

the whole Church system, these young seniors in the high school, just ready to go to war—I tell you they are upset. They are nervous, they are worried, they don't know what it is all about, and they feel they are going into the army soon. It is challenging the best efforts of our teachers to even keep them quiet and orderly while they teach the gospel to them. How thrilled we all are to see the magnificent way they are conducting themselves in the war. Their valor, their courage, their heroism, their faith, and their devotion and the purity of their lives. We have reason to be proud of them. We have some wonderful teachers in our Church school system. They are men of faith. They are working hard and they are loyal. Every day they find offers of larger salaries in more remunerative positions and yet they are sticking by us. They love this work and these young people so much. We are anxious to be able to build up faith in the fundamental principles of the gospel, in the work of the Lord. This is the work of the Lord, my brethren and sisters. God lives. He is our Father. Jesus Christ is the Redeemer of the world, the Messiah. They appeared, both of them, unto the Prophet Joseph Smith in that first vision. I love that. I am absolutely convinced that it happened just exactly as was recorded by the Prophet Joseph. The men who have stood at the head of this Church from the beginning were and are inspired—great prophets, and I am glad to work with them. I am happy to be identified with you in this work and I only hope that I shall be able to do it reasonably well, in order that we may, as leaders of these young people, teach them to be sweet and clean, so they will be loyal to their Church and that they will be faithful and live the lives they should live. God bless you, my brethren and sisters, and help us that we may set the example and do our full duty by the youth, I pray in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

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

As I listened to that inspiring rendition of "O My Father," I thought, music is truly the universal language, and when it is excellently expressed how deeply it moves our souls!

Though the exigencies of war have limited the attendance, this is a great conference. It is great because we have had from the first meeting, throughout all the sessions, an outpouring of the Spirit of the Lord. You have all felt it. The brethren who have spoken have been blessed and inspired by it. Now, you leaders in the priesthood have a double mission and will receive a double blessing, as you carry the spirit of this conference out to your wards and stakes.

What I am going to say tonight I wish could be said to the people out in the stakes, because two-thirds of what I have in mind

will apply to them; one-third possibly to you brethren. So I am going to ask that you give it to the young people especially in your wards.

There are three very remarkable parables recorded by Luke in the fifteenth chapter. They are called the parables of the lost and found. Usually whenever they are referred to, the principles of repentance and forgiveness are emphasized, and the rejoicing over the lost, because the lost has been found. To that phase of the parable I am not going to refer tonight, except to say that I think that part of these parables is sometimes misinterpreted, or at least misapplied. There is another phase of these parables which appeals to me even more than the rejoicing, and that is what I want to speak about tonight. I desire to refer to the conditions that contributed to their being lost.

### THE MEANING OF THE PARABLE OF THE LOST SHEEP

The scene is a gathering of publicans and sinners who have assembled, it seems, in quite large numbers to hear the message of Jesus. Standing out are pictured Pharisees and Sadducees who are sneering at the Man of Nazareth who is speaking to these publicans and sinners, and the Pharisees and Sadducees are judging him, I suppose, by the company he is keeping. By the Sadducees, the publicans and sinners are looked upon as lost. To the multitude Jesus speaks three parables. The first, the parable of the lost sheep:

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

I ask you tonight, how did that sheep get lost? He was not rebellious. If you follow the comparison, the lamb was seeking its livelihood in a perfectly legitimate manner, but either stupidly, perhaps unconsciously, it followed the enticement of the field, the prospect of better grass until it got out beyond the fold and was lost.

So we have those in the Church, young men and young women, who wander away from the fold in perfectly legitimate ways. They are seeking success, success in business, success in their professions, and before long they become disinterested in Church and finally disconnected from the fold; they have lost track of what true success is, perhaps stupidly, perhaps unconsciously, in some cases, perhaps willingly. They are blind to what constitutes true success.

### TRUE SUCCESS

Jesus gave an apt definition of success, I think, when he spoke of Mary Magdalene, saying, "She hath done what she could." True success is reaching the level of our best in our association with our fellowmen. Many of these wandering away as the lost sheep are

seeking success for selfish purposes, not for the benefit of their fellow-men. See the difference?

Over twenty years ago we had a truly excellent group of missionaries in the European Mission. I have been interested in watching them during the intervening years. One of these was a brilliant missionary, and he was faithful. He came home, completed his education, and succeeded in obtaining a high position in his profession. For twenty years now he has been following that profession. He is successful in it, but he has gone so far, and has so little contact with the flock, the body of the Church, that he hesitates about affiliating himself with it.

There was another missionary who came home about the same time who also started out to succeed, and he has succeeded. He is a prominent business man in this city, highly successful; but he has always kept in touch with the Church. I think he is a success. He has succeeded in his business, but he has used his means to help the Church of Christ; he is in the fold. There is no need of striking out in selfishness, thinking you have to leave the Church in order to succeed. In the Church we can ask God's help to guide us.

You remember the story of the business man who went into his private office in the morning and closed the door, and one of his agents came in and said to the secretary: "I want to see the manager."

The secretary answered: "He is in conference."

"I have come a long way to see him, I want to see him this morning, I cannot wait."

"Well, he is in conference."

The man arrogantly pushed by the secretary, opened the door of the manager's office and then quietly closed it, and apologetically said: "I did not know that he is that kind of man."

Said the secretary: "I told you that he was in conference."

The man was on his knees asking God's aid that day in his business.

I ask our young men at home who are striking out in legitimate enterprises to remember that true success is not just in achieving that one aim, but in keeping in touch with the organization in which they can serve their fellow men, in which they can live to the level of their best.

#### AN APPLICATION OF THE PARABLE OF THE LOST COIN

The second parable is the parable of the lost coin. A woman lost it and, looking in vain to find it, called in the neighbors to help her search for it.

In this case the thing lost was not in itself responsible. The one who had been trusted with that coin had, through carelessness or neglect, mislaid it or dropped it. There is a difference, and this is the one-third, which I think applies to us tonight. Our charge is not only coins, but living souls of children, youth, and adults. They are our

charges. Some of them may be wandering tonight because of the neglect of the ward teachers whose duty it is to—

. . . watch over the Church always, and be with and strengthen them; And see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking . . . (Doc. and Cov. 20:53-54.)

and to see that each one does his duty. Someone may be wandering because of the careless remark of a girl of her age in Mutual, (and I have in mind a case), and the president of the Mutual lets her go, fails to follow her next Tuesday night and invite her to come. Another may be lost because of the inactivity of the Sunday School teacher, or the indifference of the Sunday School teacher who is satisfied with the fifteen people there that morning, instead of thinking of the fifteen who are wandering because of neglect. I will just summarize this thought by calling your attention to a little rhyme that is in one of the deacon's manuals. The poetry is not excellent, but the thought is applicable:

He stood at the crossroads all alone,  
The sunlight in his face;  
He had no thought for the world unknown,  
He was set for a manly race.  
But the road stretched east, and the road stretched west,  
And the lad knew not which road was best;  
So he chose the road that led him down,  
And he lost the race and the victor's crown.  
He was caught at last in an angry snare;  
Because no one stood at the crossroads there,  
To show him the better way.

(That is the lost coin).

Another day, at the selfsame place,  
A lad with high hopes stood;  
He, too, was set for a manly race—  
And was seeking the things that were good;  
But one was there who the roads did know,  
And that one showed him which way to go.  
So he turned from the road that led him down,  
And he won the race and the victor's crown.  
He walks today the highway fair,  
Because one stood at the crossroads there  
To show him the better road.

Our responsibility is to keep the trust that God has reposed in us, calling us to guard these precious souls.

#### PARABLE OF THE PRODIGAL SON APPLIED TO YOUTH OF TODAY

The third parable is the prodigal son, the "younger son," we are told, so he was immature in his judgment. He was irking under the restraint, and he rather resented the father's careful guiding eye. He evidently longed for so-called freedom, wanted, so to speak, to try

his wings. So he said, "Father, give me my portion, and I will go." The father gave him his portion, and out the lad went.

Here is a case of volition, here is choice, deliberate choice. Here is, in a way, rebellion against authority. And what did he do? He spent his means in riotous living, he wasted his portion with harlots. That is the way they are lost.

Youth who start out to indulge their appetites and passions are on the downward road to apostasy as sure as the sun rises in the east. I do not confine it to youth; any man or woman who starts out on that road of intemperance, of dissolute living will separate himself or herself from the fold as inevitably as darkness follows the day.

"My spirit shall not always strive with man" (Gen. 6:3), says the Lord. "My spirit will not dwell in an unclean tabernacle." He who tries to live a double life, who does live a double life in violation of his covenants, to quote one author, "is either a knave or a fool." Often he is both, because he himself is using his free agency to gratify his passions, to waste his substance in riotous living, to violate the covenants that he has made in the house of God.

In such cases there is little we can do but warn and plead until the recreant, as the prodigal son, at last "comes to himself." I am simply trying to picture how these three different parables can be applied to our own groups.

#### THE WAY TO TRUE HAPPINESS

I wish I could say to every young man in this Church, that if you would be successful, if you would be happy, if you would conserve your strength, intellectual, physical, and spiritual, you will resist temptation to indulge your appetites and your passions. That is gospel truth—indulgence does not strengthen youth or manhood; restraint and self-control do. That is psychologically sound, because, instead of expending your energy as animals, self-control gives you more power and energy to expend intellectually and spiritually. Chastity strengthens manhood. It is the source of virility, not impotence; it is the crown of beautiful womanhood; and it is the source of peace and happiness in the home when you start to build it; it is the source of strength and perpetuity of the race.

He is unwise who starts out as the prodigal son to waste in riotous living the substance which God has given him in physical manhood and intellectuality. Much better to follow the example of old Adam as mentioned by Shakespeare in *As You Like It*. I wish every student would get the implied lessons, and that every teacher of English literature would pause before his class of young men and women and let them absorb the picture that that old man gives when Orlando refuses to let the servant go with him out into the forest. The old servant, who reared Orlando and nursed him, watched him, and trained him in his youth, said:

Let me go with you,  
Though I look old, yet I am strong and lusty;

For in my youth I never did apply  
 Hot and rebellious liquors in my blood,  
 Nor did not with unbashful forehead woo  
 The means of weakness and debility;  
 Therefore my age is as a lusty winter,  
 Frosty, but kindly.

God help us that we as leaders may try to guide those who are wandering away from the flock. God give us power to inspire them with the true ideal of success as contained in another saying of our Savior, "Seek ye first the kingdom of God and his righteousness, and all these things will be added," I pray in the name of Jesus Christ. Amen.

The Tabernacle Choir Men's Chorus sang, "Day of Sadness," (by Mozart).

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

My Brethren: I see some of you looking at the clock and I suppose it is near train time, so I will detain you but a moment.

I would like to refer to a point that I tried to make yesterday regarding the mischievous gossip that is going about by those who are finding fault, by those who think that their idea about the government of the Church is superior to anybody else's. I suppose there is not a section hand in the United States who could not run the railroad better than the president and the board of directors.

I just want to read, along the line as to where the responsibility rests, and of the law and of the order of the Church, a few sentences from a letter written by the Prophet Joseph to the brother of Jared Carter:

"Respecting the vision you speak of we do not consider ourselves bound to receive any revelation from any one man or woman without his being legally constituted and ordained to that authority, and giving sufficient proof of it.

"I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom."

It is unfortunate that when we have to speak about matters of this sort we never have before us those who need the instruction. We always have to give it to those who do not need it; but I do hope, brethren, that you can help to stem this mischievous gossip; get the people to see and to understand that this is God's Church, that the president of the Church is at the head, that there is an order in the