

not many I suppose, but they have little disturbances, little sour stomachs over the bishop, or some of the General Authorities or somebody else. Somebody else has a pain in the leg, he cannot walk well to his meetings and duties. And then there are some who are A.W.O.L. Now, I hope there are not too many of them. And then there are still others, altogether too many, who have not yet been mustered in, and one of the jobs for us who are already in, is to get in the fellow who is not in.

To me, it is an enthralling thought that the priesthood of the Church of Jesus Christ is the Army of the Lord.

When Cromwell was fighting his battles to obtain the control of Britain, on one occasion he came to a stream, and across the stream was the enemy. Before his men plunged into the stream, he said, "Put your trust in God, my boys, *and keep your powder dry.*" He did not say, "*but keep your powder dry,*" because that would have had in it an implication of derision of the first statement, "Put your trust in God." Cromwell said: "Put your trust in God . . . *and keep your powder dry.*"

That statement embodies a principle which is just as applicable to you brethren as it was to the army of Cromwell.

"Put your trust in God . . . *and keep your powder dry.*" And what is your powder? Well, there is one little thing I would like to suggest to you, before talking about the powder, and that is this: Do not cross over the line into the camp of the enemy, and beware of those who cross the line from your enemy and come into your ranks. They may be all right, but many and many a man, I think that is not an exaggeration, is coming over to us from the camp of the enemy. We welcome him and take him in, and he turns out to be a spy, one who is seeking to destroy us. Be on your guard.

Now, as to the powder. The man

who is unchaste has wet powder. The man who is guilty of that filthy crime of homosexuality, has wet powder. The man who cheats his neighbor, his powder is not dry. The man who blasphemes, his powder is not dry. So the man who lies, and steals. Somewhat so the man who is selfish, who is unkind, who is uncharitable. So is the man who does not do his duty in the great Army, who does not stand guard to keep out the enemy, the man who does not live so that the Lord can give him inspiration and revelation according to his needs.

Any man who fails to live up to the standards of the Church, as we know them, as they have been prescribed, is not keeping his powder dry.

What kind of an Army are we going to be?

Now I come back to my theme song. As an Army, we must be united; we must, as the Army of the Lord, have no allegiance except to the great Cause and the officers of this Church who direct our work. We must do as we are asked to do. We must obey counsel. We must act as one, and we shall act as one, if we carry through on the idea that we are the Army of the Lord to fight evil and to establish righteousness and to do the works which the Lord has commanded us to do.

May God give us the power and the strength to be really an Army of the Lord, serving him, keeping his commandments, doing as we are told, saving men, I humbly pray, in the name of Jesus. Amen.

The congregation and chorus joined in singing the hymn, "Come, Let Us Anew."

President David O. McKay:

Our next speaker will be President Stephen L Richards of the First Presidency.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

MY DEAR brethren, gathered tonight in a vast congregation, both seen and unseen, I greet you in the fraternity of the Holy Priesthood, which

in the providence of our Lord we have the honor and the privilege to bear. I esteem you as my brethren, my friends, and colleagues in the advancement of

Saturday, October 2

Second Day

the glorious cause we have the honor to represent. I honor all of you for your noble aspirations, and for your devotion to this great cause of the Lord.

The contributions made and to be made by the priesthood of God, as so well and beautifully outlined just now for us by President Clark, is one of the most encouraging of all the aspects of our work. The priesthood is integrated with our whole life. It is part and parcel of it, and there is nothing in life to us who hold it that we contemplate without the priesthood.

I am deeply concerned, as my Brethren are also, as indicated in the remarks of this Conference, about the fundamental institution not only of our Society, but the Society of the whole world, the home. President McKay alerted us to it as he spoke of the children and their delinquency, and the need for a home life that would give to the youth a better and greater outlook upon the world and their place in it. The thing that particularly concerns me is this terrible evil of divorce.

I spoke of it to the Relief Society the other day, and I would like to make further comment about it tonight. I trust that what I may have to say may not be incompatible with that which has been heretofore spoken in the Conference, but rather complementary to it.

In my talk to the sisters I tried to outline the contributions which the Church and its organizations throughout our whole history have made to the solidarity and well-being of the home. I pointed out the theology of the Church which so adequately and so beautifully furnishes the basic concept of the home,—that this sacred institution, ordained of the Lord, is charged with the primary responsibility for receiving the spirit children of the Father, tabernacled in the flesh, and then to nurture, train and develop these children in mortality, and then return them to the Celestial presence whence they came. I know that the priesthood is one of the greatest contributing agencies in the achievement of this glorious undertaking, and I would like to enlarge a little on the responsibilities and opportunities of the priesthood in this matter.

I made the statement, and I hope you will approve of it, that the remedy for

domestic problems and irritations is not divorce, but repentance. I am thoroughly convinced in my heart that this is true, and I hope you will approve of that interpretation. I am sure that there is much that can be done to lessen this great evil.

A long time ago I was a practicing attorney. I have investigated domestic problems. I have seen and tried divorce suits, and heard the evidence of the parties. As I look back over my experiences and observations, I can recall few instances where repentance of bad conduct on the part of the man or woman or both would not have been the answer. We are commanded to repent of all sin, and while I hesitate to say it for fear of hurting the feelings of some, I am constrained to believe that divorce is sin. If sin is an infraction of God's law, then surely this separation is in that category. There has been repeated before in our presence that great commandment:

"For this cause shall a man leave his father and mother, and cleave to his wife;

"And they twain shall be one flesh . . .
 "What therefore God hath joined together, let not man put asunder." (Mark 10:7-9.)

So divorce contravenes the law of God. Now, I do not mean to say that there may not be exceptions to be treated with some tolerance, but for my own part I am fearful of any interpretation which does not put divorce in the category of evil and sin.

Now, the thinking of society has undergone a great change just in a generation. I and many others can well remember that a half century or less ago in nearly all the better circles stigma was attached to divorce. Families and people generally were ashamed of it. It was hidden in the family closet wherever it could be. Why? Because our forebears had a deeper regard for the laws of God and the sacred status of home and family. Has the Lord ever said anything to give justification for this change of attitude, and for increasing tolerance for this great evil? Not a word. His law stands today as it has always done, and members of his Church with the enlightenment of the latter-day revelations know better

than anyone else in the world why divorce is an evil, attended with fearful consequences perpetuated into eternity.

It would seem that some other people are thinking a little along this line. I clipped from the paper the other day an item with the following heading: "BRITAIN PAPER RAPS DIVORCE, 'ONE-BY-ONE POLYGAMISTS'"

"London, Sept. 24 (AP)—The Weekly 'Church of England newspaper' blasted away Friday at 'one-at-a-time polygamy' and demanded tightening of British divorce laws.

"Changes should be made, the weekly said, so that 'a third divorce, happily rare in this country but common enough in America, should be impossible.'

"The editorial advocated making a second divorce much harder to get than the first one and declared that third parties in triangles involving married couples should be sent to jail."

I doubt that I could agree with everything in this editorial, but I bring it to your attention merely to show that even in the modern world there is great agitation over this subject.

Now, my brethren, I believe that if you will unite in emphasizing in all your teachings and contacts with the people the glorious concept of eternal marriage so well known to all, (it has been mentioned so well here this evening), and the evil inherent in divorce, the separation of parents, the breaking of family ties, we can do good among our own people at least. Our bishops, our ward teachers, our priesthood quorum officers, have an obligation to keep themselves informed of conditions prevailing in the homes of our people.

I asked the Relief Society visiting teachers who have such an intimate contact with the ladies of the house to be observant, to detect those indications of irritation and troubles leading to separation, and I am sure that we through the Ward Teachers and other agencies can likewise detect many of these troubles before they erupt into this terrible, cruel thing of divorce. I am certain too that our priesthood authorities, if they detect these difficulties in time, can exercise an influence that will deter the parties from precipitant action.

I said the remedy was repentance. The priesthood is the power that can call to repentance, the only true power that I know of that can do that. These sociologists of the world,—I do not think know how to call to repentance. I do not mean to deprecate their efforts in composing difficulties, but they do not know how to call to repentance, and they do not have the power to do it. There is no more effective means at your command in combating this evil than the power and influence of your own example. Your own loving companionship with your wife, so eloquently spoken of today, and your affectionate, dutiful family may be the ray of light and hope to give encouragement to many who suffer under the apprehension of domestic troubles. I call upon every man among you to review seriously, solemnly, his position as husband and father. If he discovers in his honest contemplation anything in his conduct that gives rise to domestic irritation, or any neglect on his part, I call on him to repent, humbly and sincerely, and seek the help of the Lord in turning away from any acts or omissions incompatible with his priesthood and his obligations to his family. If his wife needs to repent, let him lead the way, and I believe there will be an excellent prospect that she will follow. I am satisfied that if all will ponder thoughtfully and prayerfully this great social problem and its alarming increase in the Lord's Church, you will reach the conclusion that almost universally the remedy for domestic estrangement and difficulty is repentance.

Now may I just say a word about a man of the priesthood as the head of his household. That too has been mentioned before. I believe that the Lord intended that every worthy member of the priesthood should have this recognition, and he can be accorded this recognition without impairment of the concept of partnership in marriage. Women of the Church have respect for the priesthood, especially those who go to the temple. They do not begrudge a man his position as head of the home. They know that all the greatest blessings the Lord has promised will be realized in their association with the priesthood, and every true Latter-day

Saturday, October 2

Second Day

Saint woman wants her husband to magnify that holy calling which has come to him. The difficulties that arise usually stem from an attempt on the part of the head of the household to exercise inconsiderate or autocratic authority. There is no position in the Church in which the constitution and doctrine of the priesthood as revealed by the Lord has more direct application than to a husband and father in the home. He must never cease to be guided by the divine direction that:

"No power or influence can or ought to be maintained . . . only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned . . .

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D. & C. 121:41, 43.)

Every head of the household may win respect for his position if he will but truly follow these divine directions.

I need not tell you how greatly broken homes contribute to juvenile delinquency, mentioned by President McKay. You know what lack of respect for law and order is doing to our society, but I believe that the first lessons in order, reverence, and respect for law and established institutions come from the home. The home itself should be an institution of law and order. Remember there is no order without law.

It is a kindness to children to teach them the necessity for law and also the penalties for violation. If they do not learn this in the homes, they will have to learn it in the hard ways which society enforces. Any wife and mother who fails to accord to the man of the priesthood who heads her household deference for his position, and who disparages him in the eyes of her children will live to regret her actions, and any man who heads a household who does not make himself worthy of the respect of his wife and children will be sorry.

My dear brethren, we have no greater and more pressing obligation than to establish and maintain the solidarity and the goodness of home and family. We have the power within ourselves to set the example for this whole world, and there are enough of us, even in comparison with the great populations of the world, to set this example so that it may be read by all the peoples of the world if we will but live to our opportunities and the responsibilities the Lord has given us.

For one, I pray for strength in myself and in all of you to live according to the Lord's word, to show gratitude and appreciation for our testimonies and for our membership in his Kingdom, that we may all give united support to his Holy Cause. I ask his blessings ever to attend you in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. MCKAY

AS I HAVE said before in the presence of our fellow laborers in the Council and in this General Priesthood Meeting, I feel in your presence and sense more keenly what John the Beloved Disciple felt when he said, "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.) I say that tonight with all my heart, as I look upon this vast audience and sense, too, the number of additional groups meeting in various places named.

Several days ago I entered my study after a hard day's work, anticipating this moment. The general outline for this Conference had been prepared, out-

lined so far as those who should pray and those who should speak and when; we had asked the Lord to guide us regarding appropriate messages. On that particular evening, however, I had in mind this moment, and I was physically and mentally fatigued. I could not study, I could not get my mind on anything definite; so after a word of secret prayer I retired.

The next morning early I entered my study, reached for a little book that contains what I call "literary nuggets," taken from Church works, from poets, writers such as Scott, Burns, Longfellow and others, and the thought came, "I believe I should like to take some