

La Crescenta Ward, San Fernando Stake, formed by division of Glendale East Ward.

North Central Park Ward, South Salt Lake Stake, formed by division of Central Park Ward.

Tooele 6th Ward, Tooele Stake, formed by division of Tooele 1st Ward.

Independent Branches Made Wards:

Carbonville Ward, North Carbon Stake, formerly Carbonville Branch.

Kenilworth Ward, North Carbon Stake, formerly Kenilworth Branch.

Airport Ward, Riverside Stake, formerly Airport Branch.

Stockton Ward, Tooele Stake, formerly Stockton Branch.

Independent Branches Organized:

Brentwood Branch, Berkeley Stake, formerly dependent upon Pittsburg Ward.

Fairfield Branch, Berkeley Stake, formerly dependent upon Napa Ward.

Brooks Branch, Lethbridge Stake, formerly dependent upon Rosemary Ward.

Kailua Branch, Oahu Stake.

Sweet Branch, Weiser Stake, formerly dependent upon Emmett 2nd Ward.

Ward Discontinued:

Metropolis Ward, Humboldt Stake, disorganized, membership transferred to Wells Ward.

Independent Branches Discontinued:

Montello Branch, Humboldt Stake, disorganized, membership transferred to Wells Ward.

Dividend Branch, Santaquin-Tintic Stake, disorganized, membership transferred to Elberta Branch.

Greenbelt Branch, Washington Stake, disorganized, membership transferred to Capitol Ward.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren, sisters, and radio listeners, as a preliminary to other remarks I would like for a moment to refer to the Prophet Joseph Smith, mentioned this morning in both prayer and speech. It is because Joseph Smith lived and functioned that we are all here today, and I have said from this stand and from other stands that in my opinion Joseph Smith was a most marvelous man, the greatest prophet this world has ever seen, aside from Jesus Christ himself, and, as I

believe history will declare, one of the greatest Americans that this country has ever known.

Why am I justified in saying all this? I believe that a real, serious, honest investigation of Joseph Smith, from the time of his birth to the time of his death, will justify anyone who goes carefully into all the history and all the things he did in saying that at least he was a most marvelous man, and in saying that, in coming to that conclusion, such an investigator would be guided by exactly the same standard that is used in judging greatness of all other people: by his works shall he be known, by his works he should be judged. And in my opinion every honest, conscientious, intelligent man and woman, in the light of his claims, ought to feel justified in going carefully into a study of this wonderful man.

A PRACTICAL RELIGION

In the few minutes allotted to me I desire to talk in plain, everyday language of some things that I believe are important for all of us to study and think about. First of all, the gospel of Jesus Christ as accepted and taught by the elders of the Church of Jesus Christ of Latter-day Saints is a very practical religion—one that should enter into every phase of the lives of its members, whether this phase be spiritual or material. One of our basic teachings is that faith without works is dead. “. . . shew me thy faith without thy works, and I will shew thee my faith by my works.” (James 2:18.) Again, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matt. 7:21.) Other of our teachings pertinent to my theme are articles 12 and 13 of our faith:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men . . .

If we implement these articles in our daily lives, we will be good family members, good neighbors, good citizens, and good Church members.

CONSTITUTION DIVINELY INSPIRED

Again, we teach that the Constitution of the United States as it came to us from the founders of this republic is a divinely inspired document. From a declaration of belief as found in Section 134 of The Doctrine and Covenants, and approved by unanimous vote of an assembly of the Church held in Kirtland, August 1835, I make the following quotes:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

Further, we also support the statements in the Declaration of Independence that all men

are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed . . .

In the light of the foregoing statements, I am sure that all Latter-day Saints must believe that their religion imposes on them the sacred obligation of trying to be good citizens of the country under whose flag they live. In this country—the United States—this obligation, among other things, entails the duty to vote in elections for public officers. And for whom should they vote? Obviously for those capable people who, they believe, will be true, if elected, to their oaths of office; those who will uphold the Constitution of the United States and the laws made in harmony with it. To do this is a duty that every loyal citizen of this country should feel honor-bound to discharge. The safety and perpetuity of our constitutional form of government demands it, so historians tell us.

CRITICAL ELECTIONS

As I view the situation, the national elections in 1950 and 1952 will be among the most critical and far-reaching in effects this country has had in a century. Powerful forces are being organized and heavily financed to defeat in these elections all candidates who voted for or support the Taft-Hartley labor law. If this movement is successful, misguided leaders of some organized groups will dominate the Congress of the United States, the White House, and every other office of the government, the functions of which would help to bring into existence a welfare state—that is, one which would operate according to the principles of socialism. Not that these leaders favor such a state, but the things they demand would inevitably bring it about, so wise men say. The result would be that our free enterprise system, the system that has operated in this country from its beginning, the one that has enabled it to become the marvel and the wonder of the modern world for the variety and magnitude of its ingenious productive capacity, this system would rather quickly be destroyed, so history teaches. Otherwise the monopoly of selfish labor leaders must be broken. Freedom and personal liberty—the pride and boast of America, the achievement of centuries of human sacrifice and bloody strug-

gle are in great danger due to the rise of this destructive movement, engineered and directed by smart and misguided leaders in whose minds and hearts right, fairness, and justice apparently are given little or no consideration. Their followers apparently have had confidence in their leaders and have accepted as true the false and misleading statements and claims of certain men relative to the provisions of the Taft-Hartley labor law. So in the minds of many workers this law is oppressive, unfair, unjust, and robs workers of their rightful gains, made under the provisions of the repealed Wagner labor act.

PROVISIONS OF TAFT-HARTLEY LAW

But let me ask how many of these workers and other people have ever read the Taft-Hartley law and fully understand what its provisions are? My understanding is that this law was designed to protect the rights and freedom of employees and employers alike, and make unions and corporations equally responsible before the law for their contracts, obligations, etc. What right-minded citizen would have any other kind of law? In any case, two-thirds of the members of each branch of the United States Congress believe the Taft-Hartley bill would be at least a fairly good law, for they passed it over the president's veto. Is this not significant in the light of the fact that many members of his party voted to override the veto?

But the question of whether this is a good or bad law has been, and is being, hotly debated. To make this law function more equitably it needs amendments, it is said. If so, let these be made. But in this situation what should the voters of the country do? From my point of view the right to vote imposes on everyone who has this right the obligation to make a full, fair, and unprejudiced study of the issues involved in an election, and then support candidates who stand for the principles and measures that the voter sincerely and honestly believes will be for the best good of all the people and therefore for the best interests of the country as a whole. If selfishness, greed, unrighteous motives, and ignoble ambition shall dominate in our elections, the freedom that has been the pride and glory of America will vanish—many people will be practically enslaved, as is the case in Russia today—so historians predict.

DESIRE TO GET MORE

But the outlook is none too encouraging, for unjustifiable and insatiable selfishness has already made deep inroads into the economy of this country and is still unsatisfied. The desire to get more and more for less and less, spurred on by some politicians, has been growing stronger and stronger among different groups of people, especially among labor unions.

At this point let me quote from an article in the March, 1949, number of the *Reader's Digest* which was written by E. T. Leech, editor, *The Pittsburg Press*, as follows:

that instrument and that would turn our government and country over to the control and dictates of autocratic bosses, whoever they may be.

Our religion teaches without reservation the fatherhood of God and the universal brotherhood of man, and that we should love our fellow men as we love ourselves. We are all enjoined to do this. All my life I have been in full sympathy with those who toil, those who earn their bread by the sweat of their brow. For more than seventy years I have been one of them. I love the honest toiler. I ask no more of him than I ask of myself—which is—try sincerely to live the Golden Rule in all our relations with our fellow men. What more can we rightfully ask of anyone?

I pray that the Lord will give us all a desire, and the wisdom and the courage to do as he would have us do relative to these and all other matters that concern us and the welfare of our country, and I do it in the name of Jesus Christ, our Savior. Amen.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve

I bring you greetings from my beloved colleague, Elder Thomas E. McKay. I stood at his bedside early this morning and said, "Thomas, it is time to get up and go to conference." There is nothing in the world he would rather have done, but he was unable to come. He asked me to express his love to you and also his appreciation for the prayers you have offered in his behalf. He feels that our Heavenly Father has heard your prayers.

I am very grateful for these conferences. They revive my soul. Every one I have attended for years has lifted me up and induced me to renew my determination to devote myself more fully to works of righteousness. During them, the importance of this world's interests and distractions seems to diminish, and life's true values, as set forth in the gospel of Jesus Christ, come into plainer view.

FRUITS OF THE GOSPEL

Does each of you find it so? I hope you do, and I encourage you to take every available opportunity to renew within yourself a determination to obtain the full fruits of the gospel of Jesus Christ.

When earth life is over and things appear in their true perspective, we shall more clearly see and realize what the Lord and his prophets have repeatedly told us, that the fruits of the gospel are the only objectives worthy of life's full efforts. Their possessor obtains true wealth—wealth in the Lord's view of values. We need constantly to deepen our understandings and sharpen our realization of what the fruits of the gospel are.