

that this is an epoch-making service. In a way it may be compared to the first telegraph message that went over the wires from Salt Lake City October 24, 1861. That message was sent to President Abraham Lincoln, and read: "Utah has not seceded but is firm for the Union. (Signed) President Brigham Young"

Today, for the first time in history, thousands have an opportunity, outside of the State, to meet with us in this worship. With all our hearts, we bid you welcome, and pray that the spirit of this great assembly may be in your hearts, to the end that in our worship

during the next two hours, our souls may be uplifted, our minds directed towards the real things in life,—the existence of our Heavenly Father, his love for his children, and his desire that good will may prevail in the hearts of men to the end that peace may be established in the earth.

God bless you all, who are sitting with us by radio and by television, in this worship.

Our first speaker this morning will be President Stephen L Richards, member of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

I AM DEEPLY grateful for the high privilege of being present in person with you at this great conference of the Church. I rejoice with you in the inspiration, the encouragement, and the uplifting remarks and spirit which have characterized the sessions to this point. I thank the choir for singing that great hymn, "The Morning Breaks," my favorite, embodying in a measure at least the essentials of the message which I would give to you today. I approach the task humbly, asking the Lord to bless my utterance beyond the mere import of the words, to bring to you the spirit of our work.

In a recent address by the president of one of our American universities, the following observations were made. I give their substance to you. Speaking of the technological age in which we live, this educator pointed out that the economic and military security of the nation depends upon scientists, physicists, and engineers to keep abreast of new developments. "But," said he, "to survive in the complex world, however, America must have specialists outside the technical and scientific field." He declared that it was not a shortage of engineers or atomic physicists that caused the loss of China to our side.

A brilliant cadre of engineers is ineffective while the waterfront is ruled by gangsters. A high level of training in economics is less meaningful if labor and industrial leaders cannot realize that "although the whole is never healthier than its parts, it is always greater. A stockpile of atomic bombs has less power if sections of the population are blocked by prejudice or made stagnant through ignorance." After setting out the place of education in our American system, he concludes with this statement: "The skills we lack most are in human relations."

It is this statement which intrigued my interest and made me feel that it might be well to use this occasion to call the attention of my brethren and sisters, and our friends who listen in, to the unique contribution which the Church of Jesus Christ of Latter-day Saints has to make and is making in this all-important aspect of the world's affairs.

Human relations—what things are comprehended by this caption! In the economic world the term is frequently used interchangeably with public relations and is reduced in final analysis to an adjunct of the profit motive, to bring about a better understanding of

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people, their natures and desires, to create sympathetic understandings of businesses and their problems, with the ultimate objective of inducing favorable attitudes and a wider reception of the products of business and thereby increase profits. In the main I have no criticism of the honest efforts put forth by business to create good will for themselves and that which they have to sell. Many of the statements by business executives lauding the principles of service and considerate treatment are elevating in character and intent, but I fear much of their force is lost in the natural, if not always warranted, inference of the people that such idealism is primarily self-serving. I shall have more to say about the economic phase of human relationships in its bearing upon wider aspects of the subject at a later point in these remarks.

And next, human relations, as comprehended within the social sciences: I don't profess to have knowledge sufficient to warrant my giving any definitions or classifications, but I assume that the social sciences embrace what in the law we used to call domestic relations, which included rights and obligations arising out of the family relationship, the association of people in communities, and even in the larger groupings of states, nations, and races. I readily concede that research and study concerning the social make-up of the world can be and should be of great value in solving some of its problems and directing the thinking and energies of mankind to a more peaceful living together in the societies of the world. I would not discourage continued study in the field of sociology. I could even go along with the president of the university, who seems to recommend greater emphasis upon it. I think, however, to be candid with ourselves, we might ask ourselves just what profit to date has been realized in the study of the social sciences in bringing about a greater stability in the homes of the people, in curbing juvenile delinquency, in composing the acute problems arising out of traditional industrial strife, in sup-

pressing class hatreds manifesting themselves among the peoples of the world, and lastly, and perhaps most importantly of all, in the acquisition of peace among the nations. I will not say, and I do not wish the inference to be drawn, that no progress has been made along the lines I have mentioned. Enlightenment from study is always a step in progress. A development of the facts through research is highly desirable and necessary in the formulation of forward-looking programs, but I fear, and I confess I have little more than hearsay evidence and occasional observations in my reading to support my fear, that the teachings of some of the sociologists have retarded more than they have advanced the attainment of the goals good people hope for, especially in regard to home and family life.

I come now to human relations among the nations, which is the phase of the subject most engaging to me at the present time. I understand there is a department of human relations, or the humanities, in the set-up of the United Nations. I have no definite knowledge as to the prescribed functions of this department, but one would naturally infer that its objective is to improve the conditions among suffering and underprivileged peoples, and thereby create better understandings and good will among men and women all over the globe. If it is in position to contribute to this betterment, I am sure that all men of good will would wish it success, although many might have objection to the means of accomplishing its purposes.

This very brief outline may serve to remind us, and it is my hope that it will, of the vital, transcendent importance of the field of human relations in the lives and affairs of mankind, in homes, communities, societies, and nations of the world. It was undoubtedly a recognition of the importance of the subject that induced the college president to say that the skills we lack most and need most are in human relations. I think few of us would disagree with him, although there would probably be

great variance of opinion on the vital issue—What are these skills and how are they to be obtained? That is where we come into the picture, my brethren and sisters. In order to make a contribution of substance to the solution of these pressing problems, we have to make positive statements. These positive declarations sound intolerant and presumptuous to many of our listeners who don't understand fully the nature of our work and the grounds on which we issue such statements.

There has been a great build-up in our own country, and perhaps in others in the last several decades, for what is termed broadmindedness and tolerance. It is one of the most popular subjects on which a man can speak. I heard a young minister of very engaging personality deliver a most entertaining address on aspects of this theme just a short time ago. In his advocacy of Christian good will and brotherhood he asked people to consider and reconsider their attitudes toward life, banish prejudices, and be kind and friendly to all. He pictured the Savior during his earthly ministry going about advocating such tolerance and friendliness. He urged a de-emphasis on denominational differences and the formation of a brotherhood that would permit all to come together in harmony and good fellowship. I don't know whether he thought his formula would cure all the world's ills, but I am sure he was convinced that it would help, and I think too that good will come from his popular lectures over the country.

But I do not think, my friends, that this friendly counsel for tolerant brotherhood is a realistic or basic answer to the problems facing us today, particularly in the sphere of human relations. I am very fearful that this popular appeal for so-called broadmindedness and tolerance has brought in the past and still continues to promote a type of thinking which does not contribute to the seemingly worthy objectives its proponents entertain for it. It sounds good, but how good is it? It would be interesting to know how some of its advocates would answer questions such

as these: Should we be tolerant of infractions of the Ten Commandments, that great statement of basic divine law? Would you tolerate a little stealing, a little lying? Would you tolerate violation of the law of chastity? To what extent? Do you think that a loose or equivocal position with reference to the virtues enjoined by God is calculated to inspire in youth a respect for moral rectitude, the type of American life that the founders left as our heritage? I grant that it is a commendable interpretation of Christ's teachings to solicit compassionate consideration for those who are weak and who have made mistakes, but it is a tragic error to fail to distinguish between tolerance for the sin and sympathy for the sinner. Truth is not tolerant of error. Standards of truth are exacting, and the blessings Christ promised are obtainable in their fulness only upon strict observance. No greater boon could come to America and the world than a universal conviction of this principle. The nations could have their hearts' desire of peace in righteousness if they would make themselves worthy.

I have traveled a little, it might be considered a lot except as compared with the marvelous globe-encircling record of our dear President; I have visited countries far removed from America; I have had special occasion to observe the attitudes of other peoples toward our country. I am convinced that what we of America need first and foremost in our relations with foreign nations, and as a basic essential to their friendliness, is respect, not respect born of fear of our great military prowess, our economic production, nor envy of our widely advertised high standard of living, but respect for our integrity, our character, through the conformity of our living to the ideals we profess and expound. There can be no friendliness and brotherhood not founded on mutual respect. I have witnessed the distrust in which we are held by some foreign peoples, but I make no comment as to the justification for it because it might reflect credit or discredit in places where

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I do not feel competent or positioned to judge, but I do feel that it is within my province and my duty to point out to our own people and to our fellow Americans the discrepancies between American ideals and practices, which account in large measure for our inability to win the confidence and true friendships of many of those whose cooperation we so urgently need in the crises now confronting us.

I think there are very few peoples in the world who do not have admiration for the concepts of liberty and freedom which we espouse. The founding of the Republic has been an inspiration to the oppressed everywhere, and still is, but unfortunately the discrepancies I have briefly mentioned, and will hereafter call to your attention, have militated immeasurably against its influence for good.

While in South America a few years ago, I took occasion everywhere I went to inquire what the people knew about our own country. I speak now of the common people, not the diplomats and some academic researchers who have greater opportunities for information. I discovered that the people secured their information and formed their opinions about the USA in large measure from the picture shows and the magazines, and the sensational stories carried by the publications about our gangsters and divorcees. Most unfortunately, the finer aspects of our American living were seldom brought to their attention. To all too great an extent, they picture us as a nation of law-breakers, extravagant and riotous livers, and violators of the sanctity of the home and the marriage relation. Are these concepts, whether erroneously acquired or not, conducive to the building of respect for us? They are not. Many of us are prone to ascribe our difficulties in Latin American countries to the ambitions of avaricious dictators. I would not say that there is some basis for this position. But I do say, without fear of successful contradiction, that there would be infinitely less menace

to our friendly relations with our neighbors to the south, and far less fertile ground for planting the seeds of insurrection and autocratic controls if our friends had more respect for our character, our way of life, and our consistency. Remember, there wouldn't be sent out from our country the kind of films which are shown throughout the world and the lurid stories of our newspapers and magazines if there was not some foundation in fact for their production. That is the pity of it all. They are altogether too true.

I found the same condition, perhaps to a lesser extent, prevailing in Europe and the Near East. There we are judged, as all over the world, by the way we advertise ourselves, and unfortunately, the worst segment of our society constitutes our most effective advertisers.

Now I ask you to observe, as one of the most important points in this consideration, this fact that the values in all this advertisement and education are moral values. Although some of our appraisers are not fit to judge, we are nevertheless judged on moral standards. It doesn't bring respect to the accused even if the accuser has to admit that he himself is guilty of the same sins. Much as we disparage certain ideologies, what we fear most is the ruthless malevolent actions of immoral, unmoral, and Godless men, and most unfortunately, there may be some justification for the other side to question our own sincerity and consistency in moral purpose.

I am aware that there are students of world problems who contend that, after all, the final solutions are economic, that if people are well-fed, clothed, and housed, they will be peaceable and happy. I am not converted to this view. A few months ago I sat at a luncheon in New York City with a man who had given forty years of his life as a missionary in Africa. He was acquainted with many tribes and peoples of what we call the Dark Continent and undoubtedly had had

wide opportunities for observation. He told us that among all these tribes he had never been able to discover a word in their language which could be interpreted as materialism, as opposed to spirituality, as we use these terms. He said that everything in their lives from the cradle to the grave transpires on, to them, a spiritual basis. Many will say that they are crude, backward, ignorant peoples, but I pose this question for you. May it not be that there has been providentially preserved for them, from ancient lineage, a concept of life, which in the mad scramble for the earth's bounties, has escaped the great host of their sophisticated brethren, who have attained dominance of the earth, and who are now being rudely awakened to the realization that all their materialistic striving and attainments may bring only frustration and ruin?

I know I don't have to argue in this company, perhaps not with many of my listeners, for the recognition of moral and spiritual values in the solution of our problems. I take it that we are all gratified from time to time to hear expressions of this recognition by some of the leading men of the country and the world. I am hesitant to say a word that might be construed in disparagement of such statements, but I am constrained to question a little from time to time their sincerity. Is spirituality anything other than a personal attainment and investiture? Is there any such thing as mass morality? The Master taught us that as a man, not the masses, thinks, so is he, not they. It is true that if enough individuals are convinced of spiritual realities, they can greatly influence the society in which they move, but it is the individual and not the mass mind which has the conviction.

I hope you will approve the application which I make of this principle. I don't believe that men in high places, in government, in business, or elsewhere can successfully divorce their private lives from their public declarations and protestations. Nor do I believe that women who attain positions of emi-

nence can do it either. We often speak of the gullible public, but I am very much inclined to think that there is enough of discernment in this public to see behind the idealistic words of speaker or writer, the consistency of performance. I note with growing concern the declination of governmental appointing power to take into consideration morality, except as it affects stealing and treason. The sooner men learn that they cannot teach virtue without living it, the quicker we will attain the respect of those whose co-operation we seek. And what is even more important, the sooner we will bring ourselves to our own self-respect.

You will gather from these remarks that I would subject every representative of the American people, from the small community level, to state, national and international position, to the scrutiny and test of virtuous, moral standards. I would. Some will say, you are discounting the value of brains and "know-how" in this intricate business of government and sociology. I am not. I stand in awe in the presence of a great mind with superior intelligence devoted to human welfare. We are greatly dependent upon such minds, but if I had to make a choice, which I ought not to have to make, between talent and integrity, I would choose integrity and virtue, for without them we are lost.

If I speak of things which are perhaps to a considerable extent beyond our control, I shall be accused of propagating visionary, utopian ideas. The young minister to whom I referred a few moments ago told us in an effective sentence that Christ warned that we could not attain perfection in life, but he also admonished that we never cease to strive for it. Furthermore, these are not basically my own ideas, although I may be responsible for the crude way in which they are put. They emanate from the revelations of the Lord. How thankful I am every day that I live that we are not left wholly to rely on the reasoning and wisdom of men, and

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that God in his infinite solicitude for the welfare of his children has made available his own wisdom and will for the guidance of humanity. To us, my fellow members of the Church of Christ, has been committed much of this revealed wisdom and divine guidance for the human family. This is a precious possession, a pearl of great price, to be forever cherished by us and disseminated to the whole family of the Lord. This revealed knowledge contains the full and complete answer to the problem of human relations. Within it there is the Lord's wisdom about the family, the basic unit of society, the community, government in all its stages, from the most limited to the most comprehensive, economics and property, brotherhood and peace, and most important of all, man's relationship to God, his heavenly Father. Intelligent, worldly-wise men have reasoned for years about these problems. They are seemingly still as far from solution as in ancient days. Think for a moment of the contributions to be made in mending the broken homes of our land and protecting the children from delinquency, crime, and ruin, and restoring to marriage its sanctity, and to the home its solidarity, in the conservation of the human resources of the world. Think of the concept we have to give to the world of the dignity of the individual, the aristocracy of his birth, the incomparable goals of his life, and the freedom of choice to attain them. Think of the help we can give to the cause of brotherhood in the earth through the recognition of the Fatherhood of God and the bond of his Holy Priesthood, a fraternity whose like is not to be found in all the associations of men. Think what it would mean to the worthiness of men to receive the inspiration of God, if all were to accept the concept of the body as being the tabernacle of the Lord's spirit child resident within it. I cannot enumerate all the glorious principles of truth committed to our custody. If we are accused of presumption in claiming

custody of some of these precious truths about life, we can but point to the revelations which have brought them to us and charged us with their dissemination.

We set forth the word of God as we have received it. We claim no monopoly on goodness, Christian virtue, and the love of Christ. We rejoice that millions of his adherents, of his children throughout the world revere his holy name and seek to follow in his ways as they understand them. We know the Spirit of the Lord strives with men for their uplift and betterment. We are not despondent about human nature. We have confidence in men and women the world over. When they shall be privileged to hear the full truth of the gospel of our Lord, countless numbers, under the influence of the Holy Spirit, will embrace the truth. What the world needs for improvement in human relations is the *truth* and *missionaries*. It needs missionaries even more than soldiers, great as may be the need for military defense of our homes and our liberties. So long as we have to have soldiers, I wish they could be missionaries also, missionaries for the finest ideals in American life, missionaries for integrity, virtue, and the great character that has brought about the best in the life of the Republic. How much good they could do all over the world where they are stationed if they would so live as to counteract the influence of the ugly pictures of America which are presented to foreign peoples in ways I have mentioned.

Not only do we need soldier missionaries, we also need missionaries who are ministers of the gospel of Christ, with information, power, and testimony to give to the people of the world a thorough and complete understanding of the glorious blessings he holds out to the faithful and true. I hope I will not be out of the bounds of propriety and that I will give no offense when I make an appeal to the draft boards of our states to give consideration to the invaluable services which may be

rendered by devoted ministers of religion in the promotion of spirituality among our own people and those of foreign lands. The Congress has recognized by the enactment of law this essential feature in our national life and activities. Exemption has been declared for ministers of religion from certain military obligations. We are keenly aware of problems confronting draft boards in some of the determinations they are obliged to make. These men, loyal and devoted citizens of the country, serving without pay, have the thankless task of making selections under the selective service act. In communities where our people reside in numbers, they are confronted with some problems which probably do not arise in other sections. The missionary system employed in the Church probably has no counterpart outside the areas where our people live. We have no professional clergy, as other churches do, and in a sense we have no laity, for all bearing the priesthood are charged with ministerial responsibilities. The missionaries, for whom we claim exemption as provided by law, do not serve in legal ministerial capacity for life, but for very limited periods. After limited ministerial service, they are all instructed to report immediately to draft boards for their disposition. May we take this opportunity of extending, on behalf of the people of the Church, our thanks and appreciation for the understanding cooperation given to our program by the draft boards of many of the states in which our people reside. In this connection, on behalf of the First Presidency, I should like to take the liberty of publicly expressing our thanks and gratitude to General Lewis B. Hershey, national head of Selective Service at Washington, D. C. His uniformly courteous and sympathetic consideration of our problems has been deeply appreciated. I wish to assure General Hershey and all of you that by this public statement of appreciation we intend no inference to be drawn of an endorsement, or the approval of other selective service officials,

beyond that which they have expressly given to our program by official action or written communication.

And now, my dear brethren and sisters, I speak no idle words when I give you assurance that we are in a position to make an inestimable contribution to the betterment of human relations in this anxious, distracted world. We are a relatively small group among the populations of the earth, but we are not reliant only on ourselves and our own strength. God is at the helm of this ship, which is his kingdom, sailing through troubled waters. He has charted the course. He has chosen the pilot, his servant, tested and true, to keep us on course. This ship, like the ark of old, bears all the essentials for the re-establishment of the personal reign of the Lord Jesus Christ in the earth, and the essentials for the exaltation of man in the celestial presence of God the Father and the Son. This ship will eventually come to its point of refuge in the harbor of a peaceful world. With all my soul, I plead with you, my beloved brethren and sisters, to stay with the ship, lend a helping hand, and persuade as many of our Father's children as you can possibly reach to avail themselves of the safety, the security, and the glorious promise awaiting all who cleave unto the Lord, our Master and Deliverer. With inexpressible gratitude for his countless blessings, I invoke upon you, his Church, and all his children, his holy and divine benedictions, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is President Stephen L Richards, member of the Quorum of the First Presidency of the Church.

Elder George Q. Morris will please come to the rostrum.

In addition to the prominent educators named at the opening of the meeting, we are pleased to extend wel-