

sure that it was through the help and blessings of God that I was restored to life. Upon returning to my school, the students asked me to what I attributed my recovery from such a severe sickness. I testified to them on that occasion, and have done so on many occasions since, that it was through the power of the priesthood and because of the goodness of God that my life was preserved.

I want to bear my testimony today that I know these things are true and that my Heavenly Father has been kind and good to me, blessing me more abundantly than I have deserved. I sincerely hope and pray that I have the full support and the faith of all the members of the Church and the same help from God in the performance of my duties as a member of the First Council of the Seventy. This is my humble prayer in the name of Jesus Christ. Amen.

### ELDER THOMAS E. MCKAY

*Assistant to the Council of the Twelve Apostles*

President Grant, President Clark, President McKay, members of the Council of the Twelve, and brethren: I am truly grateful at this time for the inspired leadership of this Church as manifested in the selection of these two very fine brethren, Elder Dilworth Young and Elder Milton R. Hunter to succeed those two great missionaries, members of the First Council of the Seventy, who were recently released from their earthly missions, Presidents Bennion and Hardy, and I am sure that they also are pleased with these very fine selections.

#### SUGGESTIONS FOR POSTWAR PLANNING

One of the four new features in this year's program for stake quarterly conferences is the outlining, or partially so, of the general priesthood session. One of the topics suggested in the quarterly conference emphasizing elders' work is: "Quorum responsibility in postwar readjustment of soldier quorum members (by a president or member of an elders' quorum)."

Some excellent talks have been given; I believe one or two of them should be published. As a result of these talks and discussions in the priesthood leadership meetings—another new feature of this year's conference program—a number of the quorums have already initiated some definite postwar plans. I shall not take time to discuss these projects, nor those already under way in the wards sponsored by the ward welfare committees, as I should like to use the time allotted to me in a brief reference to a certain phase of postwar planning in the home—planning on the part of different members of the family.

After all, the thoughts of our boys in the service are centered about loved ones at home—these thoughts spur them on to give the best they have to our country—many of them have already given

their all in their effort to bring this terrible war to an end so they can come home as soon as possible.

An article in a recent issue of the *Reader's Digest* illustrates this point:

One evening in Albany, New York, I asked a sailor what time it was. He pulled out a huge watch and replied, "It is 7:20." I knew it was later. "Your watch has stopped, hasn't it?" I asked.

"No," he said, "I'm still on mountain standard time. I'm from southern Utah. When I joined the navy, Pa gave me this watch. He said it'd help me to remember home.

"When my watch says 5 a.m. I know Dad is rolling out to milk the cows. And any night when it says 7:30 I know the whole family's around a well-spread table, and Dad's thanking God for what's on it and asking him to watch over me. I can almost smell the hot biscuits and bacon.

"It's thinking about these things that makes we want to fight when the going gets tough," he concluded. "I can find out what time it is where I am easy enough. What I want to know is what time it is in Utah."

What kind of planning can be done to make the homecoming even greater than their dreams? What can fathers do?

About two years ago a young sailor in whom I had shown an interest called at my office. He told how he had enjoyed himself at the training center at Farragut; of the Sunday School where about ninety percent of the more than two hundred stationed there would attend every Sunday, but his face fairly beamed and his eyes moistened when he said: "My father has quit the use of tobacco; he stopped soon after I enlisted, so mother told me, and is now attending his priesthood meetings." Not so many fathers in the Church are users of tobacco; it may be something else, such as fishing, or hunting, or working in the fields on Sunday that keeps them away from priesthood and sacrament meetings; whatever it is, I commend to all such the course taken by the father of this young sailor.

The breaking of the Word of Wisdom, or the Sabbath day, applies to a comparatively few, but nearly all fathers could plan a pleasant surprise for their boys by being a little kinder, more thoughtful and considerate in and around the home, and express appreciation for services rendered.

The snake crawls out in the sun to get warm, and crawls back under the rocks—voiceless. The bird comes out into the sun and sings his gratitude and expresses his thanks for the sunshine. Everyone loves a bird.

I like the words "continuous courtship" with reference to home life. When we were courting and in the early days of our married life, we would always express our appreciation for the well-cooked meal, the extra dessert; we occasionally brought home a bouquet of flowers or a box of candy. If some husbands did that now, the wife would probably ask, "Is there anything wrong?"

So much for the father's preparation. What about the mother? As a general rule she is just about right. She writes the letters, prepares and sends the cookies and other surprise packages. We hope that these mothers will take care of themselves, so that they will look

just as young, or even younger, when the boys come home, as when they left; they might even indulge in a new dress, or a visit to a hair-dresser. Once in a while, however, we do find a mother or wife who scolds, or is given to nagging. Speaking of nagging, may I quote the following:

A chaplain, after expressing the wish that those at home would spare their kinsmen in uniform, news of troubles about which nothing can be done, adds: You have heard of the husband who wrote to his wife: "Please do not write any more nagging letters. I am five thousand miles away and it doesn't do any good. And besides, I want to fight this war in peace."

What a joy it will be for the big brother in uniform to come home and find the children so grown up; and what a thrill it will be to find more thoughtfulness, courtesy, and love manifested toward one another. What a surprise to find the young brother as tall and straight and clean as the soldier brother himself, and the baby sister, after three or even more years' absence, blooming into young womanhood—even engaged, or perhaps married. There are hundreds, even thousands of our girls either engaged or married. And what about postwar planning on the part of these young girls and war brides? I am taking the liberty to quote four short paragraphs from a talk by a chaplain given to young husbands and prospective husbands, and I ask the young wives and sweethearts to apply the advice to themselves and use it in their postwar planning. It is entitled "An Appeal to Sportsmanship."

### THE MEANING OF SPORTSMANSHIP

We in America pride ourselves on our sportsmanship, on our love of fair play. If a fellow is running the 440-yard dash, we like to see him cross the finish line even though all the other runners have already finished. Even men and women who make no claim to being religious speak with disgust of unfairness. The bum on the street will boo the man in the ring when he fights dirty. Fair play and Americanism go hand in hand.

This same spirit of fair play, should prevail in the matter of clean living. Some of you men are married. That fact in itself should challenge you to play fair with that wife of yours. You have no right to expect more of her than you are willing to give. Be as good a man when you go home as when you left, and you can expect her to be as good a woman. [May I add, Be as good a woman when he comes home as when he kissed you good-bye.]

Some of you fellows aren't married. I believe that all of you, when you get ready to marry, will want a girl who is pure and clean. Then be fair with her. Give her as good a man as she is a woman.

That is Americanism. That is sportsmanship. That is fair play. That is what we pride ourselves on in America, the giving as good as we expect to receive.

### GREATER PRODUCTION NECESSARY

I haven't time, as I have stated, to speak of postwar planning in the wards and the quorums. But I would like to urge the ward

welfare committees to devote much of their time upon this very important subject, emphasizing especially production. Encourage home gardens, welfare gardens, processing of all kinds of foods. I am very grateful that President Clark said what he did about production. I thought immediately about our members and friends in the war-torn countries in our European missions. We still hear from some of them and about them through some of our servicemen. They are still carrying on. This cablegram was received this morning. It is dated April 6th, Basel, Switzerland, Leimenstr. 49:

#### REPORTS FROM EUROPEAN MISSIONS

Swiss Saints send greetings and best wishes to you and other General Authorities and brethren assembled in conference. Just finished most successful missionwide Easter convention attended by two thousand Saints and friends. Received news from boys in German prisoners' camp. (Signed) Max Zimmer.

I have a few interesting letters recently received, but will not have time to read them. I may get permission to publish them. I will say, however, that after five years of this unprecedented horrible destruction, the food shortage is becoming increasingly desperate. The concluding sentence of a letter from a brother in southern France says: "We have all suffered from *hunger* and cold, but the members still have faith in God and are awaiting the return of the missionaries."

All our European missions are fairly well supplied with money, but when there is no food to buy, money doesn't help much. In arranging the annual churchwide welfare budget for 1945, the general committee assigned everything in commodities, but in the breakdown by the regional committees to the stakes, and the stakes to the quorums and wards, in all too many cases the line of least resistance has been followed and assessments in cash substituted for commodities. So, instead of so many hundred pounds of butter, for example, we have so many dollars earmarked butter; instead of so many tons of sugar beets, dollars again, earmarked sugar; beef, chickens, and cheese, and processed commodities the same. What our members need is food, not money—even earmarked money. It is a joy in visiting some of the outlying stakes to find that as usual our Relief Societies, our wives and mothers have followed counsel and have their basements and cellars filled to overflowing with sufficient processed foods to last from one to three and four years. This is as it should be—each family self-supporting, with a small surplus for emergencies, or calamities, such as we have at present in the world.

If the way should be opened up in the very near future, and we hope and pray that it will be, to get the necessary help to our members and friends who are hungry, and some of them starving, it will be from these private storehouses that much of the processed food and clothing will have to come.

In conclusion, may I plead that we as a people—as a nation—be less wasteful. If we are served more than we can *comfortably* eat, have a "portion" of it returned so it will not be wasted. In the United States enough food is wasted, it is said, to feed all the people in the war-torn countries of Europe.

May our boys and men and women in uniform, when they return, find us all less wasteful, more thrifty, and cooperative, and may they find more unity, and faith, and love in our quorums, our wards, and especially in our homes, I pray in the name of Jesus Christ. Amen.

### ELDER RICHARD L. EVANS

*Of the First Council of the Seventy*

It would not require much to convince me, my brethren, that these semi-annual general conferences come every few days. If you know someone whom you would like to age rapidly, just give him some recurring responsibility concerning any part of these proceedings. It is something of an assignment to watch the clock, and to watch President Clark and President McKay, and to watch you, and to think, and to speak at the same time. I read not so long ago an article concerning the responsibility of those who speak and write in time of war, but I am convinced that the gravity of this responsibility is not limited to wartime. Those who speak or write, any time, for the influencing of others, have one of the greatest responsibilities, and surely one which we should not care to undertake in these gatherings without the sustaining help of our Father in heaven.

### GOOD GOVERNMENT AND GOOD MEN

There has been running through my mind a statement by William Penn: "If men be good, government can not be bad." At first I was inclined to challenge it seriously, as we are inclined to challenge all statements of broad generalization. I challenged it because I thought of all the exceptions to the rule. I thought of all the peoples, historically and also in the present, who had become captive peoples and oppressed peoples quite beyond their choice or their power to resist. I thought of all the straight-thinking minorities who have resisted the popular fallacies in every generation and in every country. But I became convinced, as I thought further through William Penn's statement, that it had a broad and fundamental truth in it: "If men be good, government can not be bad"—in the long view of things, and admitting all the exceptions.

### INDIVIDUALS SHARE RESPONSIBILITY IN WORLD AFFAIRS

For convenience, historians have written history in a manner that gives emphasis to a comparatively few individuals—as though Alex-