

LIFE'S COMBAT WITH ERROR

Brigham Young University Commencement

June 5, 1940

By

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These are sad times in the world's history--perhaps the saddest. That which we call our civilization, which we have built by slow degrees throughout the centuries, seems to have cracked and crumbled. Humanity's prayers and pains, toil and high dreams, appear to have ended in unspeakable chaos. Law and order, national and international, human rights and human life itself, stand on trial before unexampled, selfish, savagery. The bloodiest contest of history is now being fought; and the awful shapes of famine and pestilence are treading upon the heels of untimely death,--really murder which we politely call war.

The battle is not between nations, the issue lies between right and wrong, between good and evil. Shall man be free or in bondage? Shall liberty or slavery rule among men? Shall Christ or anti-Christ be our master? *Shall we return to the ways of the beast.*

It is a temptation to discuss this subject, but I believe our feelings would be less harrowed if I discuss with you some problems which if solved will contribute most towards ultimate human joy.

I have chosen my text from the revelations from the Lord to the Prophet Joseph Smith.

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LIFE'S COMBAT WITH ERROR

(Brigham Young University Commencement, *June 25*, 1940)

"Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my spirit. And ye are to be taught from on high." This command, given the church in its very infancy, is as binding upon us today as it was then. In matters secular we may be taught, but in matters spiritual we possess the unchanging fundamentals, which we must forever teach to a wayward world. *And as we do this we shall ~~for~~ increase in knowledge ~~of~~ and power; for after all this day is for you but the* You who are to be honored today are not as other college graduates. You have been trained in a university dedicated to the building of faith in the restored Gospel of the Lord Jesus Christ. It is an institution which declares fearlessly that all sound knowledge achieves its highest value when used in accordance with Gospel laws. It announces further that its prime objective is to serve all mankind by training its students for service in the Church and Kingdom of God. You, therefore, recipients of the favors of Brigham Young University, are expected to go out into the world of practical affairs, not only for your temporal support, but to teach all men of the Gospel philosophy, the only one which leads to real human happiness. You are to go forth "not . . . to be taught; but to teach the children of men" that this Church is the authoritative possessor, conservator and

and expounder of Gospel truth. If on this memorable day of your lives you are not filled with abundant faith in the restored Gospel and a vigorous desire to teach it to the world, you have failed, and the University has failed also to meet the purpose for which this institution--great in scholarship and traditions--was founded and is being maintained.

As college men you should be readily distinguished in the world of men. First, your minds have been opened to knowledge and its use. You have been taught above most men the vast knowledge-possessions of mankind. You know or should know more than the average man. Then, in the course of your search for knowledge, your faculties have been trained for accuracy. You are therefore better able than your fellows to distinguish between truth and error. Finally, you stand, or should stand, head and shoulders above your fellows in love of truth; a love strong enough to enable you to battle down error though it means the surrender of every cherished false tradition or false ideal. By these and other marks the college man, and for that matter correct education, may be recognized everywhere.

Such men, so trained, the fraternity of educated men, of necessity determine ^{much of} the future course of human history. The forces of nature, seen and unseen, are ^{largely} in their hands. Properly used, their power brings the blessings of peace; misused, the horrors of war. The building of a bridge or the

making of a cannon employ the same forces. That places a tremendous responsibility upon the college man. He dar not be as other men. He must be an ideal which men of lesser opportunities strive to attain.

Your life's battle must be against error, all untruth, and for all truth. The horrors of war, famine, poverty and pestilence--all the world's sorrows--will vanish only by the triumph of truth. And this battle will be won only by religion, not by ethics.

Ethics, though it may be a philosophy of conduct, is not religion. Ethics provides for the safe association of human beings; it is basically selfish; its aim is self-preservation; it has no need of God, nor claims Him. Religion also secures a happy and safe association of men; but it is unselfish as it seeks to serve others. It declares the existence of God, and man's relationship to Him. Ethics may declaim against stealing, for if men were allowed to steal, anarchy would soon rule a community. Religion declaims against theft because the Lord of truth, who loves all his children equally, thundered out of Sinai, "Thou shalt not steal." The principles of religion are derived from God; and a knowledge of the existence of God is the beginning of religious wisdom. Religion differs from ethics as the day from the shadowy evening.

Let me call your attention to five battle fronts in the moral arena, perhaps the most important, on which you will find yourself in action, if you are true to the ideals of the Brigham Young University.

Your first battle for truth will probably be with the intolerable religious confusion in the world. Religion is held by many good people to be a personal philosophy, built by the individual, without reference to invariable law. And this in face of the fact that in every classroom and laboratory, in every science, there are taught unchanging relationships, laws if you choose, which are as the foundation and frame-work of a house. Science is an orderly ~~derivation of~~ *system built upon the* laws of nature; religion often seems to be man-made or made by oneself.

True, men claim to believe; but there is no unity among them even in fundamentals. A pathetic example is the book I Believe, published in 1939, which gives the life philosophies, written by themselves, of twenty-nine eminent, living men and women. World figures they are--scientists, historians, novelists, philosophers, explorers, artists--but no two agree on the deep issues of life. Only one mentions God. Their essays form an unsurpassed crazy-quilt of vague thought and lawless beliefs. A college man, trained to know that immutable laws permeate every science and system into which he has dipped, is asked to believe by these distinguished "Believers," that in building a philosophy of life, in establishing a man's religion, every person may set up his own law, if law indeed be needed. The intellect of the college man should rebel against such statements. His

spirit should resent such offerings. And I would warn the college man that such a religion, man-made, without reference to universal law, is a helpless philosophy of life, and a dangerous guide to action. A safe philosophy of life must be anchored to immutable law.

Such intolerable religious confusion may in part be due to our faulty system of education which, until rather recently, has had a deadly fear of religion on the college campus, though it has fondled and loved unmentionable aberrations of thought in comfortable classrooms. All right-minded citizens desire to preserve our constitutional provision for religious liberty, but religious common sense must replace religious nonsense; and do not forget that nonsense remains the same though dressed in cap and gown. If the college man is to assume proper leadership among men, his religion must be lawful and understandable to so-called common men. Also, let us not forget that though we are college men, there are more who have not had our opportunities, without whose intelligent cooperation our efforts in life will fail.

I am quite aware of the cry that a philosophy of life must be a personal matter. And I reply that our philosophies of life, as all other acceptable concerns of life, the sciences

Physics and chemistry are not personal matters except as we use them. It is unthinkable that religion should be so fundamentally different from all other human affairs.

Close upon the heels of religious confusion is a second enemy of religion. It is called doubt, and is usually dressed up as an adjunct to progress. There comes a time when the college man half believes that to be really academic he must be in a constant condition of doubt. In the minds of many otherwise sane scholars, doubt has been so enthroned as to demand that everything must be doubted, including existence itself. This is a misunderstanding of the spirit of free inquiry, the search for truth, which has given us science and the best in our modern civilization. Galileo, we may be sure, doubted the Aristotelian laws of falling bodies when he dropped the famous stones from the leaning tower of Pisa. But his doubt did not remain long. He resolved it by experiment, and his doubt vanished. Joseph Smith was in doubt, but he soon resolved it by prayer.

Doubt means uncertainty. We doubt the presence of gold in the ore though there are yellow flakes in it, since the evidence is insufficient to convince us that the flakes are gold. Doubt arises from a lack of evidence. Intelligent people can not long endure such doubt. It must be resolved. Proof must be secured of the presence of gold in the ore. Consequently we set about to remove doubt by

gathering information and making tests concerning the subject in question. Doubt therefore can be and should be only a temporary condition. A question cannot forever be suspended between heaven and earth; it is either answered or unanswered. In either case, it is no longer in doubt, but is placed either with the things we know or with the things not yet known. In other words, doubt, which ever is or should be a passing condition, must never itself be an end. Doubt as an objective of life is an intellectual as well as a spiritual offense.

The strong man is not afraid to say "I do not know." The weak man simpers and answers "I doubt." Doubt, unless transmuted into inquiry, has no value or worth in the world. Of itself, it has never lifted a brick, driven a nail, or turned a furrow. To take pride in being a doubter, without earnestly seeking to remove the doubt, is to reveal^{or} shallowness of thought and purpose. Men live by certainty; and certainty, however slight, has lifted the world out of darkness into light. One known fact is worth an ocean of doubt. The stagnant doubter, content with himself, unwilling to make the effort, to pay the price of discovery, inevitably reaches unbelief and miry darkness. His doubts grow like poisonous mushrooms in the dim shadows of his mental and spiritual chambers. At last, blind like the

mole in his burrow, he usually substitutes ridicule for reason, and indolence for labor. He joins the unhappy army of doubters who, weakened by their doubts, have allowed others, men of faith, to move the world into increasing light. And do not forget, that if we seek, we shall forever add knowledge to knowledge. That which seems dark today may be crystal clear tomorrow. In the search for truth and progress, lasting doubt is as an ugly monster, silencing all human powers. The doubter, the agnostic, is but a nuisance in the building of civilization. In searching his religious heart, doubt will vanish from the college man and all others if they but seek with all their might the evidence upon which faith is built.

In the battle for religious truth a third problem is frequently met. One hears everywhere of the "scientific method" of acquiring knowledge. Men are often overawed by the phrase. Yet seldom is its meaning fully explained. The "scientific method" is simply the method of common sense in discovering truth. It uses the process of investigation, instead of imagination alone. It will not declare a woman to be a witch until she is actually seen riding her broomstick through the air to meet "his Satanic majesty." In essence, it means merely that acceptable knowledge must, first, be based on direct evidence through the senses of man, and, secondly, on evidence susceptible of repetition by other observers.

The scientific method has made possible the intellectual and material progress of the last three centuries. Every college classroom is permeated, and properly so, with this method of seeking for truth. It is indeed the distinguishing mark of ^{of our modern civilization} modern learning. However, since the fruits of this method of inquiry, in the recent growth of science, especially in physical fields, have been so many and so serviceable to man, science, itself, has often become arrogant and proud, claiming powers and position beyond its due. Anything not issuing from scientific laboratories is often pooh-poohed as unworthy of serious consideration. Men have forgotten that, however sound a method may be in the pursuit of knowledge, the results obtained come by the aid of man-made instruments, through human senses. That is, science itself is in a sense man-made, and all the imperfections of human powers are reflected in the body of science. Science is trustworthy only as the observers and their senses are trustworthy.

The body of learning obtained by the use of the scientific method consists of two parts: facts of observation, and explanations of the facts so gathered, often known as inferences, hypotheses, or theories. The accuracy of science is measured, as to facts, by the degree of perfection of the senses, and as to explanations, by the clearness of human thought.

The senses of man are greatly limited. A beloved friend a few hundred feet away is but one of hundreds, indistinct passing figures. The common speech of man becomes but a confused murmur a short distance away. So with the other senses. Further, no pairs of eyes see exactly alike. No matter how careful and honest the observers are, the moon is not of the same size to them, nor the length of a measured stick. Knowing this, men of science devise instruments to assist their senses and make repeated observations of the same phenomenon, and then seek other observers to check the findings. Even then, the final result is only an average of observations made, approaching the full truth. Every competent scientist is aware, often painfully, of these limitations, the margins of error, placed upon the senses of man, but he continues to work on with the powers at his command toward ^a higher degree of accuracy.

Scientific explanations, products of thoughtful reflection and reasoning upon observed facts, are often nothing more than shrewd guesses or good probabilities. As new facts are obtained, the explanations usually change. A straight stick placed in a glass of water looks bent. The explanation of this phenomenon has changed several times in the history of science. The facts of observation are much more trustworthy than the explanations, inferences or theories, of the facts. Many unnecessary difficulties have been set up and much real

damage has been done by the careless confusion of facts and inferences. Teachers, especially, should distinguish between facts and inferences, when dealing with immature minds. For example, the law of evolution, that all nature is in process of change, is a fact of observation; but the theory of evolution, relating to the common origin of life, is but an inference, subject to change as new facts appear. The age of the earth, the origin of life, and a score of similar problems, often hotly discussed, are all in the realm of hypothesis, so far as science is concerned. Cocksurenness in science is a mark of the immature, often self-deceived worker with nature. Those who have moved man's knowledge and control of nature forward, and greatly, have always stood humbly before the inexhaustible ocean of the unknown which they are trying to explore. When the credentials of science are examined, the claims of religion seem more credible than ever. In fact there is good reason to claim for religion a validity far above that of certain corners of science. The college man searching out his religion, may well ponder the degree of trustworthiness of science.

And, let the college man remember that in the vast universe in which we live there are many fields not yet touched by science; and there are many powers of inquiry possessed by man not yet employed in scientific laboratories.

In our day, men are foolish to think that we are even near the limits of knowledge, and more foolish to hold that the innate human powers of inquiry have been fully utilized. As I read the science of the day we stand upon the very threshold of a new era, in which psychical and related fields, long ignored by science, will be explored for the great benefit of humanity. The spiritual realm has been ignored, though every person knows that it exists, and that there is *Revelation has then shown to be a direct road to knowledge.* power in it. [^] Little by little, man, through his own power, will confirm the facts and demands of religion. The college man should not allow himself to be overawed by the method and claims of science and thus meet defeat in teaching religion to a careless world.

As a fourth error, the question is often raised in academic and outside circles, concerning the existence of an unseen world. In fact, it has been fashionable by some to deny belief in the existence of any world that may not be recognized directly by the physical senses of man. To change that error will be part of your life's task. They who deny the reality of the unseen world are behind the times. Materialism has had its short day. While it lived, darkness, sorrow and confusion ruled in the hearts of men. Now, materialism has been laid low by the overwhelming experience of humanity. The vast majority of the findings of science deal with a world beyond human senses. Perhaps molecules

may become visible, but atoms and electrons belong to the invisible world. The winding of an armature we may see, but the energy transformations that lead to the electric lighting of this hall are of another world, to which our senses have no direct entrance. Take away the knowledge derived from the unseen world, and there would be left a small, pitiful crust of science. Any textbook on any branch of human learning will confirm this statement. Perhaps the most glorious result of scientific investigation is the conviction that the unseen world exists, and that it is inexhaustible, so that man may go forward, adding knowledge to knowledge, drawing eternally upon the unseen fount. Moreover, the inner experiences of all men confirm the belief in an unseen world. The evidence for an unseen world, through prayer, is as convincing as any scientific fact of observation. Faith, properly defined, is not peculiar to religion; science has need of faith, for it deals with invisible realities. The college man may safely teach faith, knowing that every branch of science, carefully analyzed, has its own faith, within its own field, but of the same quality. "We walk by faith," in science as in religion. Our definition of religion should be extended to include all knowledge, and thereby to make science a part of it. Certainly, in view of the world's best knowledge, the college man has no ground for surrendering his belief in an unseen world.

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evil and represent chaos and warfare in earth.*

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Finally, the fifth error to which I would call your attention

← Many a man driven by clear thought to accept the fundamentals of religion, yet hesitates to believe that the universe is dominated by purposeful personal intelligence. It is curious that, despite the accumulation of knowledge concerning the Universe, there lurks on many a college campus, in many a college classroom, in the hearts of thousands of good people, the belief that the earth with its inhabitants and the universe beyond, are not directed by intelligence, but are as it were, ^{unintelligent,} ~~any~~ self-moving, unexplainable system. This smacks of self-importance, or of an unwillingness to use human experience in straight thinking. This view is but a negation in another form of the unseen world, a declaration for a materialistic universe, and a denial of the existence of God. In fairness, it must be said that among those who do most, and know most, there are but few who deny the intelligent direction of the universe. Some small fry stir up the waters of unbelief in which they swim. They of profounder understanding do not deny the possibility of intelligence in the works of nature, and most of them unhesitatingly declare that the evidence of intelligent operations in nature is beyond cavil or doubt.

Science displays the universe as under never deviating law and order. We live under a "reign of law." No man-made system can compare with the orderliness of the universe in which we "live and move and have our being." Moreover, the order of the universe ever points to a purpose---something to

be accomplished--an act of thought. In recent years eminent students of universal conditions have been forced repeatedly to this conclusion. For example, Sir James Jeans, world famous physicist, declares his well known conviction that our universe is one of thought, and continues, "If the universe is a universe of thought, then its creation must have been an act of thought;" and then amplifies his argument by declaring that the very elements of the universe "Compel us, of themselves, to picture creation as an act of thought." He adds further that "The universe begins to look more like a great thought than like a machine." (The Mysterious Universe, p. 144, 148) The conclusion is irresistible that where there is thought there must be a thinker. So Arthur Stanley Eddington, world-renowned astronomer says: "It is, I think, of the very essence of the unseen world that the conception of personality should dominate it." (Science and the Unseen World, p. 50)

Did time permit, innumerable statements from our present day leaders in scientific achievement could be marshalled to support the belief that the universe is an intelligent one, directed by a supreme intelligence. The facts of experience all point to that conclusion. After all, Voltaire touched bottom when he said, "If God did not exist, it would be necessary to invent him." If there be an unseen world, who can with safety deny the existence of intelligent

Personages in that unseen universe?

You, trained in Brigham Young University, know that the God of heaven and earth, is a personal Being, our Father, by ^{and} whom we were begotten before the earth had existence, ^{and who directs the universe in all of its parts,} ~~who has~~ ^{you and all of us} revealed Himself to mortal men. That, ~~we~~ must teach to all the world.

Goliaths of evil,

These are some of the untruths, ^{that} you must batter down, for man's happiness, as you travel life's road. Do it prayerfully, courageously, making truth the goal rather than the approbation of men, and your reward will transcend ^{any} effort you may make. ^{Then!} Instead of a lawless confused philosophy of life, will come to you and others a religion anchored to the everlasting realities of life. Instead of dark doubt will come a living faith shedding light upon all of life's endeavors. The methods employed by intelligent, reasoning men will be shown to belong to religion as to all other human concerns. Instead of icy materialism will come the spiritual kingdom with kindly, conquering warmth. And instead of an unintelligent, machine-made universe, will come the certain knowledge of a living God, under whose intelligent plan of love all things, all persons, are working out their destinies.

Thus peace will grow in human hearts, ^{and only this will} ~~peace to now for the world~~

In carrying out the ideals of this great school, I trust that you will maintain a sincere desire for truth; live righteously, and commune with God on your knees. Then

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of Jesus Christ, which
you have ^{been} taught in
this great institution.

the great awakening light will ever be with you, to guide
you among the devices of evil that litter the earth. *Do not
ever hesitate to bear witness to the reality of the restored Gospel*
So I repeat the charge, on your commencement day when
your alma mater sends you into the world of action! "You
are not sent forth to be taught; but to teach the children
of men the things which I have put into your hands by the
power of my spirit. And ye are to be taught from on high."

(University of Arizona, March 10, 1940)

The invitation to address you this evening carried with it the suggestion that I discuss The College Man and Religion. I am glad to comply, since there can be no more important theme for the consideration of college men. The phase of the subject which I have chosen to present may not be the usual one; yet I trust it may not be inappropriate to this occasion. Let me speak as a college man to college men--, in plain English, ~~and~~ freed from philosophical abstractions. And let me hope that those present who are not college trained may find some profit in my remarks. Education may be won outside as well as inside college walls.

Insert 11-A 4 you
A college man should be readily distinguished in the world of men. First, his mind ^{and its use.} has been opened to knowledge. He has been taught above most other men the vast knowledge-possessions of mankind. He knows or should know more than the average man. Then, in the course of his search for knowledge, his faculties have been trained for accuracy. He is therefore better able than his fellows to distinguish between truth and error. Finally, he stands, or should stand, head and shoulders above his fellows in love of truth; a love strong enough to enable him to battle down error though it means the surrender of every cherished false tradition or false ideal. By these and other marks the college man, ^{for that matter} and correct education, may be recognized everywhere.

Such men, so trained, the fraternity of educated men, of necessity determine the future course of human history. The forces of nature, seen and unseen, are in their hands. Properly used, their power brings the blessings of peace; misused, the horrors of war. The building of a bridge or the making of a cannon employ the same forces. That places a tremendous responsibility upon the college man. He dare not be as other men. He must be the ideal which men of lesser opportunities strive to attain.

The correct use of knowledge is perhaps the chief responsibility of the educated man, as of all men. Knowledge of itself has little value. Only when used, does it blossom into life, good or bad, according to the manner of its use. The failure of scientific men, themselves, to go beyond the gathering of knowledge, into the field of use, has been as a curse upon the last three hundred years, the period in which our civilization has been built. They have been content to show ^{for example} how TNT may be made, and ^{to} let others direct the use of the explosive. Within the last few years, the folly of this procedure has become so evident, that in ^{conventions} conferences assembled, the discoverers in science have agreed to take a hand, and a strong one, in securing the proper use, for human happiness, of their discoveries. ^{Just as} The College man can approach the problems of religion only by the use of the knowledge he has garnered.

Knowledge is the beginning of faith; and perfect knowledge is the final objective of faith.

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In the life of a college man, Religion must be the most important concern, as of every man, if all shall be well with the race. This is so, first, because a man's religion is made up of his beliefs; and a man's actions are determined by his beliefs. A man's religion and his conduct are as the two sides of the hand, which always act in unison. Therefore, the honest man probably believes in the ten commandments, the dishonest man does not; the kind man believes in the ^{principles set forth in the} Sermon on the Mount, the unkind one does not; the reverent man believes in God, the blasphemous one does not.

Moreover, a man's religion, alone, answers the deep questions within the human heart; and explains life, the life of birth and death and of successive days on earth. Every person, college man or not, asks, Whence did I come? Why am I here on earth? and Where shall I go after death? Answers to these questions, with those pertaining to conduct, alone give the inward peace that all desire. A man's religion, then, becomes his life's philosophy, a guide to his conduct, and an explainer, in part at least, of the mystery of life. ⁴ So far, such questions of religion are banished from discussion in academic classrooms. Religion must secure recognition ^{elsewhere,} as best it can, in competition with the many subjects to which regular and extended attention is given in our scheme of public education.

except in institutions like ~~the~~ Brigham Young University. In state supported schools this is occasionally touched upon, lightly.

Let me not be misunderstood. Ethics, though it may be a philosophy of conduct, is not religion. Ethics provides for the safe association of human beings; it is basically selfish; its aim is self-preservation; it has no need of God, nor claims Him. Religion also secures a happy and safe association of men; but it is unselfish ~~to the degree that~~ ^{as respects} it serves others, ~~and~~ ^{it} declares the existence of God, and man's relationship to Him. Ethics may declaim against stealing, for if men were allowed to steal, anarchy would soon rule a community. Religion declaims against theft because the Lord thundered out of Sinai, "Thou shalt not steal." The principles of religion are derived from God; and a knowledge of the existence of God is the beginning of religious wisdom. Religion differs from ethics as the day from the ~~night~~ ^{shadowy dusk} evening.

A man's religion becomes a standard of reference, by which all conduct may be measured. Shall I keep the five dollar bill accidentally dropped in the dusk by a lady walking ahead of me on the sidewalk, or shall I return it to her? I refer to my religion, the echo of Sinai is in my ears, and I hurry on to return the money to its owner. Without religion utter chaos would rule among men; and a greater chaos in the souls of men.

The college man, earnestly seeking ~~his religion, or perhaps~~ ~~as earnestly seeking~~ to preserve the religion brought with him to the campus, is soon confronted with serious difficulties.

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He meets with a wider knowledge, new thoughts, indeed a new world. He does not always recognize the pitfalls into which the unwary may fall.

The help then needed is the occasion for such campus groups as the one under the auspices of which this meeting is held. Many students, unaided or misguided in their religious search, suffer a soul-sorrow, that persists through life.

Let me call attention to five offerings of untruth, hurdles may I call them, which, usually masked, are likely to appear on every campus to unsettle religious faith.

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in the world

Perhaps the first shock suffered by the young college student, the first hurdle to cross, is the evidence of an intolerable religious confusion among his associates--teachers and fellow students. Religion is held by many good people to be a personal philosophy, built by the individual, without reference to invariable law. And this in face of the fact that in every classroom and laboratory, in every science, there are taught unchanging relationships, laws if you choose, which are as the foundation and frame-work of a house. Science is an orderly derivation of laws of nature; religion ^{often} seems to be man-made or made by oneself.

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eminent men and women of our times. Clifton Fadiman, editor, Simon and Schuster, 1939) recently published which gives the life philosophies, ^{written by themselves,} of twenty-nine eminent, living men and women. World figures they are--scientists, historians, novelists, philosophers, explorers, artists--but no two agree on the deep issues of life. Only one mentions God. Their essays form an unsurpassed crazy-quilt of vague thought and lawless beliefs. A college man, trained to know that immutable laws permeate every science and system into which he has dipped, is asked to believe by these distinguished "Believers," that in building a philosophy of life, in establishing a man's religion, every person may set up his own law, if law indeed be needed. The intellect of the college man ^{should} rebels against such statements. His spirit ^{should} resents such offerings. And I would warn the college man that ~~a man-made and self-made religion~~ ^{such a} ~~is~~ ^{man-made without reference to} a helpless ^{universal} ~~law,~~ philosophy of life, and a dangerous guide to action. A safe philosophy of life must be anchored to immutable law.

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evidence is insufficient to convince us that the flakes are gold. Doubt arises from a lack of evidence. Intelligent people can not long endure such doubt. It must be resolved. Proof must be secured of the presence of gold in the ore. Consequently we set about to remove doubt by gathering information and making tests concerning the subject in question. Doubt therefore can be and should be only a temporary condition. A question can not forever be suspended between heaven and earth; it is either answered or unanswered. In either case, it is no longer in doubt, but is placed either with the things we know or with the things not yet known. In other words, doubt, which ever is or should be a passing condition, must never itself be an end. Doubt as an objective of life is an intellectual as well as a spiritual offense.

The strong man is not afraid to say "I do not know." The weak man simpers and answers "I doubt." Doubt, unless transmuted into inquiry, has no value or worth in the world. Of itself, it has never lifted a brick, driven a nail, or turned a furrow. To take pride in being a doubter, without earnestly seeking to remove the doubt, is to reveal shallowness of thought and purpose. Men live by certainty; and certainty, however slight, has lifted the world out of darkness into light. One known fact is worth an ocean of doubt. The stagnant doubter, content with himself, unwilling to make the effort, to pay the price of discovery, inevitably reaches unbelief and

miry darkness. His doubts grow like poisonous mushrooms in the dim shadows of his mental and spiritual chambers. At last, blind like the mole in his burrow, he usually substitutes ridicule for reason, and indolence for labor. He joins the unhappy army of doubters who, weakened by their doubts, have allowed others, men of faith, to move the world into increasing light. And do not forget, that if we seek, we shall forever add knowledge to knowledge. That which seems dark today ^{may} be crystal clear tomorrow.

And so, in our search for religion, doubt must be lost in inquiry. Doubt which immediately leads to honest inquiry, and thereby removes itself, is wholesome doubt. But doubt which feeds and grows upon itself, and with stubborn indolence breeds more doubt, is wrong. In the search for truth and progress, lasting doubt is as an ugly monster, silencing all human powers. The doubter, the agnostic, is but a nuisance in the building of civilization. In searching his religious heart, ^{doubt will vanish from} the college man, ^{and all others} ~~will leave no doubt~~ if he but seek with all his might the evidence upon which faith is built. ^{In the battle for religious truth} The college man soon meets another problem, another hurdle, which he must solve ^{over} in his religious progress. He ^{One} hears everywhere of the "scientific method" of acquiring knowledge. ^{Men are often} Soon he is overawed by the phrase. Yet seldom is its meaning fully explained. The "scientific method" is simply the

method of common sense in discovering truth. It uses the process of investigation, instead of imagination^{alone.} It will not declare a woman to be a witch until she is actually seen riding her broomstick through the air to meet "his Satanic majesty." In essence, it means merely that acceptable knowledge must, first, be based on direct evidence through the senses of man, and, secondly, that ~~the~~ evidence ~~is~~ susceptible of repetition by other observers.

The scientific method has made possible the intellectual and material progress of the last three centuries. Every college classroom is permeated, and properly so, with this method of seeking for truth. It is indeed the distinguishing mark of modern learning. However, since the fruits of this method of inquiry, in the recent growth of science, especially in physical fields, have been so many and so serviceable to man, science, itself, has often become arrogant and proud, claiming powers and position beyond its dues. Anything not issuing from scientific laboratories is often pooh-poohed as unworthy of serious consideration. Men have forgotten that, however sound a method may be in the pursuit of knowledge, the results obtained come by the aid of man-made instruments, through human senses. That is, science itself is ^{in a sense} man-made, and all the imperfections of human powers are reflected in the body of science. Science is trustworthy only as the observers and their senses are trustworthy.

The body of learning obtained by the use of the scientific method consists of two parts: facts of observation, and explanations of the facts so gathered, often known as inferences ^{hypotheses} or theories. The accuracy of science is measured, as to facts, by the degree of perfection of the senses, and as to explanations, by the clearness of human thought.

The senses of man are greatly limited. A beloved friend a few hundred feet away is but one of hundreds, indistinct passing figures. The common speech of man becomes but a confused murmur a short distance away. So with the other senses. Further, no pairs of eyes see exactly alike. No matter how careful and honest the observers are, the moon is not of the same size to them, nor the length of a measured stick. Knowing this, ^{men of science} ~~men of science~~ ^{devise instruments to assist their senses and} make repeated observations of the same phenomenon, and then seek other observers to check the findings. Even then, the final result is only an average of observations made, approaching the full truth. Every competent scientist is aware, often painfully, of these limitations placed upon the senses of man, ^{but he continues to work on with the power of his command toward}

Instruments, such as the telescope and microscope, aids to the senses, are made by human hands and lie under definite and often serious limitations. Distortions of lenses, reflections from mirrors, colored fringes, reduce the accuracy of telescope and microscope. The most fundamental constants of science are not absolutely correct. There is always a

margin of error. The true scientist admits this and works on, with the powers at his command, towards a higher degree of accuracy.

Scientific explanations, products of thoughtful reflection and reasoning upon observed facts, are often nothing more than shrewd guesses or good probabilities. As new facts are obtained, the explanations usually change. A straight stick placed in a glass of water looks bent. The explanation of this phenomenon has changed several times in the history of science. The facts of observation are much more trustworthy than the explanations, inferences or theories, of the facts. Many unnecessary difficulties have been set up and much real damage has been done by the careless confusion of facts and inferences. Teachers, especially, should distinguish between facts and inferences, when dealing with immature minds. For example, the law of evolution, that all nature is in process of change, is a fact of observation; but the theory of evolution, relating to the common origin of life, is but an inference, subject to change as new facts appear. The age of the earth, the origin of life, and a score of similar problems, often hotly discussed, are all in the realm of hypothesis, so far as science is concerned. Cocksurenness in science is a mark of the immature, often self-deceived worker with nature. Those who have moved man's knowledge and control of nature forward, and greatly, have always stood humbly before the inexhaustible ocean of the

unknown which they are trying to explore. When the credentials of science are examined, the claims of religion seem more credible than ever. In fact there is good reason to claim for religion a validity far above that of certain corners of science. The college man searching out his religion, may well ponder the degree of trustworthiness of science.

A fine, highly trained lover of truth once said in a hurried moment: "In science, every experience of one worker may be repeated by another to prove its truth. I cannot repeat the religious experiences of others, therefore I cannot accept them, and they seem unscientific." The conclusion was erroneous. Had he approached the quest as the other man did, the result would have been the same. Any man who will seek with desire, prayer, study, and the practice of righteousness will receive the certain knowledge that God lives. *And that Joseph Smith was a prophet of God* The message may not come in precisely the same form, but it will come. A chemist may mix his chemicals in vessels of porcelain, gold or platinum, in dishes square, round or oblong, but if the chemicals are alike, the final reaction is the same, and that is the vital matter. The college man must not be deceived by scientific speciousness.

And, let the college man remember that in the vast universe in which we live there are many fields not yet touched by science; and there are many powers of inquiry possessed by man not yet employed in scientific laboratories.

The spiritual realm has been ignored,
though every person knows that it exists,
and that there is power in it.

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In our day, men are foolish to think that we are even near the limits of knowledge, and more foolish to hold that the innate human powers of inquiry have been fully utilized. As I read the science of the day we stand upon the very threshold of a new Era, in which psychical and related fields, long ignored by science, will be explored for the great benefit of humanity. Little by little, man, through his own powers, will confirm the facts and demands of religion. The College man should not allow himself to be overawed by the method and claims of science and thus meet defeat in religion. *teaching*

As a fourth hurdle
~~A fourth hurdle placed before the college man in his religious quest, is the question often raised in academic and circles, concerning the existence of an unseen world. In fact, it has become fashionable ^{by} some ~~circles~~ to deny belief in the existence of any world that may not be recognized directly by the physical senses of man. *To change that*~~

will be part of your life task
They who so believe or teach are behind the times.

My mission
The
new
rel
Materialism has had its short day. While it lived, darkness, sorrow and confusion ruled in the hearts of men. Now, materialism has been laid low by the overwhelming experience of humanity. The vast majority of the findings of science deal with a world beyond human senses. Perhaps molecules may become visible, but atoms and electrons belong to the invisible world. The winding of an armature we may see, but the energy transformations that lead to the electric lighting of this hall,

are of another world, to which our senses ^{have} ~~has~~ no direct entrance. Take away ^{the} ~~our~~ knowledge derived from the unseen world, and there would be left a small, pitiful crust of science. Any text ^{book} ~~on~~ any branch of human learning will confirm that statement. Perhaps the most glorious result of scientific investigation is the conviction that the unseen world exists, and that it is inexhaustible, so that man may go forward, adding knowledge to knowledge, drawing eternally upon the unseen fount. Moreover, the inner experiences of all men confirm the belief in an unseen world. The evidence for an unseen world, through prayer, is as convincing as any scientific fact of observation. Faith, properly defined, is not peculiar to religion; science has need of faith, for it deals with invisible realities. The college man may safely ^{trust} ~~establish~~ faith, knowing that every branch of science, carefully analyzed, has its own faith, within its own field, but of the same quality. "We walk by faith", in science as in religion. ~~Perhaps~~ Our definition of religion should be extended to include all knowledge, and thereby to make science a part of it. Certainly, in view of the world's best knowledge, the College man has no ground for surrendering his belief in an unseen world.

Make a man drive by clear thought to accept the
 The last hurdle to which I desire to refer, is whether *personal*
fundamentals of religion, yet hesitates to believe that
 the universe is dominated by purposeful intelligence. *It is*

amazing Despite the accumulation of knowledge concerning the Universe, there lurks on many a college campus, in many a

college classroom, the belief that the earth with its inhabitants and the universe beyond, are not directed by intelligence, but are as it were, a self-moving ^{unexplainable} system. This smacks of self-importance, or of an unwillingness ^{to use} human experience ^{in straight thinking} to think straight. The college man in the field of religion must however take notice of this view. It is but a negation in another form of the unseen world, a declaration for a materialistic universe, and a denial of the existence of God. In fairness, it must be said that among those who do most, and know most, there are ^{but} few who deny the intelligent direction of the universe. Some small fry stir up the waters of unbelief in which they swim. They of profounder understanding do not deny the possibility of intelligence in the works of nature, and most of them unhesitatingly declare that the evidence of intelligent operations in nature ^{is} beyond cavil or doubt.

Science displays the universe as under never deviating law and order. We live under a "reign of law." No man-made system can compare with the orderliness of the universe in which we "live and move and have our being." Moreover, the order of the universe ever points to a purpose--something to be accomplished--an act of thought. In recent years eminent students of universal conditions have been forced repeatedly to this conclusion. For example, Sir James Jeans, world famous physicist, declares his ^{well known} conviction that our universe is

one of thought, and continues, "If the universe is a universe of thought, then its creation must have been an act of thought;" and then ^{continues} continues his argument by declaring that the very elements of the universe "Compel us, of themselves, to picture creation as an act of thought." He adds further that "The universe begins to look more like a great thought than like a machine." (The Mysterious Universe, pp. 144, 148) The conclusion is irresistible that where there is thought there must be a thinker. So Arthur Stanley Eddington, world-renowned astronomer says: "It is, I think, of the very essence of the unseen world that the conception of personality should dominate it." (Science and the Unseen World, p. 50)

Did time permit, innumerable statements from our present day leaders in scientific achievement could be marshalled to support the belief that the universe is an intelligent one, directed by a supreme intelligence. The facts of experience all point to that conclusion. After all, Voltaire touched bottom when he said, "If God did not exist, it would be necessary to invent him." If there be an unseen world, who can with safety deny the existence of intelligent personages in that unseen universe?

*He has revealed Himself to mortal men
These, therefore, are his signs, of which the fallen man ~~must~~ ^{may} ~~understand~~ ^{understand}
shall be glad a firm foundation for his religious faith*

*You, trained in Brigham Young University, know
that the God of heaven and earth, is a personal Being, our
Father, by whom we were begotten before the earth had
existence. That we must teach to all the world.*

Time and study and practice must be given to one's religion during the college years. ~~Too often~~ ^{When the college man} ~~When the college man~~ ^{is too} ~~is too~~ ^{often} ~~often~~ ^{due to religious forgetfulness.} ~~due to religious forgetfulness.~~ 38

These difficulties, hurdles I have called them, that

beset the college man on his religious path, need not really give much concern. ^{difficult problems I have discussed} If they are met prayerfully, courageously, with truth as the goal rather than the approbation of men, they are easily surmounted. The reward that comes to those who battle against them transcends any effort that may be made.

Instead of a lawless confused philosophy of life, comes a religion anchored to the everlasting realities of life.

Instead of dark doubt comes a living faith shedding light upon all of life's endeavors. The methods employed by intelligent, reasoning men are shown to belong to religion as to all other human concerns. Instead of icy materialism

comes the spiritual kingdom with kindly, conquering warmth.

And, instead of an unintelligent, machine-made universe, comes the certain knowledge of a living God, under whose intelligent plan of love all things, all persons, ~~live and move and have their being.~~ ^{are working out their destinies. This peace}

When the College man, with sincere desire to know ^{lives righteously, and} truth, gets down on his knees to commune with God, the great awakening light comes to him. He will then be guided amidst the devices of evil that litter the earth. Every duty, in and out of college, will be done with greater satisfaction ^{to himself and} of all concerned. He will find his way to happiness. That is the desire, as I understand it, of the group which I have the privilege of addressing this evening. May everyone of you here be greatly blessed in your search of truth.