

And again,

. . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, (John 17:3.)

then we see more clearly God's purpose of our mortal and eternal existence.

### THE WAY TO KNOW GOD

The only way we can know God is to live as he lives, to think as he thinks, and to experience what he experiences. Interpreted in this light, we are brought face to face with the powerful Mormon doctrine which declares that "As man is God once was, and as God is man may be." It is positively true that the growth, the eternal progression, for which life offers opportunities reach their culminating point in a life patterned after that of Jesus; therefore, it is the purpose of life to live as the Savior taught us to live and as he himself lived.

I trust in faith to our Heavenly Father that he will help us that we may live that type of life. Before closing I wish to bear testimony that I am sure that we are all engaged in the work of God. I feel thankful to him for the opportunity that I have and that you have in the priesthood, in helping in his great cause. I know that the prophets of the Lord from Joseph Smith's time, to and including the present President of the Church, are divinely inspired and called of God our Eternal Father, and I wish to sustain the President of the Church with all my heart in the name of Jesus Christ. Amen.

The Tabernacle Choir Men's Chorus sang the hymn, "I Need Thee Every Hour."

### PRESIDENT DAVID O. MCKAY

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

Truly, as sung so impressively by the male chorus, we "Need Thee Every Hour"—especially the men who lead this Church, not only the General Authorities, but those in stakes and wards, in quorums, in organizations, and in the missions—all who in any way have the responsibility of guiding the people.

#### SOURCE OF POWER IN PRIESTHOOD

Jesus the Christ is the source of the power of the priesthood. Yesterday morning when the quorums voted as groups, there radiated a power which I am sure was felt by everyone. We felt it tonight when the thousands here assembled sang: "Do What Is Right." You sang with a force which indicated your intention to do just that thing.

As long as the priesthood merits the guidance of Christ by honest and conscientious dealing with their fellow men, by resisting evil in any of its forms, by the faithful performance of duty, there is no opposing power in this world which can stay the progress of the

Church of Christ. I am happy to be numbered with you. I am grateful to have the privilege of laboring with this group of men and thousands of fathers in the promulgation of the principles of the gospel of Jesus Christ.

I've been instructed and gratified by the instructions of the brethren who have spoken here tonight.

#### WARD TEACHING

Without further comment I wish to mention one phase of ward teaching discussed so eloquently and impressively by Bishop Wirthlin. You noted that he mentioned *two* teachers, each accompanying the other in the performance of their duty. There is a growing tendency for teachers to go alone. We decry this practice. We commend those men who, when they fail to have a partner, are willing to assume the responsibility of visiting the Saints without a companion, but for seventy-five years, and probably longer, it has been the practice of the Church that teachers should go two by two. And Bishop Wirthlin very eloquently told us why. It is not sufficient for a teacher to say, "I cannot get anybody to go with me." There are too many young men in the Aaronic Priesthood who hold the office of teacher or priest, and who will accept an appointment as ward teacher to justify any teacher's going alone. Call a young man to go with you. Kneel down with him, as we have been instructed, and then go two by two.

Do this for three reasons: first, because we are instructed so to do; second, because it's for your own protection. You think about that. And third, because you need mutual strength, mutual guidance in giving correction, where it is necessary, and in teaching the doctrines of the Church.

#### INSTRUCTIONS REGARDING CALLING OF MISSIONARIES

I wish to say a word also about the calling of missionaries.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. (Matt. 28:19-20.)

That commission given by the Savior to the ancient apostles is applicable today. I need not elaborate upon the magnitude of missionary work. That has been done most eloquently today by Elder Stephen L. Richards and others of the General Authorities who have emphasized this theme. I have just two thoughts to express tonight. I have just two further suggestions regarding it. To the question whether returning soldiers or others, who because of some physical defect, have been excused from military service, could be called as missionaries, the answer is yes. The presidents of missions are calling for young men. Missions in Europe, in South America, and the Islands are waiting for messengers to come to them,

so please recommend these young men who are worthy of a call to service. Presidents of missions are pleading for young men capable of assisting in office work. If presidents of stakes and bishops of wards can find a dozen such within the next month we shall appreciate it greatly.

In making your selection, however, please choose only young men and young women, who are worthy to represent the Church. The missionary field is *not* a reform school. True, it does bring about a reformation in those who need reforming. Missionary experience develops character, and brings the sincere laborer into spiritual contact with his Father in heaven, but no young man and no young woman should be sent out to be reformed. Stake and ward organizations of the Church are established for that purpose. We have been rather embarrassed even within the last few months, because of the insistence on the part of parents or, as in one case, of a bishop, that a young girl should go on a mission when she did not want to go; and, in another case, a young man who was unworthy.

Margaret Johnston Graflin, in a poem entitled "To My Son," said:

Remember the world will be quick with its blame.  
If shadow or stain ever darken your name,  
"Like mother like son" is a saying so true  
The world will judge largely of Mother by you.

I should like to apply that thought to the sons and daughters of the Church, particularly to the representatives who go into the missionary field. The Church will be judged largely by your actions and by what you say. "Remember the world will be quick with its blame. If shadow or stain ever darken your name. . . ." It is a great responsibility to represent this Church, and every missionary is a representative. You men in business would not think of choosing a representative unless you could trust him or her. Make that your ideal, bishop, ask yourself, "Can this man be trusted as a representative of this Church? Will this young lady reflect credit upon this great organization?"

Call young men, yes; but see to it that they are worthy of the trust thus placed in them. These boys who have been out in conditions and in environments that have upset their whole nature—God bless them—they have been true, many of them, but they have been under a strain, they are changed. Now as they come home, put them in an environment where they will become normal, where, above all things, they can render the service of love instead of hate, of salvation instead of death. Many of them have been missionaries while they have been out fighting, but see to it that they are worthy. Talk to them, be kind to them, and when they are worthy, give them the opportunity to go out and preach the gospel.

The world is hungry to hear the truth as never before in its history. We have it. Are we equal to the task—to the responsibility

God has placed upon us? I am sure with the power we have seen in this priesthood meeting we can answer "yes."

God qualify our youth and our men in the priesthood everywhere to supply the present crying need of the nations for the truth of the restored gospel, I pray, in the name of Jesus Christ. Amen

## PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

### A TRIBUTE TO PRESIDENT GRANT

My brethren, as I look into the faces of this great congregation, my mind inevitably goes back to the time when President Grant sat here with us, for this was the meeting that he dearly loved. Out of it, he got inspiration, and to it he gave inspiration and revelation. President Grant has finished his work and gone, and President Smith has come to take his place. And the loyalty which we gave to President Grant we give to him in fullest measure. President Grant did as President Smith will do, command the love and respect of all of us. President Grant was a great man, great in his integrity, in his honesty, in his straightforwardness. He never lied and never deceived. He had the good opinion of all men who knew him. The Church owes him much. He has left it so that it comes into the hands of President Smith in the best financial condition in its whole history.

President Grant rarely preached doctrinal sermons but his whole teaching and his whole life was an exhibit of the righteousness and the righteous way of living which should come to all Latter-day Saints. We, all of us, thank God for President Grant and for his work. And I repeat, all that we gave to him we shall bestow, not only fully but willingly and gladly, upon President Smith.

### THE TRUE MEANING OF LOYALTY

I want to say a word or two about this question of loyalty and of sustaining the Authorities. I think every time I have spoken to you for two or three years I have talked about unity, and I come back to it again,

. . . and if ye are not one ye are not mine. (D. & C. 38:27.)

I say again, unless we are one we cannot do the things which God expects of us. Loyalty and sustaining do not consist, merely, in raising our hands when we are called upon to vote to sustain. Sustaining consists in carrying out the things which we are asked to do. That bishop does not sustain President Smith who does not do what President Smith asks him to do, in a church way. That president of a stake does not sustain President Smith when he ignores direction and requests which come from President Smith. There are no two