

ELDER CLIFFORD E. YOUNG

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I do trust, my brethren and sisters, that what I may say shall not in any way detract from the great spiritual uplift that we have felt in the addresses that have been given here this morning; that you shall not feel that I am letting you down in what I wish to say.

MISSIONARY SERVICE FOR RETURNING SOLDIERS

I, with you, am deeply interested in the welfare of these boys who are coming home from the service. They are facing some acute problems and they need our help and our sustaining faith and power. I recognize the fact that the boys who have gone into the service—and there are thousands of them—have come back with their spiritual attitude greatly strengthened. They are reflecting a great faith, and many of them have acquired testimonies that they heretofore did not have. There are many evidences of the divine interposition of Providence in their behalf, and these boys are coming home renewed and strengthened. Many of them will wish to go into the mission field, and I can think of nothing that they can do that will do more for them to heal the wounds—not the physical wounds, but the wounds that they have had and experienced while in war. War inflicts many wounds, and many of them never heal. These boys of whom I speak are coming home strong spiritually, their testimonies increased, and there is evidence of great faith. The mission field will afford a wonderful opportunity for them to give expression to these high impulses. Then, too, many of them will want to go to school, and that we can endorse wholeheartedly, and under the G. I. Bill of Rights provided by the government, many of the boys, who will, may be given the opportunity of completing their college work or their high school work, and thus better fit themselves for the affairs and experiences of life. These are the boys for whom we need not have so much concern. There is another class for which we need to have, and do have, considerable anxiety. They are the boys who are coming home rather cynical.

DIFFERENT ATTITUDES TOWARD LIFE

Just recently I had the experience of contacting two returned servicemen, both of whom wanted some financial help, both of them qualified under the new G. I. Bill of Rights program. One of them had lost his forearm in battle. He had been confined in the hospital where he had been provided with an equipment whereby he felt he could meet the problems of life, and earn a living. He wanted to begin with a little poultry farm, and that was perfectly legitimate. He had married shortly before going into the war and has a wife and two children. His attitude is very fine. He has no money, but under the program the way is opened for him to undertake such a project. When we asked him how he would pay it, he said, "I'll pay it. I'll pay every

cent of it." He outlined his plans of operation, and it was very evident that his morale was strong and that he would not fail.

Another returned soldier came to us wanting financial help, and when we asked him how he was going to meet the obligation, he sharply replied, "Oh, that's somebody else's worry and not mine." And thus you have two attitudes that we have to meet. Our boys must learn that an obligation is an obligation, and when entered into, it must be paid. We must not permit our boys to let down in their morale. I realize it is going to be difficult, but we need, as never before, to inculcate in our youth, in the boys of whom I speak, the fundamental concepts that have always prevailed in this Church, namely, that we must stand largely on our own. I do not decry the necessity of helping our boys—they need it—but we must help them to help themselves. We must follow the injunctions that have been fundamental in this Church, that are part of the great welfare program of the Church, namely, that we teach our boys that they be self-sustaining. Hardship and poverty did not hurt your parents and mine, nor our grandparents. Indeed, the very foundation of this Church, its growth here, its strength here, was made possible because of the hardships and the struggles, because of the fact that our parents had to pay, and they had to pay from their own resources. And so in this day, when every effort is being made, (and I hope you will pardon me if I say this, but it is a fact), every effort is being made to soften our youth, we must stand firm and secure and abide by those concepts that have made us what we are today, that have given us character and strength.

WARNING AGAINST DEBT

So, my brothers and sisters, may we maintain this attitude in handling the problems of our youth. They are mighty; they will be hard for our boys. We must give them counsel and guidance. We must advise them to keep away from debt, just as far as they can. They should go in debt only when they can see the way out to pay. That is the only justification, that and the justification of helping them to sustain themselves. In the last world war we had ample experience to illustrate the dangers of going in debt. Money was made easily, and when the depression came, one of the great contributing factors to the distress of so many of our people was the bondage of debt, and they were unable to pay because the resources they had would not earn sufficient to pay. Those who had no debt went through the depression and came out maintaining their integrity. And I'm sure, my brothers and sisters, that if we encourage too much debt, our boys will encounter the same difficulties, because some day they will have to pay. May we use every effort that we have, to preserve the integrity of our youth in meeting these acute problems.

THE OBLIGATION OF PARENTS

One other phase of this matter, I can only touch on. Our first

obligation as parents is to our boys, and it is to us as parents to whom our boys should first look for help. That is fundamental. The family first, then the quorum, then other agencies if these fail, but my obligation first, above all, is to help my boy to readjust when he comes home, to help him to find employment, to get him back on the farm, or in the business that I may be interested in. That is primarily an obligation with us as parents, and if we will keep that in mind, we will not go off in byways that might lead to disaster, not become complacent and feel that someone else should shoulder this responsibility.

My time is up. May the Lord impress upon us the absolute necessity of following the concepts that are a part of this Church. By arising and raising our hands we have indicated our willingness to sustain those who direct us. May we sustain them in the counsel that they give in these important matters, I humbly pray, in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

There is perhaps nothing so important to the individual as what he believes nor nothing so important to communities and nations as what their peoples in the aggregate believe. I mean really believe. And there is often a wide distinction between what men say they believe—the professions they make—and the reality of their convictions. I want to talk a little today about the significance of belief.

THE SIGNIFICANCE OF BELIEF

Jesus seems to have attached supreme importance to it. His concern was that men should believe him, accept his message. Conscious that this shaping of thought and establishment of conviction would be a slow process, extending far out beyond the span of his earth life, he spent a good portion of the years of his ministry in training a few disciples, whom he had gathered about him, to carry on after he himself should be gone.

He had no temporary or ephemeral communication to impart; it was a world-shaking doctrine and was intended for perpetuity. Neither was it provincial in its scope. Though his whole life had been spent in a small subject province, apparently more tempestuous and troublesome than important, his vision ranged out over the whole earth wherever men are. Accordingly, he gave those disciples he had taught, a commission accompanied by a promise. The commission was to go into all the world and teach his message to every creature. The promise is: "He that believeth . . . shall be saved." (Mark 16:16.) Thus is belief made the starting point of all progress. It is true that certain other things were required to be done as a condition to the fulfilment of the promise, but these of necessity must come as a consequence of belief. Without that there is no chance that compliance with