

**ELDER MARK E. PETERSEN**  
*Of the Council of the Twelve Apostles*

I wish each one of you could have seen the expression of pride and satisfaction that covered the face of President Howard McDonald as his thrilling choir stood up to sing each time. I am sure that each of you has enjoyed the glorious singing of these fine young people, quite as much as has their president. I have greatly enjoyed them.

I would like to read you something which I do not necessarily recommend for its poetry, but I do recommend for the sentiment that is there:

LIVING WHAT WE PRAY FOR

I knelt to pray when day was done,  
And prayed, "O, Lord, bless everyone;  
Lift from each saddened heart the pain;  
And let the sick be well again."

And then I woke another day,  
And carelessly went on my way;  
The whole day long I did not try  
To wipe a tear from any eye.

I did not try to share the load,  
Of any brother on the road;  
I did not even go to see  
The sick man, just next door to me.

Yet once again when day was done  
I prayed, "O, Lord, bless everyone,"  
But as I prayed, into my ear  
There came a voice that whispered clear:

"Pause now, my son, before you pray,  
Whom have you tried to bless today?  
God's sweetest blessings always go,  
By hands that serve him here below."

And then I hid my face and cried,  
"Forgive me, God, I have not tried;  
Let me but live another day,  
And I will live the way I pray."

RESPONSIBILITY TOWARDS THE SUFFERING

Day before yesterday afternoon, a very good friend of mine, came to our office at the *Deseret News* and told me about a family that has just come from Holland after having endured the bitter war years in that country. These people had starved; they had gone cold, many of them without sufficient clothing. They had no heat in their homes. They had endured one of the great tragedies that come into human lives. They became so hungry over there that whenever

they could get such things as potato peelings, they would regard them as the greatest of delicacies. These people have come to America. The other night as they sat down around the table of my friend, they could hardly believe that such wonderful food in such great abundance could be made available to anyone. Why, there on their table were, not the peelings, but the potatoes themselves, beautiful white, whipped, creamy potatoes! They had thought that the peelings alone were a delicacy.

It breaks your heart when you think what these people have gone through. When I listened to that wonderful report given yesterday by President Clark and heard the remarks made regarding that family referred to by Brother Stover, living upstairs, without heat, with the glass broken out of their windows, the little girl without any shoes, insufficient clothing or bedding, the children lying there in bed shivering, hungry, cold! Well, it touches your heart to think that human beings must pass through things like that. And when I think of the many others who have similarly suffered, when I think of the conditions related here yesterday by Brother West and Brother Max Zimmer and Brother Babel who have just come from those countries, I wonder if we appreciate what we have and what is our great responsibility to those who have not.

#### PARABLE OF THE GOOD SAMARITAN

You remember one day the Savior was talking with a lawyer about the two first great commandments, one of them: "Thou shalt love thy neighbor as thyself." This is the way the scripture reads:

. . . a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. (Luke 10:25-37.)

## LIVING THE WAY WE PRAY

Speaking of living the way we pray, I suppose the priest who passed by that traveler who had been attacked and beaten and left half dead must have been a praying man. That was his business. Probably he was paid for it. But in spite of all his prayers, he was not enough interested in the way he lived, he was not enough interested in translating his prayers into action to be willing to do anything about this poor, half-dead man who was abandoned there after having been beaten by thieves.

I am sure, too, that the Levite was likewise a praying man. I suppose there was probably no more pious man in all Palestine, and I am sure that he could pray as well as any Pharisee who might say that he thanked God that he was better than other men. Even this Levite, forgetting all his prayers and forgetting the real meaning of true religion, was willing to stand there and look at this man, and pass by and leave him there without supplying the necessary succor for him.

I thought of this yesterday as President Clark read that welfare report. It was a good report. Much was accomplished through the welfare program, but much more should have been accomplished. When Brother Cowley spoke here of our fast offerings, I felt it is not enough. There are too many among us who do not live the way we pray.

I suppose there are no more frequent prayers offered than the appeals that go up to the Lord asking him to bless the poor and the needy, and yet our fast offerings are down, and we still have many people in the Church who do not live enough the way they pray so that they are unwilling to get in and work with the welfare program and make that welfare program work for those who are in need. How well do we live according to the manner of our prayers?

When I think of the stakes or wards that have gone now these eleven years without storehouses and without permanent projects, when I think of the number of people who are constantly criticizing the welfare program, not understanding it probably, then I think, too, of what James said at one time. You remember James in his epistle talked about faith and works and said:

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? (James 2:14-16.)

Likewise when we pray and say to the Almighty, "Bless the poor and the needy," and then, to apply the scripture,

Notwithstanding we give them not those things which are needful to the body; what doth it profit?

## HELPING THE POOR

Well, some people say: "I would like to help the poor in my own way."

I think we all should help the poor in our own way, but I think likewise we should help the poor in the Lord's way, and the Lord has said so much in so many words: Said he:

And it is my purpose to provide for my saints, for all things are mine. But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low. (D. & C. 104:15, 16.)

I call your attention to the fact that the Lord says that the helping of the poor "must needs be done in mine own way," and the Lord's own way in 1947, in this centennial year, is that organized assistance be given through the Church welfare program and through the priesthood quorums allied with that program. We ask you one and all who are laborers in this Church to cooperate fully and heartily and willingly with that program, and remember that not your way, but the Lord's way is to be done.

Speaking again of living the way we pray, I suppose everyone within the sound of my voice, at least those of the membership of the Church, every day pray that the Authorities of the Church may have the guidance and inspiration of the Lord. I hope you pray that way. We need the faith and prayers of the Saints. But remember that you have a responsibility to live the way you pray, and when you ask that the leaders of this Church may be guided by inspiration, then you be willing to live by the inspiration that comes from those Authorities. Part of that inspiration, I say part of that revelation, is the Church welfare program, and we invite all to participate in it earnestly.

After the Lord says it must be done in his own way, he says this:

For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (D. & C. 104:17, 18.)

I used to think the Lord was pretty harsh in saying that if we are not willing to help the poor and the needy in his way, we would be in danger of the torment of hell, but when I began to read that in the light of Matthew, twenty-fifth chapter, and think of it along with the Church welfare program, I began to understand what the Lord had in mind. You remember the Savior said this:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall

set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. (Matt. 25:31-45.)

### OUR LIVES PROVE OUR LOVE FOR GOD

We are living in a day of tribulation. Peace has been taken from the earth. Tribulation will continue among us. It may be that you and I may never be face to face with starvation. It may be that you and I will never look upon the forms of our little children, as they have been described from abroad by Brother Benson, and others, in the last stages of starvation. We may not have a trial of that kind, but I tell you that we are being tested here and now, whether we realize it or not. Our everyday lives are demonstrating to the Almighty whether or not we love him, whether or not we love his children, even our neighbors as ourselves. We are demonstrating by our lives whether we are selfish, whether we are grasping, whether we are willing to help the other fellow, whether we are willing to share.

How do we measure up? Are we willing to share by paying fast offerings? Are we willing to share by laboring earnestly in the Church welfare program? Or are we going to drag our feet? Are we selfish? Do we love our neighbors as ourselves? Do we live the way we pray? Are we like the priest and the Levite in the story of the Good Samaritan? Or do we love the Lord our God with all our hearts, realizing that we cannot love God whom we have not seen if we do not love our brother whom we have seen?

Yes, we are in a testing ground, testing whether or not we are worthy to be called Saints, whether we love the Lord our God with all our hearts and our neighbors as ourselves. We are being tried to see if we are willing, even in a time of extremity, to share, if it is our last crust of bread, with another who is hungry.

Whom have you tried to bless today?  
God's sweetest blessings always go  
By hands that serve him here below.

When you pray for the poor, remember that the poor must be helped by somebody, and there is no one better to be than somebody than you. That we may all live as we pray, that we may serve God by serving our fellows, I humbly pray, in Jesus' name. Amen.

**President George Albert Smith:**

We are now approaching the closing exercises of this session of the Conference. After this Conference session, which will conclude in a short time, the next meeting will be at 7 o'clock this evening, and in accordance with the custom of the Church, the General meeting of the Priesthood will be held. That session will not be broadcast.

The session at 10 o'clock tomorrow morning, Sunday, April 6, 1947, will be broadcast over KSL at Salt Lake City, KSUB at Cedar City, and KDYY at Pocatello.

Referring to the meeting tonight at 7 o'clock, I hope you will be here in good time and if you have the experience we had at the last Conference, you may all get seats because we were all able to squeeze in last time.

The Tabernacle broadcast tomorrow morning is from 9:30 to 10:00, and those desiring to attend the broadcast must be in their seats by 9:15 a.m. As the Choir will be rehearsing during the time the audience is gathering, it is desirable that the audience come in and take their seats quietly and refrain from making any disturbing noise of any kind during the broadcast.

The Church of the Air Broadcast, on which Elder Albert E. Bowen of the Quorum of the Twelve will be the speaker, will begin at 8 a.m. Those desiring to attend this broadcast must be in their seats by 7:45 a.m.

The regular session of the Conference will begin at 10 a.m.

The choir singing for this day's sessions of the Conference has been by the Brigham Young University mixed chorus, with Elder Franklin Madsen conducting, Elder Alexander Schreiner at the organ. We have been delightfully entertained by this splendid aggregation of singers from that great university.

By the way, I know of no reason why the Brigham Young University should not be the greatest of all the universities in the world and if we will do our part, teach our people, encourage them to enjoy training such as they get down there, it may become the greatest. When I think that we can have our sons and daughters educated under the influence of men and women who believe in God and who are willing to exemplify his teachings, I realize that it is a privilege. I would like to say in passing that that school has probably turned out more prominent individuals who have become known nation-wide, and some world-wide, than any other school of equal