

Twelve, is not able to attend this session and has not been able to attend the previous sessions because of ill health. We should like to say that this is the first Conference in 64 years that Brother Widtsoe has missed, other than when he has been out of the state. Elder A. E. Bowen is confined to his room because of illness, but he is much better than he was when he was stricken a few months ago in the Temple while he was assembled with the Brethren. He has our love. If you are listening in, Brother Bowen, you have our faith and prayers and love for your complete recovery, and all the thousands who are assembled join in that prayer.

We have received word just now that Brother W. W. Seegmiller passed away last evening. We make this announcement because his former missionaries and many friends from all over the state would like to be informed of his passing. We do not know when the funeral services will be held, probably Tuesday or Wednesday, in the Bonneville Ward.

The services this morning will be broadcast in the Assembly Hall and Barratt Hall over the loud-speaking system and by television. The proceedings of this session will be broadcast also over station KSL and by arrangement through KSL over the stations named in the first session of this conference. We shall not repeat the

names, but we wish the stations to accept our appreciation for their cooperation in broadcasting the proceedings of this great conference. This session will also be televised over the KSL television station, channel five.

The singing at this morning's session of the Conference will be by the Tabernacle Choir, with J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

We shall begin the services by the Congregation and the Choir singing, "Come, Come, Ye Saints," conducted by Brother Cornwall.

The opening prayer will be offered by Samuel I. Goodwin, Patriarch to the Inglewood Stake.

The Tabernacle Choir and congregation, under the direction of J. Spencer Cornwall, sang the hymn, "Come, Come, Ye Saints."

Elder Samuel Goodwin, Patriarch to the Inglewood Stake, offered the invocation.

The Tabernacle Choir then sang the anthem, "O Divine Redeemer."

### President David O. McKay:

President Stephen L Richards of the First Presidency of the Church will be our first speaker. President Richards will be followed by Elder Levi Edgar Young.

## PRESIDENT STEPHEN L RICHARDS

### *First Counselor in the First Presidency*

**I** FEEL very deeply the responsibility of this great opportunity. I assure you I need the aid of the Holy Spirit, and I humbly pray that I may enjoy it.

I desire to use this opportunity to extend an invitation. In giving this invitation I feel that I shall have the approval and support of my associates in the Presiding Councils of the Church, not necessarily in its manner of presentation, but in its substance, and that they will sustain me in speaking for them as well as for myself. To the

people of the Church, there is nothing novel in this invitation. Although it has gone out to the people of the world for more than a century, there are still few of the world who fully understand its import.

This is the invitation, addressed:

To All Men, Women, and Children

Dear Friends:

You are cordially and earnestly in-

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vited to participate in building the kingdom of God in the earth.

Place—Everywhere.

Time—Now.

Signed:

### THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The acceptance of this invitation will not materially alter the living habits of many good people. Those who have within their hearts a love of God and their fellow men, and devote themselves to Christian service, will discover in identifying themselves with our Father's kingdom a significance to their high idealism and their humanitarian service which will surpass any concept of living they have ever known. They who have not conformed their lives to the divine will and have succumbed to the weaknesses of the flesh, will discover that in participation in the kingdom there is help, merciful and understanding, which fosters repentance and forgiveness and gives strength and courage to overcome and be happy.

I shall try to tell you something about the kingdom and some of its features which hold so much of attraction and promise to all the various segments of the world society.

First, there is the common man of the world. I use "common" in no derogatory sense. The world makes distinctions among men on the basis of education, wealth, and position. Fundamentally, I make no such distinctions, but we are all obliged to admit that the great preponderance of all men are not in worldly preferential classes. This common man in some respects is the most important element in the world society. In democratic nations, where aristocracy, caste, and statism do not circumscribe his activities, he often rises to leadership. Likewise in democratic countries, he chooses the leadership because of his voting preponderance. Perhaps even more importantly, he is at the head of most of the households of the world. He begets its populations, supports its infancy and youth, influences

and in large measure determines social and other trends.

What does participation in the kingdom do for the common man? First, it brings to him an enlarged and more adequate understanding of himself. It defines for him in a realistic and not merely in a visionary way his relationship to his God and his fellow men. Second, it brings conscious purpose into his living. It dignifies his service and enables him to distinguish between the really worth while and the frivolous, or less important. It gives to him the legitimate pride of being associated with a great cause, the greatest in all the world; and third, and perhaps in importance greatest of all, membership in the kingdom makes it possible for him to receive the delegation of divine power itself and rejoice in the blessings brought by it to our Father's children.

This wide distribution of the Holy Priesthood is one of the most distinctive features of the restored kingdom of our Lord. There is creditable evidence to believe that when the Savior set up his Church in the Meridian of Time, he caused a wide distribution of the priesthood to members of his Church then, as he has done in his restored Church. How logical it seems, upon reflection, that this should be his desire. Why should he wish to restrict the holding of his divine power, which may be delegated to men, to any favored group or ecclesiastical order? If men are the sons of God, created in his image and endowed with divine attributes, why should not all who make themselves worthy in righteousness be eligible for the divine commission of the priesthood? All are eligible in the kingdom of our Father. Adherence to his law is the only requirement, and the officers of the kingdom are under compulsion to bring this great benefaction to all who are worthy.

If I had time at my disposal, I should like to give to the men to whom I present this invitation a more complete explanation of the nature of the Holy Priesthood and the manner of its exercise, as set forth in revelations given at

the founding of the Lord's kingdom in this dispensation. I must content myself merely with the statement that the priesthood of Almighty God, bestowed upon his servants, is a very different thing from what many men of the world suppose it to be. It is an authoritative power given by divine commission, but in essence and use it is invested with the virtue, kindness, mercy, and judgment of its Divine Author, the Savior himself.

Now to the common man—he who has not known the emoluments and preferments which the world gives—what a distinction, what an encouragement, what an uplift of spirit, and what high hopes await him as he shares with his brethren the Holy Priesthood in the Lord's kingdom. The common man has aspirations, even though their attainment may seem remote and very dim. Improvement and progression are the laws of life. Here, with the investiture of the Holy Priesthood lie opportunities unlimited for the fulfilment of worthy and lofty ambitions for the common man, as for all men of high or low station in life.

It must have seemed a great and daring project to build a Church without a professional clergy. It was even a greater innovation to set one up without laity, where every man and boy is a minister of religion. Joseph Smith had no precedent for such an organization, save only in the Church set up by the Master himself in his own earthly ministry. It is no wonder that such a novel concept was shocking to the Prophet's contemporaries. It undermined the necessity of the callings of the "gentlemen of the cloth" and wiped out the need for the so-called spiritual experts. While the new doctrine abjures ignorance and acclaims intelligence, its objective is to make every man his own spiritual expert, with divine power in himself to understand and apply the laws of the gospel to himself and those dependent on him. This universal and generous bestowal of the priesthood makes every recipient a teacher and preacher of the word of God; whether

or not he be called to a special position, his diocese is as large as his circle of family, friends, and acquaintances, and he is under obligation to teach to them the revealed truth. If he has limitations of utterance, there are no limitations to the power of his example and the radiation of his personality among those who know him. Here in the Lord's kingdom is the most perfect exemplification of his great law of fairness and equality that "God is no respecter of persons."

Now I have very great pleasure in extending this invitation to all women. I am sure I cannot make it as attractive as it could be made, but perhaps I may be able to point out a few items which should be of serious concern to women, and which may intrigue their interest. It would be expected that in the women's world I should first bring forward the subject of the home. Despite modern social trends, and the so-called emancipation of women from the alleged drudgery of home life, I am sure we need no statistical proof to convince us that the great preponderance of our women want husbands and families; and I am optimistic enough to believe, even in the face of shocking figures on divorce, that the overwhelming majority of women would like to keep their husbands and preserve the enduring solidarity of the home. If these assumptions are correct or nearly correct, I am justified in giving women the assurance that in no other place or institution in the world will they find such high and lofty concepts of marriage and home as in the restored kingdom of our Lord. Here a woman is neither a slave nor a doll, but a real partner in the enterprise of building the kingdom. The part she plays is one of great dignity, with opportunity for the abundant expression of all the finer feelings, the tenderness, the patient love, and the ennobling qualities which are attributes of her sex.

In the kingdom a woman does not hold the priesthood, but she shares it with her husband, and she is the immediate beneficiary of many of its great

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blessings. When she unites in marriage with a man of the priesthood in one of the temples of the kingdom, the blessings pronounced upon her are of equal import to those given her husband, and these blessings are to be realized only through the enduring compact of the marriage, for "man [is not] without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.) If every woman fully understood this lofty concept of marriage, she would want no other. It is not a marriage solemnized with elaborate ceremony and pageantry, for show and social prestige. No great church is filled with spectators; only a few are present—the contracting parties, a humble man of the priesthood to officiate, the witnesses, usually the parents, and a few of the family and close friends. Such a marriage contemplates taking the Lord into the partnership, so the participants meet in his house and make their covenants with him and each other, in privacy, in humility, without ostentation, safeguarded from the stare of the curious or the praise of the indulgent. Does a man or a woman seek public acclaim for a private prayer? Why should a couple, entering into the most solemn engagements they will ever make in their lives of a private and personal nature, expose themselves to public scrutiny, and distract their minds from a sacred ceremony by the exigencies of style and show? I am speaking of the marriage ceremony, not the wedding reception. I remember once reading an article written by an old minister who had officiated many years in Trinity Church in downtown New York. He said that during his time he had seen the Christian ceremony of marriage, at one time sacred and impressive, degenerate into a paganistic pageant designed to achieve social notoriety. That can never happen to a temple marriage. It is a calamity for it to happen to any marriage, for such a tendency may be in no small measure responsible for the instability of marriage in recent years.

The home-loving women will find in the kingdom other revealed concepts

about life, which will bring to them great happiness and hope and satisfaction. They will learn that the home, of which they are such an indispensable part, lies at the very basis of purposeful living here in this life and of our aspirations for the higher blessings in the life to come. They will learn that a couple, rightly married, are called to officiate in a transcendently beautiful and vital service. As a priest and priestess in the temple of the home, it is their high privilege to receive the spirit children of our Eternal Father into mortality; then to nurture, train, and lead these chosen ones coming to their home back into the eternal presence whence they came. It takes but a moment to say this sentence; it takes a lifetime to fill the mission of parenthood. It is a glorious mission when it is accepted and fulfilled. It is a tragic experience when it is resented. Women of the kingdom find the supreme joy of their lives in their families despite the sacrifices and self-denial entailed in their care and training. They are taught, and they believe that the highest blessings of heaven will be realized through the projection of their homes into eternity. They have complete confidence in the perpetuity of the family relationship when sanctified and sealed under the power of the Holy Priesthood. If a child is parted from the family group, they do not feel that he is lost. They confidently expect a reuniting in the eternal family circle, and while they are sorrowful at earthly partings, the only thing they really fear is sin, which may deprive the erring one of his place in the eternal home. Women who enter into these eternal unions with their husbands are far better fortified to withstand irritations not uncommonly incident to domestic life. They and their husbands look ahead, and in their long-range vision, they are disposed to overlook many of the temporary obstacles to happy, compatible living. Just think of the tragic plight of innocent children averted by this concept of enduring marriage. Every woman who has serious concern for the attainment

of a full and happy life will do well to ponder the eternal truths of the kingdom.

There is an ever-increasing tendency for women to seek activity outside the home. I count it as fortunate that modern conveniences have served to shorten the hours necessary for a mother to spend in home and family care. You will observe that I did not characterize a mother's duties as drudgery. It has been my observation that devoted mothers have never so regarded their duties to their family, however long the work may have taken. Even when home care required very long hours, mothers of the kingdom found time and means for countless acts of mercy and kindness in both organized and private capacity. Now under the favorable conditions mentioned, a large part of the work of the kingdom of our Lord is carried forward by good women. They have immediate responsibility, under the direction and counsel of the priesthood, for great organizations of women, and they give invaluable assistance in substantially all of the institutions of the Church. They have so many avenues of service that there is opportunity for the utilization and expression of all their talents and great abilities. There is no place in the world where women can render service more completely acceptable to the Father and more satisfying to themselves than in his kingdom.

And now I must extend the invitation to youth, boys and girls in school, on the farm, in the factories, in the military establishments, wherever youth is found. I invite all of you young people to come to a divinely appointed society where there is more knowledge about your beginnings, your needs, and your legitimate purposes and ambitions than is to be found in any other place in the world. I am aware that you may regard that statement as arrogant and presumptuous, but I think you may view it differently when I tell you that the knowledge of which I speak is not man-made; it is not the product of scholastic research; it is God-given, revealed by

him for his kingdom. This knowledge brings reconciliation of all truths, however much at variance the findings and statements of men may seem to be. The whole learning process is simplified. All aspects of life and living are properly evaluated and the objectives made clear, freeing youth from the frustrating uncertainties of much of modern philosophy and teaching.

My young friends, you can scarcely appreciate what a relief it will be for you, and how much it will contribute to your peace of mind and your happiness to have clearly defined objectives to which you can confidently direct the energies of your life. I invite you into activities which will stimulate you to the development and exercise of the best within you. Your latent talents, your love of people, and all of your native abilities shall find opportunity for abundant expression. This society will teach you how to acquire happiness in goodness, which is the only lasting happiness. It will teach you how to become master of yourself, to control appetites and passions, and thus acquire the attributes of great character. It will thus contribute to your success in occupations of your choosing because no permanent success comes to those who do not possess good character.

Perhaps your greatest acquisition in coming into this society and allying yourself with the kingdom will be the knowledge of God and how you can best serve him. You will discover for the first time your mission in life, what the Father has for you to do. You will rise in your own righteous self-respect. Young men will be endowed with the Holy Priesthood. They will discover, while not foregoing the happiness of youth, that much of its frivolity and levity may positively be replaced with joyful service in a great cause. Young women also will discover the same thing and be made to rejoice in the good they can do. I have seen thousands of young men and young women go into the mission field. I have heard these testimonies and witnessed the great happiness the work of

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saving souls has brought to them. I have heard them proclaim these years of unselfish devotion to the Master's work the finest of their lives. Where, my young friends, can you find comparable opportunities to those furnished to you in the kingdom of the Living God?

And now, my friends, both old and young, I ask you this question: Is it well to procrastinate your decision on the matters I have briefly submitted to you? Is the tenure of life so secure that we can safely wait until next year for the consideration of matters so vitally affecting our lives here and hereafter? I attend many funerals. Some lives are terminated very abruptly, most unexpectedly. I witness the sorrow of loved ones in sad partings. A funeral is not a time for criticism. We think and speak of those who are gone in charitable, kindly terms. We leave the judgments to the Great Judge, but I think that many a family suffers its greatest sorrow in parting with a loved one in a remembrance of opportunities lost, omissions and commissions, that they sadly wish might have been averted. Such are the hazards in the postponement of our reconciliation with the Lord, and the acceptance of the holy gospel. None of us can be sure that he can finish the course of life in perfect faith and devotion, but all of us can be certain that we can never run the course without starting. My invitation is to start the course of life in the Lord's way, now, while there is time.

I cannot close without saying a word about my own personal experience in the kingdom of our Father. If I have any justification in doing this, it is in the hope that there may be some who listen who may find a measure of encouragement in what I tell them. I was not trained for the ministry in the sense in which the world understands such training, a condition which I share with my brethren for reasons I have heretofore explained. I was trained in a limited way for the law and for business. Perhaps my most liberal edu-

cation has come out of contacts with men in many walks of life. With few exceptions I have admired the men and women I have known, and men and women of high intelligence, deep learning and capacity to serve well in good causes have commanded my respect and esteem. In the presence of a great mind, I have a feeling akin to reverence.

There has been over the years, however, one observation which I have made, which, I may say frankly, has reduced my admiration for many able men and women, and has brought to me great concern about them. I have observed that many, successful in material achievements, have seemingly taken pride in emancipating themselves from spiritual things, with a boastful indifference expressed in such statements as "I am not naturally religious"; "Religion is for the women and the children"; "I carry my religion in my wife's name." Personally I think these attitudes are defensive tactics, not truly representative of the inner feelings and sober consciousness of those who present them. I am not speaking now of men who have permitted sin to deaden their conscience. I am speaking of men whom I have known in the world of business, and countless others like them.

I wish to make this statement to all such men and women, and I hope I can do it without appearing boastful. I have known professional ambition. I have known association with business institutions for almost a half century of time. I have served in various capacities in commercial and community enterprises, and have enjoyed the emoluments, the satisfactions, and friendly relationships emanating from such associations. With this background of experience, not as a preacher, although it is my duty and privilege to preach, I give to my friends the assurance that if they will recast their ideas and attitudes about the relative importance of the spiritual to the material, and bring themselves to participate in the mighty cause of establishing God's kingdom on the earth, they will find a satisfaction, a sureness of purpose, a peace and con-

ment, surpassing anything they have ever known. They will not be ashamed to say to themselves and to their fellows that God and his work come first. When they can develop the faith and the courage to make this acknowledgment, self-sufficiency and egotism will be replaced by humility of spirit. The brotherhood of man will become real to them. Their service will be ennobled, and they will lay the foundation for the attainment of the highest rewards and blessings vouchsafed to humanity.

I have observed that ambitious, intelligent, "red-blooded" people are seldom satisfied except with the best. When I invite men and women into the kingdom, I invite them to come and get the best, which is obtainable in no other place or institution in this wide world. I know that is true, and the reason I know it, and the reason you should believe it is that the Lord himself has declared that it is so. The

prophets of old predicted it, as did the Lord and his disciples in the Meridian of Time, and irrefutable evidences of the authentic establishment of the kingdom in our day invite the scrutiny and investigation of all honest people.

In addition, there is available the testimony of the Holy Spirit, more confirmatory and more personally satisfying than all other evidences. I promise you in the name of the Lord Jesus Christ that divine testimony will come to you, my friends, if you will enter the re-established kingdom of our Lord and participate in his glorious work in the world. I pray that the Lord will bless you and remove prejudice and bitterness and indifference from your hearts, and bring to you a humble desire to share the truth with your brethren and sisters in the family of God, who loves you. I so pray in the name of Jesus Christ, the Lord of the kingdom. Amen.

## ELDER LEVI EDGAR YOUNG

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

**M**Y BRETHREN AND SISTERS: The history of the Latter-day Saints since the organization of the Church in 1830 is one of the most marvelous stories of all time. The glory of its history is the fact that there has been a divine purpose and ideal to be worked out in this life. This divine purpose is based on faith in God, intelligence, and foresight. Many visitors from all over the world come to ask about the real meaning of our religion. A few days ago there sat in my office a Mr. Walter Mallin, a representative of one of the surviving newspapers of Western Germany. With two other newspapermen, he had been sent to America to make a study of the government, the education, and the religion of America. He came to Salt Lake City, as this was one of the centers he had been directed to visit, for he knew that we had many German converts. It would be impossible to tell you the many questions he asked, but the most important one to him was how our re-

ligion has worked for education. He was told about our ideals of education and religion.

In a recent book entitled *Education—America's Magic* by Raymond M. Hughes, President Emeritus, Iowa State College, and William H. Lancelot, Professor of Vocational Education, Iowa State College, we have the latest statement concerning education in America and in the respective states of America. Speaking of the place of the states of the Union in education, the authors of this book tell us that, "Utah has first place among the states by a wide margin." In speaking of the place of Utah, we find it leads all the states in adult education.

This appears to be due almost wholly to the high value placed on education by the people of Utah, coupled with high efficiency in the expenditure of funds devoted to school purposes. This combination of great effort and high efficiency in the utilization of school