as loyalty to the work, to the office, to the authority which the individual represents. It is loyalty to the Priesthood of Almighty God. The individual himself is submerged in the divine authority he possesses. David sought forgiveness for raising his hand against the Lord's anointed, even though the anointed one sought David's life. This is the true principle of loyalty applied in almost the last extremity.

From Cain until now, failure to follow God's authority has brought only condemnation. Aaron, Miriam, Korah and his followers, the whole camp of Israel suffered when they complained or rebelled against Moses. Likewise through the whole human history of God's dealings with men.

From the earliest days of this Church, malcontents, apostates, "sore-heads," have railed out with slander, falsehood, derision, against those whom God called to lead the people. They so treated the Prophet, and Brother Brigham, and to a lesser degree, every President who has followed. But the Lord has always prospered the Church as it followed their leadership. The detractors have gone down to the oblivion they deserved. So it will always be. The Prophet of the Lord has stood above and beyond the carpings of those unrighteous critics. He has always lived, as our leader lives today, in the kindly light of the Lord's approval, the recipient of the Lord's choicest blessings, manifested openly to those who will but look.

May the Lord continue His Spirit to be with us at all times. May He be with us during the remainder of this Conference; particularly may He bless and restore President Grant to complete health and strength, I humbly pray in the name of Jesus Christ. Amen.

An Anthem, "My Soul is Athirst for God," (Dr. Florence Jepsen Madsen), was sung by the Brigham Young University Chorus. Soloist: Edward Sandgren.

## ELDER SYLVESTER Q. CANNON

### *Of the Council of the Twelve Apostles*

I am very grateful, my brethren and sisters, for the opportunity I have to be present with you this morning. The statesmanlike expression of the growth of the Church, of the progress of every activity of the Church, and the faith of the people, as expressed by President Clark and those who have spoken, has impressed me and affected me very greatly. I appreciate the fact that this work is progressing effectively and under the influence of the Holy Spirit the Lord is blessing His people and enabling them to accomplish the work which is before them.

I regret with you very greatly the fact that President Grant is unable to be present with us this morning; yet I rejoice in great measure that his health is improving; that he is on the road to recovery; and that the blessings of God are with him.

I rejoice in the mission of peace which is manifest among the Latter-day Saints and among many other people, and in all that has been said regarding this important quality and characteristic. I was impressed with the testimony and prayer of Brother George T. Hyde, imploring the Lord for peace and the way to overcome conditions which prevail throughout the world today, particularly in the Eastern Hemisphere.

### WARS AND RUMORS OF WAR

The ways of God are the ways of peace. Yet, in spite of His efforts to promote peace on earth, it is still a fact that among many millions of people, particularly in the Eastern Hemisphere, wars and rumors of war are largely prevalent. Threats of war are heard almost constantly in the other half of the world. In this western continent the larger part of the peoples are in the enjoyment of peace. We are grateful for the fact that, for a period at least, the Western Hemisphere has not, to a large extent, in any way been embroiled in all the turmoil, which will lead we know not where.

There are those, who, both here at home, and particularly abroad, would like to see this great nation become involved in these struggles abroad. So far, fortunately, the majority of the people of the United States, and, to a very considerable extent, the people of other western nations, have been able to keep their heads and their common sense, and to follow the wise and ancient counsels of the Father of our country, to