

There are on the stand this afternoon all the General Authorities of the Church, except Elder Stephen L Richards of the Council of the Twelve, who is detained at home by his doctor's orders; Elder Ezra Taft Benson, also of the Council of the Twelve, who is in Europe in charge of the European Mission; and the Patriarch to the Church, also absent on account of illness.

The proceedings of this session will be broadcast over KSL of Salt Lake City.

We will begin the afternoon services by the Richfield Combined Choruses singing: "Sun of My Soul." Elder Arden Peterson is the director. Elder Frank W. Asper is the organist.

The opening prayer will be offered by President Henry H. Rawlings of the Franklin Stake.

The Richfield Combined Choruses sang: "Sun of My Soul."

President Henry H. Rawlings of the Franklin Stake offered the opening prayer.

The Richfield Combined Choruses sang: "O Lord Have Mercy."

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

First of all I should like to express my deep appreciation for my membership in this Church, and for my fellowship with you, my brethren and sisters.

A TRIBUTE TO JOHN H. TAYLOR

I should like to say, too, with what acute feelings I miss at this conference, the presence of my beloved associate, Brother John H. Taylor. We cannot be so closely or so long associated with such men, sitting in council in a common cause, with understanding and brotherly kindness, without feeling that someone as near as our own kin has gone from us. He was a gentleman and a servant of God, in every noble meaning of these two terms.

QUESTIONS TO BE ASKED OF OURSELVES

My thoughts have been directed by the remarks of several of my brethren, into channels somewhat different from those which I at first anticipated following, and I earnestly hope that I may be given utterance in talking my way through some of the things that have come to me during these last three sessions.

I recall a sentence from a magazine editorial of not so long ago, in which the writer asked the question, after addressing himself to the world in general and to the men and women of America in particular: "Are there any principles for which you would stand unflinchingly?" Before asking this clinching question, he invited at-

tention to the many acts of expediency and of compromise, and to the many motives which have prompted many actions and many decisions on the national and international scene. "Are there any principles for which we would stand unflinchingly?" This suggests a series of questions which we might well ask ourselves:

Is there any principle for which we would give up our comfort, our convenience?

Is there any principle for which we would give up some of our appetites and habits?

Is there any principle for which we would give up popularity?

Is there any principle for which we would give up our time, or our property?

Is there any principle for which we would give up being elected to public office?

Is there any principle for which we would give up life itself?

Fortunately generations of patriotic Americans and generations of members of this Church have answered these questions affirmatively many times over, and would again, I have no doubt. But so rapid have been the changes of the years in which we live, and so confusing have they been at times, that I am sure principles have been confused with some other things. And I am afraid we have sometimes let ourselves be over-impressed by the appeal of the word "change," without discriminating as between good changes and bad changes. We have sometimes let "change" come to be synonymous with "progress," which it is not. It may be, but is not necessarily.

CHANGE NOT ALWAYS PROGRESS

As parents and as advisers of youth, we often feel our young people strain at the reins that wisely hold them back in some things, and one of the perennial remarks with which we are confronted, one which is supposed to be an unanswerable dictum, is the reminder that "times have changed."

Well, there is no argument about it, *times* have changed, but there are a good many things which have not changed, and it is our responsibility to distinguish between what may change without loss, and what may change in the name of progress—what changes are not good and do not constitute progress, but rather retrogression. Times may have changed, but human nature has not. Times may have changed, but the commandments of God have not, and neither have the consequences of disregarding them.

SAFETY IN STRONG FOUNDATION

I recall having read some time ago an item, to me astounding and almost unbelievable, from an engineer's report as to the physical characteristics of the Empire State Building—an item to the effect that in a wind of high velocity, into the upper reaches of that structure—perhaps in the topmost tower—there has been built such flexi-

bility that it will sway in an arc as much as eight inches. As I recall, it would require about an eighty-mile wind to sway it to that extent, and it would move about six and a quarter inches downwind and back to about an inch and three quarters upwind—an almost unbelievable fact in a great and massive structure so seemingly solid. And up there it doesn't matter. It was built to take it. But I have often thought, and have sometimes given utterance to the thought, what would happen to the Empire State Building if some earth movement or some super force of some kind should shift its foundations eight inches. It would be but the prelude to destruction.

Our lives are lived, if we are to follow the path of safety and if we are to realize those things of which we are capable, on the foundational structure of the principles of the gospel of Jesus Christ, and by this test and standard all things must be proved. Now, up in the upper reaches, up in the superficial structure of our lives, there are many changes that can occur without any hazard whatsoever. It really doesn't matter whether we wear double-breasted or single-breasted suits, or whether ladies' shoes have holes in the toes when they buy them or after they wear them for awhile. These are the superficial changes which can sway in the wind without any damage to the structure. But any change which would shift the basic principles of our lives, must be resisted with every legitimate means of resistance. And it is up to us to teach our youth these basic principles, so that they will be able to discriminate and judge for themselves as to what changes are good, as to what changes conform to the standards of the gospel of Jesus Christ and are on the road toward eternal progress and what changes are actually retrogressive. Those who would advocate taking men back to days of serfdom and regimentation, to days before they had won their freedom, and the rights of free men, are the real reactionaries of the world, and they must be known for what they are.

THE UNCHANGEABLENESS OF TRUTH

I am grateful that I belong to a Church which will accept all the change of progress and which is committed to the principle of eternal progress. I am grateful that I belong to a Church which will accept all truth, no matter who discovers it, or where, or when. And I am also grateful for my membership in a Church which has within it the basic principles whereby we may judge the desirability or the undesirability, the truth or the falsity, of the changes, the theories, and all of the other passing things that come and go. Change may be progress or it may be disintegration. It isn't a word to be accepted without question, and it is not synonymous with either of these other two terms. May we help our young people to weigh, and may we ourselves weigh all things by these standards.

A number of references have been made in this conference, either by direct word or implication, to those who would change the

principles of government under which we live. As I see them, roughly they divide themselves into at least three groups. There are those who have chronic "changeitis." Perhaps they were born with it. It does not matter what it is, they're "agin" it. They are for changing whatever is; and if we should change to meet their present views, they would have some other views tomorrow. There is another group who are sincerely deceived, comparatively few in number, I would think, and there is a third group, who have their own motives, and who would use freedom to destroy freedom. And as they advocate the regimentation of men and the loss of liberties, they see themselves as the leaders of new movements, and not as the regimented. In their thinking, they are leading the parade; they are not in the rank and file. But seemingly they have very little to lose in a free country, because if they fail, they will claim the prerogatives and protection of free men, and will not expect to be punished in any manner. But if they win, they shall gain power, so they think or suppose, over other men's lives and properties and all that pertains to them.

BASIC PRINCIPLES

But the basic structure of the gospel of Jesus Christ, which accepts all progress, and which accepts all truth is still founded on two cardinal principles, among others: the free agency of men, and the eternal permanence of the individual; and anything which is contrary to the operation or the belief or the free exercise of these two basic principles is change for the worse and not for the better.

May our lives be flexible enough to adjust ourselves to the changes of our time which are necessary or which are not destructive of basic principles; but may we be solid enough in our convictions, in our beliefs, and in our defense of them, to withstand all attempt to shift the foundations and bring the destruction that inevitably would follow.

Times have changed, but many things have not. May God help us to discriminate, and help us to help our youth to do likewise, that we may accept all progress and resist all disintegration and reversion to things from which we have emerged and which were bought at great cost, I ask in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brothers and sisters: In humility I ask for your help that what I may say today may be in that same sweet spirit which has been with us during this conference until the present time.

As the Savior and the apostles were on the shores of the Sea of Galilee on that early morning, Jesus asked Peter: