

companions and friends the same story of comfort and inspiration.

"Give me the soldier," said one of our military leaders, "who has faith in God. He has no fear. Once he knows the cause is just, then all hell can't stop him . . . What we need here," said he, "is more Mormon missionaries and better mechanics."

But tomorrow when this terrible conflict is over, then we shall have our greatest challenge. For our Lord has said, "Blessed are the peace makers, for they shall be called the children of God." And the only peace that shall endure will be that built in the hearts of men.

FAITH IN GOD BRINGS PEACE

In the Gospel of St. John, 14th chapter, verse 27, we find this promise: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

To have faith in God and a testimony of the divine mission of the Prophet Joseph Smith—these great truths hold the secret of abiding peace.

How humble, prayerful, and thoughtful we should be as we face this great task, this opportunity to do so much good.

One has said:

Lord, make me a channel of thy peace
That where there is wrong I may bring the
spirit of forgiveness,
That where there is doubt I may bring faith,
That where there is sadness I may bring joy,
For it is by giving that one receives;
It is by self-forgetting that one finds.

FUTURE MISSIONARY WORK

Begin now for your mission tomorrow. The Lord is blessing many of you with greatly increased incomes. Set aside a definite amount for missionary service, and then if you are worthy and the call comes, you will be ready to enjoy the greatest experience of your life—an ambassador of the Gospel of Jesus Christ. Let us be humble, and prayerful, and study the word of the Lord. Tomorrow will soon be here.

May the Lord add his blessings I humbly pray, in the name of Jesus. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

I made a call at President McKay's office yesterday morning to assure him that I would be grateful if he would consider the broadcast tomorrow morning as my share of the time of this conference, but President McKay, as you know, is a man of firm resolution, and so here I am this morning.

ADVICE REGARDING GOING TO LAW

I have appreciated very greatly this morning, President McKay's remarks concerning the home front. That which I have in mind concerns the home front also, very closely. I have had in my files of broadcast prospect material for the past two years or more, a text from First Corinthians out of which I have been trying to evolve a broadcast comment. Part of it was presented last Sunday, and part of it hasn't evolved as yet. The text is from Paul:

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

But brother goeth to law with brother, and that before the unbelievers.

Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

Nay, ye do wrong, and defraud, and that your brethren. (I Corinthians 6:5-8.)

This seemed to tie in with another statement which, among others, was more recently invited to my attention by Dr. G. Homer Durham from the utterances of President John Taylor:

If people could live without going to law, society would be greatly benefitted, and individual pockets suffer less.

That comes from the *Nauvoo Neighbor*, July 2, 1845. Somehow or other the two seem to tie in together with another statement from Corinthians:

In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. (II Corinthians 11:26.)

And another one from Proverbs:

Debate thy cause with thy neighbor himself; and discover not a secret to another. (Proverbs 25:9.)

INSTRUCTIONS ON HOW TO SETTLE DIFFICULTIES

These are all by way of preface, brethren, to a plea that if we have differences that we settle them among ourselves through the various agencies and organizations and procedures which the Lord has given us. I quote again from John Taylor:

Then the teachers, who are helps to the priests, whose duty it is to go among the people and talk to them on their duties—not like so many parrots, but full of the spirit of God—and where there may be difficulties to settle, and it is not within the power of the teachers to satisfactorily adjust them, report them to the bishop, who sits as a common judge in Israel and to adjudicate all such matters. If thy brother offend thee, go and say to him, "Brother, you have done so and so, and if he will not listen to you nor ask forgiveness for the offense he has given you, take another man with you—one whom you think has influence with him, and one whom you think he will listen to—and let him talk. And if the offending person will not listen to him, report him, to be dealt with according to the order of the Church. And if he continues obdurate and stubborn, then he does not belong to us.

Let us always feel like operating together for the good of each other and for the kingdom we are identified with. (*Journal of Discourses*, 19:142.)

If men have differences, they should try to settle them amicably among themselves. But if they cannot do this, let them take the first steps as directed in the Church covenants; let them come together as brethren having a claim upon the Spirit and power of God which would attend them if they lived their religion, and then, provided the priests and teachers did their duty and were filled with wisdom and the spirit of their office and calling, so ninety-nine cases out of every hundred might be satisfactorily settled without either troubling the bishop's court or the high council. (*Journal of Discourses*, 19:53-54.)

The organization of the Church is after the plan that exists in heaven and according to the principles that God has revealed in the interest of His Church upon the earth and for the advancement and rolling forth of His kingdom. We start in with the teacher and with the priest, whose duty it is to know the position of all the members in their several districts. If they do their duty they will know really and truly the position of all those who come under their charge. Their duty is very simple. What is it? They are to see that there is no hard feeling existing in the breasts of the Saints one towards another; that there are no dishonest or fraudulent acts, no lasciviousness or corruption, no lying, false accusations, profanity, or drunkenness; and that the people call upon God in prayer in their various households—the father and mother and children, and that all perform their various duties and do right

And while God has organized His Church upon the earth after the plan that exists in the heavens, it is for the various officers in the Church to fulfill the duties devolving upon them, acting in all kindness, long-suffering, and mercy before the Lord, yet with justice and judgment that the law of God may be honored, that the principles of righteousness may be exalted, that the workers of iniquity may be ashamed, that the meek may increase their joy in the Lord, and the poor among men may rejoice in the Holy One of Israel; that righteousness and truth may prevail among the people of God; and we may act not in name only, but in reality as the Saints of God without rebuke in the midst of a crooked and perverse generation. (*Journal of Discourses*, 23:216-218.)

If I violate any law of the Church, bring me up for it. If anyone else does, bring him up for it. But don't go sneaking around backbiting and misrepresenting. Let us act as men, at least, if we won't be Saints. But we should be true to our calling and profession and honor our God. (*Journal of Discourses* 24:233-35.)

The further a difficulty spreads, brethren, the more bitterly entrenched does it become, and the greater is the cost in time and in money and in feelings—sometimes even in the disaffection of our families, which is an experience that has been repeated altogether too many times. In the words of Paul—in the words of John Taylor—settle your difficulties among yourselves, if you have them. Don't worry about the lawyers. They have plenty to do without becoming embroiled in differences among brethren, and the court dockets are crowded. Settle your differences among yourselves. I hope we haven't any Zeezroms in the Church, of whose kind it was said:

. . . because they received their wages according to their employ, therefore, they did stir up the people . . . that they might have more employ, that they might get money according to the suits which were brought before them. (*Book of Mormon*. Alma 11:20.)

If we have any such I hope they are not making a living at their profession.

INCIDENTS REGARDING PRESIDENT JOHN TAYLOR

Speaking of John Taylor, I would like to digress a moment to give you one or two other statements of his, one particularly to show the uses to which he put humor.

A smart young man had just returned from college, and at the table he wished to show his parents what extraordinary advancement he had made. "Why, father," says he, "You can hardly conceive of the advance I have made."

"Well, my son," says the father, "I am sure I am glad to hear you say so, and I trust you will make a great man."

There happened to be two ducks on the table for dinner, and this young man proposed to give his father a specimen of his smartness.

"Now," he says, "You see there are only two ducks, don't you?"

"Yes," answered the father.

"Well, I can prove to you that there are three ducks."

"Can you," says the father, "that's quite extraordinary, really. How can you do it?"

"Well," says the son, "I will show you. That's one?"

"Yes."

"That's two?"

"Yes."

"Well, two and one make three, don't they?"

"Quite so," says the father. "It is very extraordinary, and to show you how much I appreciate it, I will eat one of these ducks, and your mother will eat the other, and we will leave the third for you." (Laughter.)

And then, says John Taylor, speaking out of the nineteenth century:

Some of our "financiers" have made this kind of discovery, but when it comes to the practical thing, they, like the boy, have got to fall back on father's duck or mother's duck! (*Journal of Discourses*, 20:164, 165.)

"Do I talk plainly?" says John Taylor. "God expects me to talk plainly. I have not come here to daub you with untempered mortar, but I tell you the truth."

I have spent many hours the last year and a half with the lofty thought and strong language of John Taylor. I am sure that you are going to enjoy studying him in the priesthood quorums of this Church in the year to come.

In conclusion a thought of great comfort from the same source:

There may be circumstances arise in this world to prevent for a season the order of God, to change the designs of the Most High, apparently, for the time being. Yet they will ultimately roll back into their proper place—justice will have its place and so will mercy, and every man and woman will yet stand in their true position before God . . . (*Journal of Discourses*, 1:222-223.)

PRESIDENT GRANT'S LENGTHENED SERVICE

We have had great leaders, brethren. We have the President of the Church with us today. I was reminded last night that he has served longer among the General Authorities than any other man who has served since the restoration. On the sixteenth of October of this year, as I recall, President Grant will have served as one of the General Authorities for sixty-one years. The longest term of service prior to this, I believe, was

that of Wilford Woodruff, fifty-nine years. From Joseph Smith to Heber J. Grant, such wisdom and counsel as has been read here, and as is found in each of the utterances of these brethren, are a safe guide to the current conduct of our lives.

May God be with President Grant, and help us to appreciate the privilege of a living leadership with divine authority and inspiration to direct us through all the difficulties of our day, and help us to be wise enough to live in accordance with those counsels, I ask in the name of the Lord Jesus Christ. Amen.

Elder William Harper Stoneman sang a solo, "Calvary" (Rodney).

ELDER MARION G. ROMNEY

Assistant to the Council of Twelve Apostles

Brethren, I have been greatly impressed with a passage of very modern scripture. You will find it on page thirty of the *Message of the First Presidency*, delivered in this tabernacle on October 3, 1942. It follows a survey of Satan's present efforts to destroy the people of the earth, and reads:

STRENGTH IN UNITY

In the midst of this welter of lying and deception, of woe and misery, of death and destruction, of violent disorder and threatening chaos, the only saving forces on earth are the eternal principles of the everlasting Gospel of Christ and the rights and powers of the Priesthood of Almighty God. We of this Church stand as the sole possessors of these mighty forces which we have for our own blessing, salvation, and exaltation, not only, but also we hold them in trust for all mankind.

It seems to me that standing thus as God's representatives in the earth, charged with the responsibility of carrying the banner of righteousness in the mighty conflict now raging between truth and error, we are under great responsibility to be one, for we fight against tremendous odds, and we need all the strength we can get.

United we are strong. We have great strength as a unit. The programs we have undertaken as a Church have been accomplished magnificently.

EVIDENCES OF UNITED EFFORT

I call to mind the building of the Nauvoo Temple. The Saints were poor. The securing of the money for the purchase of the materials they used required sacrifices beyond any that we have been asked to make in recent times. They knew that as soon as the building was completed and they had received their endowments therein, they would have to abandon it. Still they held to their purpose, though they had to complete the construction with a sword in one hand and a trowel in the other. That building is gone, but the monument erected in the hearts of the builders shall live forever as a testimony to their faith and unity.