

One Hundred Thirteenth

SEMI-ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

October 3 and 4, 1942

With Report of Discourses



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THE ONE HUNDRED THIRTEENTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The One Hundred Thirteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Saturday and Sunday, October 3 and 4, 1942.

The general sessions of the Conference were held at 10 a. m., 2 p. m., and 7 p. m., Saturday, and at 10 a. m. Sunday. A special sacrament and testimony meeting was held in the Tabernacle at 12:30 p. m., Sunday.

Admittance to all the meetings of the Conference was by special invitation.

Through the courtesy of Radio Station KSL of Salt Lake City, the proceedings of the Saturday morning and Sunday morning sessions were broadcast for the benefit of the general public.

President Heber J. Grant was present and presided at the Saturday morning and afternoon and Sunday morning sessions. President J. Reuben Clark, Jr., First Counselor in the First Presidency, and President David O. McKay, Second Counselor in the First Presidency, were present at all the sessions. President McKay conducted the services at all the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Sylvester Q. Cannon, and Harold B. Lee.

Patriarch to the Church: Joseph F. Smith.*

Assistants to the Twelve Apostles: Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

Of the First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans, and Oscar A. Kirkham.

Of the Presiding Bishopric: LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

GENERAL, STAKE, WARD, AND MISSION OFFICERS PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, assistant.

General Officers of the Church.

General Superintendencies of Sunday Schools and Y.M.M.I.A.

Presidencies of Stakes.

Former Presidents of Stakes.

Patriarchs of Stakes.

Presidencies of High Priests Quorums.

Presidencies of Seventies Quorums.

Presidencies of Elders Quorums.

*Joseph F. Smith sustained as Patriarch to the Church at this Conference.

Saturday, October 3

First Day

*Bishoprics of Wards**Temple Presidencies.**Presidencies of Independent Branches.**Presidents of Dependent Branches**Presidents of Stake Missions.*

Mission Presidents: John H. Taylor, Temple Block, Salt Lake City; William H. Reeder, Jr., New England Mission; Gustave A. Iverson, Eastern States; Leo J. Muir, Northern States; George F. Richards, Jr., North Central States; John F. Bowman, Central States; W. P. Whitaker, Southern States; William L. Warner, Texas; James P. Jensen, East Central States; Elbert R. Curtis, Western States; Elijah Allen, California; German E. Ellsworth, Northern California; Desla S. Bennion, Northwestern States; David A. Smith, Canada; Walter Miller, Western Canada; Arwell L. Pierce, Mexico, David F. Haymore, Spanish-American.

FIRST DAY

MORNING MEETING

The first session of the Conference was held in the Tabernacle, Saturday morning at 10 o'clock a.m., October 3, 1942.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

In behalf of the First Presidency and other General Authorities of the Church, I welcome the representatives of the Priesthood of the Church assembled in this opening session of the 113th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. It is to be regretted that the exigencies of war make it necessary again to limit the attendance at this gathering. However, if a general invitation had been given there would be hundreds, perhaps thousands, who would be compelled to attend overflow meetings, as every seat in the tabernacle will be filled by those who have been invited to this Conference.

I am sure I express the feelings of all present when I say we are gratified to have with us President Heber J. Grant; and all will be thankful and happy to know that he is even stronger in every way than he was six months ago. It is at his request that I conduct this meeting.

Others of the General Authorities present are the two Counselors in the First Presidency, members of the Council of the Twelve, the Assistants to the Twelve, the Presidents of the First Council of Seventy, and the Presiding Bishopric.

Through the courtesy of Radio Station KSL, the meetings of this conference are being broadcast. It will be necessary therefore for the information of the radio audience to make some announcements which to you here assembled may seem unnecessary.

The singing this morning will be conducted by J. Spencer Cornwall, director of the Salt Lake Tabernacle Choir. Elder Alexander Schreiner is at the organ.

The congregation sang the hymn, "I Know That My Redeemer Lives."

Elder Alfred W. Chambers, President of the Smithfield Stake, offered the invocation.

The congregation sang the hymn, "Come, O Thou King of Kings."

CHANGES IN CHURCH OFFICERS

At the request of President McKay, Elder Joseph Anderson, Clerk of the Conference, presented for the information of the Conference the following report:

Special Appointments:

J. Leonard Love, Bishop of the Yalecrest Ward, Bonneville Stake, appointed chairman of the new Church clothing committee of the Church Welfare program.

A. Hamer Reiser, Secretary of the Deseret Sunday School Union general board, appointed manager of the Deseret Book Company.

Wendell J. Ashton, member of the general board, was appointed to succeed A. Hamer Reiser as Secretary of the Deseret Sunday School Union board.

Mrs. Helena W. Larson appointed as secretary of the Y. W. M. I. A. general board.

New Mission Presidents:

Eldred L. Waldron appointed to succeed Roscoe C. Cox as president of the Hawaiian Mission.

James L. Barker appointed to succeed Frederick S. Williams as president of the Argentine Mission.

Elijah Allen appointed to succeed Henry H. Blood, deceased, as president of the California Mission.

Bishop Arwell Lee Pierce, El Paso Ward, Mt. Graham Stake, appointed to succeed A. Lorenzo Anderson as president of the Mexican Mission.

New Stakes Organized:

Humboldt Stake was organized May 31, 1942, from wards and branches in the Reno, Nevada, and Mt. Ogden stakes, and consists of the Winnemucca Ward, Reno Stake; Carlin, Elko, Metropolis, and Wells wards, Nevada Stake; and the Montello Independent Branch, Mt. Ogden Stake.

Mt. Jordan Stake was organized May 3, 1942, by a division of the East Jordan Stake, and consists of the Crescent, Draper First, Draper Second, Granite, Sandy First, Sandy Second, and Sandy Third wards.

Stake Presidents Chosen:

Samuel Polloch chosen president of the

Panguitch Stake to succeed President James L. Hatch.

James M. Smith chosen president of the St. Joseph Stake to succeed Jesse A. Udall.

Luther L. Fife chosen president of the Weiser Stake to succeed President Scott B. Brown.

Rodney S. Williams chosen president of the newly organized Humboldt Stake.

Stanley A. Rasmussen chosen president of the newly organized Mt. Jordan Stake.

Moses Campbell Taylor chosen president of the South Summit Stake to succeed H. Fred Egan.

George F. Christensen chosen president of the Nebo Stake to succeed Wayland R. Wightman.

Edward E. Drury, Jr., chosen president of the Denver Stake to succeed Douglas M. Todd, Jr.

Willard L. Smith chosen president of the Alberta Stake to succeed Edward J. Wood.

Ivan Call chosen president of the Nevada Stake to succeed Fred C. Horlacher.

James D. Hoggan chosen president of the Burley Stake to succeed President Robert O. Hatch.

Howard S. Bennion chosen president of the New York Stake to succeed President Harvey Fletcher.

J. Melvin Toone chosen president of the Minidoka Stake to succeed President Richard C. May.

New Wards Organized:

Mount Fort Ward, Farr West Stake, formed by a division of the Ogden Tenth Ward, North Weber Stake.

Capitol Ward, Phoenix Stake, formed by a division of the Phoenix Second Ward.

Lorin Farr Ward, Ogden Stake, formed by a division of the Ogden Seventh Ward.

Rigby Fourth Ward, Rigby Stake, formed by a division of the Rigby First Ward.

Rigby Third Ward, Rigby Stake, formed by a division of the Rigby Second Ward.

Compton Center Ward, Long Beach

Saturday, October 3

First Day

Stake, formed by a division of the Compton Ward.

Cedar Fifth Ward, Parowan Stake, formed by a division of the Cedar First Ward.

Valley View Ward, Big Cottonwood Stake, formed by a division of the Winder Ward.

El Monte Ward, Pasadena Stake, formed by a division of the Baldwin Park and Rosemead Wards.

Pocatello Eighth Ward, Pocatello Stake, formed by a division of the Pocatello Fourth Ward.

Pocatello Ninth Ward, Pocatello Stake, formed by a division of the Pocatello Fifth Ward.

Independent Branches Made Wards:

Payette Ward, Weiser Stake, formerly Payette Branch.

Pendleton Ward, Union Stake, formerly Pendleton Branch.

Napa Ward, Oakland Stake, formerly Napa Branch.

Pittsburg Ward, Oakland Stake, formerly Pittsburg Branch.

New Independent Branches:

Buckeye Branch, Phoenix Stake.

Dependent Branches Made Independent Branches:

Castleford Branch, Twin Falls Stake.

Filer Branch, Twin Falls Stake.

Wards Transferred:

Crescent, Draper First, Draper Second Granite, Sandy First, Sandy Second, Sandy Third Wards transferred from East Jordan Stake to the newly formed Mt. Jordan Stake.

Winnemucca Ward, Reno Stake, transferred to the newly formed Humboldt Stake.

Carlin, Elko, Metropolis, and Wells Wards, Nevada Stake, transferred to the newly formed Humboldt Stake.

Wards Disorganized:

Topaz Ward, Portneuf Stake, merged with the Lava Hot Springs Ward.

Lava Ward, Portneuf Stake, merged with the Lava Hot Springs Ward.

Woodland Ward, Portneuf Stake, merged with Downey Ward.

Independent Branches Transferred:

Montello Branch, Mt. Ogden Stake, transferred to the newly formed Humboldt Stake.

San Rafael Branch, San Francisco Stake, transferred to Northern California Mission.

Ione Branch, Sacramento Stake, transferred to Northern California Mission.

Bishops Who Have Passed Away While in the Service:

Bishop Lorenzo M. Harris, McCammon Ward, Portneuf Stake, died June 5, 1942, after having served about five years.

Bishop Douglas Hooper, Smithfield Third Ward, Smithfield Stake, died June 17, 1942, after having served about three years.

Bishop Henry Luthi, Freedom Ward, Star Valley Stake, died August 16, 1942, after having served about six years.

Obituaries:

Mrs. Edna Harker Thomas, former member of the general board of the Primary Association for nearly thirty years, died April 29, 1942.

Henry H. Blood, seventh governor of Utah, president of the California Mission, former bishop of the Kaysville Ward and former president of the North Davis Stake, died June 19, 1942.

Kumen Jones, patriarch and former bishop of the Bluff Ward, San Juan Stake, died June 11, 1942.

George Bowles, former bishop of the Belvedere Ward, Grant Stake, patriarch of the Los Angeles Stake, died June 30, 1942.

Mrs. Annie Wells Cannon, one of Utah's well known women, Church and civic leader and one-time member of the National Women's Relief Society general board, died September 2, 1942.

GENERAL AUTHORITIES OF THE CHURCH SUSTAINED

President McKay, Second Counselor in the First Presidency presented for the vote of the Conference the General Authorities, General Officers and General Auxiliary officers, who were sustained by the unanimous vote of the congregation, as follows:

Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	John A. Widtsoe
George Albert Smith	Joseph F. Merrill
George F. Richards	Charles A. Callis
Joseph Fielding Smith	Albert E. Bowen
Stephen L. Richards	Sylvester Q. Cannon
Richard R. Lyman	Harold B. Lee

PATRIARCH TO THE CHURCH

Joseph F. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Marion G. Romney	Clifford E. Young
Thomas E. McKay	Alma Sonne
Nicholas G. Smith	

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	John H. Taylor
Antoine R. Ivins	Rufus K. Hardy
Samuel O. Bennion	Richard L. Evans
Oscar A. Kirkham	

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop
 Marvin O. Ashton, First Counselor
 Joseph L. Wirthlin, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Rudger Clawson	Charles A. Callis
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Richard R. Lyman	

Frank Evans, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

GENERAL CONFERENCE

First Day

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M. Lynn Bennion
J. Karl Wood

AUDITING AND FINANCE COMMITTEE

Orval W. Adams
Albert E. Bowen
George S. Spencer
Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President
J. Spencer Cornwall, Conductor
Richard P. Condie, Assistant Conductor

TABERNACLE ORGANISTS

Alexander Schreiner
Frank W. Asper
Wade N. Stephens, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

John A. Widtsoe	Nicholas G. Smith
Albert E. Bowen	Antoine R. Ivins
Marion G. Romney	John H. Taylor
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
Alma Sonne	Joseph L. Wirthlin

General Presidency of Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Robert L. Judd, Vice Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Mark Austin	William E. Ryberg
Clyde C. Edmunds	Stringham A. Stevens
Sterling H. Nelson	J. Frank Ward

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President
Marcia K. Howells, First Counselor
Donna D. Sorensen, Second Counselor

With all the members of the Board as at present constituted

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
 Milton Bennion, First Assistant Superintendent
 George R. Hill, Second Assistant Superintendent

With all the members of the Board as at present constituted

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
 Joseph J. Cannon, First Assistant Superintendent
 Burton K. Farnsworth, Second Assistant Superintendent

With all the members of the Board as at present constituted

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President
 Helen Spencer Williams, First Counselor
 Verna W. Goddard, Second Counselor

With all the members of the Board as at present constituted

PRIMARY ASSOCIATION

May Green Hinckley, Superintendent
 Adele Cannon Howells, First Assistant Superintendent
 LaVern W. Parmley, Second Assistant Superintendent

With all the members of the Board as at present constituted

MESSAGE OF THE FIRST PRESIDENCY

President J. Reuben Clark, Jr., First Counselor in the First Presidency, presented the following Message of the First Presidency:

To the Saints in every land and clime we send our love and greetings and say unto you: May the Peace of Christ which passeth human understanding enter your souls and be and abide with you always. During the coming winter, may the Lord in His wisdom, give food to the hungry, raiment to the unclothed, heat and shelter to those who are cold; may His Spirit bring comfort to the broken hearts, bind up the aching wounds, heal those who are sick, preserve from plague and pestilence those who are victims of this worldwide holocaust.

OUR TESTIMONIES

WE again bear you our testimony: that God lives and that He loves those who keep His commandments and walk in His ways; that Christ, His Only Begotten, came to earth and lived His mission through, that He was crucified, died, the Lamb of God sacrificed for the sins of the world, and after three days came forth from the tomb, a resurrected being, thereby making the Atonement which brings the blessing of a resurrection to all God's children; that Joseph Smith was a prophet of God, raised up to usher

Saturday, October 3

First Day

in this the last dispensation of the fulness of times, and to bring about the restoration of the fulness of the everlasting gospel and the Holy Priesthood of God, lost to earth through the wickedness of men.

We bear witness that this is the one true Church of the Christ, and that except through it and the following of the teachings and commandments it proclaims, men may not reach the highest exaltation in the eternities to come.

We say unto you that in the darkest hours of these days of dread, tumult, and woe, the Lord is near to us, that He mourns over the iniquities and the sorrows of His children, that He would lead us into paths of peace if we would but follow Him; that He holds in His loving hands, nurtured by His boundless mercy, every one who lives righteously, and who seeks His protection; that He listens and hearkens to those who, having pure hearts and contrite spirits, come to Him with prayers of unshaking faith. He stands today ready as always to gather us in, "even as a hen gathereth her chickens under her wings," would we but yield our lives in righteous service to Him.

DRINK AND THE WORD OF WISDOM

THE world is smitten, nigh unto death, with great and grievous tribulations, following the commission of cardinal sins.

Over the earth, and it seems particularly in America, the demon drink is in control. Drunken with strong drink, men have lost their reason; their counsel has been destroyed; their judgment and vision are fled; they reel forward to destruction.

Drink brings cruelty into the home; it walks arm in arm with poverty; its companions are disease

and plague; it puts chastity to flight; it knows neither honesty nor fair dealing; it is a total stranger to truth; it drowns conscience; it is the bodyguard of evil; it curses all who touch it.

Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins, than all the wars the world has suffered.

Therefore, we thank the faithful Saints for their observance of the Word of Wisdom, for their putting aside of drink. The Lord is pleased with you. You have been a bulwark of strength to this people and to the world. Your influence has been for righteousness. The Lord will not forget your good works when you stand before Him in judgment. He has blessed and will continue to bless you with the blessings He promised to those who obey this divine law of health. We invoke the mercies of the Lord upon you that you may continue strong in spirit, to cast off temptation and continue teachers to the youth of Zion by word and deed.

But so great is the curse of drink that we should not be held guiltless did we not call upon all offending Saints to forsake it and banish it from their lives forever.

God has spoken against drink in our day, and has given to this, the Lord's own Church, a specific revelation concerning it, as a word of wisdom by revelation—

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father . . .

And, again, strong drinks are not for the belly, but for the washing of your bodies.—
(D. & C. 89:5, 7)

This declares the divine wisdom. It is God's law of health, and is binding upon each and every one of us. We cannot escape its operation, for it is

based upon eternal truth. Men may agree or disagree about this word of the Lord; if they agree, it adds nothing; if they disagree, it means nothing. Beyond His word we cannot reach, and it is enough for every Latter-day Saint, willing and trying to follow divine guidance.

For more than half a century President Grant has on every appropriate occasion admonished the Saints touching their obligation to keep the Word of Wisdom. He has told them what it means to them in matters of health, quoting the words of the Lord thereon. He has pointed out that treasures of knowledge, even hidden knowledge, would come to those who lived the law. He has, over and over again, shown what it would mean financially to every member who would keep the law, what it would mean financially to our people, and what it would mean financially to a nation. He has told us what it would mean in ending human woes, misery, sorrow, disease, crime, and death. But his admonitions have not found a resting place in all our hearts.

We, the First Presidency of the Church of Jesus Christ of Latter-day Saints, now solemnly renew all these counsels, we repeat all these admonitions, we reinvoked obedience to God's law of health given us by God Himself.

We repeat here the directions heretofore given by President Grant: We ask that every General Authority, every stake and ward officer, every officer of Priesthood quorums, every auxiliary officer in ward, stake, or general board, every president of mission, every regular or stake missionary, in short, every officer in every Church organization, strictly to keep the Word of Wisdom from this moment forward. If any feels too weak to do this, we must ask him to step aside for some one who is willing and able so to do, for there are thousands of Latter-day Saints who are willing to obey the commandments and who are able to carry on the work of the Lord.

We ask all Church presiding officers immediately to set their official houses in order.

The Lord will not otherwise fully prosper us in our service in His cause, wherefore we shall stand accused before Him that we walked not in the lead of His flock in the full stature of worthy, righteous example. Furthermore, we make a like call upon all these officers to keep also the law of tithing, to live the law of strictest chastity, and to observe and do the commandments of the Lord.

That in these dire days, we may, each in his own place, enjoy the abundant physical blessings of the righteous life, we call upon all true Latter-day Saints, in or out of office, to keep this law of health,—completely to give up drink, to quit using tobacco, which all too often leads to drink, to abandon hot drinks and the use of harmful drugs, and otherwise to observe the Word of Wisdom. We urge the Saints to quit trifling with this law and so to live it that we may claim its promises.

Upon you parents, laden with the divinely imposed responsibility of guiding pure, eternal spirits through the early years of their earth existence, we urge a faithful performance of your sacred duty, to teach this law of health to your children both by precept and example. Of a surety the Lord will not hold us guiltless if we fail one whit in guarding, protecting, and guiding these innocent and precious souls on their way to exaltation.

Parents, these are not the times for weak attempts and half measures, but for the full strength of righteous, prayerful, God-fearing effort to walk ourselves, and to lead our children, along the paths of sobriety and chastity.

How great are the blessings promised to those who observe the law:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. (D. & C. 89:18-21)

When, as the Lord Himself has de-

Saturday, October 3

First Day

clared, plague, pestilence, famine, and death shall be poured out upon the nations for their wickedness, and when these shall break over our heads and our loved ones are smitten nigh to death, when hearts are torn and the anguish of grief almost overwhelms us, who can fathom the joy or measure the blessing of that father and mother who can stand before the Lord and say: "We have kept Thy commandments. We and ours have lived Thy law. Vouchsafe Thy promised blessings unto us. We remember Thy word, 'I, the Lord, am bound when ye do what I say.' Let Thy healing power rest upon our afflicted ones that the destroying angel shall pass by them, as the children of Israel, and not slay them."

As with a person, as with a people, so it is with a nation. A drunken nation cannot expect that God will withhold His judgments, nor ward off the ravages of the destroyer. A drunken nation is a seedbed for disaster—political, physical, moral, and spiritual. A drunken nation may not, even in its hours of direst distress, pray to God for help, with that simple assurance and unpolled faith which bring aid and comfort to those who abide the law of sobriety and keep His commandments.

Rulers of nations may not suppose that their peoples will be less drunken than are they themselves. We call upon the rulers of all nations to show their peoples by their examples how to live the sober and virtuous life. We call upon them to bring into their counsels, the reenthroned reason of undrunken minds. Then will wisdom and vision return, and peace will leave her hiding place to bless the world. We exhort men and rulers the world over to learn the blessings which come to those who live God's full law of health, that they may, under His hands and by His power, help to bring salvation, temporal and spiritual, to the whole human race.

CHASTITY

UPON the heels of the demon drink, tread the demons of unchastity—harlotry, fornication, adultery, while

murder itself lurks not far behind. From Adam until now, God has commanded that His children be sexually clean.

Here again we extend gratitude to our Heavenly Father for the great body of the Saints who have kept the moral law. To the Corinthians, Paul said:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.—(I Cor. 3:16-17; II Cor. 6:16)

And again:

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?—(I Cor. 6:19)

You who have observed the law of chastity have kept the temples of God undefiled. You can stand unabashed before the Lord. He loves you. He will bestow honor and reward upon you. Every overcoming of temptation brings strength and glory to the soul. May the Lord continue to bless and prosper you in all your works of righteousness.

But some of us have forgotten what the Lord has said about these sins. Some of us have failed to teach our children the need for sexual purity. Some teachers have tried to lay bare to our youth the mysteries of life, and so have robbed the creative act of all the sanctity with which from the beginning God has enshrouded it. These have given no restraining righteous principle in its place. So, with too many, modesty has become a derided virtue, and the sex desire has been degraded to the level of hunger and thirst. From Sodom and Gomorrah until now, sex immorality, with its attendant evils of drink and corruption, has brought low the mightiest of nations, has destroyed powerful peoples, has reduced erring man almost to the level of the beasts of the field.

That we may be reminded of the enormity of the sin of unchastity, it is well that we recall some of the things which the Lord and His prophets have said concerning it.

One of the ten basic principles of

Christian society, and accepted by all worshipers of the true God, came to men at Sinai when God wrote with His own finger: "Thou shalt not commit adultery."

By the laws of Moses, adulterers were stoned to death. (Deut. 22:24) God said to Israel: "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel." (Deut. 23:17) When God, through Jeremiah, chastened Israel for apostasy, He pictured her loathsomeness by calling her a harlot. (Jeremiah 3) Paul declared to the Ephesians:

For this ye know, that no whoremonger, nor unclean person . . . hath any inheritance in the kingdom of Christ and of God. (Eph. 5:5)

The Revelator declared that whoremongers "shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8) And when he wished to condemn the great false church and its iniquities that had led the world into apostasy and wickedness, the Revelator called her "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." (Rev. 17:5) Jacob, teaching the Nephites, declared:

Wo unto them who commit whoredoms, for they shall be thrust down to hell.—(2 Nephi 9:36)

To us of this Church, the Lord has declared that adulterers should not be admitted to membership (D. & C. 42:76); that adulterers in the Church, if unrepentant, should be cast out (D. & C. 42:75), but if repentant should be permitted to remain (D. & C. 42:74, 42:25) and, He said, "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them."—(D. & C. 58:43)

In the great revelation on the three heavenly glories, the Lord said, speaking of those who will inherit the lowest of these, or the telestial glory:

These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie.—(D. & C. 76:103)

The doctrine of this Church is that sexual sin—the illicit sexual relations of

men and women—stands, in its enormity, next to murder.

The Lord has drawn no essential distinctions between fornication, adultery, and harlotry or prostitution. Each has fallen under His solemn and awful condemnation.

You youths of Zion, you cannot associate in non-marital, illicit sex relationships, which is fornication, and escape the punishments and the judgments which the Lord has declared against this sin. The day of reckoning will come just as certainly as night follows day. They who would palliate this crime and say that such indulgence is but a sinless gratification of a normal desire, like appeasing hunger and thirst, speak filthiness with their lips. Their counsel leads to destruction; their wisdom comes from the Father of Lies.

You husbands and wives who have taken on solemn obligations of chastity in the holy temples of the Lord and who violate those sacred vows by illicit sexual relations with others, you not only commit the vile and loathsome sin of adultery, but you break the oath you yourselves made with the Lord Himself before you went to the altar for your sealing. You become subject to the penalties which the Lord has prescribed for those who breach their covenants with Him.

Of the harlots and those who visit them, God speaks in terms of divine contempt. They are they who have bargained away an eternity of bliss for the momentary pleasures of the flesh.

The Lord will have only a clean people. He has said, "I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me." (D. & C. 90:36)

But they who sin may repent, and, they repenting, God will forgive them, for the Lord has said, "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D. & C. 58:42)

By virtue of the authority in us vested as the First Presidency of the Church, we warn our people who are offending, of the degradation, the wickedness, the punishment that attend upon unchastity; we urge you to

Saturday, October 3

First Day

remember the blessings which flow from the living of the clean life; we call upon you to keep, day in and day out, the way of strictest chastity, through which only can God's choice gifts come to you and His Spirit abide with you.

How glorious is he who lives the chaste life. He walks unfeared in the full glare of the noonday sun, for he is without moral infirmity. He can be reached by no shafts of base calumny, for his armor is without flaw. His virtue cannot be challenged by any just accuser, for he lives above reproach. His cheek is never blotted with shame, for he is without hidden sin. He is honored and respected by all mankind, for he is beyond their censure. He is loved by the Lord, for he stands without blemish. The exaltations of eternities await his coming.

PARENTHOOD

AMONGST His earliest commands to Adam and Eve, the Lord said: "Multiply and replenish the earth." He has repeated that command in our day. He has again revealed in this, the last dispensation, the principle of the eternity of the marriage covenant. He has restored to earth the authority for entering into that covenant, and has declared that it is the only due and proper way of joining husband and wife, and the only means by which the sacred family relationship may be carried beyond the grave and through eternity. He has declared that this eternal relationship may be created only by the ordinances which are administered in the holy temples of the Lord, and therefore that His people should marry only in His temple in accordance with such ordinances.

The Lord has told us that it is the duty of every husband and wife to obey the command given to Adam to multiply and replenish the earth, so that the legions of choice spirits waiting for their tabernacles of flesh may come here and move forward under God's great design to become perfect souls, for without these fleshly tabernacles they cannot progress to their God-planned destiny. Thus, every husband and wife should become a father and

mother in Israel to children born under the holy, eternal covenant.

By bringing these choice spirits to earth, each father and each mother assume towards the tabernacled spirit and towards the Lord Himself by having taken advantage of the opportunity He offered, an obligation of the most sacred kind, because the fate of that spirit in the eternities to come, the blessings or punishments which shall await it in the hereafter, depend, in great part, upon the care, the teachings, the training which the parents shall give to that spirit.

No parent can escape that obligation and that responsibility, and for the proper meeting thereof, the Lord will hold us to a strict accountability. No loftier duty than this can be assumed by mortals.

Motherhood thus becomes a holy calling, a sacred dedication for carrying out the Lord's plans, a consecration of devotion to the uprearing and fostering, the nurturing in body, mind, and spirit, of those who kept their first estate and who come to this earth for their second estate "to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:25) To lead them to keep their second estate is the work of motherhood, and "they who keep their second estate shall have glory added upon their heads for ever and ever." (op. cit.)

This divine service of motherhood can be rendered only by mothers. It may not be passed to others. Nurses cannot do it; public nurseries cannot do it; hired help cannot do it—only mother, aided as much as may be by the loving hands of father, brothers, and sisters, can give the full needed measure of watchful care.

The mother who entrusts her child to the care of others, that she may do non-motherly work, whether for gold, for fame, or for civic service, should remember that "a child left to himself bringeth his mother to shame." (Prov. 29:15) In our day the Lord has said that unless parents teach their children the doctrines of the Church "the sin be upon the heads of the parents." (D. & C. 68:25)

Motherhood is near to divinity. It

is the highest, holiest service to be assumed by mankind. It places her who honors its holy calling and service next to the angels. To you mothers in Israel we say God bless and protect you, and give you the strength and courage, the faith and knowledge, the holy love and consecration to duty, that shall enable you to fill to the fullest measure the sacred calling which is yours. To you mothers and mothers-to-be we say: Be chaste, keep pure, live righteously, that your posterity to the last generation may call you blessed.

UNITY

THE Lord has said to His Saints in these days:

I say unto you, be one; and if ye are not one ye are not mine.—(D. & C. 38:27)

These days through which we are now passing present many problems which are new to all of us but are particularly strange to the younger generation—those who have little background of experience and whose knowledge is limited and immature. Infidelity, atheism, unchastity, intemperance, civil corruption, greed, avarice, ambition—personal, political, national—are more powerful today than at any other time in the lives of us now living. They are pulling and thrusting us almost at will into new fields of action, new lines of thought. They are shaking the faith, undermining the morals, polluting the lives of the people. They have thrown many so far off balance in all of their activities, economic, social, political, and religious, that they stand in real danger of falling. Satan is making war against all the wisdom that has come to men through their ages of experience. He is seeking to overturn and destroy the very foundations upon which society, government, and religion rest. He aims to have men adopt theories and practices which he induced their forefathers, over the ages, to adopt and try, only to be discarded by them when found unsound, impractical, and ruinous. He plans to destroy liberty and freedom—economic, political, and religious, and to set up in place thereof the greatest, most widespread, and

most complete tyranny that has ever oppressed men. He is working under such perfect disguise that many do not recognize either him or his methods. There is no crime he would not commit, no debauchery he would not set up, no plague he would not send, no heart he would not break, no life he would not take, no soul he would not destroy. He comes as a thief in the night; he is a wolf in sheep's clothing. Without their knowing it, the people are being urged down paths that lead only to destruction. Satan never before had so firm a grip on this generation as he has now.

In the midst of this welter of lying and deception, of woe and misery, of death and destruction, of violent disorder and threatening chaos, the only saving forces on earth are the eternal principles of the everlasting gospel of Christ and the rights and powers of the Priesthood of Almighty God. We of this Church stand as the sole possessors of these mighty forces which we have for our own blessing, salvation, and exaltation, not only, but also we hold them in trust for all mankind, those who now live, those who are dead and gone, and those to be born in the future, that they, too, all of them who will receive and obey the gospel, may likewise be saved and exalted.

Standing thus, we have the loftiest, the most vital, the most sacred responsibility and obligation which God can bestow upon man—a responsibility and obligation which transcends every other that can come to us and for the meeting of which God will hold us strictly accountable. To this high calling we must dedicate all that we have, all that we are, and all that we may become. No lesser consecration than this will meet the full measure of our divinely imposed duty.

In the awesome war we must wage to bring righteousness and salvation to men, we must stand shoulder to shoulder and go forward as one. To this glorious conflict to destroy sin and set up righteousness, we call every member of the Church. We must reinforce our determinations, renew our resolutions, retake our covenants, to serve God and to keep His commandments.

Saturday, October 3

First Day

From the great war in heaven until now the armies of righteousness have marched under one banner. They have obeyed Him who stands at the head. They have not, as it were, been, and we may not be, of Paul, of Apollos, of Cephas, "some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch," for all these inherit not the celestial kingdom. To gain the celestial glory we must receive the gospel, and the testimony of Jesus and the prophets, and the everlasting covenant. (D. & C. 76:100-101)

The Lord has Himself organized us for this great conflict against unrighteousness, foreseen from before the foundations of the earth were laid. He has prescribed the rules and regulations for our government while in this field of action. He has placed at our head His mouthpiece on earth and has given him full authority to direct us in this conflict. He who disobeys or dishonors that head is a traitor to the Lord's cause. Unrepentant, he must be cast out from the Lord's people.

We who serve under the Lord's anointed, must serve with full loyalty and devotion. We must heed his instructions and admonitions. The principles, the ordinances, the rites and ceremonies—few as they are—may not be changed by any of us. The Lord casts off those who "transgress His laws, change His ordinances, and break His everlasting covenant."

The principles of the gospel are all-embracing—they are everlasting, unchangeable, ultimate truth. They will fit every situation, every problem, every contingency that may arise in the life of man. There are no local problems, no peculiar situations, in ward or stake, that may not be solved under these principles. It will not do for any Church officer or member to work out for himself a different course from that prescribed. This will lead to disorder, and the Lord's house is a house of order. When new light is needed, or further instructions, the Lord will make them known through His appointed representative. What we should seek, is wisdom to apply the old

and true principles to new situations. Let us not suppose that man has recently changed in his essential qualities or habits, for this is not true; all that has happened today is that some basic passions which, through the generations, mankind had brought under control, have now broken loose in something of their primeval strength. They are not new passions. We possess the principles which brought them under subjection once; these principles were given to man in the very beginning for this exact purpose; we must now apply them again to conquer these same old foes of righteousness. This is not a new world; it is an old and sinful world again returned, and now once more to be reconquered and rejuvenated.

We must cling to the rigid simplicity of the principles Jesus taught, to the strict simplicity of the ordinances He has established—neither elegance nor pomp, nor elaborate ritual and ceremony had any place therein; we must keep the everlasting covenant.

MEN IN THE ARMED SERVICE

To our men in the armed service everywhere we send our greetings and love. We repeat our message, renew our admonitions, rebestow our blessings recited in our message at the conference of last April. We pray in a prayer which daily ascends to our Heavenly Father, that you will live righteously, that you will be preserved, that God will hasten the working out of His purposes among the nations, so that peace may come and you be restored to your loved ones, as clean as the day on which you left them.

Our constant prayer is that He will give us wisdom to help you in your sacrificing service to your country.

We are making every effort that opens to us to aid you. Your frequent shiftings from place to place, made necessary by the exigencies of your duties, increase our difficulties almost immeasurably. But we shall do the best we can. We are setting up a special committee whose particular duty and function it shall be to devise and

carry out means of keeping in touch with you men in the service.

Realizing that one of the greatest blessings that can come to you is words of cheer from your loved ones at home, we renew and make urgent our request that these loved ones send you frequent letters. No parent should let a week go by without a letter sent to his loved ones in the service. Every wife should write as frequently, and so should sweethearts. Every bishop either himself directly or through one of his counselors, should write at least once a month to every member of his ward who is in the armed service, and so should every presidency of a Priesthood quorum with a member in the field. This is little enough for us to do for those prepared to sacrifice all at their country's behest.

Under our direction, you brethren in the service have been requested to organize Mutual Improvement groups in your camps, so that both your recreational and spiritual needs may be served. This you brethren may do wherever you go. Let your organizations be set up after counseling together and by mutual consent. In your gatherings you can, the proper Priesthood officers officiating, administer the sacrament. You, who hold the proper authority, can administer to the sick; you can teach and exhort one another to works of righteousness. You can build up and support, one in the other, faith in the Lord Jesus Christ, in His atonement, and in the gospel, and this faith will hold when all else seems gone.

We are prepared to send you Church books and pamphlets as you may need and desire.

We wish to bring to you every spiritual comfort and consolation, every encouragement, every upbuilding influence which we can command. We and the brethren and the whole Church pray for you constantly. And again we pray here: May the Lord bless and preserve you and keep you clean.

But we urge you to remember that your righteousness rests between you and your God. Others may exhort, encourage, and support, but you only can win the victory for your salvation,

aided always by the love, the mercy, and grace of your Heavenly Father, who will be always near you in your righteous life, wherever your lot may be cast.

Again we say, God bless you.

THE WAR

WE renew the statement made in our message of the last April conference, that obedient to the direct command of the Lord given to us more than a hundred years ago (directing us to "renounce war and proclaim peace"—D. & C. 98:16) the Church is and must be against war, for war is of Satan and this Church is the Church of Christ, who taught peace and righteousness and brotherhood of man.

As those chosen and ordained to stand at the head of the Savior's Church, as followers of the lowly Jesus trying to live His gospel and to obey His commandments, we must call upon the leaders of nations to abandon the fiendishly inspired slaughter of the manhood of the world now carrying on and further planned.

We condemn the outcome which wicked and designing men are now planning, namely: the worldwide establishment and perpetuation of some form of Communism on the one side, or of some form of Nazism or Fascism on the other. Each of these systems destroys liberty, wipes out free institutions, blots out free agency, stifles free press and free speech, crushes out freedom of religion and conscience. Free peoples cannot and do not survive under these systems. Free peoples the world over will view with horror the establishment of either Communism or Nazism as a worldwide system. Each system is fostered by those who deny the right and the ability of the common people to govern themselves. We proclaim that the common people have both this right and this ability.

We renew our declaration that international disputes can and should be settled by peaceful means. This is the way of the Lord.

We call upon the statesmen of the world to assume their rightful control of the affairs of nations and to bring

*Saturday, October 3**First Day*

this war to an end, honorable and just to all. Animated and led by the spirit of Christ, they can do it. The weeping mothers, the distraught and impoverished wives, the fatherless children of the world, demand that this be done. In this way only will enduring peace come; it will never be imposed by armed force. Hate-driven militarists and leaders, with murder in their hearts, will, if they go through to the end, bring merely another peace that will be but the beginning of another war.

We call upon the Saints the world over to pray to God constantly in faith, nothing doubting, that He will bring His purposes speedily to pass and restore peace again to the earth to bless His children.

TO THE OFFICERS AND MEMBERS OF THE CHURCH

WE pour out our thanks to our Heavenly Father for the faithfulness and devotion of the great body of the Church, without which the work of the Lord would languish. To the faithful members we extend our deep and sincere gratitude for their loyal support to their ward and stake officers and to the General Authorities of the Church. Except for this also, the growth and stability of the Church would suffer.

For the faith of the Saints as shown in the payment of their tithes and offerings we thank the Lord. We renew to them the promise, so graphically pronounced by Malachi to ancient Israel, that for their faithfulness the Lord will open the windows of Heaven and pour out His blessings upon them.

We are grateful likewise for the willing and effective response of the people to the Welfare Plan. We call attention to the repeated official warnings which say that we face the urgent likelihood of a shortage in many of the necessities of life. We point out that the very purpose of the Welfare Plan is to help the people in such circumstances. We again urge that they wholeheartedly support and work out this plan in its full measure.

We thank the Priesthood of the Church for their increased activity and devotion. The carrying forward of

the Lord's work rests upon their shoulders. We say to you brethren, bearers of God's Holy Priesthood, duly ordained to your high and holy calling by the servants of the Lord holding His authority thereto, be faithful to the divine agency that has been bestowed upon you, magnify your offices, seek for the blessings of the Lord.

To the auxiliaries we are grateful for the work of each in the sphere assigned to it. You represent the First Presidency in the labor assigned to you. Seek earnestly to carry out not only the letter but the spirit of the instructions from time to time issued to you; to do otherwise will bring trouble and a lessening of the good you are counted upon to do.

Again we thank the officers of stakes and wards for their devoted service. The Lord will give them manifold blessings for the great burdens they carry in His service.

Lastly we give to our brethren and associates of the General Authorities, our unstinted love and gratitude for their loyal devotion to the cause of the Lord, for the unflinching assistance they give to the First Presidency in carrying the great burdens of these troublous times, and for their faith and the righteousness of their living.

Upon all we ask the Lord to bestow His choicest blessings.

We close with a prayer:

Our Heavenly Father:

In deep humility we Thy people, Israel of today, come to Thy throne pleading for Thy grace and Thy mercy. Forgive what Thou hast seen amiss in us, overlook our waywardness, keep not in mind our lightmindedness and our forgetfulness of our debt to Thee for all we have and are, but hold in memory our desire to serve Thee and to keep Thy commandments, and increase these to us from day to day. Let nothing be betwixt us and Thee at this hour. And standing thus, our Heavenly Father, we beseech Thee speedily to work out Thy purposes in the earth. Bring quickly to those against whom Thy righteous anger has gone forth because of their iniquity, a sense of their sins and great guilt, and plant in their hearts a will to repent and hereafter to

walk in Thy paths, guided only by Thy commandments, that, Thy purposes accomplished, peace, Thy peace and the peace of man, may return to bless the earth.

Stay the hands, O Father, of the Destroyer. Let him not further curse the world with the slaughter of Thy children, nor pour out upon them a fuller measure of the sore afflictions of famine, plague, and pestilence. We know what Thou hast decreed against a sinning world, but we humbly bow at Thy throne and with our whole hearts we pray Thee that, as seemeth to Thee well, in Thy infinite knowledge and wisdom, Thou wilt abate Thy righteous indignation, take away from the full measure of Thy punishments, hasten the carrying out of Thy purposes, shorten these days of world tribulation.

We know how we, Thy children, have erred, we know how we have failed to live the lives Thou hast marked out for us, but at this time, O Father, we humbly pray that Thou wilt close

Thine eyes to our misdoings and recall not our frailties, nor withhold forgiveness for our transgressions, but grant us this, our prayer for the speedy fulfillment of Thy purposes, that peace may come, that the cries of a wailing world may no longer afflict Thine ears, and that Thy people may again go forward in their work of spreading Thy gospel and bringing salvation to the honest in heart.

Bless the needy, the sick, the world over; make easy the pains of the innocent and righteous ones who have been torn by war; comfort the mothers, the widows, the fatherless. Be merciful to all who suffer in mind or body or spirit.

For Thy boundless mercies to us we are humbly grateful. Lead us day by day so to live as to be more worthy of Thy manifold blessings, without which we should perish.

Grant us these blessings, O Father, for we ask them humbly in the name of Thy Son, Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

We shall now hear from Elder Joseph F. Smith whom you sustained this morning as Patriarch to the Church.

For the benefit of those listening in on the air and for our further information I will repeat Elder Smith is the son of the late Hyrum M. Smith, therefore the grandson of the late President Joseph F. Smith, and a great grandson of Hyrum Smith, the Patriarch. Elder Smith's right to this office therefore is not only by lineage, but by direct inspiration to the President who holds the keys of this high Priesthood.

ELDER JOSEPH F. SMITH

Patriarch to the Church

I KNOW that my Redeemer lives. Once in January of this year, and again in April, I lay in the valley of the shadow of death. I returned therefrom only by the power of the priesthood and the faith of those who love me. Let sophists scoff—let worldly learned men rationalize: I know—as I know that I stand here—that I am alive this day

by the power of the Priesthood and by the faith of my loved ones.

Many nights have I lain and pondered the Lord's goodness to me—goodness which I must confess seemed all too unmerited. There are no words for me to tell you what went on in my heart this day as I saw this great body of men holding the holy Priesthood sustain me in the

Saturday, October 3

First Day

calling to which the Prophet of God has summoned me.

I know that my Redeemer lives. I know that Heber J. Grant is His chosen and properly - ordained mouthpiece upon earth. God grant that we as a body of Priesthood, that our families, that our brethren and sisters who are members of the Church of Jesus Christ of Latter-day Saints may have the wisdom and the strength to hew closely to the words

which have issued and which shall issue from the constituted authority of the Church. Only by so doing will we have the strength to face the trials that are to come. The hearts of the strongest may quail. Obedience to the word of the Lord is the only thing which will fortify us in the days to come.

God grant that we may be Latter-day Saints. I pray in the name of Jesus Christ. Amen.

The congregation arose and sang, "We Thank Thee, O God, For A Prophet."

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

FIRST, I wish to endorse all that has taken place and all that we have heard this morning.

We have here assembled in this important historic building the leading men who hold the Priesthood who have been called to great responsibility. Never before in the history of the Church has the responsibility which has been given to the Priesthood been more necessary of fulfillment than today. Never before have we been under greater obligation to serve the Lord and keep His commandments, and magnify the callings which have been assigned to us.

The world today is torn asunder. Evil is rampant upon the face of the earth. The members of the Church need to be humble and prayerful and diligent. We who have been called to these positions in the Priesthood have that responsibility upon our shoulders to teach and direct the members of the Church in righteousness. I would like to read the words of John as found in the third chapter of the First Epistle of John:

Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore, the world knoweth us not, because it knoweth Him not. Beloved, now are we the sons of God, but it doth not yet appear what we shall be, but we know that when He shall

appear we shall be like Him, for we shall see Him as He is, and every man that hath this hope in Him purifieth himself even as He is pure.

John was speaking to the men who held the Priesthood. He calls them the sons of God. We are the sons of God. That same divine authority has been bestowed upon us. We, too, in this day should be just as grateful and just as willing to serve and keep the commandments of the Lord and magnify the callings which have been given unto us as were these men in former days who were the sons of God. I wonder if we realize the greatness of our callings—yes, all the elders in this Church—do they realize that they hold the Melchizedek Priesthood? Do they know that through their faithfulness and their obedience, according to the revelations of the Lord, they are entitled to receive all that the Father has—to become the sons of God, joint heirs with our Elder Brother, Jesus Christ, entitled to the exaltations in the celestial kingdom? Do we realize that? We, too, if we do realize it, should be like those of former days, and every man that hath this hope in him, will purify himself even as Christ is pure. Brethren, that we may do so, I pray in the name of Jesus Christ our Lord. Amen.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

MY brethren, I have been touched, as you have, by the timely, comprehensive, straight-forward, and inspiring message submitted by the Presidency of this Church, to which we have just listened. I share with you an unusual emotion as we see this large gathering of Priesthood, for here are represented the workers and the leaders of the Church. I rejoice in the quality of leadership represented and manifested here.

A great responsibility rests upon the Latter-day Saints, a responsibility which consists, not only in teaching, but in living the restored gospel. The spiritual crisis existing in the world today is a challenge to every church and to every devoted church member.

Roger Babson, within the last week, has endeavored to answer the question: "How long will the present war last?" He said:

It will end only when we repent of our sins, readjust our wasteful standards of living, and once more make God the ruler of our homes, schools, businesses, and nation.

Mr. Babson's statement reflects the wisdom of a man who has spent many years in the study of economic trends and business cycles. He has come to the conclusion that man cannot live by bread alone, and that we have reached a juncture in the history of this world, when it is either "Christ or collapse."

This Church has supplied a background before which our nation can go forward triumphantly, victoriously and gloriously. No nation is greater than its spiritual concepts. Spirituality is a recognition of God's power in the universe and in the affairs of men and nations. It is a recognition of divine commandment as a guide to humanity in their struggles and strivings. It recognizes God as ruler and creator and proclaims the fatherhood of God and the brotherhood of man.

This Christian doctrine is the very cornerstone of freedom, and it is the mission of this Church to promote it, and to inspire faith in the hearts of men. In this solemn obligation we must not fail, for faith is the bedrock of human life, without which the soul of man has no anchorage. Despotism may govern without such faith, but democracy will die without it.

May we appreciate the opportunity we have, as members of Christ's Church. May we recognize in Jesus Christ the only safe leadership which we can follow in these days of uncertainty and confusion.

May God give us strength and wisdom to walk in the way of righteousness, that our daily example may be a sermon to our friends, far and near, I pray, in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

As I face this body of people, I always feel under the necessity, it seems, of calling upon the sustenance and direction of my Father in heaven for what I shall say, and I do so at this time.

I think it would be enjoyable some time when the pressure of life is not so great, to indulge in the luxury of long and leisurely sermonizing. That is a luxury, however, that sometimes is enjoyed by the speaker more than it is by the audience.

First of all this morning I should like to welcome to his new calling, Brother Joseph F. Smith. I have enjoyed the intimacy of his home, and he of mine. I have stood by him in some of the critical days of his life, of which he spoke here this morning. I know him to be a man of faith and courage, and I look forward to the coming years of close association with him in the councils of the Church.

I should like to read a statement which I found the other day, first

Saturday, October 3

First Day

printed in the second number of the *Evening and Morning Star*, back in July, 1832, as I recall:

The old world was destroyed for rejecting the revelations of God given to them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the apostles, would be condemned for not receiving the word of God through them: Thus we see that the judgments of God in the past ages have come upon the people, *not so much for neglecting the revelations given to their forefathers, as for rejecting those given particularly to themselves.* (Doc. Hist., vol. 1:277)

Since the restoration there has never been a time in the history of this people when the leadership of this Church has not given direction concerning those things which vitally affect the temporal and spiritual welfare of this Church and this people; and the present and the immediate past are no exceptions to this general statement. Those who have not seen the way in which that direction has pointed have not seen it, either because they have been too indifferent, or because they have chosen not to see it.

I hope that this fact will be burnished upon our hearts and not only upon ours but upon the hearts of all of our young people, as they leave the shelter of our homes, of necessity, as they become uprooted from their native soil in this surge of humanity that floods here and there, these days, that they may be led to know, with us, that truth is not a

matter of convenience; that principles and ideals are not a matter of geography or environment; that there is only one set of rules—that a thing that was not right at home is not right away from home—if it was not right where we came from, it isn't right anywhere.

MAY we go with them—these young people of ours—with our prayers and our letters—with our teachings before they leave, and with the example of our own lives always to fortify them, so that they may look back to us, to their homes, to their Church for strength and comfort in critical times.

Concerning all that has been spoken and shall be spoken during this conference, and at all times, by the leadership of this Church, I close with the words of Joseph Smith, the Prophet:

Therefore I declare unto you the warning which the Lord has commanded to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation.

May God help all of us to have strength, in the days to come, no matter what may lie before us, to adhere to those principles which were dearer to our fathers than life itself. No matter how we may be called upon to shift the superstructure of our lives, and to change the superficial habits of our living, may we never shift our foundations, I ask, in the name of Him whose work this is, even the Lord Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

IN June I had the privilege of visiting some of the shrines of the Church, places made sacred by memorable events in the history of the restored gospel. I am happy to report that wherever these places are owned or controlled by the Church they are maintained in good condition, creditable to the great cause and momentous things they commemorate. So significant to Latter-day Saints is every shrine that a discourse might be built around each one. That, of course, is

infeasible. I must be content merely to give you a little of my reflection and feeling as I came into the atmosphere of these historic places.

Many of them are in western New York, centering around the city of Palmyra. The Prophet's boyhood home, the Sacred Grove, the Hill Cumorah, scenes associated with the translation and publication of the Book of Mormon, the Peter Whitmer home where the Church was organized, and the site of the first baptisms—all are

within short drives of Palmyra. Not far distant on the banks of the Susquehanna River is the area in which the Priesthood was restored.

In this historic section perhaps nothing is quite so conspicuous and impressive as the Hill Cumorah. Capped by the beautiful monument which the Church has erected, it is the outstanding landmark of the countryside. A well-designed cottage-bureau of information at the base of the Hill with beautifully landscaped grounds, a commodious parking space for cars, and the illumination of the monument at night which gives to it and to the statue of the Angel Moroni which crowns it the appearance and atmosphere of an ethereal apparition projected high and impressively into the night sky, all combine to make this spot a mecca for tourists. When, as has been the yearly custom, the missionaries stage a sacred pageant on the crest of the Hill, representing figures and events of the past, culminating in the coming forth of the new witness for Christ, and when the trumpeters in the stillness of the night, stationed at the base of the imposing monument, sound their clarion call heralding the advent of the new dispensation of the fulness of times, thousands of spectators, gathered from far and near, coming mostly out of curiosity, are hushed in speechless and awful reverence for the sacred and mighty thing the representation portrays.

IN the Sacred Grove there comes to one of faith, a solemnity and feeling that are indescribable. It is believed that many of the large stately trees that gave shade and seclusion to the humble boy a hundred and twenty years ago still live. Standing beside these ancient silent witnesses who know the truth it is not difficult to secure confirmation and added support for testimony and conviction. That something which we call the soul of man responds to such an environment. His inner feelings are stirred, the spark of divinity within him is kindled anew, and each one of the seventy persons gathered together in a five-and-a-half-hour missionary meeting in this ex-

quisitely beautiful Grove knew, as perhaps he had never known before, that the experience of Joseph within these woods was actual, that he did behold the Father and the Son, that he heard Them speak and that his incomparable mission in life was divinely given to him.

Each historic scene brought similar feelings and confirmation. There was rejoicing in our hearts as we contemplated the great labors and accomplishments of the Prophet as we tried to reconstruct important episodes in his life. The supernatural translation of the Book of Mormon, its publication, the attestation of its divinity, the bestowal of the Aaronic and the Melchizedek Priesthoods, the organization of the Church with its unique and efficient government, the marvelous missionary work carried forward under his direction, reaching out into most of the nations of the world when travel and communication were extremely difficult, the unparalleled accretion to the Church resulting from the wide acceptance of the restored gospel by brave souls the world over, the inspired interpretation of the gospel message with its new and beautiful concepts which for centuries had escaped a professedly Christian world—these and many other comparable meditations filled our hearts with inexpressible gratitude.

THROUGHOUT our visit, however, there was ever a strain of sadness. We realized that every accomplishment had been attended with persecution and with sorrow. This was particularly emphasized on our way home in Nauvoo, Carthage, and Winter Quarters.

It was inspiring to behold the magnificent site of Nauvoo. The state of Illinois has constructed a scenic highway along the banks of the Mississippi. Nowhere is the view more impressive than at the bend of the river where Nauvoo is located. What a thrill must have come to Joseph and his friends as they saw this city grow with its lovely homes and business institutions, its adjoining farmlands, its churches, schools and recreational facilities, climaxed by the million-dollar temple that symbol-

Saturday, October 3

First Day

ized perhaps more than anything else the devotion, the sacrifice, and the true faith of the Saints. Nauvoo is pretty much a ghost city today, but enough remains to help us visualize what it was when it was the largest city in the state—a bigger city than Chicago was. It died with the depredations of the mobocrats nearly a century ago and has never revived.

Carthage is only a few miles distant. It was here that our feelings were most deeply touched. The jail which for many years was used as a residence has been restored by the Church as nearly as may be to its original condition. It is now surrounded by lawn, shrubs, and flowers, and a cottage for the keeper has been erected nearby. Many visitors come to this place. They are taken up the narrow stairway to the upper floor where the mob ascended on that fateful June 27, 1844, to reach the object of their malice. Visitors are taken into the room in which the Prophet and his friends were incarcerated. They are shown the faint trace of the martyred Hyrum's blood on the oak floor and the window through which the Prophet was shot and fell as he gave himself to seal his testimony for the cause he loved more than his life.

It is but natural, being in this building and recalling the tragedy enacted there, that I should think of my grandfather. I thought of his devotion to the Prophet, his offer to give his very life for him, how he declined to part from him even at the risk of great personal danger, his care of the wounded John Taylor, and his taking the bodies of Joseph and Hyrum back to Nauvoo. I knew that he had had the closest personal relationship with Joseph and that if there had been anything untrue about him he would have discovered it. I know that Willard Richards had the utmost confidence in the Prophet and an absolute conviction of the divinity of the latter-day work. This realization, as I visited this sad but hallowed scene of our history, seemed to intensify within me my responsibility to be true and as helpful as my capacity would permit to the cause for which my grandfather gave his devotion, his loyalty,

and his life. I prayed to God that it might be so and that all of us in the Church who are the descendants of these noble men and the beneficiaries of their sacrifice and devotion might also be true and worthy.

ON our journey westward we came to the cemetery at Winter Quarters near Omaha, Nebraska. Within the grounds the Church has placed beautiful statuary and other embellishments to commemorate the heroic dead, more than six thousand of whom lost their lives in westward migration to establish Zion in the Rocky Mountains. The chief statue is a representation of a pioneer man and his wife bowed in grief over a shallow grave wherein is laid the body of their child. The feeling that this work of art brings is one of deep sorrow. You must weep with the mother who is to leave her little one on the lonely prairie, never again even to see the spot where her child is buried. But rising above the sorrow are a great courage and a consoling faith that take the stricken parents resolutely forward in their quest for freedom and right and make them know that in the end "all is well." On a large flat plaque are inscribed the names of about six hundred who were buried in this cemetery. Among the names I found my own kin and those of many other families prominent in the settlement of our western commonwealth.

It was all very sad, and I kept thinking how much of the tragedy might have been avoided if only kindness and tolerance and brotherly love had been in the hearts of men. There was a pathetic side to every historic scene attributable to man's inhumanity, bigotry, and selfishness, but in my reflections I consoled myself with the thought that no great thing has ever come into the world without trial and tribulation, and that the greater the cause, the greater the sacrifice necessary to establish it.

Today we find ourselves engaged in a worldwide struggle to preserve liberty and tolerance, the foundations of peace in the earth. Let it be remembered that these were the very principles for which our progenitors have

made the tragic sacrifices of which I have briefly reminded you. Every shrine of the Church is a monument to freedom and truth. There have been no more sincere and valiant defenders of true democracy than the Latter-day Saints. No higher concepts of the liberty of man, the Sonship of God, and the brotherhood of race have been given to the world than those which

have emanated from the Prophet of the last dispensation.

It is my humble prayer that God will reward the heroism, the sacrifices, and the devotion of the past with the perpetuation of liberty and goodness in the world, and that peace—peace founded in truth and in virtue and in Christian brotherhood—may speedily come, in the name of Jesus Christ. Amen.

After the singing by the congregation of the hymn, "High On The Mountain Top," the benediction was pronounced by Elder Stephen L. Chipman, President of the Salt Lake Temple.

Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

Conference reconvened at 2 o'clock p. m.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

President Grant is present and presiding at this meeting. He has asked that I conduct the services.

There are present on the stand this afternoon President Grant, his two Counselors, members of the Council of the Twelve Apostles, the Assistants to the Twelve Apostles, the Patriarch to the Church, the Presidents of the First Council of Seventy, and the Presiding Bishopric.

The congregation will please join in singing "Praise to the Man Who Communed With Jehovah." Elder Richard T. Condie will direct us, Elder Frank W. Asper is at the organ.

The congregation sang the hymn, "Praise To The Man."

Elder James H. Riley, President of the Weber Stake, offered the invocation.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

The dominant principle in Christ's Church is service: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said the Savior. There are many of the features in the life of Joseph Smith which show that he exemplified that Christlike principle in his life. One you will remember was when he said, "I go like a lamb to the slaughter,"—"If my life is worth nothing to my friends, it is worth nothing to me." The same principle he exemplified when he and his brother Hyrum, John Taylor, and Willard Richards were in Carthage jail. During a solemn moment the Prophet said: "John, sing 'A Poor Wayfaring Man of Grief.'"

Saturday, October 3

First Day

Though there are seven verses, after he had sung them the Prophet said: "Sing it again."

At the request of President Grant, we are going to ask Brother Condie to lead us in this song. He will sing the first two stanzas as a solo, then the congregation will sing the third, he will sing the fourth as a solo, the congregation will sing the fifth, he will sing the sixth, and we will conclude with the congregation singing the seventh.

Elder Richard P. Condie and the congregation sang the hymn, "A Poor Wayfaring Man of Grief."

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

The following testimony would have been given by President Grant himself in person had not the doctor advised that he write his message and not attempt to stand before the audience, subjected to the strain that naturally comes therefrom. He asks that I read the message which he now presents to this congregation and later to the whole world as it will be printed. You will note that it has relation to the message given in the two songs that have already been sung.

PRESIDENT HEBER J. GRANT

I AM grateful beyond my power of expression for the faith and prayers of the people and for the blessings of the Lord in my behalf. For two and one-half years I have been gaining a little since I became ill. I have been home since that illness overtook me a little longer than two years, and when people have asked me how I am, I have said, "Better than I was yesterday," and this is really true—I have been gaining a little all the time. To begin with I could not move my left leg or my left arm. The doctors said it was not a paralytic stroke, but it must have been at least a second cousin to it. I could walk upstairs only one step at a time and drag my left leg up. Now, I can walk up and down stairs. I can walk across the floor without scraping my foot on the carpet; I can throw my left leg over my right one with perfect ease, and back again; my improvement is very remarkable considering the condition I was in, and I attribute it to the

prayers of the Saints in my behalf. I am grateful to them beyond expression, and I am grateful to the doctors who have so very kindly taken care of me in California and here at home. I am truly appreciative of the interest they have taken in my behalf. I feel almost normal.

I have decided to tell in detail one or two very remarkable things that have happened in my life.

I was made one of the apostles in October, 1882. On the 6th of October, 1882, I met Brother George Teasdale at the south gate of the temple. His face lit up, and he said: "Brother Grant, you and I"—very enthusiastically—and then he commenced coughing and choking, and went on into meeting and did not finish his sentence. It came to me as plainly as though he had said the words: "Are going to be chosen this afternoon to fill the vacancies in the Quorum of the Twelve Apostles."

I went to the meeting and my head swelled, and I thought to my-

self, "Well, I am going to be one of the apostles," and I was willing to vote for myself, but the conference adjourned without anyone being chosen.

Ten days later I received a telegram saying, "You must be in Salt Lake tomorrow without fail." I was then president of Tooele Stake. The telegram came from my partner, Nephi W. Clayton. When I got to the depot, I said: "Nephi, why on earth are you calling me back here? I had an appointment out in Tooele Stake."

"Never mind," he said; "it was not I who sent for you; it was Brother Lyman. He told me to send the telegram and sign my name to it. He told me to come and meet you and take you to the President's office. That is all I know."

So I went to the President's office, and there sat Brother Teasdale, and all of the ten Apostles, and the Presidency of the Church, and also Seymour B. Young and the members of the Seven Presidents of the Seventies. And the revelation was read calling Brother Teasdale and myself to the apostleship, and Brother Seymour B. Young to be one of the Seven Presidents of the Seventies.

Brother Teasdale was blessed by President John Taylor, and George Q. Cannon blessed me.

After the meeting I said to Brother Teasdale, "I know what you were going to say to me on the sixth of October when you happened to choke half to death and then went into the meeting."

He said, "Oh, no, you don't."

"Yes, I do," and I repeated it: "You and I are going to be called to the apostleship."

He said, "Well, that is what I was going to say, and then it occurred to me that I had no right to tell it, that I had received a manifestation from the Lord." He said, "Heber, I have suffered the tortures of the damned for ten days, thinking I could not tell the difference between a manifestation from the Lord and one from the devil, that the devil had deceived me."

I said, "I have not suffered like that, but I never prayed so hard in my life for anything as I did that the Lord would forgive me for the egotism of thinking that I was fit to be an apostle, and that I was ready to go into that meeting ten days ago and vote for myself to be an apostle."

I was a very unhappy man from October until February. For the next four months whenever I would bear my testimony of the divinity of the Savior, there seemed to be a voice that would say: "You lie, because you have never seen Him." One of the brethren had made the remark that unless a man had seen the Lamb of God—that was his expression—he was not fit to be an apostle. This feeling that I have mentioned would follow me. I would wake up in the night with the impression: "You do not know that Jesus is the Christ, the Son of God, because you have never seen Him," and the same feeling would come to me when I would preach and bear testimony. It worried me from October until the following February.

I was in Arizona in February, traveling with Brigham Young, Jr., and a number of other brethren, visiting the Navajo Indians and the Moki Indians. Several of our party were riding in "White Tops" and several on horseback. I was in the rear of the party with Brother Lot Smith. He was on a big fine iron-grey horse, and I was on a small mule that I had discovered was the easiest and best riding animal I had ever straddled.

We were going due east when the road changed and went almost north, but there was a trail ahead of us, and I said, "Hold on, Lot; stop."

I said, "Brother Smith, where does this trail lead?"

He said, "It leads to a great gully just a short distance away, and no team can possibly travel over it. We have to make a regular mule shoe of a ride to get to the other side of the gully."

I said, "Is there any danger from Indians if a man were alone over there?"

"None at all."

I said: "I visited the spot yesterday

Saturday, October 3

First Day

where George A. Smith, Jr., was killed by a Navajo Indian, who asked him for his pistol and then shot him with it, and I feel a little nervous, but if there is no danger I want to be all alone, so you go on with the party and I will take that trail."

I had this feeling that I ought not to testify any more about the Savior and that, really, I was not fit to be an apostle. It seemed overwhelming to me that I should be one. There was a spirit that said: "If you have not seen the Savior, why don't you resign your position?"

As I rode along alone, I seemed to see a council in heaven. The Savior was there; the Prophet Joseph was there; my father and others that I knew were there. In this council it seemed that they decided that a mistake had been made in not filling the vacancies in the Quorum of the Twelve, and conference had adjourned. The chances were the Brethren would wait another six months, and the way to remedy the situation was to send a revelation naming the men who should fill the vacancies. In this council the Prophet said, "I want to be represented by one of my own in that Council."

A little while before this I had attended the funeral of Brother Snedeker, a counselor in the bishopric of Mill Creek Ward, and Brother Joseph E. Taylor spoke at the services. In his remarks he became very pathetic to think that the Prophet had given his life for the Cause and that he had no representative in the quorums of the Priesthood of the Church. He was followed by Brother Joseph F. Smith, and Brother Smith said: "We believe the Bible to be the word of God as far as it is translated correctly," and I believe it is translated correctly when it says that if a man die his brother shall marry his widow and raise up seed to the dead man, and I need to take only two steps from where I am standing now to place my hand on the shoulder of a man who is one of the Twelve Apostles of the

Church, who is a son of the Prophet Joseph," and he pointed directly at me.

It made a very profound impression upon me, and I wondered if I should tell the people about it. I had always understood and known that my mother was sealed to the Prophet, and that Brigham Young had told my father that he would not marry my mother to him for eternity, because he had instructions from the Prophet that if anything happened to him before he was married to Rachel Ivins she must be sealed to him for eternity, that she belonged to him.

That is the reason that Father spoke up in this council to which I have referred, and said: "Why not choose the boy who bears my name, who belongs to you, to be one of the apostles?" That inspiration was given to me.

I can truthfully say that from February, 1883, until today I have never had any of that trouble, and I can bear my testimony that I know that God lives, that Jesus is the Christ, the Savior of the world, and that Joseph Smith is a prophet of the living God; and the evil one does not try to persuade me that I do not know what I am talking about. I have never had one slight impression to the contrary. I have just had real, genuine joy and satisfaction in proclaiming the gospel and bearing my testimony of the divinity of Jesus Christ, and the divine calling of Joseph Smith, the prophet.

Now, brethren, I could go on dictating by the hour, there are so many things that have happened in my life that I would like to tell you.

I once more thank the Saints for their faith and for their prayers, and for the strength that I have today in comparison with two and one-half years ago.

May God's blessings be and abide with you, one and all, and all the Saints and all the honest people the world over, is the prayer of my heart, even so. Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

BRETHREN, I have read the Bible several times. I have read the Book of Mormon, studied it, and rejoiced in the teachings thereof. I have rejoiced in reading and studying the book of Doctrine and Covenants, and also the Pearl of Great Price. I recommend these books to many honest souls asking questions about them. These books constitute a library, one of the greatest libraries in the world, because it sets forth the truth, and calls attention to the wages of evil, and warns against the evil.

There are many interesting and instructive stories and principles in these good books. If we will follow the teachings thereof closely through our lives, we will reach a safe journey's end.

I was reading, the other day, from the book of Alma, who was the son of Alma. I think likely you would be interested if I read some, this afternoon, from the character of Alma the Second.

This Alma, the Second, was addressing himself to his son Helaman. This is where the story begins, and very soon has an ending.

My son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land.

I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in bondage, and none could deliver them except it was the God of Abraham, and the God of Isaac, and the God of Jacob; and he surely did deliver them in their afflictions.

And now, O my son Helaman, behold, thou art in thy youth, and therefore I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.

And I would not that ye think that I know of myself—not of the temporal but of the spiritual, not of the carnal mind but of God.

Now, behold, I say unto you, if I had not been born of God I should not have known these things; but God has, by the mouth of his holy angel, made these things known unto me, not of any worthiness of myself;

For I went about with the sons of Mosiah, seeking to destroy the church of God; but behold, God sent his holy angel to stop us by the way.

And behold, he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet; and we all fell to the earth, for the fear of the Lord came upon us.

But behold, the voice said unto me: Arise. And I arose and stood up, and beheld the angel.

And he said unto me: If thou wilt of thyself be destroyed, seek no more to destroy the church of God.

And it came to pass that I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs.

And the angel spake more things unto me, which were heard by my brethren, but I did not hear them; for when I heard the words—If thou wilt be destroyed of thyself, seek no more to destroy the church of God—I was struck with such great fear and amazement lest perhaps I should be destroyed, that I fell to the earth and I did hear no more.

But I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins.

Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell: yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments.

Yea, and I had murdered many of his children, or rather, led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming into the presence of my God did rack my soul with inexpressible horror.

Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

And now, for three days and for three nights was I racked, even with the pains of a damned soul.

And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now, as my mind caught hold upon this

Saturday, October 3

Fiesta Day

thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

And now, behold, when I thought this I could remember my pains no more; yea I was harrowed up by the memory of my sins no more.

And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy.

Yea, methought I saw, even as our father Lehi saw, God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God; yea, and my soul did long to be there.

But behold, my limbs did receive their strength again, and I stood upon my feet, and did manifest unto the people that I had been born of God.

Yea, and from that time even until now I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost.

Yea, and now behold, O my son, the Lord doth give me exceeding great joy in the fruit of my labors;

For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the knowledge which I have is of God.

And I have been supported under trials and trouble of every kind, yea, and in all manner of afflictions: yea, God has delivered me from prison, and from bonds, and from death; yea, and I do put my trust in him, and he will still deliver me.

And I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him forever, for he has brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea; and he led them by his power into the promised land; yea, and he has delivered them out of bondage and captivity from time to time. (Alma 36:1-28)

Now, brethren, this is a remarkable case. It shows the love and mercy of God that was shown to this man when he repented of his sins. God took mercy upon him and forgave him of his sins, and he accomplished a mighty work among his people, and he became high priest in the Church.

May the Lord bless you, my brethren. This large audience is a great sight, but I must not linger as there are others yet to speak.

Peace be with you. Amen.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I AM grateful for this privilege and trust that I may enjoy the blessings of the spirit of the Lord.

In the twelfth chapter of Hebrews we read: "Yet once more I shake the earth—that those things which cannot be shaken may remain."

Great is our stewardship! May we be worthy of it and magnify it!

Under the calling of the First Presidency of the Church, I find myself concerned primarily with two great programs—our youth and our great missionary work.

Here lies opportunity—youth with its great spiritual possibilities, and trained

to do its duty, and the world hungering for the gospel message.

Recently while visiting in the Northern States Mission we were traveling one day through the state of Indiana. We were impressed with the great farms and the great corn crop. "How many kernels of corn are there on a cob?" asked President Muir. I did not know. "Well," said he, "there are many cobs that have as many as 1000 kernels." I had my doubts and at the next prosperous farm, I requested that the car stop. I went in and proffered to purchase a large cob. A boy near by said: "Come on, I'll give you an ear

of corn." We went to the barnyard and as I passed a large crib I said—"There is a fine big ear, may I take this?" "No," said the boy, "that is our seed corn." He found me a large cob soon, however, and to my surprise there were nine hundred and forty kernels on the cob. This number of kernels soon became a secondary thing, however, for I was still thinking of what the boy had said. "No, you can't have that. It is our seed corn."

I remember reading that when Robert E. Lee was being pressed in the south to conscript the sixteen-year-old boy for service in the Confederate Army, he said: "No, we cannot do that, they are our seed corn."

We, today, in our own Church have the task to preserve our youth—"that those things which cannot be shaken may remain."

Among the many things which we may do, I suggest—A greater and deeper sincerity among us—we who are called to lead.

A boy recently speaking to his chum about his father, who had asked him to attend his quorum meeting, said: "I felt something deeply sincere in father's voice today—and I liked it."

A president of a stake recently after reviewing the results of a stake Priesthood meeting said: "Before this meeting I should have had an hour of meditation and prayer." Yes, brethren, our task calls for our best—a deep sincerity in what we do.

We must give them our companionship. We must be nearer to them.

One of our sons recently came home from college for a few days before he went into the armed forces of our country. I was asking him what he needed—how much money for travel and so on. I was surprised to hear him say—"Well, Father, what I need most is a long talk with you." And I shall never forget those sacred hours. He may have been helped a bit—and I know I was helped a great deal. We shared the conversation as we spoke

of the importance of faith in oneself, and faith in our dreams of the future, never to falter or fail; faith in mankind, although we may be greatly tried; and faith in God, for His love will endure forever and be a protection and help in the hour of great need.

Yes, and we must be nearer to the thousands at home in our own community life. A boy or girl with a purse full of money, with a natural urge for a good time, a hundred questionable places to go, is a real individual and social problem and a most vital challenge to us—their leaders. Have we provided the best we can? Are we meeting their needs? Do they feel a sense of cooperation? We must be nearer to them. They are waiting and willing to be led.

We must teach them the gospel of Jesus Christ of Latter-day Saints as restored by the Prophet Joseph Smith. For this great message has been entrusted to us. We must teach them that it is not only for the enrichment of their own lives but that they may become the ambassadors of the gospel—for it is to be preached to all the world.

Last week in Akron, Ohio, I was greatly blessed: I baptised five friends. After they had been confirmed, one of them, a girl in her early teens said, with tear-filled eyes, "Oh, how grateful I am! This is the happiest moment of my life!"

Yes, the gospel is the most joyous gift of life.

May we preserve and train these youth for their great destiny. And if we do our part sincerely, humbly, and aggressively, lo, the Lord will work the miracles with us and our hearts shall be filled with courage and joy. "Yet once more I shake the earth—that those things which cannot be shaken may remain."

I humbly pray for us—the strength, wisdom, and the love to do our task, and I ask for these blessings in the name of Jesus Christ, Amen.

ELDER RUFUS K. HARDY*Of the First Council of the Seventy*

TO you, my beloved brethren, to you who have been chosen, selected, and invited to attend this great conference, I extend my love, and also my great admiration for that which is going on in this Church. All my life, as I feel that also all your lives, you have seen the hand of God in its operation. And yet, for the moment or two that I have to stand here, I would like to say something that might make us feel just a little bit more of an urge to do that which we know should be done.

This great gathering blessed with the choicest diadem of God, His Priesthood, is for what? Surely we all can answer; it is for but one purpose, and that purpose is to bring to pass the salvation of the souls of men, and is so declared by the Lord through the Prophet Joseph Smith: "Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." No more plainly stated is this, than that which is declared in the first chapter of Genesis in our holy sacred history, the Bible. You will recall that God, after having formed this earth—after having created this great universe—after all things, both animal and vegetable had been made by Him, and in the great firmament above that He had placed great lights, the sun, the moon, and the twinkling stars, those heavenly traffic signals that we should obey, for they turn the days into weeks and the weeks into months, and the months into years—then God did something which to me is one of the most marvelous things that I have read about. God spoke to His companions and said, "Let us make man in our

image, after our likeness." "So God created man in his own image, in the image of God created he him; male and female created he them."

And then the thing which was performed which brings us nearer to God than anything that I can imagine, was this: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

That which God has made He desired protected and kept. Even so every declaration that we have in our sacred history handed down to us by tradition bears this same record and this same declaration: preserve and keep and save the souls of men.

And, so, especially to our seventies, especially to these men upon whose shoulders rests the responsibility directly from God of teaching and preaching this gospel abroad and at home, I would say remember that which is choicest of all things in God's heart is the souls of men, and preserve them and keep them.

I am grateful for my associations—thankful to God for the opportunity I have had of being associated with these fine men who stand at the head of this Church, and I trust and pray that I may always be worthy—that I may do that which will bring to pass that which God would like accomplished and that we all, you fine presidents of stakes, presidents of quorums, bishops of wards, together, may bend our efforts to bring to pass God's wish that the souls of men may be saved in His kingdom, I ask, in Jesus' name. Amen.

BISHOP LEGRAND RICHARDS*Presiding Bishop of the Church*

WITH all my heart, brethren, I appreciate the opportunity of being here today, feasting on the spiritual food that we have been receiving from our leaders and associates. I thank the Lord that there never has

been a time in my life that a shadow of a doubt has crossed my mind as to the divinity of this work and the divine calling of the Prophet Joseph Smith and those who have succeeded him in the Presidency of this Church. I thrilled

today with President Grant's testimony, as it was read to us by President McKay, and I was delighted with the message of the First Presidency delivered to us this morning by President Clark. Of all the leadership in the world today, surely there is none comparable to that which we have in the Church. How safe and secure we should feel in following their precepts and their example.

A few days ago I received a letter from a man in the East with whom I have had some correspondence—a prominent business man, but not a member of our Church. I forwarded him some of our literature. He and his wife have read the Book of Mormon three times. He has just read the Articles of Faith and writes a beautiful appreciation for the truths contained therein. But I would like to read from his letter his comment after having read the message of the First Presidency delivered at the April conference. He says: "The message of the First Presidency was read with intense interest. It portrays the mind of a soul deeply interested in the welfare of a higher civilization, with a clear understanding of 'mercy and justice.'" It is good to know that thinking men, though not of us, recognize the power of leadership of those whom the Lord has placed to guide His people in these days.

WE have a great responsibility, those of us who are here today. For we represent the leadership of this Church—the General Authorities and those who preside in the stakes, the wards, and the Priesthood quorums of the Church. We have problems and responsibilities and opportunities probably such as we have never had before, particularly in these defense areas. I hope we will realize that there will be more expected of us—that our arms will be just a little longer, and our love a little deeper, and our faith a little more sincere, and that our confidence and trust in God and the ultimate triumph of His work in the earth may never falter.

I hope the bishops will realize that they are in very deed fathers of the

people, all who live within the confines of their wards whether their names be on their records or not. Many have come from outside places and they need care and attention. I hope the bishops will also sense their great responsibility as presidents of the Aaronic Priesthood in their wards—that the ward teachers will realize that their responsibility is greater than ever before, that the presidencies of Priesthood quorums and all charged with responsibility in this Church will respond thereto as never before. And I wouldn't like to overlook the seventies, for I feel with Brother Kirkham the great importance of missionary work, for the Lord has decreed that the gospel shall be preached in all the world for a witness to all nations, even to every creature. I feel that there are added opportunities within our reach today, and I hope that we will meet these responsibilities in such a way that whoever comes into our communities need never go away and say that he was not given an opportunity to hear the gospel of the Lord Jesus Christ from the elders of this Church.

I would like to leave one other thought with you before closing. It has been said that those who live in glass houses should not throw stones. Probably it was because Paul never had any children of his own that he wasn't afraid to tell the bishops and deacons that they should be able to rule well their own houses, for said he: "If a man know not how to rule his own house, how shall he take care of the church of God." Some of us may not have dared say such a thing, but I believe that under present conditions we should give more thought to this, each one of us individually, than we have ever done before.

WE listened to President Clawson a few minutes ago reading the words of Alma. It has always occurred to me that that great mission of Alma, the son, was the result of the faith and the prayers of Alma, his father, who pleaded with the Lord until the Lord saw fit to call him back from the error of his ways. I wonder if we are doing that for our

Saturday, October 3

First Day

boys and girls. I wonder if we are holding council meetings as husbands and wives, and fathers and mothers, to try to meet the new conditions and temptations that are in our midst. I wonder if we know each one of our children well enough to know that they are making their contribution to the building up of the kingdom of God in the earth. Are our children setting an example because of our power as leaders and priests in our own homes?

A few days ago, I received a letter from one of our boys in the service, and I commend the counsel given in this conference, that we write them. He said he had just been ordained an elder in the Church, and he thanked the Lord for that more than for any other thing. While he has been in the service he has changed his way of living so that he is setting an example in upholding the standards of this Church.

But how did he get started in the way of righteousness? His grandmother in one of our stakes was concerned about him, because his mother was dead. She

wrote a letter and asked if we would write to this boy. We finally located him, and the first letter we received told how he was in California and heard two missionaries speaking on the street corner and lady missionaries singing; and he said he wouldn't have gone and spoken to them for anything in the world. He was afraid. He drew a diagram showing how he went down to the corner and back again, and then down to the corner and back again, and finally he found himself standing talking to the missionaries. In his letter he asked: "Do you think the Lord had anything to do with this?" As far as I am concerned I think the prayers of that grandmother and the importunities probably of his mother who had gone beyond, were the means of bringing that boy back into line of duty and righteousness.

God help us to labor with our children, to pray with them, to see that our own are setting an example in the Church. It will do more than all the preaching we can do. God help us to do it, I pray in Jesus' name. Amen.

Elder Harold H. Bennett sang a solo, "The Seer." (Words by President John Taylor).

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I was deeply touched by the address of President Grant, which was read by President McKay this morning. On the day that President Grant was chosen as one of the Twelve Apostles by a revelation of the Lord to President John Taylor, my father was also called and ordained a member of the First Council of the Seventy. He succeeded his father, President Joseph Young, who was ordained to his position by the Prophet Joseph Smith in the Kirtland Temple in February, 1835. My grandfather and my father both had deep and abiding testimonies of the divinity of the gospel of Jesus Christ as it was restored by the Prophet Joseph Smith. I am grateful to the Lord for the same testimony, for I know that God lives, that Jesus Christ is the Savior of the world,

and that Joseph Smith was a prophet of God, for he spoke for God and was sharer of God's counsels. He was the bearer and preacher of God's Word, and opened one of the greatest stages of religion in the history of mankind.

My brethren of the seventies, we are awakened to the great responsibilities of teaching the gospel to all mankind. If ever the world needed the Word of God, it is today. For this reason we must have vision, which gives us a view of the future as well as insight into conditions of the present. The calling of the seventy is an ideal of fellowship, with sacred obligations to God. Our spiritual obligations must make for unity and concord, and promote a spiritual culture within our ranks, which will give us power to teach the Word. From

now on, we of the organizations of seventy will glorify our work as never before, for I believe that the world is waiting for the truths of God. Every one of us has a sacred duty and trust, and while we as missionaries have our daily vocations, the most joyful recreation is in going to the homes of people with the gospel message. Remember the divine injunction: "Not slothful in business, fervent in spirit, serving the Lord." Our hearts need not be troubled or afraid, if we have the simple faith in God and the work He has given us to do. We remember the words of the Prophet Micah:

... in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, let us go up to the mountain of the Lord. ... (Micah 4:1-2)

The nations have come to the mountain of the Lord, and they will continue to come and be taught by you, my brethren, for the prophet continues and says:

... they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. (Micah 4:3)

You stake mission presidents should

call your brethren around you and teach the gospel. Remember when you approach people, you will receive from them the same thought that you give them. If hate, you will receive hate; if love, it will be love. God will be the judge of institutions and people; it is your duty to "love the Lord thy God with your might, mind, and strength, and thy neighbor as thyself." In his letter to the Ephesians, Paul speaks of the grace that is given each one:

... for the work of the ministry ... Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (Ephesians 4:12-13)

We pray that the missionaries of all the stakes of Zion will from now on have new life. We must turn our thoughts forward, for the gospel will meet every man's wants, and protect and guide his life. You will see your labors rewarded. Sowers and reapers will rejoice together. You are committed to nothing but the truth. People will listen to you. God bless all the missionaries in the Church, that they may see the importance of the work as never before, and go forth with the Light of God in their hearts, I humbly pray. Amen.

ELDER THOMAS E. McKAY

Assistant to the Council of the Twelve Apostles

THE singing of the beautiful hymn, "A Poor Wayfaring Man of Grief," followed by the inspirational message of our beloved President, and then the solo so well rendered by Brother Bennett, "The Seer, the Seer," has brought us all, I am sure, nearer to our Father in heaven—nearer to many of our loved ones who are on the other side. I am very grateful today for my parents. I am very grateful that I have been considered worthy to be associated with this splendid body of men bearing the Holy Priesthood and am especially thankful for my rather close association with our beloved president, Heber J. Grant, his counselors, the Quorum of the Twelve

and the other General Authorities of the Church. I appreciate today, more than ever before, my membership in this Church—the great organization of the Church—an organization which furnishes not only just a favored few but all the members the opportunity for service.

I am very happy to report that our members in the European mission are also still carrying on. From some of them we have not been able to hear lately but because of my acquaintance with them and my love for them I am sure I am safe in saying that they are carrying on also as are the members from whom we hear. We receive letters and reports regularly from the

Saturday, October 3

First Day

British Mission, from Sweden, and from Switzerland, also occasionally from the Palestine-Syrian Mission. Through Sweden we have been able to hear from Denmark and from Norway, and through Switzerland, from Belgium and from Valence in the southern part of France. The brethren and sisters are holding their meetings as usual: sacrament, Priesthood and auxiliary meetings. They are holding their district conferences; they have held their M.I.A. June conventions. They also celebrated the Relief Society Centennial in nearly all the branches on March 15th and 17th. Some of the missions show a very substantial increase in tithing and fast offerings, also baptisms. The following is taken from a recent letter from the French-Swiss District with headquarters at Neuchâtel, Switzerland:

Thank you very much for your letters dated June 13th and July 28th which arrived within a fortnight of each other. Also the *May Era* and two *Relief Society Magazines*; one has been soaked in sea water.

The District Conference will be held in Geneva branch on the 17th and 18th of October, the date most suitable for everyone. Some will come out of military service at that time, and just after some will go. The branch there is going on strong and we are hoping for some baptisms in the near future. Next Saturday we shall have four or five baptisms in the branch of Neuchâtel.

The last letter from Palestine-Syrian Mission, among other things, states:

I am very happy I hear from your side and I can write to you all my desires, that is a blessing of the Lord to us. All members are in good condition in present time, but wheat that we bought a year ago is finished and we are much in need of wheat, and life is too hard to live, but we only trust to Lord and prayers from Zion and all will be well. Some members can't pay for living, and the wheat we give to them. As far as we hear we carry on in gospel and all Saints in good standing in faith.

From England we heard this sad news:

Brother John Cook and his family have suffered in a recent air raid. The incendiaries destroyed most of their bedding and linen. We have sent them a sum of ten pounds to meet their immediate needs and

learn that the government has also given them a smaller sum, with a promise of further help towards the end of the war. Unfortunately, the cost of replacing the lost bedding is so high that the family will have to deny themselves for the time being. Nevertheless, they are all well and Brother Cook, being a genealogist, is delighted that all his records and papers have been preserved.

The British Mission is doing exceptionally well in its missionary work.

A letter from Oslo, Norway, recently came by way of Sweden. Some of our letters have been returned since we entered the war, with the words printed upon them, "Service Suspended—Return to Sender," but as I stated we are able to hear through Sweden from the other Scandinavian Missions and through Switzerland from some of the other countries.

This letter from Oslo informs us, among other things, that:

The Saints are still faithful in paying their tithes and offerings so we are well situated financially. We have had six baptismal services this year, and in hopes of having more. Our mission paper *Lys Over Norge* is published as before and comes out regularly. Nearly all the branches in the mission celebrated the Relief Society centennial with public meetings and banquets on March the 15th and 17th, and all the places had a very fine time. The lessons for our organizations we have to work out ourselves as best we can, as we can't get anything from the headquarters. How long these conditions will last is hard to tell, but we will do our best to keep everything going till we get regular connections with you again. We trust in the Lord for whom we labour, and I am glad for the many blessings we receive from Him.

The following came direct from the Danish Mission, via the Red Cross:

I send you greetings from all of us. We are well, safe and happy. Extend our love and best wishes to all.

This is from the Swedish Mission:

It is only a year since the unemployment on account of the prevailing shut-out from other nations was very much felt in our nation. Now the condition has turned the other way about, and the outcry for lack of laborers is heard over the land. There is especially a deficiency in farm help and also for cutters to get out wood from the forests.

This condition exists probably in part because of Sweden's military training of men and their calling to encampments.

With regard to the food rations, they are usually sufficient, and it is of inestimable value that such an important article of consumption as milk is still on the free list. Vegetables are also plentiful. There has been a further downward cut in the meat rations, but the procurement of fish is good.

From the mission viewpoint the activities are singularly lively, compared with earlier periods. An especially fine unity prevails, and the willingness to serve is great. As regards the financial situation it is still good, which is shown by the means of the mission having nearly doubled in comparison with the previous year. Even the branch cash shows a balance of almost twenty percent.

The Royal Society of Social Administration Index shows that the living cost has increased forty percent. The tithing, however, shows an increase in 1940 over 1939, and 1941 over 1940.

And the following paragraph from a letter from Beirut:

We receive some of the Church publications you are sending and by reading them we understand something about the Church, and especially we received the 112th Semi-annual Conference Report, and we are exceedingly glad for it. Would that we had a chance to attend a Conference like that! From it we are receiving a lot of information and advice to the Saints here in Beirut. The lessons sent by President Amy Brown Lyman for the Relief Society sisters were translated and delivered to the sisters. We get a lot of benefit from studying them. We receive a lot of lessons and high ideals. We were also exceedingly glad to read the report of the one hundredth anniversary of the Society.

At present our thoughts are over there, and I pray that in another year we will have peace with us.

All our members in these war-torn countries are doing their best to carry on—God bless them. They appreciate the gospel and know that by living its principles they can have joy and happiness even in these trying times. They appreciate the prayers of you brethren and other members here at home, and we hope that you will continue to remember them. I appreciate very much the opportunity that I have of contacting them even in a remote way.

I appreciate also the opportunity of visiting and getting better acquainted with you brethren in your various stakes. I congratulate you upon the splendid work you are doing. I have enjoyed my visits with you in your homes. Especially have I appreciated the flowers and shrubbery around these homes, thanks to your wives, I suppose, and also the well kept grounds around your chapels. I commend you for that. I hope you will observe the beautiful trees, shrubbery and flowers here on these sacred tabernacle grounds and also the flowers near the Church Office Building on the sides and especially on the north end.

God bless you brethren for the splendid work you are doing. I think I have detected, however, a little hesitancy, on the part of some with reference to the Welfare Plan. You seem afraid of it; you are standing on the bank shivering. When I was a little boy, there was a group of us fellows who used to go from school direct to the swimming hole instead of going home. In the spring we could hardly wait for the snow to melt before hurrying to our swimming place. I remember one spring we were there when there was still snow under the willows and on the north banks. We prepared for the dip. Some of us felt of the water with our fingers, then with our toes; it was cold and the air was chilly; we remained on the bank shivering. There was one boy in the group, however, a leader—he has always been a leader—who didn't touch his toe to the water, nor feel of it. He just *ducked under* and enjoyed the swim. Some of us went home without ducking under, and naturally we didn't enjoy the swim.

Well, some of us are on the bank, hesitating and shivering with reference to the Welfare Plan, and perhaps some of our other responsibilities in the Church. Brethren, let me advise you to *duck under* and you will have great joy in your labors. Give to this world the best you have. "Give to the world the best you have, and the best will come back to you." Look for the good

Saturday, October 3

First Day

and the beautiful, and the good and the beautiful will also come back to you.

God help us to do this, I pray in Jesus' name. Amen.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

I SINCERELY trust, my brethren, that the same spirit that has guided and inspired those who have spoken to us during this conference may guide and direct me the moment or two that I stand before you.

I have been deeply impressed with the spirit of prophecy and revelation that has characterized this conference. And why shouldn't there be a spirit of prophecy and revelation? For we declare to the world, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

This declaration of faith is wholly consistent and compatible with the Lord's dealing with His children on the earth whenever the Priesthood has been bestowed upon men. Declared Amos of ancient times, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7) The writer of Proverbs declared, "Where there is no vision, the people perish." (Prov. 29:18)

It is needless to go into the annals of history to prove definitely that where there has been no vision, no revelation, and no prophecy, the people have indeed perished. In the days of Moses and Isaiah, Ezekiel, Daniel, Peter, and Paul, revelation was in the present tense. Consequently doubters, disbelievers, critics, and those who stoned the prophets, were to be found in great numbers, and time alone has proved the validity and the authenticity of the revelations of the Most High to His servants in all dispensations.

We declare to the world that we do not only believe all that God has revealed but we believe that He does now reveal His mind and will to those who are His chosen servants upon the earth today. And yet there are those who propound this question: What of present-day revelations? Is God actually revealing His mind and will to those

who guide and direct the destiny of His Church? To such I would say that they are seekers of a sign, and as the writer of Proverbs says, "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." (Prov. 1:7) We can point out many instances wherein the Lord is revealing His mind and will to those who have been anointed to guide and direct the destiny of this great work.

Seven years have elapsed since the Presidency of the Church requested stakes, wards, and Priesthood quorums to set in motion the great Welfare Program. Well do I recall there were those among us who doubted that such a plan was necessary and feasible. For, on one hand, those in governmental positions advised and counseled the people to destroy food surpluses. Farmers were paid for crops that were not produced. And yet in the face of such counsel and advice the leadership of the Church admonished us to produce greater abundances of foods and to erect storehouses wherein this food could be stored. There have since been erected milk-processing plants, grain elevators, and sewing centers which afford sufficient food, fuel, clothing, and shelter to care for every worthy member of the Church in case of an emergency.

Seven years of plenty, of abundance, are about to come to an end, and we may face seven years of leanness and the possibility of famine. The best authorities in the United States are now indicating that a food shortage for the year 1943 is not a remote possibility due to several conditions, too many to enumerate at this time. In retrospect we can all go back in our minds and consider the counsel of the brethren with reference to this matter and observe present-day conditions, which definitely prove that the Welfare Program was the mind and the will of the Lord made known through the power

of inspiration and modern-day revelation to His people. With the passing of time, as was the case with the declarations given Moses on Sinai for the children of Israel, the leadership of this people will be vindicated in all of their admonishments to the people, and man will again be convinced that the Lord has and does reveal His mind and will to the prophets of modern times.

The message of the First Presidency delivered to the people in April of this year and the message delivered this morning are revelations to the people, for they contain all of those great truths which are compatible with the mind and will of our Heavenly Father. I am grateful to say that when instructions are given by the First Presidency of the Church and the Quorum of the Twelve, there comes to mind the revelation given to the Prophet Joseph Smith, wherein the Lord had this to say when His servants spoke to the people: "And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, . . . shall be the voice of the Lord and the power of God unto salvation." (Doc. & Cov. 68:4) There is a test for modern-day revelation, the same test Jesus Christ invited those who heard His teachings to apply, for said He: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine

whether it be of God, or whether I speak of myself." (John 7:16-17)

As leaders in Israel, brethren, we should accept wholeheartedly modern-day revelation as presented to the people by His chosen servants, applying it in our lives to the end that we shall be a shining example to all of those who come under our direction—admonishing the people that they, too, can know of the doctrine, modern-day revelation, by following the admonition of the Lord when He declared: "Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you. Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich." (Doc. & Cov. 11:5-7) And eternal life can only be achieved, brethren, not alone by obeying the principles of the gospel of the Lord Jesus Christ, but by hearkening unto the advice and counsel of those who are in authority that come to us as modern-day revelation.

May God bless us, strengthen us, that we may ever be loyal and devoted to these servants of the Lord, sustaining them in all that they request us to do, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

BRETHREN, this is a remarkable gathering, the first that I have known about in the history of the Church: a session of a general conference composed entirely of the leaders of the Church in the stakes and wards and Melchizedek Priesthood quorums in the Church. Perhaps a larger percentage of these officers named are here than ever before.

I was recently asked if, in my opinion, the Melchizedek Priesthood quorums were making progress. That took me back in memory thirty-one to forty

years ago when, as a seventy, a member of two different quorums, one the Third Quorum of Seventy of which Brother George Albert Smith was also a member, when we felt we were doing our full duty as seventies if we met once a month with our quorum and there participated in the class work along lines furnished by President B. H. Roberts. Since that day we have gone a long way. We have come to appreciate that Priesthood means activity—that a quorum organization is a group of brethren banded together in

*Saturday, October 3**First Day*

order to do things, not merely to study about things. We stand foremost in advocating that faith alone will not save. Works are necessary, and no man can do his full duty in any Priesthood capacity, member or official, in any quorum who is content to sit on his seat and listen only. He must be on his toes doing things.

I was thrilled and thrilled with the message of the First Presidency this morning as it was delivered by President Clark. There were some things in there relative to Priesthood that are dear to those that are trying to help Priesthood quorums in their work. President Clark referred to the family, what it should do if it had an absent member in the armed forces of the country, and he referred to the quorums. Now, brethren, may I say that as President Clark indicated, any family that does not communicate frequently, weekly, he said, with its member, is failing in its duty. Any quorum, we believe, and any bishop at the head of the priests' quorum who does not write or have letters written monthly on behalf of the quorum to the ones that are absent, is failing also in his duty. Brethren, all we need to do is to travel about the country on the crowded trains, keep our eyes and our ears open, contact men in uniform here and there, and listen to the stories of those of our own boys who have been in the camps to know that these boys are faced with situations more tempting, more trying, more severe, than they have ever before faced in their lives; and would any quorum permit any man, any member of that quorum, to be without the assistance that quorum can give? If the officers of any quorum fail in seeing that that is done, they have failed in one of their duties, I verily believe.

WE have heard this afternoon about missionary work. May I say, brethren, we are all called to be missionaries. The members of the Church are all called to be missionaries, not necessarily to give our time to proclaiming the word, the message of Mormonism, which is defined as the restored gospel of Jesus Christ in its

fulness, but we are called upon to be effective missionaries and perhaps the most effective missionaries it is possible for us to be, by being true in our lives to the faith that we profess, and this is not an easy thing. Perhaps never before in the history of the human family, has the tempter had such power as he has today. Perhaps never before, certainly not since I have known anything about history, I believe, have the moral standards of the people become so low, as judged by our standards and our points of view, as they are today. You travel about on the trains. It used to be that if one wanted to smoke he retired to certain compartments, certain cars, certain places in the train. Nowadays it doesn't make any difference where you are, the air is blue with smoke, men and women alike puffing—mothers, grandmothers—I have seen them—mothers with small children puffing tobacco smoke. It makes you sick. And what else do they do? Brethren and sisters, President Clark spoke of the evils of drink. They are openly, in these trains, everywhere drinking their liquor. Now the conditions that prevail in the camps, the cantonments, and the places where our boys in uniform are working and training, are the conditions that are set according to the standards of a sinful world, and our boys are there. Will we try to help this situation? Will we try to get those boys—and there are hundreds of them who have returned from foreign missions—so impressed that they will feel obligated to continue their missionary work by living according to the teachings and standards of the Church? We must do this, brethren. We must do it or fail in a duty.

Now, may I say that all of us here know absolutely, undoubtedly we know absolutely, that this is the work of the Lord. If the work of the Lord lags, it is because we are lagging in our duty. If the work of the Lord fails, it is because we fail in our duty; but to fail in our duty is to do something in the light of our testimony that is positively absurd, perfectly ridiculous, absolutely foolish; to know that this is the work of

the Lord and that the plan we teach is the plan that will lead into the celestial kingdom if we follow it unto the very end, and then deliberately, through our foolishness, through our weakness, through our indifference, step aside from that plan, out of the path, and thus endanger our admittance into the celestial kingdom and therefore endanger our achieving the great reward that we will receive if we are true and faithful, is to do something that in the light of rationality is perfectly absurd, knowing that the gospel is true. But, brethren, we are in a world of temptation. We must not get an idea that it is easy to live

according to the plan we teach. To be sure, the plan we teach, if followed, will yield more joy, more satisfaction, more real pleasure in life than any other; but yet, we must remember that it isn't easy to live that plan, because of our environment, because of our temptations, because of our weaknesses.

I pray God that He will help us—that He will strengthen us, will give us wisdom and strength and courage and all that we need to keep us active in His work, that we may realize the joys that come to us as a result of obedience and faithfulness, and I ask it all in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Tomorrow afternoon, in this building, will be held one of the greatest Fast meetings possibly ever held in the Church or in the world. To aid in carrying that forward with the least possible friction we now ask some of the Presidents of High Priests Quorums to come forward immediately following the dismissal of this meeting to receive some definite instructions.

The congregation joined in singing the hymn, "Do What Is Right."

President Walter Miller of the Western Canadian Mission offered the closing prayer.

Conference adjourned until 7 o'clock p.m.

FIRST DAY

EVENING MEETING

The third session of the Conference convened promptly at 7 o'clock p.m., Saturday evening, October 3.

President David O. McKay, who conducted the services, announced that the congregation would sing the hymn, "How Firm A Foundation."

After the singing of this hymn, the invocation was offered by Elder Leslie F. Merrill, President of the Franklin Stake.

The congregation then sang the hymn, "God Moves In A Mysterious Way."

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Elder J. Spencer Cornwall, you will notice, is leading the singing tonight; Elder Wade N. Stephens is at the organ.

Under the direction or advice of his physician President Grant has

Saturday, October 3

First Day

taken a rest this afternoon and in all probability will not be with us tonight. We feel that he is wise in thus conserving his strength.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

WHILE sitting here upon the stand, realizing that I might be called upon to speak, I have wondered what I might be able to say that would be germane to this occasion, something in which we might all be interested and possibly be profited. I have come to this conclusion, brethren, that everyone of us is a candidate for the blessings of eternal life and exaltation, and that nothing short of a fulness of glory will satisfy us after this life. That suggests that we have something to do while we live here upon the earth and should not forget the purpose of our being here—the goal of our existence and that which we desire to attain. And if we attain eternal life, brethren of the Priesthood, it will be through the Church and the gospel of Jesus Christ with the Holy Priesthood.

The Savior said to Nicodemus, a ruler of the Jews, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." We are all on common ground again in that we have, all of us, been born again of the water and of the spirit and have entered the kingdom of God on earth and have received our membership in this way. Where we have received blessings of this character from the Lord, the saving ordinances of the gospel, there is always a covenant of faithfulness attached. And so we might ask what is the covenant that we have entered into in receiving the gospel. I can say for myself when I received baptism I was placed under a covenant that I would henceforth keep the commandments of God as fast as they are made known unto me. This was done with uplifted hand before God, angels, and witnesses present.

I do not know to what extent that practice obtained in the Church or how long since it obtained in that particular ward where I was born and where I was baptized, but I have reached this

conclusion, brethren, that every person that has been baptized into this Church has received this covenant or has made this covenant, if not verbally, the very fact of accepting the gospel through baptism, and confirmation, has made this covenant. That responsibility rests upon every member of the Church. We hear people, sometimes, in praying, ask the Lord to help us to keep the covenants that we have made at the waters of baptism. I know of no other covenant that we have made in entering the Church through baptism, and that is very important, brethren. The gospel, with our membership in the Church and kingdom of God here on earth, is one of the greatest blessings that our Father in heaven has to give, and necessarily a solemn covenant of faithfulness should be exacted.

Another thing, we all hold the Melchizedek Priesthood. In this we are on common ground; and in receiving this Priesthood on the same principle we have entered into a solemn oath and covenant with God our Father that we will magnify that Priesthood, and He with us, that all He has shall be given unto us. Most of these brethren hold offices that grow out of the Priesthood, and in order to magnify the Priesthood we will have to magnify these offices which we hold.

We have had the privilege and many of us have accepted the privilege of going to the temple and receiving the holy endowments, and there we are told that they are to prepare us to enter into the celestial kingdom and to receive an exaltation therein. But we have to enter into covenants of faithfulness; and any man who desires to be faithful and intends to be faithful in keeping the commandments of God will not be afraid to make covenants of faithfulness. Now be it known that a man cannot go to the temple to receive those endowments un-

til he has received the Melchizedek Priesthood and that makes the receiving of the Melchizedek Priesthood a condition of salvation, to every male member of the Church. We have had the privilege, many of us, of going to the temple, having first received the Melchizedek Priesthood, and receive certain sealing ordinances there, entering into the new and everlasting covenant of marriage, and it is in that covenant that the greatest blessings that our Father has to give to us are given. Those who have attained those higher blessings, that is husband and wife sealed for time and

eternity, they are to have an offspring, an eternal increase. It is unthinkable that that condition could be obtained outside of the marriage relations that the Lord hath ordained. Priesthood is necessary in order to receive those blessings. We ought then, brethren, to appreciate this Priesthood which God has permitted us to hold and keep all the covenants we have entered into with the Lord, and be prepared for that which we hope to receive when we have finished this brief period upon this earth. May God help us to this end, I pray, in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

ALMOST every day we hear it said, or read it, that we are living in a changing world. I don't believe many of the people who use that phrase have any very clear idea about what they mean by it. It sounds good, seeming to imply a penetrating insight into the portent of the times, no matter how nebulous or muddy the thinking behind it may be, so it is freely used.

But I don't want to talk about that. A companion phrase is that we can't go back—we'll never go back to things as they were before. Well, the man who finds himself finally hanged on the gallows is the man who, when he got started off wrong, wouldn't go back. My judgment is that when we get started on the wrong way the sooner we turn back the better. The whole doctrine of repentance assumes a turning back from wrong to right.

But I don't want to go into that, either. I merely want to remind you that, amid all the changes in an ever-changing world there are some immutable things which do not change. They are as steadfast and unchanging as the heavens, which are the same now as when the first man looked out upon them. They are the basis of the moral order of the world which is the foundation upon which our civilization itself is built. The task of today is to preserve, though all else change, man's al-

legiance, unshaken, to those eternal foundations.

The Ten Commandments, for instance. They cannot be abrogated without abrogating the moral order of the world, shaking down the very foundations upon which our civilization rests. They set forth the law of life and can never be outmoded or rendered obsolete while life endures. They are of just as much binding force today as they were on the day when they were spoken with the voice of thunder out of the clouds on Sinai. They can no more be violated without disastrous consequences than one can violate any law governing in the physical world without being visited with the inescapable penalty.

As I listened to the powerful message of the Presidency, delivered this morning, I was impressed with the importance of that idea. From that message, if we were attentive to it, we learned that as to basic things there is no middle ground. Either we live by them or we pay the penalty of departure from their inexorable commands. They are not subject to modification or interpretation, but stand wholly as given, to be accepted in whole and lived completely.

It is the same with the basic things upon which we have rested our faith.

Saturday, October 3

First Day

Either a thing is, or it is not. To illustrate: This Church is founded upon the proposition that Jesus Christ is the Son of God, that through His mediation it became possible for us to attain immortality and eternal life. We cannot deviate from that. He is the Son of the Living God, the author of our salvation, and must be accepted in that light solely and completely. The whole structure of our own Church revolves about that basic fact. We say that the God of heaven came down in answer to the prayer of a boy and that He brought with Him a personage whom He introduced as His son, and He commanded that praying boy to hear His Son. And out of the teachings which were then given, and followed up by subsequent instructions, this Church was established. Now, that admits of no explanation, of no modification. Either those things happened or they

did not happen. There is no middle ground; and if they did not happen then we have nothing, because our whole structure is founded upon that assumed fact. We accept it as a fact, and we may not temporize with it, try to explain it away, modify it, or liberalize about it. It stands as the basic thing upon which our whole faith is founded. And our whole system of belief exacts of us that we accept those basic truths, without modification or change. As with the moral order of the world so those things may not be changed. They are as binding today as when they were first declared by the voice of God out of the heavens, and they will never change.

May God grant that we may hold steadfastly to them and that we may order our lives so that we shall not find occasions to depart from them, I pray in the name of Jesus. Amen.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. (1 Peter 2:9)

NO one can look into the faces of this extraordinary body of men and partake of the spirit present without being conscious that there is here a power not usually felt in gatherings of like numbers.

The source of this power is, of course, the Priesthood. Each of us bearing the Priesthood, as we do, there should be power in our gatherings, for as Peter wrote to the Saints in his day, so with equal truth it may be said of us, we "are a chosen generation, a royal Priesthood," and it is our calling and opportunity to "shew forth the praises of him who hath called us out of darkness unto his marvelous light."

All who have received the gospel have come from darkness into light, but we, who have been invited to this conference, have been called, also, to leadership in the Priesthood; to be officers in the government of God; to re-

sponsibility in a well-defined field of action in which no one else can function so long as we hold the appointment.

Yesterday, the responsibility of leadership was borne by our fathers; tomorrow, it will rest upon our children; today, it is ours. It is now that we should feel the weight of our callings.

As we labor in the Church, two observations force themselves upon us. One is that there is great strength and devotion among the membership of the Church. No one can visit among the branches, wards, and stakes and see the amount of work that is done and the time freely given to service in the activities of the Priesthood quorums and auxiliaries without being impressed with this strength and devotion. It makes one, with the spirit of this latter-day work, thrill to be a part of it.

The other observation is of quite a different nature. It comes when the individual records of members are examined. They show that in nearly every Priesthood quorum in the Church there is a large percentage of our brethren who count the high honor

of being ordained to the Priesthood as a thing of naught; who enjoy not its blessings because they magnify not their callings. If they continue in their course, they stand in jeopardy of losing their right to the Priesthood.

I call these well-known facts to your attention, because I am persuaded that if this great host of inactive brethren are ever to be awakened, if they are ever to be called again "out of darkness into His marvelous light," it must be done by more effective action on the part of Priesthood quorum presidencies and their committees.

THE Priesthood quorum is an indispensable unit of the Church. The presidencies of Priesthood quorums have the responsibility to see that every member of their quorums honors his calling in the Priesthood, and they, with their quorum committees, can labor with every member if they but have "the will so to do." Instructions as to how to proceed have been and will be given. They should be studied and followed, in order that our activities may be purposeful; but no instructions, and no program, can take the place of "A Will To Do."

We Priesthood officers must shake off our apathy. With the prize of eternal life for our brethren and ourselves at stake, we must not falter. The Priesthood we bear is not of men. Joseph Smith the Prophet received it direct from heavenly messengers. He was instructed by them, and he labored with all the energy of his soul to carry out those instructions.

We bear the same Priesthood he bore; we are called to service in that Priesthood as was he; and we must discharge the responsibilities laid upon us in like manner, if we would share with him in the rewards. Unto us the Lord has said:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. (D. & C. 107:99-100)

Would that every officer in the

Priesthood quorums could approach his labors with the spirit and determination of Nephi. When his brothers murmured about going for the brass plates, saying it was a hard thing that was required of them, he said to his father:

I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (1 Nephi 3:7)

Then after Laman's futile attempt to obtain the plates, and he and Lemuel were about to return to their father, Nephi said:

As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us. (1 Nephi 3:15)

Observe that he did not complain that the assignment was difficult, that he had other work which took all his time, that they had done the best they could, nor that they had called on Laban once and that it would be useless to call on him again. What he said was that, "As the Lord liveth . . . we will not go . . . until we have accomplished the thing which the Lord hath commanded us."

THE manner in which he obtained the plates is a familiar story, as is the manner in which he obtained wild game for food when all their bows were broken. Everything he set his hand to do in righteousness, he accomplished. Why? Because he had the faith, and the courage, and the "will to do" what the Lord required of him, until finally he could say, when his brothers ridiculed him for undertaking to build the ship:

If God had commanded me to do all things, I could do them. If he should command me that I should say unto this water, be thou earth, it would be earth; and if I should say it, it would be done. (1 Nephi 17:50)

The Lord help us, in this Priesthood quorum activity, to approach our work with the spirit of Nephi, that we may

Saturday, October 3

First Day

indeed be "a chosen generation, a royal Priesthood, an holy nation, a peculiar people"; and that we may by our works

"shew forth the praises of him who hath called" us "out of darkness into his marvelous light," I pray.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

THROUGHOUT the precious message we received from the First Presidency, the spirit of Isaiah and Jeremiah, like a golden thread, was in evidence. A true prophet is never popular, because he reproves and denounces, with equal vigor and equal impartiality and justice, the iniquities of the rich and the unrighteousness of the poor.

In this solemn and troubled hour there is an urgent need for the people everywhere to rededicate themselves to God, home, and country. The world is wandering in the wilderness because it is not baptized into the obedience that makes men free. We have been walking proudly, with assumed confidence, as though we were on adamant or the foundations of the world. Really we have been rolling along on parchment beneath which glowed a lake of fire. Lo, we have plunged into the inferno, this terrible inferno of war.

Joshua, the great ruler in Israel, rededicated himself in this way: "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." If this nation would refresh its soul with this reconsecration, if the world would awaken and free itself from the fearful enslavement of sin, then the peace of Christ would dawn upon the world, and men, instead of killing each other, would love and save their brothers.

As I regard it, the home is the fundamental, essential unit of civilized society. For the instruction of our children we are depending too much on our Sunday Schools, Primaries, and other auxiliary associations, yea, and on the day school. We are willing that our children should receive instructions, much of them unknown to us, while we sit placidly by in our homes, and feel that the teaching of our children, thrown onto other shoulders, is a relief. This

will end in disaster. The home is the place where character is formed and where faith in God is strengthened.

Let us not delude ourselves; let us not lay the flattering unction to our souls, that if we complain at rulers and leaders our duty is ended. Before God every father in Israel is a ruler in the sense of the Lord's definition of the spirit of the Priesthood. A man is a ruler in his house, and he will be held accountable for the manner and the character of his rule. If in justice and love and patience he exercises his authority, having reverence for the dreams of youth, there will be no need for so many public exhortations on the Word of Wisdom, for liquor and other forbidden things will not be found in the home of "one that ruleth well his own house." I believe that all evils are of a family. Immorality is a brother to drunkenness.

With firm assurance we will magnify our calling and rededicate ourselves to the service of God. The General Authorities of the Church, stake presidents, and bishops hold dominion, righteous dominion, under the awful hand of God, and to Him they are accountable for their overseership.

God bless our country. God bless our homes. In properly conducted homes the children are builded up in character, in faith, in the principles of the gospel. A nation in which such training abounds shall increase in glory from day to day. The delight of such a nation will be not in shedding blood, not to conquer by might or physical power, but to conquer the world in the spirit of Christ along the lines of justice and mercy.

And in the love of Christ we will walk under His banner and bring souls unto Him whose glorious coming is nigh, and he will reign as King of kings and Lord of lords. This is my prayer in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

IT is a thrilling sight, brethren, to stand here and look into your faces, so many fine and wonderful men, many of whom I know personally. I hope that you will give me your faith and prayers that the very few minutes that I occupy of your time I may be prompted by the Lord in what I say.

Some of you were amused at the last conference in April when I remarked that we needed a few seventies to give the congregation complexion. Tonight we have a large representation of that group of the Melchizedek Priesthood. Unless it might be the high councilmen of the stakes who are present, perhaps the presidents of seventies quorums form the largest group here, and we who stand at their head pledge to the Presidency of this Church the loyal support of that group of men.

If you will read the 107th Section of the Doctrine and Covenants you will learn that they have a very special calling. Their calling is to walk behind the Council of the Twelve in carrying the message of redemption to the people of the world; and if the Church didn't have that charge and that calling I think this group never would have been organized in the Church at all.

We try to impress upon every man who is ordained into the seventies quorums that that is his calling and that if he will not exercise that function he has no right to come into this group of men. They should be the missionaries of the Church. They should be the predominating element in any missionary group in the Church. Now we have two ministries of that type, the foreign mission ministry and a stake mission ministry, all of the same type and class except in some minor details, and we now are interested very much in that stake mission work of this Church. It is proving to be such a wonderful and magnificent work that we are overjoyed with the success that we have realized in the past. But we are worried now, brethren, because we note a falling off in that

effort. We are short this year about six hundred missionaries as compared with last year. We are short from the seventies six or seven percent of that missionary group. We would like to ask you presidents who are here when you return to use your influence in recruiting from your ranks other seventies who can go into that work.

Now, there is no more magnificent work in the Church than to testify that Christ our Lord came to earth to redeem mankind, and that is the very special calling of you brethren, the seventies. You testify to that by word of mouth, but you also do it by the example which you live. And perhaps of the two the more potent is the example that one sets. We believe that the reason that conversions are made among the stakes of Zion more easily than in outside countries is that the people of the Church live the principles of the gospel and that there is radiated from them a light which people not of our faith can see, and perhaps see more readily than we ourselves; so we ask you who are missionaries in this stake work, as well as foreign countries, to show by your lives that there is power and efficacy and virtue in the gospel of Jesus Christ.

We appeal to the bishops and the presidencies of stakes to give us the men and the women we need for this work. They are just as essential as any other work we undertake, and we are dependent upon you brethren to supply them for us. All our stake mission presidents can do in that respect is to ask for a group. It is your problem to supply them. And be not afraid, brethren, to give us men of quality and capabilities especially adapted to this work. They are much more successful than the ones who have had no experience, who have no liking for the work. A man to be a successful missionary must have his heart and soul in that work. We pray that you will give us the type of men and women that we need.

Saturday, October 3

First Day

Now, in this particular emergency which has lessened our group, we are finding that our wives and our daughters are one of our most effective missionary elements. If you can't supply us men, increase our numbers by giving us good women. We will take excellent care of them. We will give them an opportunity that they cannot have otherwise, likely—an experience which will broaden them and strengthen them and help them. Those of them who are unmarried will make better mothers, and those of them who are already mothers will go to the work with an experience that will qualify them for it.

Brethren, it is an important work and we have that responsibility. It is the

charge that has been given to the Twelve in every age when the gospel has been established, and it is our greatest purpose to carry to people who have not learned of the truth a light which will lead them back into the presence of God our Heavenly Father. Will you, then, give us the aid and the support that we need that this work may not falter; that it may not go forth haltingly but that it may go with a tread so firm that nothing can impede its progress and that many people may be garnered into the Church to receive of these wonderful benefits and blessings of which we have heard this evening.

God bless you all I pray in the name of Jesus. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

THE Lord has said, "I have warned you and forewarned you"—He has warned us again today through His servants. Perhaps some of us will continue to say that there is a tomorrow when we will repent and lead a finer life, but we all know that as far as each one of us is concerned the time comes when for us there is no tomorrow. The Lord has also said that today is the time to repent.

You remember that the Lord told His prophet, Noah, that he should go out and warn the people and tell them of the coming destruction. But the people, seemingly because they thought there would always be a tomorrow and because the floods did not come that day or the next day, thought they would never come; therefore, they ridiculed the prophets and went their way. But the floods came and they were destroyed, because they would not listen to the prophets of the Lord.

I remember hearing a story of a man who had just lost his oldest son. The father was not a very religious man. In fact, he had disregarded most of the Lord's commandments. Because of his son's being called to the other side, a good man went into the house to talk with the father and to the family. The son had been unfaithful in every way.

He had been disobedient unto his parents, to his country, to his God. As the good man talked with the father and the family, the father said, "I think that this is a time for prayer." Perhaps we all think that only when the emergency comes to us it is the time to pray. The efficiency of a prayer is dependent on the type of life we have lived and the way we have made progress upon the earth. When the time comes for the summons, to ourselves or to our family, if we have not repented, if we have not done the things that should have been done, the praying comes rather late.

I trust, brethren, that as we continue traveling along the way of life, we will try to do the things that God through His servants wants us to do. The time is short and there is no telling when it might be too late for us to repent and do the things that we ought to do. It is very easy in an emergency, such as we have in war today, to build big buildings and to make steel and to make airplanes and to build hospitals. Perhaps we can do these things in a material way, but we cannot all of a sudden build character, build decent homes, or have a family who have such confidence in us that they will listen to our words and listen to the words of the servants of the Lord.

May we be humble as we live upon the earth. May we repent of our sins. May we take this message seriously as

it comes to us today, and live better and finer than we have ever lived before, I humbly pray in Jesus' name. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

ONE of the most important documents that I have read is the message which was delivered by the First Presidency last spring. Today we have had another equally important message. These brethren are inspired of the Lord. I don't know where we could find such writing outside of Holy Writ itself, and to me it is Holy Writ. We have been called to keep the commandments of God and to walk uprightly before Him. If this great body of Priesthood will yield to the persuasion of these brethren and set the proper example, there will certainly be an influence for good in this great land that never has been felt before, for here is the strength of God, the strength of the Holy Priesthood, vested in this Church.

I often think of the words of the great Solomon who said, "As a man thinketh in his heart, so is he." Men who have it in their hearts to keep the commandments of God, will keep them. They will not commit adultery who say and feel that it is a sin akin to murder, a thing the Lord has said we shall not do. Such men will not steal, they will not lie, they will not bear false witness, or violate the Sabbath day. Men will not leave the work of God undone if they feel in their hearts that it is the thing for them to do.

Brethren, there never was a time that was more opportune for us than right now. There will never be another time when we will be enjoying this earthly existence. This is your day and mine. We will never go through this world again as we are now. We are here writing our history. We write it every day and there can be no change. As we write it, that is the way it will be. We write it by our lives. No matter what our vocation is, no matter where we are, there is nothing that will build us more surely and make us

stronger than an assurance that we have the truth. As we work in our fields or in our homes, in our shops or in our offices, let us keep in mind this thought: This is the work of God that I am engaged in.

I know that the Lord, our Eternal Father, appeared to Joseph Smith and introduced to him the Savior of the world and said unto him, "This is my beloved Son—hear Him." If we will keep in our minds all the time that the Priesthood of the Son of God is in the earth and that the same leadership that was introduced to the Prophet Joseph Smith is here; if we will reflect constantly upon the high standard of living and teachings that have been ours from the days of Joseph until now; and if we will remember that there has never been a wavering in any way in the leadership of this Church, we cannot help feeling in our hearts and souls that this is the work of God. If we do that we will be strong and we will be able to carry on as the Lord would have us do. We will not be weak, and we will not be tossed to and fro by every wind of doctrine, but we will feel in our hearts to know the truth. We will understand the course we should take and the opinion that we should express; we will know that we are the Lord's chosen people.

I am thankful for the testimony that I have, for the privilege of laboring in a small way in this great Church of Christ on this earth in this dispensation; I rejoice that I have been permitted to take a part in building this western commonwealth. I know that is the feeling of every true Latter-day Saint. I pray the Lord to bless the leadership of this Church, for this Church is led by a prophet of the living God who was raised up for this very purpose. He stands as a monument in faith and ex-

Saturday, October 3

First Day

pression of that code of living which, I want to say to you brethren, commands the respect of all honorable men and women everywhere when they become acquainted with the facts and know us as we are. These are the things we

should keep in our minds, and if we do, we will not be weak and we will not fail, but we will die worthy men, Latter-day Saints in full fellowship. To this end I pray, in the name of Jesus. Amen.

The congregation arose and joined in singing, "Go Ye Messengers Of Glory." (Words by John Taylor).

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

WE certainly have had a glorious time today. From the first prayer that was offered, the first hymn sung, this house has been the abiding place of the Spirit of the Lord. Those of us who have assembled have undoubtedly been enriched by the experiences through which we have passed.

Reference has been made to the fact that recently one of the brethren had visited some of our shrines, if we may call them shrines, and that reminds me that within the last year I have been at the birthplace of the Prophet Joseph Smith. It is just about the same size village as it was when he was born. I have been at Kirtland, Ohio, where the Latter-day Saints built a temple. It is the largest building in that section of the country now, and Kirtland is a village shrunk to the point that it no longer has a post office. I also have been at Far West where there were three thousand of our people, when they were driven out, and there are only three buildings on the tract of land that we referred to as Far West—only three, and very poor buildings at that. I have been thinking also of other places where our people lived, where they have developed lands and built houses, and then were compelled to leave their homes and go away. Independence, Missouri, is no larger in point of population, or little larger, than it was a hundred years ago. The section of country around Nauvoo is just a village. Nauvoo, when the Saints were driven out, was a city of more than twenty thousand people, and today it has neither a streetcar nor a railroad train, and its population does not exceed one thousand people. Our

people came out of the world because they were compelled to come. It was a choice between the world and the wilderness, but see what the Lord wrought and see how He has fulfilled His promise.

"Seek ye first the kingdom of God and his righteousness; and all things will be added unto you."

You will find no place even today, in all America, no house of worship, equal to the house you are sitting in now, in point of convenience and the ability to hear the voices of those who speak. I know of no city more beautifully laid out, in all America, than this with its one hundred forty thousand population, and we have other fine cities. The Lord brought us here when it was a wilderness, and He has made it delightful to dwell in. Surely we are grateful for our heritage.

This morning the patriarch to the Church was introduced to you. His remarkable lineage is worth tracing. He is a son of one of the mighty apostles of the Church of Jesus Christ of Latter-day Saints. He is the grandson of one of the great presidents of the Church. He is a great-grandson of Hyrum Smith, the martyr, who was the brother of the Prophet Joseph Smith, who gave his life with his brother that this gospel might be kept in the world. He is a great-great-grandson of Joseph Smith, Senior, the first patriarch in the Church of Jesus Christ of Latter-day Saints to be so designated, and the first man to receive the testimony of Joseph Smith the Prophet that he had beheld a heavenly vision and had listened to the voice of an angel.

Every family that came into the Church in the early days and remained faithful has enjoyed rich blessings that could be obtained in no other way. The Church of Jesus Christ of Latter-day Saints is not just another church. It is His Church who gave it His name. The gospel of Jesus Christ is the loving advice of a kind and Heavenly Father who, knowing the end from the beginning, says, "This is the pathway—walk in it, and ye shall find the celestial kingdom," and there is no other pathway that leads to that kingdom.

Where are those who left the Church about the time of the martyrdom of the Prophet Joseph Smith expecting to develop a church and lead the people? What has happened to them? I made a mental note while sitting here of the failure of James J. Strang, Sidney Rigdon, Jason W. Briggs, James H. Gurley, Lyman Wight, Granville Hedrick, and I might name others but I will not take time. What became of them and where are their followers today? You could put all of them that make any claim to following those men, in this building and they would be lost. This is only one of the great structures of the Church with which you are identified that if it were required could be filled many, many times over, not by all the people, but by the Priesthood alone.

I AM thankful for my membership in this, the Church of Jesus Christ. I think that nobody could be more thankful than I or more grateful for parents and grandparents who were faithful Latter-day Saints. We must not forget that when we see all the richness of our lives we can't separate it from the righteousness of our mothers. It is a wonderful thing to know, as Nephi of old, who said he was born of goodly parents—he didn't say just a goodly father. He was born of goodly parents, and we would do well when we think of our blessings to remember our mothers and our grandmothers and our great-grandmothers. Wherever there was a great leader in Israel there was a great wife or mother or both who stood by his side. I am thankful to be

here with you. It is a blessed privilege.

That was a marvelous message that was received this morning from the Presidency of the Church—you can't duplicate it in any other church in the world; and you can't think of anything that would be desirable to enrich the Church and to prepare us for a place in the celestial kingdom that was not included in that message. A marvelous gathering of facts and figures and advice and counsel that we would all do well to listen to and profit by.

Now tonight we are here in peace and quiet. The world is on fire. Everywhere peace has been taken from the earth, and the devil has been given power over his own dominion. God has said if we will honor Him and keep His commandments—if we will observe His laws He will fight our battles and destroy the wicked, and when the time comes He will come down in heaven—not from heaven—but He will bring heaven with Him—and this earth upon which we dwell, will be the celestial kingdom.

What if all the world knew and believed that? What a change there would be in the conditions among the children of men! What joy would be in the place of sorrow and distress today! It is your duty and mine, having received this information, to impart it to others.

We are a little handful of people among the children of men, but possessing the only key to exaltation in the celestial kingdom of our Heavenly Father. I wonder if we appreciate it. If we do we should evidence it by teaching others. Let us set our homes in order. Let our lights so shine that our neighbors who are not of this Church may see our upright lives and be constrained to glorify the name of the Lord. Let us so adjust ourselves in our business affairs that we will be known for our virtues and for our integrity. Let our homes be the abiding place of prayer and let our premises indicate that we rejoice in living in our homes. Let us set the example to the world that the world needs, that of a choice, sweet, wholesome surrounding in the place that we call home.

Saturday, October 3

First Day

I am glad to be identified with this group of men here tonight. I thank you, my brethren, for the joy that has come into my life as a result of this companionship. I have been privileged above many other men in the world. I am thankful for it. I am not inclined to boast about it, but I do feel grateful to my Heavenly Father that all my life I have had the privilege of associating with the best boys and girls and the best men and women that I could find in the world, and it has not been necessary for me to seek my pleasure and my company and my education among those who are evil-minded. Tonight,

with gratitude in my heart, and with thanksgiving I associate with these men, the General Authorities of the Church, these men who preside over the stakes and wards of Zion—these men who are seeking to build the quorums of the Priesthood as they ought to be—thankful that I belong to this group and pray that as the days go on and as the opportunities are presented that I may do my part. That I may be worthy of this fellowship and this membership, not only here but throughout the ages of eternity, and that we may all be so blessed I humbly pray, in the name of Jesus Christ, our Lord. Amen.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

It was a hundred years ago that Stephen A. Douglas came to Nauvoo to visit the Prophet Joseph. He had previously been employed as counsel in some litigation in which the Prophet was involved, and was a very warm friend of his. As he surveyed that lovely city, Nauvoo (in 1843 it was the largest city in Illinois, with a population upwards of twenty thousand people) he saw the orderliness, the magnetic power that the Prophet seemed to have with his people, and he is said to have remarked that if he could command the leadership that the Prophet Joseph had, he would lead a group of people to the Northwest and give up his political career. He was then in the House of Representatives in Washington.

There is one thing, however, that Douglas seems to have overlooked. We sang today "A Poor Wayfaring Man of Grief." The Prophet Joseph was in prison. Everything that he possessed, apparently, was in the hands of his enemies, but there was something that was still within his own soul—there was something that he still possessed that Stephen A. Douglas had not recognized. He could, in the face of his enemy, in the face of persecution conscious of martyrdom—he could still sing with Brother Taylor, at least in his heart, that lovely hymn, a hymn of charity, a hymn of kindness, a hymn of

forgiveness, even of his enemy. That was something that Stephen A. Douglas didn't detect. Stephen A. Douglas didn't detect, either, that same attitude of spirit that the Prophet Joseph had. When in Liberty Jail there came to him through the revelation of Almighty God that marvelous prayer in which he instructed the Priesthood, an injunction that stands for you and me today:

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

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;

That he may know that thy faithfulness is stronger than the cords of death. (D. & C. 121:41-44)

Then in instruction to his people—and mind you he was in prison, in a dingy, dirty, prison, restrained as far as the physical part of him was concerned; everything taken away from him, in the bigness of his soul he said:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax

strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (D. & C. 121:45-46)

It was this, my brethren, it was this attribute that was manifest in Carthage Jail that Stephen A. Douglas never felt. He saw only, but he did not feel. That is one reason why today it is recognized by people around us that there is a bigness in the coming together, as we do here on these occasions of the general conference, but those who do not know as we know do not sense the bigness of this thing. They do not know what it

is that impels men to come hundreds of miles in answer to a call such as this. They do not know what it is that impels men in our outlying stakes to give their all, almost, for the benefit of their brethren, to help build up their social life, their physical life, and, above all, their spiritual life. These are the things that men do not realize when they come in our midst. These are the things that men did not realize when they came to Nauvoo, in the days of the Prophet Joseph. They saw merely the external, not the internal; but there is a power here that you and I feel, and we are grateful to God tonight for it, for the testimony that God has given us of the divinity of this work, and I rejoice with you in it with all my heart, in the name of Jesus Christ. Amen.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

I would give almost anything I have if I could fight away the timidity that comes with this responsibility. However, with that feeling, there is with me the consciousness of the thousands of sympathetic attitudes towards us who have this responsibility in general conference. If we did not enjoy the music and the fine things that are said here on these occasions, if we didn't have those at all, it would be worth while just to grasp the hands of you men and get the white of your eyes and the spirit that you carry with you. I want to take this occasion to express my appreciation of the filial feeling that you extend to us.

As we go about visiting you in the different stakes, so far as some of us are concerned, we wonder just how much good we do. But there is one thing we are sure about, and I have expressed it more than once; we are sure of the fine spirit that we get from you, and it is not your fault if we don't take it elsewhere. I am one of those who believe that inspiration goes up the ladder as well as down the ladder. I mean that we expect and get inspiration and revelation from our file leaders. It must be that way—that's the inspiration going

down the ladder. I am not unmindful, however, of the inspiration that goes up the ladder as you in your communities, your wards, and your stakes develop things and perfect them; then we who visit you get these ideas and partake of those influences. We are like the bee who goes from flower to flower sipping honey as we find it. Unless we are altogether dead on our feet, we cannot help scattering the pollen—the precious gems we find in your particular stakes. Each one of us is made the better by virtue of the attainments and spirit of the rest of us.

I remember seeing, as a boy, a packing company's advertisement that was on the billboards of every city in the United States. I can see that picture now as vividly as if it were yesterday. It was a herd of steers being crowded into one can of beef extract. In other words, in every can were vitamins of the herd. Rather a rough comparison, I agree, but in a sense isn't each one of us a soul of the virtues of all of us?

I am thoroughly convinced that one of the great virtues of the Church is that of visiting about and taking the honey, if you please, from flower to flower. Our visiting with one another keeps the

Saturday, October 3

First Day

Church alive. There is no question about it. What concerns me right now is that these contacts with one another are going to be hampered. It is this rubber situation. It is a challenge to you. You have never had so many inroads on your organizations as now. You have the boys leaving for the army, you have people going to the arms centers, and last but not least, you have the people that are going crazy over money. It is going to their heads, and it is a sad picture.

You have often heard it said, "Liberty, liberty, how many crimes are committed in thy name?" May I just change that a little bit? "Oh, rubber, oh tires, (the want of them), how many crimes of omission are going to be committed in thy name?" If you are inactive, if you are shirking your responsibilities, you are going to blame it on the lack of rubber, and while I love you and hope you love me, I am not unmindful of some of the conditions we find in the stakes. We find people who are not as active as they ought to be. They have a testimony of the gospel, (at least they think they have), but it stops there. We are not as active as we should be. I often think of the old fellow down our way who used to get up on fast days and say, "I just can't rest until I have borne my testimony." The trouble with him was that he bore his testimony the first part of the meeting and then went sound asleep and pretty nearly snored his head off. Now are you doing that? Am I doing it? It is one thing to have a testimony and another thing to do something about it. Don't you think that I have so little sense that I am speaking disparagingly of the testimony of a humble person. The Church rests on that kind of faith. My mother taught me at her knee just how important that is.

To illustrate what I am driving at, may I tell a story that was told to us down in Lehi at a recent conference there. A good patriarch said that he was asked to take his saw and hammer to the church and do some work. He found the hammer, but he couldn't find the saw. He hunted all over for it,

and finally his wife came to the rescue. She said, "Now, Father, if I were you I would think where I used that saw last, and I believe I would hunt in that place." Well, he went everywhere in search of the saw. He looked high and low ever trying to think where he last used the saw and praying that he might be guided to the lost article. He climbed on the roof—no saw in sight. At that moment, when he was about to despair, although it was a breezeless day, a slight stir of the air tipped the saw from the top of the chimney. It whirled through the air and stuck in the shingled roof a few feet ahead of him like the alighting of an arrow. In soliloquizing about this almost miraculous restoration, our patriarch remarked to us, "I thought I saw the *hand of the Lord in that saw*. But," emphasized he, "I was dead sure the Lord wanted me to see the *hand of the saw*." Now, it is easier to see the hand of the Lord in things than it is to see the *hand of the saw*.

Someone has wisely said, "Many a man has made a false step by standing still." A good member of our Church who is more skilful in the use of the baton than he is in penmanship stated that in giving the name of a hymn to be sung as, "Sweet and Low," the brother presiding announced it as, "Sweet and Sow." Rather an odd coincidence, but life is more "sweat and sow" than it is "sweet and low." Do some of us fish on the sand bar notwithstanding the fact that the fish have moved out with the river?

May I read in closing this piece called "Blind People"?

This is an age of readjustment. Only those capable of making quick changes fit the times. Those with closed eyes and closed minds are in for trouble. A blind man wants the furniture in a room left unchanged. Only then can he move about with any degree of comfort and safety. Change the setting, and he finds himself bumping into things. No longer can he move freely. In our Church there are many men who act as if they were blind. They too want no changes made. They worship familiar patterns, and new ideas, new methods, new personalities cause them discom-

fort. Now is the time to remember the law of the survival of the fittest. We survive or we perish according to our adaptability or inadaptability to our environment. Each of us must ask, "What changes must I make in my thinking to fit me to this new environment?"

I am not in any sense fighting the idea presented by Brother Bowen. I think he is just as right as he can be. You

can't change fundamentals. We have people coming in all around us by the thousands. What are you doing about it? Are we going to absorb them, or are they going to absorb us? It depends on our attitude.

May the Lord help us to be broad-minded and see the *hand of the saw* and work our heads off. Amen.

ELDER NICHOLAS G. SMITH

Assistant to the Council of the Twelve Apostles

IT is a marvelous thing, my brethren, to be numbered among the men who have been called to act in the name of God here on earth. There are one hundred eleven thousand—slightly more—men holding the Melchizedek Priesthood, divided into one thousand two hundred six quorums. I suppose there are five thousand of that number here tonight, and you constitute the leaders of the Church. As you know, my activity has been largely in the mission field. Since returning from the Northwestern States Mission, I have been assigned to read every Priesthood quorum report in this Church, and make notations as to where these Priesthood quorums are falling down. It has been an interesting thing to me to note that for the month of August just past, in activity, the high priests quorum of the San Diego Stake leads with eighty-two percent of its members active. The lowest stake in the high priests quorums runs only twelve percent. All along between that point of twelve percent and eighty-two percent, the different quorums function. Eighty-two percent would be a low percentage if the Priesthood really realized the importance of their calling as God's representatives in their respective places, I am sure.

In the seventies for August, Long Beach Stake led with seventy-four percent of the seventies active; in the lowest stake only eight percent of the seventies were active.

Of the elders in Juarez Stake fifty-nine percent were active, and there were two stakes that only had four percent of their elders active.

NOW it has been interesting in checking these reports to find that many of the questions are not answered. They are slurred over and the very reason for those reports, of course, is to call to the attention of the presidency of the quorums wherein they are failing, and it is the duty of every presidency of a quorum to know his quorum members' activity and to be closely associated with them and to be indeed a father to his brethren and to show a great deal of interest in them. I have noticed that practically nothing is being done with respect to the request President Grant made some years ago, that we work with those who are addicted to liquor and tobacco; and I find in one quorum where there are forty-four members and not one of them is reported as observing the Word of Wisdom. Now, I think perhaps the secretary has neglected to fill in the answer in his hurry to get the job over. In other quorums I find where a third of the quorum members use liquor and tobacco, I am sure that these things are not pleasing to our Heavenly Father. But if the quorum secretaries would be more careful—if the presidencies of quorums would check upon these questions and the answers before they sign the reports and see that they are properly filled out and if quorums would only send in their reports—we have some quorums that haven't sent in their reports all this year, yet—to me it is rather strange after laboring in the mission field, and having one hundred percent response when you ask the missionaries to do something, to come home and work with the Priesthood and find

Saturday, October 3

First Day

that it runs as low as four percent who are active in some stakes.

Brethren, the gospel is true. I know it, and I love it. I love these men with whom I associate. I love the stakes and the wards, and the mission fields. I have found, wherever I go among the stakes, such a sweet spirit that I am sure things are not reported that are happening there, and it would be nice to have these things on file in the head offices of the Church where they can be checked upon

and known. Surely much is being missed I feel as I go amongst you and feel the spirit in your stakes.

God bless us and help us to measure up to this responsibility, that the men who hold this Priesthood might act as do their sons who spend their time in the mission field and put in thirteen and fourteen hours a day in doing something about the responsibility which is theirs in my prayer in Jesus' name. Amen.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

We shall now have the privilege and pleasure of hearing a message from President J. Reuben Clark, Jr.

There was one other member of the General Authorities on the program tonight, but his doctor, solicitous of his health, has advised that he be not subjected to the strain of public speaking. That is Brother Sylvester Q. Cannon. We should like to hear from him, but we want him to know that we are solicitous of his health, and we will excuse him from this extreme responsibility during this Conference. He knows he has our faith and prayers for a complete recovery.

President Clark will now speak to us and we trust he will take all the time that he feels impressed to occupy.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

BRETHREN: I have been trying for a week to relieve you of this experience, but Brother McKay, so kind, so sweet, and so merciful, has been perfectly adamant. So I stand before you here, not to preach, but to counsel with you.

There is a great deal of misapprehension among our people regarding the United Order.

I have not been able to believe that the United Order meant what some people have thought it meant, so within the last months I have spent quite a little time reading the revelations thereon, also reading our history, and at the same time giving some consideration to a dissertation which has been written regarding the Order.

There is a growing—I fear it is growing—sentiment that communism and the United Order are virtually the same thing, communism being merely the forerunner, so to speak, of a reestablishment of the United Order. I am informed that ex-bishops, and indeed, bishops, who belong to communistic organizations, are preaching this doctrine. So I thought that perhaps if I said just a few words to you tonight regarding the way I interpret the revelations that are printed about this in the Doctrine and Covenants (if there are other revelations about the Order, I do not know of them), I thought if I said something about it, it might be helpful. I recommend that you, my brethren, read a few of the Sections of the Doctrine and

Covenants which cover this matter, beginning with Sections 42 and 51. (See also Sections 70, 78, 82, 83, 85, 90, 92, 96, and 104.) If you will go over these sections, I feel sure that you will find that my explanation of the United Order will be substantially accurate.

EARLY DEVIATIONS

I may say to begin with, that in practice the brethren in Missouri got away, in their attempts to set up the United Order, from the principles set out in the revelations. This is also true of the organizations set up here in Utah after the Saints came to the Valleys. So far as I have seen there has been preserved only one document that purports to be a legal instrument used in connection with the setting up of the United Order, and that document is without date. It is said to have been found among the papers of Bishop Partridge. It was a "lease-lend" document. You may have heard that phrase before. Under this instrument the Church leased to Titus Billings a certain amount of real estate and loaned him a certain amount of personal property.¹

This instrument is not in accordance with the principle laid down in the revelations touching upon the United Order.

The basic principle of all the revelations on the United Order is that everything we have belongs to the Lord; therefore, the Lord may call upon us for any and all of the property which we have, because it belongs to Him. This, I repeat, is the basic principle. (D. & C. 104:14-17, 54-57)

One of the places in which some of the brethren are going astray is this: There is continuous reference in the revelations to equality among

the brethren, but I think you will find only one place where that equality is really described, though it is referred to in other revelations. That revelation (D. & C. 51:3) affirms that every man is to be "equal according to his family, according to his circumstances and his wants and needs." (See also D. & C. 82:17; 78:5-6.) Obviously, this is not a case of "dead level" equality. It is "equality" that will vary as much as the man's circumstances, his family, his wants and needs, may vary.

CONSECRATION

In the next place, under the United Order every man was called to consecrate to the Church all of the property which he had; the real estate was to be conveyed to the Church, as I understand the revelations, by what we would call a deed in fee simple. Thus the man's property became absolutely the property of the Church. (D. & C. 42:30; 72:15) Then the bishop deeded back to the donor by the same kind of deed, that is, in fee simple, and also transferred to him by an equivalent instrument, so far as personal property was concerned, that amount of real and personal property, which, the two being taken together, would be required by the individual for the support of himself and his family "according to his family, according to his circumstances and his wants and needs." This the man held as his own property. (D. & C. 42:32; 51:4-6; 83:3)

In other words, basic to the United Order was the private ownership of property, every man had his own property from which he might secure that which was necessary for the support of himself and his family. There is nothing in the revelations that would indicate that this property was not freely alienable at the will of the owner. It was not con-

¹Smith, Joseph, *History of the Church*, Vol. I, pp. 365-367.

Saturday, October 3

First Day

templated that the Church should own everything or that we should become in the Church, with reference to our property and otherwise, the same kind of automaton, manikin, that communism makes out of the individual, with the State standing at the head in place of the Church.

Now, that part of a man's property which was not turned back to him, if he had more than was needed under this rule of "equality" already stated, became the common property of the Church, and that common property was used for the support of the poor of the Church. It is spoken of in the revelations as the "residue" of property. (D. & C. 42:34-36)

LAND PORTIONS

Furthermore, it was intended, though apparently it did not work out very well, that the poor coming into Zion, and by Zion I mean, here, Missouri—the poor coming into Zion were to have given to them a "portion" of land, which land was to be either purchased from the Government (and it was planned to purchase large areas from the Government), or purchased from individuals, or received as consecrations from members of the Church. The amount of this "portion" was to be such as would make him equal to others according to his circumstances, his family, his wants and needs.

The land which you received from the bishop by deed, whether it was part of the land which you, yourself, had deeded to the Church, or whether it came as an out-right gift from the Church as just indicated, and the personal property which you received, were all together sometimes called a "portion" (D. & C. 51:4-6), sometimes a "stewardship" (D. & C. 104:11-12), and sometimes an "inheritance." (D. & C. 83:3)

As just indicated, there were other kinds of inheritances and stew-

ardships than land or mere personal property; for example, the Prophet and others had a stewardship given to them which consisted of the revelations and commandments (D. & C. 70:1-4); others had given to them a stewardship involving the printing house (D. & C. 104:29-30); another stewardship was a mercantile establishment. (D. & C. 104:39-42)

SURPLUS

I repeat that whatever a steward realized from the portion allotted to him over and above that which was necessary in order to keep his family under the standard provided, as already stated above, was turned over by the steward to the bishop, and this amount of surplus, plus the residues to which I have already referred, went into a bishop's storehouse (D. & C. 51:13 and citations above), and the materials of the storehouse were to be used in creating portions, as above indicated, for caring for the poor (D. & C. 78:3), the widows and orphans (D. & C. 83:6), and for the elders of the Church engaged in the ministry, who were to pay for what they received if they could, but if not, their faithful labors should answer their debt to the bishop. (D. & C. 72:11 ff)

OTHER INSTITUTIONS

Now, as time went on and the system developed, the Lord created two other institutions besides the storehouse: one was known as the Sacred Treasury, into which was put "the avails of the sacred things in the treasury, for sacred and holy purposes." While it is not clear, it would seem that into this treasury were to be put the surpluses which were derived from the publication of the revelations, the Book of Mormon, the Pearl of Great Price, and other similar things, the stewardship of which had been given to Joseph and others. (D. & C. 104:60-66)

The Lord also provided for the creation of "Another Treasury," and into that other treasury went the general

revenues which came to the Church, such as gifts of money and those revenues derived from the improvement of stewardships as distinguished from the residues of the original consecrations and the surpluses which came from the operation of their stewardships. (D. & C. 72:11 ff)

The foregoing is the general outline as it is gathered from the revelations of the law of the United Order which the Lord spoke of as "my law." (D. & C. 44:6; 51:15) There are passages in the revelations which, taken from their context and without having in mind the whole system, might be considered as inconsistent with some of the things which I have set out, but all such passages fall into line if the whole program is looked at as contained in all of the revelations.

PRIVATE OWNERSHIP FUNDAMENTAL

The fundamental principle of this system is the private ownership of property. Each man owned his portion, or inheritance, or stewardship, with an absolute title, which he could alienate, or hypothecate, or otherwise treat as his own. The Church did not own all of the property, and the life under the United Order was not a communal life, as the Prophet Joseph, himself, said, (*History of the Church*, Volume III, p. 28). The United Order is an individualistic system, not a communal system.

THE WELFARE PLAN AND THE UNITED ORDER

We have all said that the Welfare Plan is not the United Order and was not intended to be. However, I should like to suggest to you that perhaps, after all, when the Welfare Plan gets thoroughly into operation—it is not so yet—we shall not be so very far from carrying out the great fundamentals of the United Order.

In the first place I repeat again, the United Order recognized and was built upon the principle of private ownership of property; all that a man had and lived upon under the United Order, was his own. Quite obviously, the fundamental

principle of our system today is the ownership of private property.

In the next place, in lieu of residues and surpluses which were accumulated and built up under the United Order, we, today, have our fast offerings, our Welfare donations, and our tithing, all of which may be devoted to the care of the poor, as well as for the carrying on of the activities and business of the Church. After all, the United Order was primarily designed to build up a system under which there should be no abjectly poor, and this is the purpose, also, of the Welfare Plan.

In this connection it should be observed that it is clear from these earlier revelations, as well as from our history, that the Lord had very early to tell the people about the wickedness of idleness, and the wickedness of greed, because the brethren who had were not giving properly, and those who had not were evidently intending to live without work on the things which were to be received from those who had property. (D. & C. 56:16-20)

STOREHOUSES AND PROJECTS

Furthermore, we had under the United Order a bishop's storehouse in which were collected the materials from which to supply the needs and the wants of the poor. We have a bishop's storehouse under the Welfare Plan, used for the same purpose.

As I have already indicated, the surplus properties which came to the Church under the Law of Consecration, under the United Order, became the "common property" of the Church (D. & C. 82:18) and were handled under the United Order for the benefit of the poor. We have now under the Welfare Plan all over the Church, ward land projects. In some cases the lands are owned by the wards, in others they are leased by the wards or lent to them by private individuals. This land is being farmed for the benefit of the poor, by the poor where you can get the poor to work it.

We have in place of the two treasures, the "Sacred Treasury" and "An-

Saturday, October 3

other Treasury," the general funds of the Church.

Thus you will see, brethren, that in many of its great essentials, we have, as the Welfare Plan has now developed, the broad essentials of the United Order. Furthermore, having in mind the assistance which is being given from time to time and in various wards to help set people up in business or in farming, we have a plan which is not essentially unlike that which was in the United Order when the poor were given portions from the common fund.

Now, brethren, the Church has made tremendous advances in the Welfare Plan. We shall have to make still greater advances. As the Message of the First Presidency said this morning, we are being told by Government officials that we face what we used to call "hard times." If the Welfare Plan is fully operative, we shall be able to care for every destitute Latter-day Saint wherever he may be.

THE CONSTITUTION

Now, I would like to say something else, brethren, again by way of counsel. I shall be accused, when I do, of talking politics, and perhaps on this point I may say I do not read anonymous letters. When they come in I just throw them into the wastebasket. I only read enough of the signed scurrilous letters that are sent to know that they are scurrilous, and then they follow along. So it is useless for anyone to try to take out any personal feeling in that way.

You and I have heard all our lives that the time may come when the Constitution may hang by a thread. I do not know whether it is a thread or a small rope by which it now hangs, but I do know that whether it shall live or die is now in the balance.

I have said to you before, brethren, that to me the Constitution is a part of my religion. In its place it is just as much a part of my religion as any other part. It is a part of my religion because it is one of those institutions which God has set up for His own purposes, and, as one of the brethren said today, set

First Day

up so that this Church might be established, because under no other government in the world could the Church have been established as it has been established under this Government.

I think I would be safe in saying that my fellowship with you in the Church depends upon whether or not I accept the revelations and the principles which God has revealed. If I am not willing to do that, then I am not entitled to fellowship. Anyone else who fails to accept the revelations and the principles which God has revealed stands in precisely the same situation.

In the 101st Section of the Doctrine and Covenants, which contains a revelation received by the Prophet in 1833, when the persecution in Missouri was at its highest, the Lord told the brethren that they should appeal for help. Then He added these verses, which I want to read to you:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (D. & C. 101:77-80)

INFLUENCE IN THE AMERICAS

I suppose you brethren will all know, but I will recall it to your attention, that the Constitution of the United States is the basic law for all of the Americas, or Zion, as it has been defined by the Lord.

You brethren from Canada know that your great British North America Act, in its fundamental principles, is based upon our Constitution, and you know that in the courts of Canada, the reports of our Supreme Court, and our Federal courts generally, are just as persuasive as the decisions of the courts of Eng-

land, and even more so, where questions of constitutional law and constitutional interpretation are involved.

You brethren also know that from the Rio Grande down to the Horn there is no constitutional government except those that are founded primarily upon our own Constitution. In Mexico the revolutionary party which more than a century and a quarter ago rebelled against the king of Spain and established a republic, copied almost verbatim, and practically overnight, our Constitution, and made it their own. Neither Mexico nor the others to the South interpret their Constitutions as we interpret ours. They have different standards and different canons of interpretation, for their fundamental system is the civil law, while ours is the common law. But the great essentials of that document, the Constitution of the United States, which God Himself inspired, is the law of Zion, the Americas.

THE LAW OF ZION

So, brethren, I wish you to understand that when we begin to tamper with the Constitution we begin to tamper with the law of Zion which God Himself set up, and no one may trifle with the word of God with impunity.

Now, I am not caring today, for myself, anything at all about a political party tag. So far as I am concerned, I want to know what the man stands for. I want to know if he believes in the Constitution; if he believes in its free institutions; if he believes in its liberties, its freedom. I want to know if he believes in the Bill of Rights. I want to know if he believes in the separation of sovereign power into the three great divisions: the Legislative, the Judicial, the Executive. I want to know if he be-

lieves in the mutual independence of these, the one from the other. When I find out these things, then I know who it is who should receive my support, and I care not what his party tag is, because, brethren, if we are to live as a Church, and progress, and have the right to worship as we are worshipping here today, we must have the great guarantees that are set up by our Constitution. There is no other way in which we can secure these guarantees. You may look at the systems all over the world where the principles of our Constitution are not controlling and in force, and you will find there dictatorship, tyranny, oppression, and, in the last analysis, slavery.

ALLEGIANCE

I have said enough. I believe you understand what I have said. Today, our duty transcends party allegiance; our duty today is allegiance to the Constitution as it was given to us by the Lord. Every federal officer takes an oath to support that Constitution so given. The difference between us and some of those to the South of us is this: down there, their fealty runs to individuals; here, our fealty and our allegiance run to the Constitution and to the principles which it embodies, and not to individuals.

God give us wisdom and enable us in these times of trouble and strife clearly to see our way, that we may be instrumental in sustaining the Constitution, in upholding our free institutions, our civil rights, our freedom of speech, of press, of religion, and of conscience. If we shall stand together we shall save the Constitution, just as has been foreseen, and if we do not stand together, we cannot perform this great task.

God grant that we may be true, I pray, in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

If my being insistent was an element in getting you that message, then I am happy, for I know you are deeply grateful for it. Let us take that message to heart and profit by it during the coming three months especially.

After the benediction this meeting will be adjourned until ten o'clock tomorrow morning. Being our regular fast day, we invite all of the brethren

*Sunday, October 4**Second Day*

to come fasting. The first part of the session will be taken up with sermons from the brethren, the national broadcast of the Choir and the *Church of the Air* program. There will be a thirty-minute intermission between 12 and 12:30. The afternoon session will be devoted to testimony-bearing. The Sacrament will be administered by the General Authorities assisted by approximately forty-five presidents of High Priests Quorums. Admission will be only by tickets. Do not lose your tickets. Do not forget them.

As we shall go on the air at 10 o'clock sharp, everybody should be in his seat no later than 9:50 a. m. All Bishops who have been invited to assist in passing the Sacrament tomorrow afternoon will please come forward immediately at the close of this meeting for final instructions.

The congregation sang the hymn, "Praise God From Whom All Blessings Flow," after which the benediction was offered by Elder William A. Matheson, President of the Chicago Stake.

Conference adjourned until Sunday morning, October 4, at 10 a.m.

SECOND DAY

MORNING MEETING

Conference reconvened Sunday morning, October 4, 1942 in the Tabernacle.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

This is the morning session of the second day of the 113th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. You will be interested to know that seventy-five years ago today, or at the October Conference, the great Mormon Tabernacle in Salt Lake City was used for the first time. That was the 38th Semi-Annual General Conference of the Church and convened in the Tabernacle on October 6th, 1867, President Brigham Young presiding.

There are present on the stand this morning President Heber J. Grant and his two Counselors, members of the Twelve, the Assistants to the Twelve, the Patriarch to the Church, Presidents of the First Council of Seventy, and the Presiding Bishopric. Assembled in the Tabernacle, and filling this historical edifice to capacity are Presidencies of Stakes and former Presidents of Stakes, Patriarchs, High Councilmen, Presidencies of Melchizedek Priesthood Quorums, Bishoprics of Wards, Mission Presidents, Temple Presidencies, Presidencies of Independent Branches, Presidents of Dependent Branches, Presidents of Stake Missions, the General Committee of the Church Welfare Plan, the General Superintendency of Sunday Schools, the General Superintendency of the Y.M.M.I.A., Presidents of Church and Stake Colleges. We believe that nearly every Stake in the Church is represented.

The Tabernacle Choir and the congregation sang the hymn, "I'll Go Where You Want Me to Go."

Elder Stayner Richards, President of the Highland Stake, offered the invocation.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

President Heber J. Grant is presiding at this Conference. At his request the exercises will be conducted by his second counselor.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

IN the public press appeared a statement recently from an official of our Navy that we are losing this war and that we do not know it.

If I express, therefore, some rather intense feelings at this trying and terrible time of unprecedented war and bloodshed, I hope I may be forgiven. If I say some things that seem to be critical, I hope you who listen will be good enough to look upon my assertions with charity and regard them merely as suggestions.

A good many years ago my beloved friend, the late Henry van Dyke, put into my hands one of his poems entitled "Righteous Wrath."

This poem reads:

There are many kinds of hatred, as many
kinds of fire;
And some are fierce and fatal with murderous
desire;
And some are mean and craven, revengeful,
sullen, slow,
They hurt the man that holds them more
than they hurt his foe.

And yet there is a hatred that purifies the
heart:
The anger of the better against the baser
part,
Against the false, the wicked, against the
tyrant's sword,
Against the enemies of love, and all that
hate the Lord.

O cleansing indignation, O flame of right-
eous wrath,
Give me a soul to feel thee and follow in
thy path!
Save me from selfish virtue, arm me for
fearless fight,
And give me strength to carry on, a soldier
of the Right!

On a large poster in the Strater Hotel of Durango, Colorado, I read recently these words:

"We consider peace a catastrophe for human civilization."—*Mussolini*

"We shall soon have our storm troopers in America."—*Hitler*

"I am looking forward to dictating peace to the United States in the White House in Washington."—*Admiral Yamamoto*

HOW UNLIKE CHRISTIANITY

How unlike the Christian teaching, "Thou shalt love thy neighbor as thyself," or the spirit of the immortal Lincoln who "with malice toward none and charity for all" undertook to settle those great issues for which thousands had struggled on the battlefield.

And under each of those quotations in the Strater Hotel is the statement, "What do you say, America?" And that is the question I ask you citizens of the United States: What do you say?

As an American citizen I say these statements fill me with that "righteous wrath" of which Henry van Dyke speaks. But with deliberation let us examine some of the conditions in our country today.

THE MATTER OF REPEAL

DURING the years 1932 and 1933, the people of our nation voted to repeal the Eighteenth Amendment to the Constitution of the United States and to repeal also all our prohibition laws. Will I be unpatriotic if I say to you

Sunday, October 4

Second Day

that this action filled me with "righteous wrath"? The people did not then nor will they ever repeal that law of nature which makes alcohol a poison. Nor did the people then nor will they ever repeal that law of God which says, "Strong drinks are not good for man."

In those days the strategy of many of our political leaders seemed to be that we could drink ourselves into sobriety. Ask the mothers and the widows and the fatherless children of the three thousand whose lives were lost at Pearl Harbor December 7th if that strategy was correct. Many of those three thousand, as I have been told by soldiers who were there, were killed by our own bombs because of the inefficiency of our own men, which inefficiency was due to the use of alcoholic beverages. Are the leaders of our nation and those at the head of our armed forces today proceeding on the theory that we can drink ourselves into victory? Alcohol and war will not mix any more successfully than do alcohol and gasoline. Ask the loved ones of those thousands who have lost their lives on our highways because of the use of liquor what they think of mixing alcohol and gasoline.

THE WORD OF GOD

LATTER-DAY SAINTS believe the Book of Mormon to be the word of God. This sacred record of recently revealed truth tells us that the Lord Himself has prepared this land of America as a land choice above all other lands, and that inasmuch as the people on this land keep the commandments of the Lord they shall prosper. (1 Nephi 2:20) This land, the divine record says, has been provided for a righteous people (Ether 2:7) and whatsoever nation shall possess it shall be free from bondage, free from captivity and free from all other nations under heaven on condition that the people will but serve the God of this land who is our Lord and Savior Jesus Christ. (Ether 2:12)

These stirring promises of the Almighty are to be effective for the inhabitants of this land only if the inhabitants are a righteous people. This

land, the revealed word says, has been prepared and preserved by the Lord Himself (Ether 2:7) and that whoso should possess it "henceforth and forever" must serve the true and living God or they will be "swept away" when they are "ripened in iniquity." (Ether 2:9) Let me ask, are we serving the true and the living God or are we ripening in iniquity?

IMMORALITY AND OUR ARMED FORCES

MORE of the men in our armed forces, it has been said, are rendered unfit to fight because of venereal diseases than from all other causes put together. And it is said also that for seventy-seven days after December 7 prohibition was in force at Pearl Harbor. During the next thirty days after prohibition was discontinued by military order, the number of arrests for drunkenness at Pearl Harbor was more than six times the average during the seventy-seven days of prohibition.

When I think of Pearl Harbor and the American lives which that disaster cost, I am filled to overflowing with that "righteous wrath" of which I have spoken. Let me say with J. Frank Hanley, I bear no malice toward those engaged in the liquor business, much less toward those young men who, in society, by example or otherwise have been taught to drink, but I do hate the liquor traffic. I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression. I hate it for its intolerance. I hate it for its hypocrisy. I hate it for its commercialism, for its greed and for its avarice and for its sordid love of gain at any price. I hate it for its domination of politics; I hate it for its corrupting influence in civic affairs and for the cowards it makes of public men. I hate it for the load it straps on the back of labor and for the wounds it gives to genius. I hate it for the multitudes of human wrecks it has made of men of outstanding ability and promise, for the prisons it has filled, for the insanity that it begets and for the countless graves it has made in potter's fields. I

hate it for the mental ruin which it imposes upon its victims and for its moral degradation. I hate it for the crimes that it commits, for the homes that it destroys, and for the hearts that it breaks. I hate it for the grief it causes womanhood, for the scalding tears of women, for their hopes deferred, for their strangled aspirations, for the burden of want and care which liquor heaps upon them. I hate it for its heartless cruelty to the aged, the infirm, and the helpless. I hate it for the shadow it throws upon the lives of children, for its monstrous injustice to multitudes of the blameless little ones. "I hate it," concludes Frank Hanley, "as Abraham Lincoln hated slavery. . . . And I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars."

"ON FIRE FOR GOD AND FOR RIGHT"

THE great "Flying Squadron" that visited every state in the Union, all of the states' capitals and many of the other important cities of our country in the latter part of 1914 and the beginning of 1915, delivered stirring addresses in two hundred fifty-five cities in two hundred thirty-five days. These addresses were heard by a million people, it is said. Their slogan was, "We stand for the abolition of the liquor traffic. On this issue we fight. Whenever a politician or an executive officer or a political party prefers the liquor traffic above the public morals, such men must be set aside and such parties abandoned. To the accomplishment of this high purpose," they said, "we dedicate ourselves."

This group of sixteen speakers of commanding eloquence and personal force were all "on fire for God and for the right." The name of President Heber J. Grant might very appropriately be added to this list of distinguished prohibitionists, for he and these other unselfish and effective workers gripped the hearts of thousands of the young and of the old throughout the country and gave to their hearers a clearer and

a bigger vision of true Christian citizenship.

We have now unsheathed the sword of the United States of America, and we have carried into this great world conflict "the only flag in all the world that has never known defeat." To complete the mighty task to which we have set our hands, to make the future better than the past, to create a better world in which to live, "America needs every man at his best." Daniel A. Poling says that whatever makes for physical incompetency is an enemy of the state. He says a moral incompetent cannot be a good citizen, an industrial incompetent cannot be a good citizen, a political incompetent cannot be a good citizen, and he adds that the liquor institution is the supreme tangible foe of the state because it is the supreme positive promoter of physical, moral, industrial, and political incompetency. He says, "Millions of citizens, men and women, immediately vital to the national and world program of this republic cannot be at their best until the liquor institution and the evils connected with it are destroyed." Alcohol was once regarded as a food, later as a stimulant. All scientists agree today that alcohol is a narcotic. Its effects upon the human system are the same as those of ether and chloroform. Alcohol, a poison, is the greatest physical menace of the human race. Who would care to converse even with his best and most intimate friend if that friend were drunk or even tipsy.

ANOTHER DRINK OF WHISKEY

The only thing that a drink of whiskey ever suggests is another drink of whiskey. Whiskey never suggested to a drunkard that he buy shoes for his children or furniture for his house, but it has suggested to creatures, once men, that they take the shoes from the feet of their babies, the furniture from their scantily supplied house to buy more whiskey.

Prohibition is patriotic because it has proved itself to be a true friend of labor and a true friend of capital. Rome did not die for lack of college and public games, for the want of culture and refined society, or because she had no army or no navy. Rome died when

Sunday, October 4

she rotted at the heart. Rome committed moral and political suicide.

Said Poling:

I fear no yellow peril, I fear no foe that may embark from a foreign shore to do us hurt. I fear only the foe from within, this shackler of bodies, this impoverisher of industry, this moral despoiler, this corrupter of government which is called alcohol.

And may we ever remember the sad lesson our country has learned that statutory legislation and constitutional amendments are helpless in the hands of unfriendly and indifferent political administrations. To our sorrow we have learned that prohibitory law is not an automatic machine. A tool must be used. An ax calls for a man to wield it. Prohibition demands an administration that will enforce it.

PROHIBITION LAWS NOT AUTOMATIC

DUTY and patriotism today demand that by legislation or otherwise we do something to protect against themselves our fine and innocent young men, especially those who are serving as soldiers of our country. When in a doctor's office the father of a young man was informed that his son had a venereal disease, the father let loose his uncontrollable temper and berated the boy because of the boy's condition. Soon, however, the tables were turned, according to the doctor's story, so that the father was seated, and the boy was standing. It was then clearly evident that all the temper in the family was not in the father.

"Who is to blame for my condition?" shouted the boy. "You are old and I am young. You knew and I did not. You had the information and I was in ignorance. You are the father and I am the son. Why didn't you teach me, why didn't you warn me, why didn't you protect me! I didn't know there was such a thing in the world

Second Day

as this disease. You are the one," shouted the boy, "that is responsible for my condition." No nation can endure indefinitely with a manhood afflicted with venereal disease and the liquor habit. The great need of our country is spiritual awakening. While our motto is, "In God We Trust," yet as Babson says, World Wars I and II have come about because the leading nations during the last fifty years have been trying to get along without God. If this war is to be fought to a finish it will end only when we repent of our sins, readjust our wasteful standards of living, and once more make God the Eternal Father the ruler of our homes, our schools, our businesses, and our nation.

HAVE WE FORGOTTEN GOD?

DURING our Civil War, Abraham Lincoln said the great difficulty with our country and our people was, "We had forgotten God." In a modern revelation to you and to me and to the people of this generation the Lord, speaking through the Prophet Joseph Smith, has said, "Behold, the world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance." (D. & C. 18:6) Let us therefore as a nation return to church, let us partake worthily of the sacrament of the Lord's Supper, let us come into closest possible communion and cooperation with God, the Eternal Father, and pray that freedom and liberty, that gift of God by us so highly prized, may come to all the people of all nations of the earth. And I pray humbly that we in this land, choice above all other lands, may be a righteous people who deserve the blessings the Almighty has promised to those who love Him and serve Him and keep His commandments, and I do this in the name of Jesus Christ. Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

DURING the period from 10:30 to 11:00 a.m., the regular weekly nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the Gen-

eral Conference proceedings. This program, which completed its thirteenth year of continuous nationwide broadcasting in July of this year, was presented by the Tabernacle choir and or-

gan, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

TABERNACLE CHOIR AND ORGAN BROADCAST

10:30-11:00 a.m. MWT
Sunday, October 4, 1942

Choir hummed "Gently Raise the Sacred Strain" for announcer's background:

Richard L. Evans: We pause once more from the hurried ways of life to beckon your thoughts again unto the hills. As we welcome you within the peace and quiet of these walls, Columbia presents again the music of the Tabernacle choir and organ from Temple Square in Salt Lake City. This is the 690th performance of this traditional broadcast from the Crossroads of the West, now in its fourteenth consecutive year of nationwide presentation.

The choir is conducted by J. Spencer Cornwall. Dr. Frank W. Asper is at the organ.

We begin with one of the cherished hymns of the inland West—a hymn that has called men and women to renewed purpose these many decades past: "Come, come, ye saints, no toil nor labor fear."

(Choir sang "Come, Come, Ye Saints"—Clayton)

Evans: As we continue from Temple Square we give place to the solo voice of the organ, which recalls from out of its seventeenth century setting a "Trumpet Tune and Air" by Henry Purcell.

(Organ presented "Trumpet Tune and Air"—Purcell)

Evans: Voices are raised now in quiet supplication to the Father of all men as Richard Condie and the Tabernacle choir sing the hymn by Roger Quilter: "Lead us, Heavenly Father, lead us, o'er the world's tempestuous sea; Guide us, guard us, keep us, for we have no help but Thee."

(Choir presented "Lead Us Heavenly Father" by Quilter)

(Without announcement organ modulated into "Deep River," arranged by Asper)

Evans: These words from David of Israel are recalled in a text from the Twenty-

fourth Psalm: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Psalm 24:3-4) The musical setting is by J. A. Parks and is sung by Jessie Evans Smith and the Tabernacle choir.

(Choir sang "The King of Glory"—Parks)

RELIGION ON TRIAL

President Evans: We live in a day when every standard of value is being challenged, and religion has not escaped the challenge. Perhaps this is because men have asked too much of religion and too little of themselves. Many have supposed that a mere creed or code of belief, or statute of doctrines and dogmas, would take the place of self-effort and self-mastery. Some have known the law but have not lived it. Some have not even bothered to know the law, but have left such knowledge to others, and have worshiped once removed, if at all. Some have placed convenience above truth. Some have permitted man-made sophistries to supplant the revealed word in their thinking and in their living. By some it has been supposed that religion was a system whereby men could have set aside the consequences of their own doings—another form of the false philosophy of getting something for nothing. And so, perhaps we should determine once and for all what we may rightly expect religion to do for us, and then judge its effectiveness or ineffectiveness by that standard. It should not be expected to give us ease without effort, or knowledge without study, or truth without search. We should not expect it to offer reward without work, peace without repentance, blessings without obedience, or exaltation hereafter without justifying our existence here. The Savior of the world gave us an indication of what we should expect of religion, when He spoke of the "wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not." But the house of the foolish man was built upon

Sunday, October 4

Second Day

the sand, "and it fell: and great was the fall of it." (Matthew 7:24-27) The implication is plain. The floods and the winds came alike to the wise and the foolish. But one stood the onslaught, and the other fell before it. And that is what we should expect of religion—not that it should spare us the varied experiences of living, but that it should help us to understand them and sustain us through them; help us to grow beyond them, and prepare us for yet greater things. No man escapes all the vicissitudes of life—but he who has isolated himself from spiritual understanding, frequently breaks under the strain, and is brought low in the anguish of his own bitterness and in the blindness of his own unwillingness to see. But this uncertain groping and sense of defeat are they spared whose lives have been shaped by the principles and power of religion, pure and undefiled—by the everlasting truth of things both present and yet to come.

(Without announcement organ modulated into "How Great the Wisdom and the Love" by McIntyre)

Evans: "How Great the Wisdom and the Love" was the hymn just now spoken by the voice of the Tabernacle organ.

And now we close from these valley-lands of the mountains as the choir takes up the moving march of a hymn that compels the hearts of men and is cherished the world over: "Onward Christian Soldiers."

(Choir presented "Onward Christian Soldiers"—Sullivan)

(Choir sang "Gently Raise" and organ modulated into "As the Dew")

Evans: This Sabbath Hour from the Crossroads of the West is ended. Until we beckon your thoughts again unto the hills, may peace be with you this day—and always.

(Pause)

This has been the 690th of these traditional broadcasts, presented each week by the Columbia network and its affiliated stations from the Mormon Tabernacle on Temple Square.

When the happenings of another seven days have woven themselves into the pattern of life, music and the spoken word will be heard again from Temple Square at this same hour next Sunday, originating with Radio Station KSL in Salt Lake City.

The singing of the Tabernacle choir was conducted by J. Spencer Cornwall. Dr. Frank W. Asper was at the organ; the spoken word by Richard Evans.

This is the Columbia Broadcasting System.

CHURCH OF THE AIR BROADCAST

IMEDIATELY after the conclusion of the traditional nationwide Tabernacle broadcast, Sunday morning, October 4, an additional thirty-minute period, regularly known as the *Columbia Church of the Air*, was presented from 11:00 to 11:30 a.m., over the nationwide Columbia network as a part of the proceedings of this session of the conference. President David O. McKay, second counselor in the First Presidency, delivered the address.

The program was conducted by Elder Richard L. Evans, of the First Council of the Seventy, whose continuity follows:

THEME: "Sweet is the Work"—McClellan—Organ and humming voices.

RICHARD L. EVANS: Columbia's Church of the Air.

EVANS: A decade ago the Church of the Air was brought into being by the Columbia network to give opportunity to representatives of the major faiths to bring their messages to a nationwide congregation of worshippers. Since that time these religious services have been heard twice each Sunday. Today, in the twelfth year of the Church of the Air, the service comes to you through Station KSL as part of the proceedings of the 113th Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, now in session. The service originates in the Mormon Tabernacle on Temple Square in Salt Lake City, and the congregation which fills the Tabernacle includes the General Authorities and representatives of the worldwide Priesthood organizations of the Church. The speaker will be President David O. McKay, a member of the First Presidency.

The Tabernacle choir joins in the serv-

ice and will sing now "O Light Divine" by LeRoy Frisby.

(Choir sings, "O Light Divine"—Frisby)

EVANS: We now turn the service into

the hands of President David O. McKay of the First Presidency of the Church of Jesus Christ of Latter-day Saints. The subject of President McKay's address: "The Light that Shines in Darkness."

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

"**W**ALK while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."

That solicitous admonition given by the Savior of men is as pertinent today as when it was first expressed. Men and nations having refused to walk in the Light now as Jesus said stumble in darkness and know not whither they go. Motivated for centuries largely by selfish interests, the human race, judging from present world conditions, is still dangerously near the jungle where primitive passions dominate and govern.

There is a mythical Greek tale that Charon was permitted once upon a time to visit the earth to see what men were doing. From a lofty eminence he looked over the cities, palaces, and other works of men. As he turned to resume his assigned task, he exclaimed: "These human beings are spending their time in building just birds' nests. No wonder they fail and are ashamed."

Men today in far too great an extent are not only spending their time with things which have no permanent value, but ruthlessly destroying much that they have built throughout the centuries. War is making the earth a shambles. Churches, palaces, cottages, hospitals in many parts of the globe lie in ruins as if shaken by a terrible earthquake. As accompaniment to this destruction there is a pall of night which seems to be enveloping nations as an impenetrable fog—a darkness that

springs from Hate; for, "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

During this very hour while we reverently worship the God of Heaven, millions of men lie wounded, bleeding, maimed, many disabled for life by the hands of their fellow men. Other millions sleep in death, many in unknown graves, some in no graves, their bodies trampled by savage feet stumbling forward toward a coveted and selfish goal. Not only men but women—mothers lying lifeless clasping their babes even in death. Truly it seems that "Darkness covers the earth, and gross darkness the people."

MEN HAVE FORGOTTEN GOD

Why this worldwide holocaust? Why this mad orgy of death? Because man is acting contrary to eternal principles of Right!

In words quite as applicable today as when he declared them, the immortal Lincoln gives the answer as follows:

We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken suc-

Sunday, October 1

Second Day

cess, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to God that made us. It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness.

I still have confidence that the Almighty, the Maker of the Universe, will, through the instrumentality of this great and intelligent people, bring us through this as he has through all other difficulties of our country.

In the Doctrine and Covenants the Lord says:

If you keep not my commandments, the love of the Father shall not continue with you, therefore, you shall walk in darkness.

THE ANTITHESIS OF CHRIST'S TEACHINGS

No one can doubt that the seeds of this war found nourishment in soil of hatred and dishonor, which are the antithesis of Christ's teachings. The Conversations of Munich, for example, were followed by violations of agreement and broken promises; the invasion of Poland was prompted by covetousness and carried out by the fiendish power of conquest; the attack of Pearl Harbor was conceived in treachery and deceit; Czechoslovakia, Greece, and other nations, too weak to withstand the onslaught, have been cruelly crushed by the forces of one who had defiantly rejected Jesus of Nazareth and His teachings. So the list can be lengthened, showing how principles of Right have been violated, and how Hate has plundered and destroyed.

MEN GROPING BLINDLY, AIMLESSLY

The serious effect of all this is far reaching. Men's confidence is shaken in political forms of government. In uncertainty they begin to question the promised security of well-tried and fundamental principles. They see the discoveries and inventions of science prostituted as a means of human destruction. Old

beliefs and ideals are toppling, and as a drowning man seizes a floating substance, men and women grasp at any new idea or theory that is thrown as a bait in this sea of confusion.

The upsetting of the world has forced us into war, and we should be recreant not to go forward. To our soldier boys wherever you are we say God bless and guide you as you defend the divinely-given principles of freedom. May the Light of Truth and the power to resist evil be your constant companions. We all realize with you that you are enlisted in a war against wickedness, and that peace cannot come until the mad gangsters having in their hands science-produced explosives, mechanized equipment, and giant tanks, are defeated and branded as murderers, and their false aims repudiated, let us hope forever. Yes, the conflict must continue though its aims and purposes to many seem terribly complicated, and the establishment of a just peace, a task as herculean as the terminating of the war itself.

THE NEED OF A GUIDING LIGHT

OF the ultimate victory for Freedom, we must not doubt; nor harbor either discouragement or despair. As after every night, even in the darkness, rises the morning star, so now in the midst of the blackness of international hatred and bloody conflict, men may behold a Light heralding a new day, if they will but look through the eyes of Reason and Common Sense.

Statesmen, men of science, thinking men in all nations, laymen everywhere sense the need of something definite to which to look forward, some clear beacon that will guide the stranded nations to a safe harbor of permanent peace. As practical steps toward that goal they say: (1) mete out just punishment to villains and murderers; (2) make restoration of sovereign rights to those who have been deprived of them by force; (3) secure equal enjoyment by all nations of world trade and materials

needed for prosperity; (4) establish improved labor standards, economic advancement, and social security for all; (5) declare a peace assuring safety and tranquility the world over; (6) grant freedom of the seas to all; (7) exact promise of abandonment by all nations of the use of force, and of disarmament of aggressive nations pending the establishment of general security—these and other expressed aims are worthy ideals and point to the fact that generally in men's hearts there is a desire to treat fairly their fellow men.

THE ONE AND SAFE GUIDE

IN all such seeking, however, there is one idea indispensable to the establishment of a permanent peace which too many men and some nations have obliterated from their minds entirely, but which now should be reburnished until it shines as the unclouded noon-day sun. I call it an *idea*, having in mind the fact that "there is more dynamite in an idea than in many bombs." It is as old as the Lord's first message to man, and some of you listening in will call it trite—men in the past have entertained it for a time, have dallied with it, then without attempting to make it a reality have permitted it to drop below the plane of consciousness, and even to sink into the abyss of unbelief. This idea so frequently mentioned but so seldom practiced, connotes things which, if lost, civilization itself is lost. It connotes the right to live, to be treated decently, to be kindly spoken to, to enjoy home, to love, and to be loved. It connotes strength to defend the Right—sympathy for those who, striving, have failed. It connotes justice and mercy. It turns the eye and the heart from beastly passions to noble aspirations.

It is Christ's plan of love and service—summarized in the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself."

I fully realize with Professor Wierman that

When one looks out upon the human race, the way it has come and the way it must

go, and sees that tiny gate so obscure that one must search to find it, and so lowly that one must stoop to enter it, and yet the only way to life, the only escape from ruin of mankind, one is sobered. . . . And yet civilization will be transitory until men in large numbers go this way of love.

For two thousand years and even more, nations have ignored, and, in many instances, repudiated fundamental principles of the gospel. Even in so-called Christian lands men have spurned the teachings as being impractical. The result is that the earth has literally been drenched with blood.

I have referred to the present-day carnage, even to think of which makes everyone gloomy and sick at heart, to emphasize, if possible, the need of a drastic change in men's dealings with one another. Never has there been a time in the history of the world when a change for the better was so imperative. Now, if ever, as the scripture promises, "a nation should be born in a day"—a nation of men and women with changed hearts and changed attitudes.

Since rejection of Christ's teachings has resulted in disaster and useless bloodshed, with only intermittent periods of respite and progress, why in the name of reason should people not be willing to substitute for selfish aggrandizement Christ's principle of brotherly consideration? As a first step, for example, make truly applicable the simple injunction of putting one's self in the other fellow's place, the surest of all means of eliminating the bitterness that characterizes misunderstandings.

APPLICABILITY OF CHRIST'S TEACHINGS

NO thinking person can say truthfully that the application of this one simple act if practiced among individuals and nations would not bring about a better world!

Equally effective and applicable are His teachings regarding the value and sacredness of human life, the virtue of forgiveness, the necessity of fair dealing, His condemnation of the sin of hypocrisy, and of covetousness, His teachings regarding the saving power

Sunday, October 4

Second Day

of love, and of the immortality of the soul. His doctrine of arbitration as a means of settling difficulties and quarrels if applied by warring nations would in itself do away with war.

If America is the "melting pot," the gospel of Jesus Christ is the crucible in which hate, envy, and greed are consumed, and good will, kindness, and love remain as inner aspirations by which man truly lives and builds.

PROCLAMATION OF CHRIST'S TEACHINGS

THE Church of Jesus Christ of Latter-day Saints believes with the Prophet Lehi that America is a "land of promise, a land choice above all other lands"—a land of liberty unto those who keep the commandments of God. But "if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them." The Church believes, also, that before the end of wickedness shall come, and wars shall be no more, "this gospel of the Kingdom must be preached to all the world."

The Constitution of this government was written by men who accepted Jesus Christ as the Saviour of mankind. Let men and women in these United States then continue to keep their eyes centered upon Him who ever shines as a Light to all the world. Men and women who live in America, "the

land of Zion," have a responsibility greater than that yet borne by any other people. Theirs the duty, the obligation to preserve not only the Constitution of the land but the Christian principles from which sprang that immortal document.

With the appeals for freedom that you transmit to your fellow-countrymen across the seas, send also in messages that connote a sincerity never before expressed, an avowed conviction that Christ is the Way, the Truth, the Life, the only safe Guide to that haven of peace for which men and women the wide world over are earnestly praying. Thus may we hope that there will come an answer to the prayer:

Peace in our time, O Lord,
To all the peoples—Peace!
Peace that shall build a glad new world.
And make for life's increase.
O living Christ, who still
Dost all our burdens share,
Come now and dwell within the hearts
Of all men everywhere.

To this end let members of the Church, and honest men in every clime accept, not as an abstract, inapplicable saying, but as an eternal and guiding truth, the declaration of the Redeemer: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Amen.

(After the address of President McKay and the singing of "See the Mighty Angel Flying" by the male voices of the choir, the following closing announcement was given:)

EVANS: Ladies and Gentlemen: You have been attending Columbia's Church of the Air. The service today has come through Station KSL, from the Mormon Tabernacle on Temple Square in Salt Lake City, as part of the proceedings of the 113th Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, also known as

the Mormon Church. Filling the Tabernacle was a congregation of men including the General Authorities and representatives of the worldwide Priesthood organizations of the Church. The speaker was President David O. McKay, a member of the First Presidency. Copies of President McKay's sermon, "The Light that Shines in Darkness," may be obtained by writing to the station to which you are listening.

The Tabernacle choir joined in the service with J. Spencer Cornwall conducting and Dr. Frank W. Asper at the organ.

At the request of President McKay, who was conducting the services, the congregation arose and joined with the choir in singing "O Ye Mountains High."

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

I DESIRE to bear my testimony to you that I know that we are engaged in building up the Kingdom of God on earth and that the teachings of the Church are in truth with fulness of the gospel of the Lord Jesus Christ restored to the earth in these latter days. That testimony is strengthened as I observe the influence of the Church in the lives of our young men and women today.

What is it that, *having*, we are strong in overcoming temptations and personal difficulties, and *having not*, we are afraid, weak, and an easy prey to the temptations of the world?

Often during the past few weeks I have asked myself that question, during which time I have had an opportunity to visit many of our young Latter-day Saint boys in military camps in company with Elder Albert E. Bowen of the Council of the Twelve and President Hugh B. Brown, and to inquire after many others whom we were not privileged to see. There I observed many of our young men who were meeting the problems of their strange environment with great fortitude, and were optimistic and hopeful. They were maintaining the highest Church standards. They were applying themselves diligently to the business of military training and were steadily advancing in rank. They were seeing in this experience a great opportunity for missionary work among their fellow soldiers. They were seeking out other Latter-day Saint boys to enjoy with them, whenever possible, the sweet communion of a sacred hour spent in sacrament meeting or in a study of the gospel in a Mutual Improvement organization. During their leisure hours when on leave of absence from camp, they were finding social relaxation in wholesome associations and seemed to be little affected by the tawdry and cheap entertainment that beckons in the vicinity of nearly every armed camp.

THE thought has often been expressed that the discontinuance of sending of young men into the mission field un-

til after the war would result in great spiritual loss to the Church, but after seeing the splendid young men of the Church—many of them returned missionaries—and the work they are doing in armed camps, I am convinced that upon their return home the Church will receive a great spiritual uplift as these young men bear testimony to the guiding hand of the Lord in their preservation and of the good that they were able to do.

Others there were who were melancholy, and discouraged, who seemingly had yielded to the deadly fatalism all too often found among soldiers. These had adopted a sort of indifference and an "Oh, what's the use" attitude that finds expression in the army song they sing, "We're in the Army Now." These, it was observed, are the ones that frequently yield to the enticing invitations that induce to harmful practices and vices and are encouraged in their indulgences by the "Eat, drink, and be merry, for tomorrow we die" philosophy frequently expressed by men in the armed services.

In one of the army camps we visited on the west coast, we had met with a group of our boys to consider what the Church might do to provide materials for use in religious services and to aid them in making proper social contacts with organized branches of the Church adjacent to the camp. After a prolonged discussion of these matters, a young captain in the group made this remark, "To my mind it's a question of spirituality—if a man lacks that, then there is little gained by anything you try to do for him; if he has spirituality, then he will be all right whether you do little or much."

What is meant by spirituality? The dictionary defines it as "the faculty that gives a feeling of confidence; sense of the spiritual; belief in divine things; an inclination to interpret prospects of promise in one's own favor."

I found out two weeks later what spirituality meant to that young army captain when I met him on the street

Sunday, October 4

here in Salt Lake City, and learned that during a short furlough prior to his leaving for overseas duty he had brought his wife and family with him to the temple where, by the authority of the Holy Priesthood, they were sealed together in the everlasting covenant for time and for all eternity. He was living with "an eye single to the glory of God" to lead him through this trying war period.

RECENTLY I had a visit with a young man returning from a mission. When I asked him what he thought had been the most important thing he had gained from his mission experience, he replied, "I expect shortly to be drafted for army service. I have gained a testimony that if I live a clean life I will be entitled to the companionship of the Holy Ghost that will warn me of needless danger and keep me safe until my work here on earth is completed. Also I have gained a testimony that life on this earth is but a preparation for eternity and that if I live worthily, after this life I will have important work there; so I have overcome the fear of death and am better prepared to go into the army than I would have been without my missionary experience."

In my heart I said, "Thank God for the seeds of the teachings of the gospel planted in the hearts of the youth of Israel that build a faith to fortify them in times of danger, adversity, and temptation."

Sometime in his youth, and through the experiences of his mission, there had been burned into the heart of that young man the truth that if he was purified and cleansed from sin he could ask whatsoever he would in the name of Jesus and it would be done (D. & C. 50:29-30) and that the Spirit of the Lord would not always strive with man; and that when the Spirit ceased to strive with man, there came speedy destruction. (II Nephi 26:11) He had learned that if he were wise and had received the truth and had taken the Holy Spirit for his guide that he should not be hewn down and cast into the fire, but should abide the day. (D. & C. 45:57) The scriptures had taught him that his

Second Day

body was the temple of the Holy Ghost which was in him, which he had of God (I Cor. 6:19) and that whatsoever temple is defiled, God shall destroy that temple. (D. & C. 93:35)

One who has a testimony of the purpose of life sees the obstacles and trials of life as opportunities for gaining the experience necessary for the work of eternity; he sees death as one of the greatest experiences of life. One of the saddest things I see as I travel throughout the stakes and wards of the Church is occasionally a person who because of a little wordly learning or wealth has come to think he has outgrown the Church and the faith of his fathers.

To one who has high spirituality, faith in the gospel and in the doctrines of the Church supersedes scientific theories and the philosophies of men; Priesthood quorum activities supplant service clubs and lodges; and Church social and recreational responsibilities come before fraternities and sororities.

Security that comes from the brotherhood of a Priesthood quorum with a Church membership and the living of the Church standards is valued above a fancied security that is purchased with wealth or political prestige.

The spiritually-minded seeks the respect of the high-minded who obey the law, who revere womanhood and virtue and encourage purity of thought and action rather than cater to the applause of the tipsters who secretly despise the man who thinks and acts below the standards he professes.

When prospering in a material way, those with great spirituality show appreciation to God to whom they are indebted for all that they have, by a thrifty, frugal husbanding of their substance and by extending generosity to the unfortunate according to the laws of the Church, rather than indulging in a reckless, riotous living as a prodigal in defiance of the laws of both God and man. In adversity he does not despair; when his bank fails he does not commit suicide; he lives above his world, and all that he does is with his eye ever fixed upon the goal of eternity.

If face to face with death, such a one will not fear if his feet have been "shod

with the preparation of the gospel of peace," and those who lose their loved ones will have the faith of Moroni, the captain of the army, who declared, "For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God." (Alma 60:13)

It is my conviction that the present devastating scourge of war in which hundreds of thousands are being slain, many of whom are no more responsible for the causes of the war than are our own boys, is making necessary an increase of missionary activity in the spirit world and that many of our boys who bear the Holy Priesthood and are worthy to do so will be called to that missionary service after they have departed this life.

The Lord, ever mindful of the welfare of His children, has, through His prophets, given wise counsel as to the rock upon which men should anchor their lives.

And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to

drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fail. (Helaman 5:12)

And again in another place we are counseled:

O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.

* * *

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:35, 37)

The time is here when we would do well to sing again the song that comforted the pioneers of a former day:

Think not, when you gather to Zion
Your troubles and trials are through
That nothing but comfort and pleasure
Are waiting in Zion for you.
No, no; 'tis designed as a furnace,
All substance, all texture to try,
To burn all the wood, hay, and stubble,
The gold from the dross purify.

May we survive the fiery furnace of God's judgment and prove true to whatever test shall be made of us and abide the day of the second coming of the Son of Man. I humbly pray in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

DEAR Brethren and Fellow Workers:

During the time allotted me I should like to call to mind some fundamentals of leadership.

Nearly every member of the Church, at one time or another, is called to some official Church position; but here are assembled the present Priesthood leadership of the Church. In our hands, with the willing cooperation of the membership the Latter-day Saints, lies, in large measure, the future of the Church. We may retard or accelerate

its progress. The Lord has given us a great trust:

The Church of Jesus Christ in these latter days has had great leaders. From Joseph Smith to Heber J. Grant they have been mighty men. In their day they may have suffered persecution and derision; but with the process of the years they have come to stand as gigantic figures, worthy of the acclaim of all who love righteousness. They are fruits of the spirit of the gospel of Jesus Christ. To follow the examples of these great leaders is to make

Sunday, October 4

Second Day

our own leadership more worthy and powerful.

Joseph Smith, under Jesus Christ is the head of this dispensation of the gospel. To him we bore tender and touching tribute yesterday. He was indeed a leader worthy of our emulation. His leadership began with a consuming love of truth. Indeed no man can be a safe leader who does not love truth above all else. The words truth and light appear and reappear as the foundations of his teachings. He would not walk in darkness. He knew that the light of truth would banish the night of error. Truth was his measuring rod, therefore he would not and could not support any cause, political, social, or commercial, which did not square with truth. There is never a possible compromise with untruth. Truth must ever be obeyed, or leadership leads downward. What a different world we should have today if the leaders of nations had made truth their first love and had surrendered to it. The Prophet declared his passion for truth, and the power of truth, in a glorious answer to a correspondent:

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers; and I solve the mathematical problems of the universities with truth—diamond truth. (*D. H. C. 6:78*)

Love of truth by all members of the Church, from 1830 to 1942, has made the Church mighty; and love of truth and obedience to it will enable us to establish on earth the kingdom of God. By truth we shall achieve the world's leadership.

THE history of Joseph Smith reveals further a man who did not pretend to know everything. He was not opinionated. He was not sufficient unto himself. He knew the limitations of man who is born to die. That is another mark of his leadership. In his eager boyhood, when he longed for the truth of religion he went to the Lord for help. As he grew in age and power, he continued to seek help from the Creator of earth and man. He was prayerful. In the record of his life we

read again and again, "I enquired of the Lord." There was in his life a constant outreaching for divine help. He knew the source of truth, and sought refreshment at the fountain head. Personal opinions and even the apparently needed help of living men were set aside when the Lord spoke. James Arlington Bennett, recently baptized into the Church, but without the spirit of the gospel, desired to help the Prophet out of the difficulties of the day. He offered to be the Prophet's "right hand man." Like a flash from the sky came the Prophet's thunderous reply: "God is my right hand man." We can not attain leadership unless we seek help from the Lord, unless we cultivate the spirit of prayer. Again, let me ask, would the world be in its present state of bloody confusion, if its leaders had sought counsel from the Lord?

The truth that Joseph Smith promulgated, the instructions he received from heaven, were applied in the spirit of love for humanity. That was a further mark of his leadership. He recognized that all are children of the Eternal Father, and to that extent divine. He was ready to afford all men equal rights on the way to salvation. He did not lift himself above his brethren. He had seen the Lord and had conversed with Him; he was a prophet; he was the president of the Church—nevertheless he was but as one with his brethren—a member of the Church of Jesus Christ of Latter-day Saints, striving and struggling for salvation. In him destroying pride was swallowed up in life-giving humility. Arrogance was absent from his private or official actions. Such forgetfulness of self, such love of his fellow men made him a powerful leader. If we who battle for the cause for which he gave his life desire to become successful leaders, we must love our brethren and sisters, be courteous and gentle with them, must be one with them. The Prophet records in his diary that he told some new arrivals in Nauvoo:

I was but a man, and they must not expect me to be perfect; if they expected perfection from me, I should expect it from them; but if they would bear with my in-

firmities and the infirmities of the brethren, I would likewise bear with their infirmities. (D. H. C. 5:181).

Such an attitude creates leadership. The resulting love quiets "the restless pulse of care" in our human relationships.

Joseph the Prophet met the final test of the leader, that of fidelity. He was true to the cause which he represented. He gave of himself for it. Almost every day of the fourteen years he presided over the Church was one of toil, often of pain and sorrow. But, he continued to be diligent, dependable, ever considerate of the welfare of the people. In the needs of the Church he forgot himself. Opposition to the Church was usually visited upon his head. Fifty times he was charged with offenses, falsely as the record shows, for he was never found guilty. He spent months in a foul jail. He was driven from place to place and robbed of his material possessions. His name became known for "good and evil" the world over. But he did not falter. He built cities and temples; he fought the battles of the Church; he surrendered his own comforts for the benefit of the people; he taught them everlasting truth. When at long last the enemy threatened to take vengeance upon his people, if he would not yield himself to men of the law who were untrue to the law, and because some of his own people were seized by fear, he said, "If my life is of no value to my friends it is of none to myself." And when he accepted arrest he said to the company who were with him:

I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men.

The words of a worthy leader!

He suffered a martyr's death. He was true even unto death.

The Lord does not require that we give our lives in this manner for the cause of truth. Yet, every man to be true to his calling in this Church must possess the spirit of devotion and sacrifice, of diligence and dependability,

of love of man and God, which enabled the Prophet to seal his testimony with his blood. Humanity in its present utter travail and sorrow is calling for leaders, who, rising above human diplomacy and self-interest, are true to the cause of truth, at any cost.

LEADERS who follow the example of Joseph Smith receive great rewards. They find daily joy in life. The visions of heaven are theirs. And they win disciples. Others, witnessing their lives, seek to follow them. Brigham Young bore incessant testimony to the joy of being a disciple of Joseph Smith; and his dying words were, "Joseph, Joseph!" John Taylor, with Hyrum Smith and Willard Richards, dared death in Carthage Jail to be with their leader and brother. The lives of Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant, judged by the marks of leadership, conform to the Prophet's life. Love of truth, of God, and of their fellow men, and an unquestioned, unselfish devotion to the latter-day work of the Lord have characterized the actions of these men. To follow the examples of these men is to achieve leadership.

In our respective callings, in stake or ward or in the Priesthood quorum, the signs of leadership which have marked the great leaders of the whole Church, will mark us as successful leaders. Leadership is in essence the same wherever applied.

That which makes a Church official a leader may be used by any and every member of the Church in winning joy in life. It is equally important for the whole membership of the Church, if we are to be as a light upon a hill for the guidance of the nations, to love truth, to go to the Lord for help, to recognize the divine kinship of all men, and to be obedient and dependable, true citizens of the Kingdom of God.

We have a great destiny. We are commissioned to bring peace and happiness to the earth, to lead the world from error to truth, from darkness into light. In that sense we have been called to be world leaders. For that calling let us prepare; let us build the Church

Sunday, October 4

Second Day

with courage and faith toward perfection, until the time when the reign of righteousness shall be ushered in, I pray in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

After the singing by the choir and the benediction this session will be adjourned for thirty minutes intermission. We shall reassemble at 12:30. During this intermission members of the choir and members of the press will have an opportunity to retire. Those, however, who hold regular cards of admission, may of course remain or return and take their places in the audience this afternoon.

Will Presidents of the High Priests Quorums, immediately after the intermission occupy these front seats. That means others besides those whose names were read yesterday. Then the Presiding Bishopric may draw from your ranks any others besides those who were invited to take places as shall be assigned. Members of the Presidencies of the High Priests may occupy these front seats.

Brethren: Once again we have had our hearts comforted, our souls inspired by the sweet, harmonious music furnished by the great Tabernacle Choir. The leadership of the Church here assembled expresses gratitude with one heart to the members of this great organization for the noble service you render the Church and the Nation. To the soloists today and to those who sang yesterday we express sincere thanks.

The Choir sang "God Is Our Refuge."

Elder Vernal C. Webb, President of the West Jordan Stake, offered the benediction.

Conference adjourned until 12:30 p. m.

SACRAMENT AND TESTIMONY MEETING

The concluding session of the Conference was a sacrament and testimony meeting and was held in the Tabernacle Sunday at 12:30 p. m.

President Grant was present during the early part of the meeting. President David O. McKay, Second Counselor in the First Presidency, conducted the services at the request of President Grant.

The congregation joined in singing the hymn, "Did You Think To Pray," after which the opening prayer was offered by Elder Joseph T. Williams of the Blackfoot Stake.

The congregation then sang the hymn, "How Great The Wisdom and the Love."

The sacrament was administered under the direction of President Rudger Clawson of the Council of the Twelve, assisted by the Presidents of High Priests Quorums and Bishops of wards.

The time was then devoted to testimony bearing.

During the meeting President David O. McKay presented to the congregation the following resolution:

"It is proposed that from this body of Priesthood representing the Church of Jesus Christ of Latter-day Saints there be sent to the President of the United States, the Commander in Chief of the Armed Forces of the country, a memorial soliciting his early consideration of measures to protect more adequately the young men of America, who have been inducted into the Service, against the evils of intoxicating liquor and unchastity."

On motion duly made and seconded, the resolution was unanimously adopted by those present.

At the conclusion of the meeting the congregation sang the hymn, "O My Father," and the benediction was offered by Elder Alex Brown, President of the Seattle Stake.

Conference adjourned for six months.

The singing of the Tabernacle Choir at the Sunday morning meeting, as also the music of the *Tabernacle Choir and Organ Broadcast* and the *Church of the Air* broadcast was directed by J. Spencer Cornwall.

The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie, conductor and assistant conductor, respectively, of the Tabernacle Choir.

Accompaniments on the organ were played by Alexander Schreiner and Frank W. Asper. Organ accompaniments and solo presentations for the *Tabernacle Choir and Organ Broadcast* and the *Church of the Air* program were played by Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

Index

Ashton, Elder Marvin O.	51	Men have forgotten God, 67—The	
Authorities present	1	Antithesis of Christ's teaching, 68—	
Authorities sustained	4	Men groping blindly, aimlessly, 68—	
Auxiliary Officers sustained	6	The need of a guiding light, 68—The	
Bennion, Elder Samuel O.	47	one and safe guide, 69—Applicability	
Bishops who have passed away ..	4	of Christ's Teachings, 69—Proclama-	
Bowen, Elder Albert E.	41	tion of Christ's teachings, 70.	
Broadcast of Choir and Organ	64	McKay, Elder Thomas E.	33
Callis, Elder Charles A.	44	Merrill, Elder Joseph F.	37
Changes in Church Officers	3	Message of the First Presidency 7	
Church of the Air Broadcast	66	Our Testimonies, 7—Drink and the	
Church Welfare Committee	6	Word of Wisdom, 8—Chastity, 10—	
Clark, President J. Reuben, Jr.	54	Parenthood, 12—Unity, 13—Men in	
Early deviation, 55—Consecration, 55		the Armed Service, 14—The War, 15	
—Land portions, 56—Surplus, 56—		—To the Officers and Members of the	
Other Institutions, 56—Private Own-		Church, 16.	
ership Fundamental, 57—The Wel-			
fare Plan and the United Order, 57—		Mission Presidents	2
Storehouses and Projects, 57—The		New Mission Presidents	3
Constitution, 58—Influence in the		New Stakes organized	3
Americas, 58—The law of Zion, 59		New Wards organized	3
—Allegiance, 59.		Officers sustained	4
Clawson, President Rudger	27	Resolution addressed to the Pres-	
Deaths	4	ident of the United States	77
Evans, Elder Richard L.	19, 65	Richards, Elder George F.	40
First Day, afternoon meeting	23	Richards, Bishop LeGrand	30
First Day, evening meeting	39	Richards, Elder Stephen L.	20
First Day, morning meeting	2	Romney, Elder Marion G.	42
General Authorities present	1	Sacrament and Testimony Meet-	
General Authorities sustained	4	ing	76
General Stake, Ward and Mis-		Second Day, morning meeting	60
sion Officers Present	1	Smith, Elder George Albert	48
Grant, President Heber J.	24	Smith, Patriarch Joseph F.	17
Hardy, Elder Rufus K.	30	Smith, Elder Joseph Fielding	18
Ivins, Elder Antoine R.	45	Smith, Elder Nicholas G.	53
Kirkham, Elder Oscar A.	28	Sonne, Elder Alma	19
Lee, Elder Harold B.	71	Special Appointments	3
Lyman, Elder Richard R.	61	Tabernacle Choir and Organ	
McKay, President David O.	2,	Broadcast	64
17, 23, 24, 39, 54, 59, 60, 61, 67, 76		Taylor, Elder John H.	46
McKay, President David O.	67	Wards Transferred	4
		Widtsoe, Elder John A.	73
		Wirthlin, Elder Joseph L.	36
		Young, Elder Clifford E.	50
		Young, Elder Levi Edgar	32



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