

Friday, April 4

First Day

If we are living the religion which the Lord has revealed and which we have received, we do not belong to the world. We should have no part in all its foolishness. We should not partake of its sins and its errors—errors of philosophy and errors of doctrine, errors in regard to government, or whatever those errors may be—we have no part in it.

The only part we have is the keeping of the commandments of God. That is all, being true to every covenant and every obligation that we have entered into and taken upon ourselves.

Brother Kimball in his remarks this morning spoke of a man who could not quite understand when he paid his tithing and kept the Word of Wisdom, was prayerful, and tried to be obedient to all the commandments the Lord had given him, and yet he had to struggle to make a living; while his neighbor violated the Sabbath day, I suppose he smoked and drank; he had what the world would call a good time, he paid no attention to the teachings of our Lord and Savior Jesus Christ, and yet he prospered.

You know, we have a great many members of the Church that ponder that over in their hearts and wonder why. Why this man seems to be blessed with all the good things of the earth—incidentally, many of the bad things that he thinks are good—and yet so many members of the Church are struggling, laboring diligently to try to make their way through the world.

The answer is a simple thing. If I sometimes, and once in a while I do, go to a football game or a baseball game or some other place of amusement, invariably I will be surrounded by men and women who are puffing on cigarets or cigars or dirty pipes. It gets very annoying, and I get a little

disturbed. I will turn to Sister Smith, and I will say something to her, and she will say, "Well, now, you know what you have taught me. You are in *their* world. This is *their* world." And that sort of brings me back to my senses. Yes, we are in their world, but we do not have to be of it.

So, as this is their world we are living in, they prosper, but, my good brethren and sisters, their world is coming to its end. It will not be many years. I can say that. I do not know how many years, but Elijah said when he bestowed his keys: ". . . by this ye may know that the great and dreadful day of the Lord is near, even at the doors," (D. & C. 110:16) I am sure that over a hundred years later I can say that the end of this world is drawing to its end.

The day will come when we will not have *this* world. It will be changed. We will get a better world. We will get one that is righteous, because when Christ comes, he will cleanse the earth.

Read what is written in our scriptures. Read what he himself has said. When he comes, he will cleanse this earth from all its wickedness, and, speaking of the Church, he has said that he would send his angels and they would gather out of his kingdom, which is the Church, all things that offend. Then we are going to have a new earth, a new heaven. The earth will be renewed for a thousand years, and there shall be peace, and Christ, whose right it is, shall reign. Afterwards will come the death of the earth, its resurrection, its glorification, as the abode of the righteous or they who belong to the celestial kingdom, and they only shall dwell upon the face of it.

Let us be true and faithful, keep our covenants, be true to every obligation the Lord has given us. I humbly pray in the name of Jesus Christ. Amen.

### ELDER S. DILWORTH YOUNG

#### *Of the First Council of the Seventy*

**M**ANY years ago I walked into Richards Ward of this city to hear President Charles W. Penrose de-

liver an address. I have not the least idea about what he intended to speak, but I saw before us the text upon which

he did speak. Someone had placed upon the rostrum for the benefit of those who, I suppose, needed it—the youngsters of Sunday School age—a sign which read, "Order is the First Law of Heaven."

I suspect that Brother Penrose was impatient for the preliminary exercises to be finished because immediately afterwards he took the floor and spent the whole evening explaining why order is not, but that obedience is, the first law of heaven. I cannot remember what he said. I do remember that this was the first time in my life that I had heard this principle explained thoroughly.

I recognize the fact that this Church is a Church of revealed principle. From the Lord come the revelations which establish the principles. I should like to bear my witness that there must be an interpreter for the Church of those principles.

If we had no revelator to do it for us, each man and each woman would interpret, explain, and take into his own life only that portion of each principle which he would wish for himself, and this people would be disunited and divergent in its views. I do thank my Lord that there sits on this stand a Prophet of the Lord, who, with his Counselors and the Twelve, are empowered to tell us how as a united body we are to explain and entertain the principles.

Now, the matter of having a principle explained is one thing, teaching its application is another thing, but getting obedience to it is a third thing. As I have gone through my life, I confess to you folk that I have never been coerced. The obedience I have chosen to render to the principles has been entirely my own, and completely voluntary. I have always been able to choose whether I would accept the interpretation of the Presidents of the Church or whether I would figure out my own interpretation. I have found that the interpretation of the Church has had safety for me. I have found myself wandering far astray when left to my

own devices on things about which the prophet of the Lord has spoken.

I believe that all of the crises through which the Church has passed have been safely weathered by the application of the principle of obedience, voluntarily expressed. Even in the sharp days at Nauvoo when men did not know whither to turn or what to do, President Young did not tell the people they had to leave. If I remember history correctly, he is reported to have said to his people:

"I am going to cross the river and start west with my family and my teams. All those who wish to follow me, do so."

Well, the majority wished to follow him, and the majority did so. We have never heard what happened to those who did not come, except for a very few about whom the Church was vitally concerned. Those who came, who were obedient, did not live to see it, but their children's children are the faithful of today. And those who did not come, where are their children, may I ask? one never hears of them.

When the Church moved south at the coming of Johnston's Army, President Young again said: "I am going south. Those who want to come may come." Nearly all of them went with him, and at Provo when the crisis was over, he stood up on a wagon tongue and said to the people:

"I am going back to Salt Lake City. Those of you who care to follow may do so."

I have observed that never do the prophetic leaders tell the people what they must do but rather advise them what it is wise and expedient to do.

More recently, in our day, when the welfare program was announced, and the brethren from this pulpit explained to those assembled how they wanted to work it, from my position among the rank and file I heard a great deal from certain people who wanted to do it differently. They did not want to interpret it the way the brethren wanted to interpret it.

Where are they today? I do not

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know. They are not in positions of responsibility, certainly. Those who were willing to follow the lead voluntarily, with faith, believing that their leaders spoke with inspiration from Almighty God, are those in whom the responsibility is rested.

So I suppose it must always be. As we come to crisis after crisis, as the events of the world make changes necessary in policy, the leaders will speak, and those who are wise will give unquestioning obedience. I did not say unintelligent obedience. I said unquestioning obedience.

I should like to make an application of what I have been saying today. We have now come to a time, I see by the newspapers, when we are to have announced this evening, a missionary policy.

Now I confess to you people here that I do not know personally much more about that than you do. Suppose that the policy is not in harmony with what you had thought to be the direction in which it ought to go; suppose it to embody detail which I should like to see done some other way. Applying the principle of obedience to myself, I stand here now and say to you here assembled that it is my intention to follow, as nearly as the Lord will give me light, those plans and policies regarding missionary work that are to be announced by my file leaders.

I shall not want to improve on their ideas, but I shall give all my strength, and all my courage, and any talents with which the Lord may have blessed me, to doing what will be announced.

I think that we have come to a time now when we are going to see some changes. Times are ripe for changes. The world is changing. The Prophet Joseph Smith changed the missionary system two or three times in his own life. At one time he told the missionaries to go out two by two. Shortly after he told them they might now go one at a time and alone. Other changes have been made. I am for the changes.

May I close by reading you a verse of scripture which I think applies to me personally. Maybe you can apply it to yourselves. It was said by Samuel on an occasion which I think justified the saying.

. . . Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (1 Samuel 15:22.)

There I stand. May we all do likewise, I humbly pray, in the name of Christ. Amen.

### President David O. McKay:

You all remember Elder George Q. Morris as General Superintendent of the Young Men's Mutual Improvement Association. This is the first opportunity you have had to hear him since his release as president of the Eastern States Mission, and the first time since he was ordained and set apart as an Assistant to the Twelve.

Elder George Q. Morris will now speak to us.

### ELDER GEORGE Q. MORRIS

*Assistant to the Council of the Twelve Apostles*

**M**Y DEAR brethren and sisters, I am very thankful for the privilege of being with you here today. I have thrilled with the spirit and instructions of this great conference.

Having now been released from missionary work, as has been explained, I

wish to express my gratitude to my Father in heaven and to my brethren for the privilege I have had of laboring in the missionary field. I know of no work that gives greater joy and satisfaction.

The work has been progressing in the