

and he will give you the power and the desire and the strength to put those things aside that perhaps have taken you from activity in the Church, when perhaps you are not quite so close to the Lord as you should be.

A WAY OF LIFE

Accepting the gospel, and accepting the Church, and living the gospel is a daily way of life. It affords man that something that he can't get anywhere else. It is not alone a plan of eternal salvation. It is the comfort and the happiness that every man loves and craves.

Let us live so that the Lord will not leave us alone. Let us stay so close to him that we can go to him with all our problems. I think it isn't wrong to take our problems to the Lord, because President McKay just told us there isn't any thought or any act that He is not well acquainted with. And so let's humble ourselves. Let us put away that false pride, and let us try to live so that we can have the Spirit of the Lord with us each day of our lives, and when our day is over, if we've made mistakes, and probably most of us will make mistakes every day, we can go to the Lord and acknowledge those mistakes, and he will forgive us, and he will help us to overcome them.

There is a statement that has given me some happiness, and I'd like to repeat it to you:

O may we empty our soul to God our Eternal Father so he will fill it again.

TESTIMONY

I want to bear you my testimony that I know God lives. He has blessed me so abundantly, I can never repay him for the comfort and the strength that I have received from him. I hope that I can stay humble and become even more humble, that he will not leave me, but that he will stay with me each day in all the efforts in righteousness that I undertake to do.

God bless each of you, that the things that are here and the things that you will read and every talk that you will hear may lodge in your hearts so deeply that they will stay with you the rest of your lives. God bless each of us that we may comfort one another, that we may stay close to God our Eternal Father, that he will magnify us in our callings, I humbly pray in the name of Jesus Christ. Amen.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My brothers and sisters: You have already heard much today about certain trends that would engulf us and destroy us. As President McKay was talking about the freedoms which we seem ever more eager to exchange for bread, my thoughts went back to old

Israel, who, becoming hungry, went south to Egypt and found corn. That corn tasted so good to them that they continued eating the corn of another people. Eventually they accepted the grain and the security it symbolized in full payment for their liberty. Chains and abject slavery came to them and to their children and their children's children. Their suffering accelerated in intensity until a great Moses, under God, came to emancipate them. Thank the Lord for a deliverer! But how much nobler if people could accept the advice of God's leaders before the bondage comes!

DESTRUCTIVE TRENDS

Some of these destructive trends remind me of the river which drops from Niagara's precipice. Time and again I have stood on the banks of this river far above the falls and watched its waters flowing normally toward the sea. At this point a small craft, manned by strong oarsmen, could be controlled and sent up or down or across the stream. I watched the river farther downstream. Having started downward there is no stopping. Faster and faster it goes, splashing, boiling, frothing. The boat in full control on the upper reaches would now be at the merciless fury of the lashing stream. Even strong men who a few miles above could control their movements, would now, at the nearing of the falls, lose power to guide their boat to safety. Suffering, sorrow, and destruction are inevitable after a certain point has been reached.

Not only the Israelites but more modern people have also fallen victim to this evil. Our pioneers came across the plains and developed a great commonwealth here by their toil and industry, frugality, savings. They were independent of all agencies except the Lord and their own hands and efforts, but many of their descendants have embraced, against counsel, the destructive philosophy that involved and well-nigh destroyed the ancients.

In the figures that were given to us this morning, it appeared that many people had relinquished public agency assistance and had returned to their own efforts and to the Church for their support. But it was a comparatively small number, and there are many in this Church who, even yet, join the hordes outside of the Church to accept gratuities from public agencies.

LAMANITES ENSLAVED

Some Lamanites, in whom I am greatly interested, have fallen victim to the same enslaving principle. The Lamanite did not, like the Israelite, go into another country for food. He remained in his own country, but he was dispossessed of his food. His conquerors took from him his means of livelihood and his country and liberty; and in exchange for his very freedom they gave to him reservations of some millions of acres, generally of little value. In a hundred years or more the Indian has learned quite well the lesson that his Israelitish brothers taught him of accepting whatever was offered.

He is, like many of his white contemporaries, dependent and grasping. But he was not ever thus. He, like our pioneers, in the great yesterday, before contaminated by these influences of destruction, was quite independent. Read his scripture, and you will find that for hundreds of years he tilled the soil, made his way, and lived in peace and prosperity.

Up north in Canada, about a half-century ago, Chief Yellow Face of the Crees called his people together and said, "Don't accept the reservations from your government, for when you accept a favor, you always pay, and you pay heavily."

INDEPENDENCE OF MAYAS

Down in the far south, in Maya land, the Indian was self-sustaining. Dr. Sylvanus Morley in his book, *The Ancient Mayas*, gives us this paragraph:

Nor are the Mayas given to begging. During the seventeen years the Carnegie Institution carried on archaeological investigations at Chichen Itza, a free medical clinic was maintained for Indians of the surrounding region, medicines being distributed among them without charge. Although the Indians, from long experience, came to know that this service was free, invariably after receiving treatment and medicines at the clinic, they offered to pay for the same, and when payment was refused, the next time they visited Chichen Itza they would bring gifts of food—chickens, eggs, deer meat, and native embroidery. There seemed to be a deepfelt desire not to accept something for nothing, but rather to repay an obligation in some way.

LOSS OF LIBERTIES

Down along the Mexican border in the yesterdays, even the notorious Apaches were quite self-reliant. They, like almost all the rest of their countrymen, have become dependent now. But I want to quote from another author. Cochise, the great warrior and man of peace, continued his lamentation and said:

"Look at my people." This was after he had been placed on the reservation given to them in exchange for all that they possessed, including their liberty.

Look at my people. Do you think they were made to live this way, on charity, like women? No, this is wrong. My warriors have hunted their own deer, built their own wickiups, and fed their own children. We were like the animals of the forest, doing all for ourselves, but now we wait for our food to be given to us, and when it does not come in time, we go hungry. Look, look at my people. They are without blankets. We sit like rabbits and wait until the white man gets ready to feed us.

HOPÍ INDIANS

And then the Hopi in northern Arizona is an example to us all, and we can learn many things from the Indian. Just one or two quotations from an author and a great student of the Hopi Indian, Oliver LaFarge.* He says that the orthodox Hopi also resists the encroach-

*Quoted from a letter to U. S. Government

ment of governmental agencies who give security in exchange for liberties. The Indian who is not of the conservative group, it is held,

can no longer take part in the ceremonies carried on by the "pure" members of the tribe. He must leave the religion entirely. Thus, those members of the Moenkopi Village who accepted allotments of fertile land offered them by the government many years ago, were immediately considered to be excommunicated, and they themselves accepted this belief.

Later, being a sizable body, they took up the practice of their religion again, but in the eyes of the conservatives they are still excommunicated. Their practice of ceremonies is considered blasphemous, and they remain cut off from participation in the common efforts of the communities nearest to them.

And I quote a little further:

Indians holding this belief may trade with the white man, may work for him and *earn* money, (but not for the government), may use the white man's material and goods, but they may not take relief or other governmental handouts. They are consistent in this. The Hotevilla conservatives and others of their belief have not accepted relief, have always insisted on paying for clothing issued to school children, and so forth. Normal trade is one thing; any action indicating acceptance of the government's, to them, blasphemous and irreligious plans for Indians, is entirely different.

This whole concept seems ridiculous to us, but it is vital to them. It should be emphasized that it is not a self-serving concept. On the contrary, it is a belief which has caused them to endure many hardships and for which they are prepared to endure many more. Be it noted that under this belief the extreme conservatives have remained the most self-respecting, industrious Indians on the reservation, denying themselves many assistances offered by the government, determined to get by solely on their own efforts. They are orderly, notably industrious, even in that industrious tribe, and self-supporting.

The Lord bless the Indians. And, brothers and sisters, may God bless you and me that we may go back to our stakes and our missions with the determination to pray for the red man and then to do something about it to see that he is trained in the ways of God; that he is educated, that he is given the opportunities he so richly deserves after this long period of suffering.

This I pray in the name of Jesus Christ. Amen.

The Brigham Young University Choir and the congregation sang the hymn, "How Firm A Foundation."

ELDER S. DILWORTH YOUNG

*Of the First Council of the Seventy and
President of the New England Mission*

If one were not disposed to have humility and a desire for the Spirit of the Lord, I think that climbing the eight or nine steps between the place where I usually sit and this pulpit would soon put it into him.

I desire more than I can ever express to have an interest in your