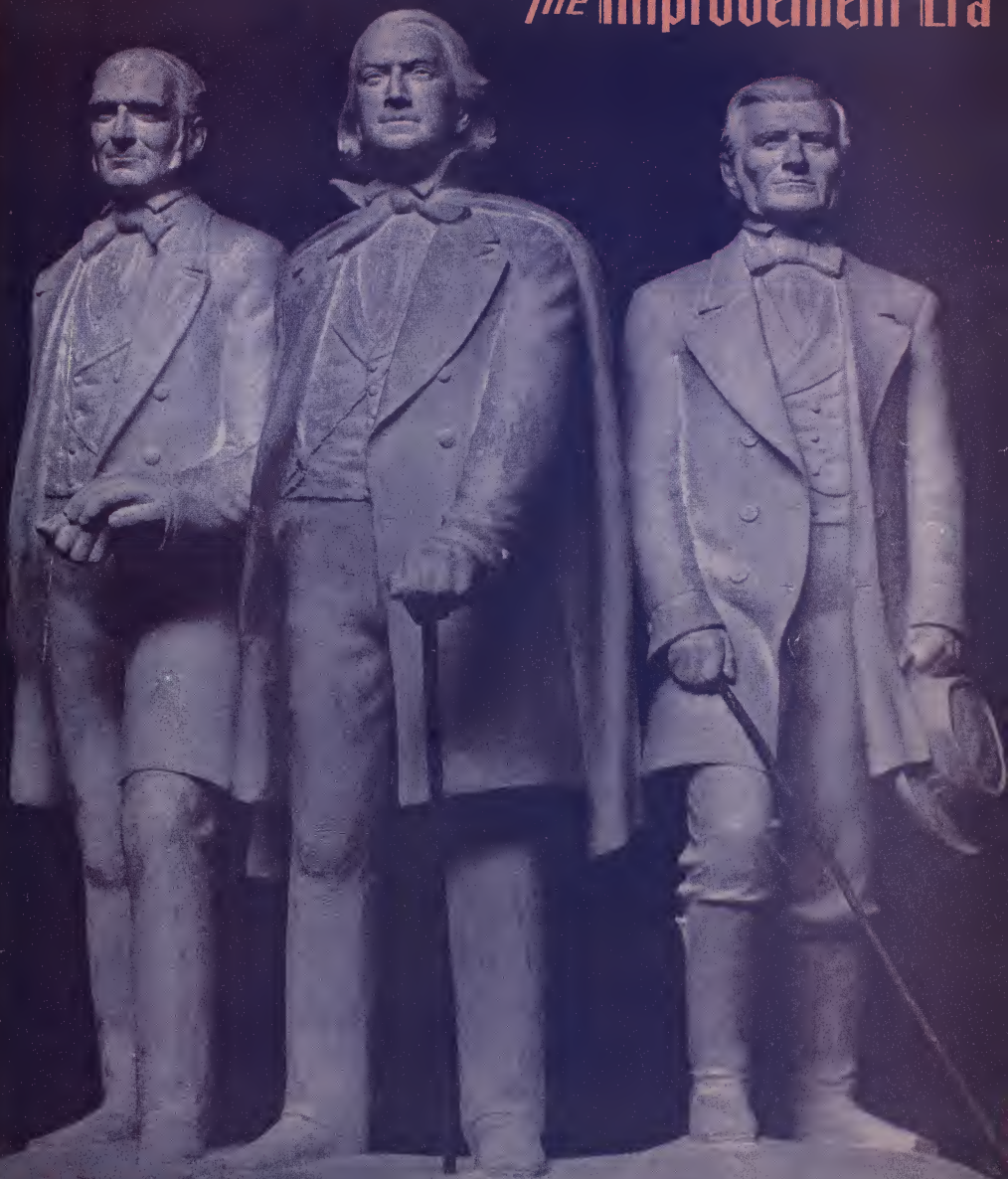


The Improvement Era



MAY, 1945

VOLUME 48 NUMBER 5

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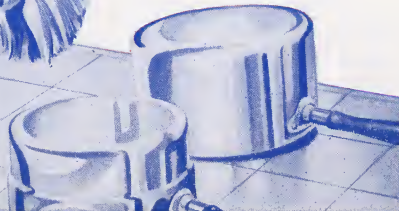
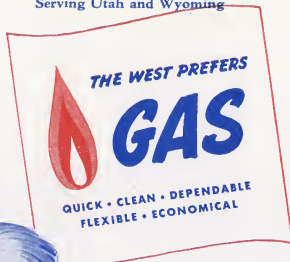


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Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

LESS than one in each twenty people over twenty-five years old in the United States has had a complete college education, though one in ten has been to college, according to the U. S. census of 1940.

THE sun does not rise earliest and set latest on the longest day of the year, June 21st, but the earliest sunrise is on June 11th, and the latest sunset on June 28th. The shortest day of the year, December 21st, is preceded by the earliest sunset on December 8th, and followed by the latest sunrise on January 5th.

THE white patches which sometimes appear on the outside surface of brick walls are usually the result of soluble salts in the brick, such as calcium sulfate, which are dissolved in the brick when it gets wet and carried to the outer surface and left to form small crystals when the water evaporates.

THE Ryukyu Islands, which are the tops of a submerged mountain chain lying between Formosa and Japan, are in many cases surrounded by coral reefs. Of the cultivatable land forty percent is used for growing sweet potatoes.

DURING the critical shortages of metals, ceramic gauges have been developed to replace gauges made of metals. Some of the advantages of this type of gauge are cheapness and long life before reconditioning. A metal gauge if dropped shouldn't be relied upon until re-standardized; however, a ceramic gauge, if not broken in the fall, can be used immediately.

GUM arabic has been found to be useful in a simple treatment for Bright's disease which "does restore many of the patients to work and ease the suffering of those who are bedridden," Drs. Raymond E. Smalley and Melvin W. Binger report.

TO eliminate unsightly stitching in skin grafts and delicate face and breast surgery, a new technique involves painting the wound with blood plasma and applying thrombin in a spray. The wound is held together by the surgeon until a clot forms. Thrombin and fibrinogen react to produce the fibrin in the natural process of wound healing, and the fibrin holds the wound surfaces together.

(Concluded on page 228)



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Flavorful—



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and ZCMI Paint Department

The Cover

THE cover is a study of the three central figures of the "This Is the Place" monument by Mahonri Young, Heber C. Kimball, President Brigham Young, and Wilford Woodruff, who later became a president of the Church, constitute this group which has been titled, "The Pioneers." (See page 256 for more details.)

✱

The Frontispiece

THE frontispiece, which is a study of an actual ward choir, and which appears on page 233, is from a photograph by Hal Rumel, adapted by Charles Jacobsen.

✱

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The Improvement Era

MAY, 1945

VOLUME 48, NO. 5

"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

✱

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✱

Gardening

By Thelma Ireland

SING a song of defense,
Pocket full of seeds,
Four and twenty back aches
I got pulling weeds.
When my crop was ready
And my work was through,
I found that the varmints
Liked my garden, too.

✱

Change of Address:

Fifteen days' notice required for change of address. When ordering a change, please include stencil impression from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

Executive and Editorial Offices:

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The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions.

All manuscripts must be accompanied by sufficient postage for delivery and return.



—Photograph by Jeano Orlando

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NOTE: In addition to the above complete addresses by the General Authorities, addresses were delivered by Dr. Franklin L. West, Howard McDonald, and Hugh B. Brown, which do not appear in this issue, but which will later appear in the conference pamphlet. The Tabernacle Choir and Organ Broadcast also does not appear in this issue. However, the spoken comment by Richard L. Evans will appear in the June issue of the *Era*.

MAY, 1945



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GARDEN FURNITURE
FLOWER POTS, STAKES
BENCHES, BOXES

\$1.58
A QUART
LESS IN SOME AREAS

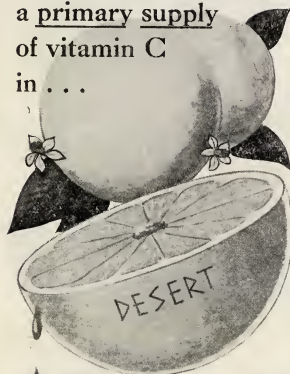


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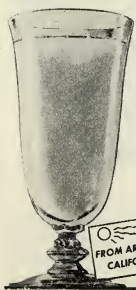


Desert Grapefruit

The bracing flavor... tangy juice
... of our Desert Grapefruit
give you luscious eating that is
rich in vitamin C.

Half a clean-skinned golden
Desert Grapefruit provides a
primary supply of essential vita-
min C . . . enough to carry you
well toward your full-day's need.

Sit down to a juicy-rich half
for breakfast. Treat yourself to
refreshing Desert Grapefruit
again at lunch or dinner. In
every golden segment there's
"health from the desert."



Daily you
need Vitamin C
replenished

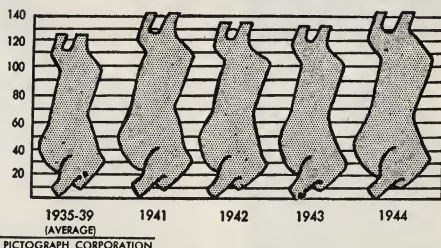
So serve Desert
Grapefruit often—
for breakfast, or
lunch, or dinner.

Between meals,
enjoy big glasses
of fresh Desert
Grapefruit juice.

TELEFACT

THE MEAT SITUATION

YEARLY CONSUMPTION PER CAPITA IN POUNDS



PICTOGRAPH CORPORATION

EXPLORING THE UNIVERSE

(Concluded from page 225)

THE Moros of the Philippines received their name from the Spaniards who discovering that they were Mohammedans called them "Moors." About a quarter of the words in Castilian Spanish are of Arabic origin, due largely to the Moors who were in Spain from 711 to 1492 A.D.

T. E. YOUNG found in a million people a total of thirty who were centenarians, twenty-one of them women. The all-time record holder, he admits, is a woman, who reached the age of 110 years and 321 days.

BOMBING has uncovered many relics in England that date back to the Roman occupation. Almost every bombed town has given up some secrets.

Nearly one-third of Roman London lies under devastated buildings, twelve to twenty feet below the present ground level.

PENICILLIN may soon appear in toothpaste to fight diseases of the mouth and throat. Sir Alexander Fleming, discoverer of penicillin, recently reported that nearly all the diseases of mouth and throat are sensitive to penicillin. "The task is to get the penicillin to the microbes."

THE translation of parts of the Bible into one Australian and three African languages, in 1943, raises the total number of languages into which some part of the scriptures has been published to 1062.

CIGARET CONSUMPTION in the UNITED STATES

CIGARET consumption is up in the United States! What's more, that's been the trend since the turn of the century. In the year 1900 cigarettes were consumed in the United States at the rate of just one cigarette for each man,

woman, and child every ninth day. Today the cigarette consumption is over five cigarettes daily for each man, woman, and child in the United States. Following are statistics showing the rise in the use of cigarettes since the turn of the century:

CIGARETTES MANUFACTURED	100	150	200	250	300	PER CAPITA DAILY CONSUMPTION
1901-1905 ²						1/9
1911-1915 ²						9/20
1916-1920 ²						11/12
1926-1930 ²						2 9/20
1931-1935 ²						2 7/10
1940						3 9/10
1944 ³						5 1/12

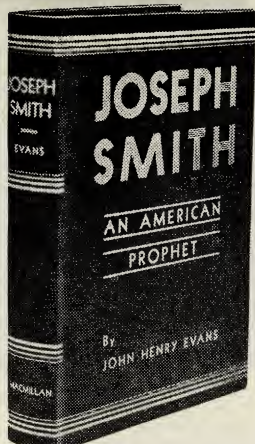
¹Includes both large and small cigarettes

²Average for the period

³Fiscal year ending June 30, 1944, does not include millions of cigarettes sent to our armed forces overseas

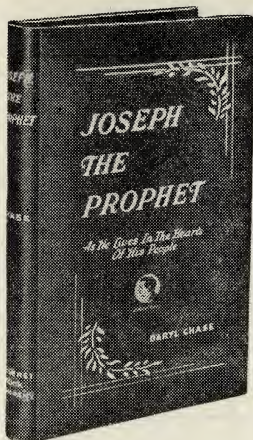
Graph made by John Henry Evans, Jr., from "Statistical Abstract of the United States," 1941, table 891, and "Time" Magazine, August 7, 1944, page 78. Compiled by Albert L. Zobell, Jr.

THE IMPROVEMENT ERA



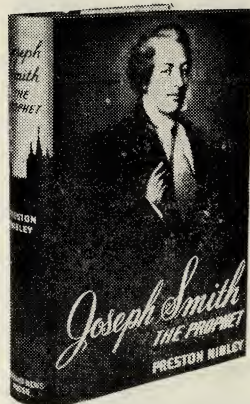
Here "appears the Mormon leader, full stature and four square, immeasurably superior to most of the eminent men of his time."

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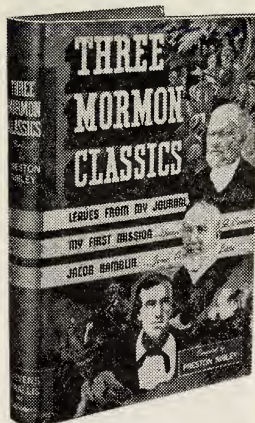
Joseph the Prophet lives in the hearts of his people with affection undiminished by time.

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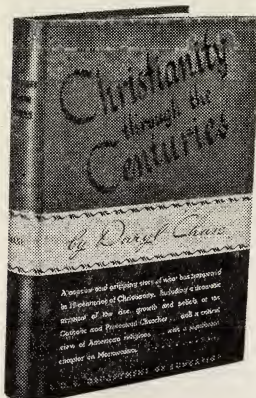
Another and different story of a most significant career.

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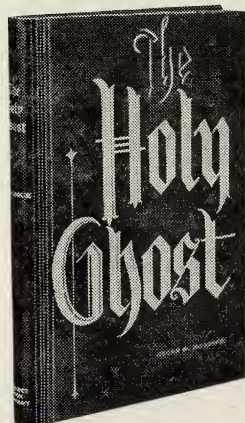
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THE HOLY GHOST \$2.00

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Mary of Galilee

WE hear much of the fact that Jesus, the Son of the Highest, was born in a stable, and had but a manger for his crib. But much less is said of the little mother of that babe, who had to pass through one of the greatest trials of life in a stable; of the mother who, at a time when of all times she needed the care of tender but skilled hands, and the comfort of sanitary shelter, was forced to have her first-born under the circumstances related in Holy Writ.

For soon after Mary and Joseph's marriage had been performed, a proclamation was sent forth that all the Jews were to go to their own city to be taxed. It was to be a long, hard journey for Mary, for her hour was not far hence.

Tired and weary, they finally reached Bethlehem, hoping to find rest. Mary was ill and so very tired; travail under ideal conditions is not easy! She knew that the time had arrived when she must seek shelter and find a place where her baby might be born. Again and again they inquired at the inns but were turned away. There was no place for them.

Finally into a little stable Joseph took her. "And she brought forth her first-born son and wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn" ... and there in a stable the Son of God, the Messiah, the King of the Jews, was born.

In a stable Mary must go through her



—From a panel by Avard Fairbanks

later in life, as he became despised and rejected of men, a man of sorrows and acquainted with grief, she too suffered with him. As men heaped calumny upon him, as they hid their faces from him and esteemed him not, so they humiliated her. And when they cried, "Can any good come out of Nazareth?" it could not be forgotten that she herself was a Nazarene—she had given him birth.

But when he was exalted, she was not forgotten, and in the hour of his greatest triumph, she could say as in times of sorrow, "Behold, this is my son."

THE joy of any mother when she looks upon her first baby is almost overpowering, and as Mary gazed into the face of her little one, it would be strange indeed if in the ecstasy and the new found thrill of motherhood she did not forget everything for the moment except that this baby was hers—her own baby to cherish, protect, and rear. But Mary had but a moment's happiness alone with her child, for the shepherds,

• By HELEN SPENCER WILLIAMS

travail, without benefit of medical assistance so far as we know, without so much as another woman present to comfort her. The babe who was thus born was blissfully unconscious of his surroundings, but not so Mary.

In that stable, it was Mary who must find comfort for the child. It was Mary who must even think of the swaddling clothes to cover the infant. It was Mary who must cradle her child in a manger while she herself reclined in the floor straw to recover her strength.

Think of such a travail and in such a place. Surely, like her son she too descended below all things that she might ascend above all things. For as that son descended below all things, the very nature of the circumstances required that his mother descend with him. And

who were in the same country keeping watch over their flocks by night, came to the stable to pay homage to the child who was the Son of God, and the King of kings.

With their visit came the realization that her child was not an ordinary baby, and Mary pondered in her heart the significance of their finding her and her child in this obscure little town of Bethlehem, in a stable. Her baby? Why should shepherds seek the baby of a humble Nazarene?

Later when the three wise men came bringing gifts of gold, frankincense and myrrh, and when they knelt and gave praise to her and to God for the things that they had heard and seen, in her heart she knew that her child was not hers, but God's.

In the GOLDEN AGE

By Vilhjalmur Stefansson

STUDENTS of the Bronze Age, and of the late Stone Age, have many of them come to the view that sailing on the high seas was common thousands of years, or at least a thousand years, before the day of those Phoenicians who were publicized to us until recently in high school and college as the fathers of navigation. A statement of the new archaeological position was made by A. W. Brøgger, director of the National Museum of Norway, in his presidential address to an international congress of archaeologists at Oslo in 1936. There he treated as an established fact the idea of a golden age of navigation which was at its height surely fifteen hundred years before Christ, and that may have been on a high level for as much as a thousand or even two thousand years before. During this golden age, man is pictured as having swarmed over the Atlantic, discovering all the islands and plying between the continents that lie east and west of that ocean.

Of course, demonstrating that there was a golden age of seafaring three or four thousand years ago would not of itself prove American civilization connected with that of Egypt, or prove the rock structures of Mr. William B. Goodwin's farm in New Hampshire as completely Irish and as far pre-Columbian as he and some of his scholarly advisers believe. But establishing the probability of numerous crossings of the Atlantic before Homer would at least remove the barbs of ridicule from the quivers of those who attack anyone who even suggests it may be worth while to study American remains, whether north or south of the Rio Grande, that appear to have suggestions of both a European origin and of an antiquity not only beyond Columbus in 1492 but also beyond Leif and the year 1000.

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MY AIN BONNIE LASS

By James Hood

ONE morning I roved with my wife and sweet babe,

While the sun in its glory arose;

The dew on the grass was in purity laid,

While flowers their sweet beauty disclose.

The birds sang a song, a heavenly theme,

Oh, it reached me and touched my heart;

I turned around, admiring the scene,

Which truly did holy thoughts start.

O sweet was the dew that bespangled the grass.

And sweet were the bird's lilting songs,

But sweeter by far is my ain bonnie lass,

Aye blessing and cheering me on.

I look to the sky with its beauty so rare

And deem flowers symbols of bliss,

But I look to it more because heaven is there,

Where we get a sweet kiss for a kiss.

MAY, 1945

The LIGHTNING flies first on

CHEVRON

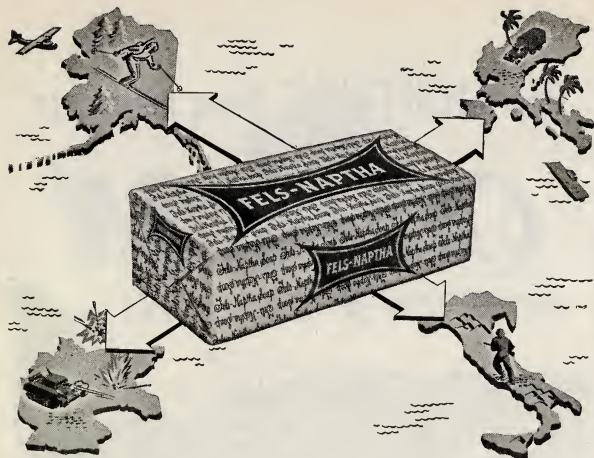
AVIATION GASOLINE



This hunter leaves its guns at home

It carries no guns, drops no bombs; yet the peeping-tom P-38 is one of our planes Japs fear most—and a great airplane that flies first on Chevron Aviation Gasoline. Armed only with aerial cameras, this photo version of the Lightning fighter ranges far behind battlelines to map Jap secrets. To flight-test and deliver many P-38's, Lockheed in the West chooses Chevron Aviation Gasoline, the fuel so many western aircraft builders use. Chevron Aviation Gasoline has to be good to match America's fighting planes—and it is, you'll see for yourself when a great new Chevron gasoline brings skyway performance to the highway.

STANDARD OF CALIFORNIA



The 'Inside' Story

In wartime, especially, it isn't easy to make the kind of soap people expect to find inside the Fels-Naptha wrapper. It isn't easy to get all the ingredients necessary to make Fels-Naptha pre-eminent among fine laundry soaps.

And that's only half the story. Now, a larger share of our stock of materials and our manufacturing facilities must be used to make good soap for men and women in active service.

Obviously, this will mean some further inconvenience for civilians. In the months ahead, you may have to wait more often for the familiar Fels-Naptha wrapper to appear on your grocer's shelf . . .

but the soap inside the Fels-Naptha wrapper will be Fels-Naptha Soap.

We think the average woman wants to know these plain facts about the supply of Fels-Naptha Soap. We think her loyalty to a good name will survive this time of trial, which is shared—in some way—by all.

Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"

CONVERSATIONS AT TWILIGHT

Loneliness

By ALICE EDDY LeCORNu

"EMILY just hates the town they've moved to," said Mona Leah, putting down the letter from her friend. "She's so lonesome she's cried herself to sleep every night for a week."

"She'll soon get acquainted, and feel better," said Aunt Martha, "but in the meantime she should do something about it."

"Do something?" Mona Leah was skeptical. "Oh, I suppose you mean things like knitting, letter writing, and a good book. They get monotonous."

"They're all right," conceded Aunt Martha, "but I meant doing something actively."

"You're certainly a woman of action, Aunt Martha. You prescribe it for everything."

"It's good for almost everything, I find."

"But it's hard to go into action if you don't know a soul and there's no place to go."

"Nonsense!" retorted Aunt Martha, but she smiled kindly. "You can always walk around the block or down to the mail box or up the nearest hill, and there's nothing like a brisk walk to chase away the blues."

"You can't walk around all day," objected Mona Leah, "think how tired you'd get."

"No harm in healthy tiredness," continued Aunt Martha, "but there are plenty of indoor activities, too. Sometimes it's a fine outlet for your feelings to scrub a floor or bake a cake."

"Yes, or move the furniture," said Mona Leah, catching on. "There's always a skirt to press, too, or a sweater to mend."

"Once I settled a vitally important problem while cleaning out my sewing basket and rearranging the pins and needles in my needle book," confided Aunt Martha.

"When I'm low, I usually wash my hair and try it a new way."

"That may account for the startling effects you sometimes achieve, but it's remarkable what a lot one can accomplish trying to counteract loneliness or boredom."

"As a last resort," laughed Mona Leah, "one can always clean out bureau drawers."

Aunt Martha summed it up. "Too often, a lonely person is a self-centered person, so the best cure of all for loneliness is not just to do something, but to do something nice for somebody else."

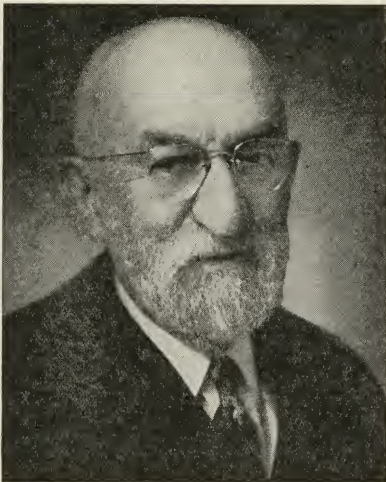
"I get the idea," Mona Leah announced. "I'm going to write to Emily right now and tell her to snap out of it, and how."

CHOIR PRACTICE

By HELEN MARING

This is no mood of idle whims,
These sweet young voices singing hymns.
The choir leader measures time
And brings the rhythm from the rhyme.
The strength of Christian feeling sings
And notes have sudden lifting wings.
The tone expresses depth. Chords grow
With light and beauty down the row
Of singing throats. Expression—beat—
And faith expressed in song is sweet
And full with meaning, strong with mood—
And God hears in his solitude.





PRESIDENT
HEBER J. GRANT

KEEP THE

By President Heber J. Grant

*Address presented at the Friday
morning session of the 115th
annual general conference,
April 6, 1945, in the
Assembly Hall*

It does not seem possible that another six months have passed since we last had the privilege of meeting here in a general conference of the Church. Since then much has happened—in our own lives and in the events of the world. Since then, I have been privileged to complete my eighty-eighth year and to live into the eighty-ninth year of my life. The Lord has blessed and sustained us, both Sister Grant and me, and among the richest of our blessings are our brethren and sisters and our friends, whose prayers in our behalf have blessed our lives, and whose thoughtfulness in many ways has made our days happier.

I rejoice exceedingly in the many blessings of the gospel of Jesus Christ that we enjoy. I rejoice in having the fellowship and the faith and prayers and good feeling of those with whom I associate. I rejoice in the integrity, the faith, and the diligence of those who preside in the various stakes of Zion. I realize that we are beset with faults and failings and imperfections, but I am convinced that almost without exception those who have the charge of the Saints in the wards and stakes of Zion, and in the missions are men of God, and that their integrity is beyond question, and that, if need be, they would be ready and willing to lay down their lives for the advancement of the kingdom of God. I believe that the elders of Israel in all the different wards and stakes of Zion earnestly desire to know the mind and will of our Heavenly Father, and that they are ready and willing to do anything that is within their power, to

fulfill that mind and that will and to carry it out in their lives. It is this integrity and this desire that give me joy and satisfaction, and that encourage me in the responsibilities that devolve upon me.

Since we last met, the Church has been called upon to mourn the passing of two of our brethren of the General Authorities, Brothers Samuel O. Bennion and Rufus K. Hardy, both of the First Council of the Seventy. I honored them and loved them. They were true men of God, and rendered great service in the Lord's latter-day work. We miss them and shall continue to miss them in the presiding councils of the Church—but their place in our Father's kingdom is assured. They were valiant preachers of righteousness and will receive the blessings of the valiant and of the righteous. May God our Father give his peace and comfort to their devoted wives, Sister Hardy and Sister Bennion, and to their families.

CONCERNING TITHING AND OTHER PRINCIPLES

I REJOICE in the increased tithes and offerings of this people, and in the increased numbers who are fulfilling their financial obligations to the Lord, and I hope and pray that this principle and all the other principles of the gospel are being taught our children in our homes, and in our Church organizations.

It should be the pride of every bishop and of every bishop's counselor, and of the president of every stake and his counselors, and of every officer and teacher, and of every member of this

Church, young and old, that they earnestly and conscientiously pay their tithing. We are capable of accomplishing this if we will only think so and labor to that end.

I realize and appreciate the fact that the Lord could pour out upon us an abundance of the wealth of this world, that he could make us all rich, because the mountains are full of wealth, and he could open up avenues to us that we could all become wealthy, but in doing this we would have no opportunity of showing our faith by our works; we would have no opportunity of developing our manhood and of fitting and preparing ourselves by actual labor to go back and dwell in the presence of our Heavenly Father.

As I understand the teachings of our Lord and Savior Jesus Christ, they were that it would profit no man if he should gain the whole world and lose his own soul. It is by the faithful discharge of the duties and the obligations that rest upon us in the Church of God that we are developed. It is by the exercise of our mental faculties that we improve upon them; it is by the exercise of our physical powers that we strengthen them; it is by the cultivation and the exercise of our spirits that we grow in spirituality, that we grow in the testimony of the gospel, that we grow in ability and strength to accomplish the purposes of our Heavenly Father upon the earth.

On the subject of tithing I heard a very splendid illustration given by a teacher in one of our children's classes: She brought with her ten beautiful red apples. She explained that everything we have in the world came to us from the Lord, and she said, "Now, if I give one of you these ten apples, will you give me one of them back again? Now, any one of you children that will do that, hold up your hand."

Of course, they all held up their

COMMANDMENTS of GOD

hands. Then she said, "That is what the Lord does for us. He gives us the ten apples, but he requests that we return one to him to show our appreciation of that gift."

The trouble with some people is that when they get the ten apples, they eat up nine of them, and then they cut the other in two and give the Lord half of what is left. Some of them cut the apple in two and eat up one-half of it and then hold up the other half and ask the Lord to take a bite. That is about as near as they see fit to share properly and show their gratitude to the Lord.

Our children often feel that we are under obligation to them if they learn their lessons in school; they feel that they have done something that places the parents under obligation, while, as a matter of fact, they have done something, if they have learned their lessons, that for all time will be of benefit to them individually. Likewise, a great many people in the Church act as though the Presidency of the Church, or the presidency of the stake, or the bishopric of their ward are under obligation to them if they obey the Word of Wisdom or if they obey the law delivered to us regarding tithing, or any other principle of the gospel. They feel that they have done something that places the Church, or the authorities of the Church locally, or the General Authorities, under obligation to them. But every law that is given to us in the Church is for our own individual benefit.

LOOKING AFTER OUR YOUTH

I WISH to impress upon the workers in all the organizations of the Church, the need for laboring prayerfully, untiringly, and diligently at this time to persuade the youth of Zion to be more faithful, more diligent in all their obligations and responsibilities, in safeguarding their virtue, and in observing what is known as the Word of Wisdom. I feel that while there are tens of thousands of our young men who are doing this, there may also be some who in order to be counted as half-fellows-well-met, may be tempted to become careless and forgetful.

I ask our young people, wherever they are in all the world, to remember well all of their principles and ideals, under all conditions and circumstances, when they are at home, and when they are away from home.

There is nothing like looking after people. It is just the same in the gospel as it is in business. If a man does not look after his trade, it is sure to go from him. We must look after the people, our young people and all others, no matter where they may go, if we hope to keep them in the line of their duty.

TO OUR YOUNG MEN IN THE ARMED FORCES

OUR hearts, our thoughts, and our prayers go out to those who are in the armed forces. It would appear from all the figures we can gather, that more than one hundred thousand of our young men are in the services of their country, in uniform. We pray for them continually. We pray for the preservation of their lives and for their faithfulness to those things which are dearer than life.

We say to you again to be clean, to keep the commandments of God, to pray, to live righteously; and if you do, peace and understanding will come into your hearts, and our Father in heaven will comfort you; and will let his presence be felt in the hour of your need.

Young men of Zion, when you return to your homes, return with clean hands and clean hearts—and great will be your happiness, your faith, and your testimony. Your brethren and your loved ones cherish you, pray for you, and await the day of your coming.

And I pray with all my heart that if there are those who have made mistakes, that they will repent; and by this we may know that they have repented—that they will confess their sins and depart from them.

TO THOSE WHO ARE IN SORROW

INTO many of our homes sorrow has come since last conference. In the days ahead we must face the fact that more homes and more families will be broken by news of death and of other tragedies. May the peace and comfort of our Father in heaven bring its healing influence to all who are called upon to mourn and to bear affliction. And may we be strengthened with the understanding that being blessed does not mean that we shall always be spared all the disappointments and difficulties of life. We all have them, even though our troubles differ. I have not had the same kind of trials that others have had to undergo, yet I have had my full share. When, as a young man, I lost my wife

and my only two sons, I was earnestly trying with all my heart to keep the commandments of the Lord, and my household and I were observing the Word of Wisdom and entitled to the blessings of life. I have been sorely tried and tempted, but I am thankful to say that the trials and temptations have not been any greater than I was able to endure, and with all my heart I hope that we may never have anything more to endure than we will be blessed of the Lord with the ability to withstand.

And may we always remember, because it is both true and comforting, that the death of a faithful man is nothing in comparison to the loss of the inspiration of the good spirit. Eternal life is the great prize, and it will be ours, and the joy of our Father in heaven in welcoming us will be great, if we do right; and there is nothing so great that can be done in this life by anyone, as to do right. The Lord will hear and answer the prayers we offer to him and give us the things we pray for if it is for our best good. He never will and never has forsaken those who serve him with full purpose of heart; but we must always be prepared to say "Father, thy will be done."

May the Lord bless and keep you who are away from home, and bless your wives and your children, your mothers and your fathers.

May God bless and preserve the Saints and the righteous everywhere, in all nations, in the far-off islands, and in lands torn by war, as well as here among us. To all faithful, we extend anew the hand of fellowship, and hold you in remembrance before God; and may he accomplish his purposes, overrule in the affairs of nations, hasten the end of the war and of wickedness, and bring peace on earth.

WORK, THRIFT, AND INTEGRITY

I PLEAD with all the Saints at this time, as all my predecessors in the presidency of the Church have done, to be honest, truthful, industrious, and thrifty; to get out of debt and stay out of debt; to prepare for the time when money may not flow as freely as it does now.

Even now, we are told that there will be leaner days ahead—notwithstanding that the war has progressed as far as it has. Let all of us who can, raise what we can of our own food and sustenance.

(Continued on page 237)

The Editor's Page

By President J. Reuben Clark, Jr.

OF THE FIRST PRESIDENCY

POSTWAR

Address delivered at the Friday afternoon session of the 115th annual general conference, April 6, 1945, in the Assembly Hall

A PART of the obligation of the presiding officer at these conferences is that he shall take his turn in speaking to the people. For that reason I wish to fulfill my duty and try to say something to you that may be helpful and encouraging and to the furtherance of the cause of the Lord. I sincerely trust that while I speak I shall have with

IN these days of terrible trial and stress the question is frequently repeated by those who lose their dear ones under circumstances that ten years ago were not believed possible. These dear ones sometimes write and say: I hope that God will forgive me for the things that I am having to do. The parents want to know what is the answer to that fear.

THE Lord will take care of the Church, if we shall but take care of ourselves.

me the benefit of that spirit which has been poured out in such rich abundance upon us today. So many themes have been touched, that we might further discuss, that it is a bit difficult to know what one might most profitably do.

To the man who says, what has the Church to offer, in times like these, we might perhaps, without being too cruel, say: what is to be offered to the man who jumps off the house and breaks his

I would like to read to you what the First Presidency said on April 6, 1942, four months after the attack at Pearl Harbor.

In this terrible war now waging thousands of our righteous young men in all parts of the world and in many countries are subject to a call into the military service of their own countries. Some of these, so serving, have already been called back to their heavenly home; others will almost surely be called to follow. But "behold," as Moroni



PRESIDENT J. REUBEN CLARK, JR.

places of power in a state of thoughtless stupor," those rulers in the world who in a frenzy of hate and lust for unrighteous power and dominion over their fellow men, have put into motion eternal forces they do not comprehend and cannot control. God, in his own due time, will pass sentence upon them. "Vengeance is mine; I will repay, saith the Lord." (Romans 12:19.)

I have no doubt of the truthfulness of the theme developed by Brother Callis, that those who die as described by Moroni, will not be held guilty of the death of their brethren, and they will have the opportunity to go on to salvation and exaltation in the celestial kingdom.

I WOULD like to say a word about the returning soldier, that being a question about which we all talk and hear so much. I said something about postwar planning at the last conference and pointed out that we could and should plan to bring our soldiers back to homes of purity, chastity, and of righteousness, and that it took no worldly position, no wealth, to carry on that postwar planning. I want to add just a word along that line today.

These boys out in the field have,

THE Church has to offer you and to the world, and has offered to you and to the world, the principles that had they been accepted would have made this war impossible, and that if now accepted will make a recurrence of war impossible.

leg. Well, we can mend his leg, but it will always be a mended leg; but we have also to offer to the man the advice, do not jump off the house again.

And so to this war-torn world, war-torn from the beginning, we have to say to such a questioner: What has the Church to offer? The Church has to offer to you, and to the world, and has offered to you and to the world, the principles that had they been accepted would have made this war impossible, and that if now accepted will make a recurrence of war impossible. We bring you that message, the message of the gospel of Jesus Christ, restored in this day and age of the world. Do unto others as thou wouldst be done by contains the rule which ought to guide us as members of a community and as one of the family of nations.

said, the righteous of them who serve and are slain "do enter into the rest of the Lord their God," and of them the Lord has said "those that die in me shall not taste of death, for it shall be sweet unto them." (D. & C. 42:46.) Their salvation and exaltation in the world to come will be secure. That in their work of destruction they will be strik-

I WOULD not exchange the unerring, inspired instinct of a good woman, fired with mother love, or wife love, or the love of a loyal chaste sweetheart, for all that men have ever written.

ing at their brethren will not be held against them. That sin, as Moroni of old said, is to the condemnation of those who "sit in their

placed before them constantly, achievements and the value of achievement in the destruction of human life. The thing

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PLANNING —

for which they now receive praise, the things for which they work to get commendation, are unknown to us in our lives of peace. When they return they will bring back with them, of necessity, something of those urges that led them to their achievements, and we are going to be cold, however warm we try to be, to those achievements, which do not fit in with the gospel, nor with our methods of life.

To bridge over the time when they return as heroes for achievements in war, until they may resume their peacetime occupations and become heroes in peace and in peaceful occupations, to bridge that over is one of the tasks we shall have to undertake and to which we must give our best effort and best thought. I am not thinking of the temporal side of the bridge-over, I am thinking of the spiritual side, and what that means; and in that connection it seems to me that they who are to play the greatest part are the mothers, the wives, and the sweethearts of those who return.

So, you mothers, wives, sweethearts, take into the sacred precincts of your heart around the altars of your homes these souls wounded in body, in mind, in spirit, and heal them as you alone can.

When all is said and done it will be our sisters who must take on that great load and that tremendous responsibility. Radio programs, magazines, and newspaper columns are more and more filling with instructions about how to treat our returning soldiers. All the deductions of modern psychology, and its kindred mental sciences are paraded for the guidance of the wives, the mothers, the sweethearts, in meeting, winning, and holding the boy back from the war. But I would not exchange the unerring, inspired instinct of a good woman, fired with mother love, or wife love, or the love of a loyal, chaste sweetheart, for that men have ever written. The boys say they do not wish to be regarded as problem children. They want to get home and enter again the family circle, and in its sacred precincts again to take up life and forget hate, carnage, and death. I believe their cry will be, "Let us live again in love"; and you mothers, wives, and sweethearts can bring to them this blessing. None other can. So in this crisis we turn to the women of the earth to save them and to save us men from ourselves. So it has been, in reality, in every great world crisis, however much it may have seemed otherwise. Yours, you sisters, has been the loyalty that has never waned; your courage has not failed, has not been daunted, whatever the odds. You have often recognized a lost cause

long before your men folks; you frequently have seen victory long before it came within the vision of those who battled. Your joy and tenderness and fortitude have succored the wounded and eased the passing of those who are called beyond. You never fail in kindness and mercy; your love endures forever. May God bless you, for you are angels of mercy. So, you mothers, wives, sweethearts, take into the sacred precincts of your heart around the altars of your homes these souls wounded in body, in mind, in spirit, and heal them as you alone can.

I HAD intended to say something, but my time is past, along the line that Elder Petersen spoke. He used even the scriptures that I had intended using; but I would like to endorse all that he said, and I would like to say to the priesthood of the Church, among whom there are many who are steadiers of the ark—please do not be too much concerned. The Lord will take care of the Church, if we shall but take care of

ourselves. He has laid down the appointed way; he is the head of the Church. President Grant is his representative on earth. The Lord declares his will through his representative here.

There is much talk nowadays about democracy. I do not know of any democracy in the world. There are liberal monarchies, and there are republics. We are democratic in our concepts in the Church, but we are not a democracy; we are a kingdom, the Church and kingdom of God on earth; and our guidance and our direction comes and must come through the head of the Church, who always has been possessed of the Spirit of the Lord and of his inspiration, and his revelation. So it will always be.

President Joseph F. Smith said to President Grant, shortly before President Smith died, "the Lord knows whom he wants to be president of the Church, and he never makes a mistake." The Lord has laid down the rule and the regulation by which that president of the Church is chosen.

It is for us of the priesthood and for us the members of the Church to hearken and to obey in matters which the president of the Church directs, and to see to it that we do not modify in any way the holy laws which the Lord has laid down. God grant that we may all be faithful to the end, I humbly pray, in the name of Jesus. Amen.

THE CHURCH WELFARE PLAN

By J. Reuben Clark, Jr.

Delivered Friday morning, prefacing the reading of the Financial Report

THE primary purpose of the welfare plan has always been the supplying of food and clothing, shelter and fuel. There seems to be a great deal of uncertainty today as to what the real food situation of the country is. Some tell us we are faced with the greatest surplus that has ever existed in the history of the country. Others tell us that the food supply is short and that we should raise all we can.

Under these circumstances the only safe thing is to assume a food shortage and proceed accordingly. I therefore urge you brethren to urge your wards and stakes to fill their quotas in order that we may be prepared should the predicted shortage occur.

Reports come to us that some persons, we hope not many, are carrying on what politicians call a 'whispering campaign' against the welfare plan, proclaiming it a failure. At least some of these whisperers seem to have been against the plan from the first, professing to see in it some deep-laid political scheme.

I am sure you will let me say now, and I was with the brethren when the plan was first worked out, that there was not then, there has not been since, and there is not now, any political purpose or end whatsoever in the plan. Those who proclaim the contrary are either wholly ignorant or completely misinformed.

The report I have read is a full demonstration that the plan is not a failure. Of course, if the people will not support it, so that the Lord withdraws his blessings from it, the plan will fall, but to this time the great loyal body of the Church, following the inspiration of the Lord, has supported the plan which has had a truly marvelous growth both in extent and in efficiency. All of us thank the brethren and sisters who have had immediate charge of the building up and operation of the plan, and sincerely congratulate them upon the outstanding success which has attended their work.

The general committee, composed in large part of business and professional men, have given unstintingly of their time and effort without any monetary compensation whatsoever, in a service which has brought needed aid and succor to tens of thousands who needed help. The Lord has blessed and will continue to bless them in their labor and lives. To the sisters of the general board of the Relief Society, and to the Relief Society workers throughout the Church, we offer our especial thanks and gratitude for their great service, without which we should have been almost helpless.

(Continued on page 288)

MARRIAGE *and*

By President David O. McKay

OF THE FIRST PRESIDENCY

Address delivered at the Sunday morning session of the 115th annual general conference, April 8, 1945, in the Tabernacle

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

And he answered and said unto them, What did Moses command you?

And they said, Moses suffered to write a bill of divorcement, and to put her away.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. (Mark 10:2-5.)

RECENTLY, I heard President Grant express grave concern over the apparent increase of the number of applications for the severance of marital bonds. His concern and fears that there is a growing laxity in the minds of young people with respect to the impor-

WHEN the Pharisees, seeking to justify the granting of divorce, cited the fact that "Moses suffered to write a bill of divorcement and to put a wife away," on the ground of "some uncleanness," Jesus answered:

... For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. (Mark 10:5-9.)

In the light of scripture, ancient and modern, we are justified in concluding

IN all the problems and perplexities of human existence, Jesus Christ is the one safe guide to whom we can go for guidance and comfort.

tance and sacredness of the marriage covenant suggest the topic "Marriage and Divorce" to which I now invite your attention.

Adjustments to be made by newly married couples when young husbands return in the armed forces return to civilian life suggest another condition that makes such a consideration not wholly untimely.

In all the problems and perplexities of human existence, Jesus Christ is the one safe guide to whom we can go for guidance and comfort. Mark's account of Jesus' answer to the Pharisees on divorce sets forth the Savior's attitude toward this vital question.

A careful study of this text, and other references that he made to marriage and divorce, leave little doubt that Jesus set forth the lofty ideal that marriage is of divine origin and that the marriage bond should be held sacred.

This lofty ideal of marriage is confirmed by modern revelation, and is recorded in the Doctrine and Covenants as follows:

And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation:

And that it might be filled with the measure of man, according to his creation before the world was made. (D. & C. 94:15-17.)

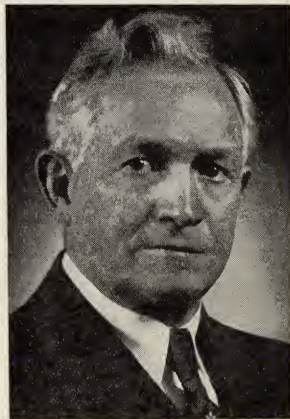
that Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings. Some of these are:

Unfaithfulness on the part of either or both, habitual drunkenness, physical violence, long imprisonment that disgraces the wife and family, the union of an innocent girl to a reprobate—in these and perhaps other cases there may be

circumstances which make the continuance of the marriage state a greater evil than divorce. But these are extreme cases—they are the mistakes, the calamities in the realm of marriage.

On the other hand, to look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation, especially in cases wherein children are made to suffer because of such separation.

MARRIAGE is a sacred relationship entered into for purposes that are well recognized—primarily for the rearing of a family. It is claimed by some



PRESIDENT DAVID O. MCKAY

careful observers that our present modern life tends to frustrate these purposes. Writes one:

Modern living conditions contribute to these frustrations. Formerly a married woman had a home to care for, often several children. Today, in many parts of our country, a married woman continues either to follow her vocation or to spend her time seeking new stimulations—no children to care for—no house to clean—no meals to cook. Under such a condition her leisure time activities become her all-absorbing interests—interests which often lead her away from her husband rather than to him.

Twenty-four years ago when the steamship *Marama* dropped anchor outside the coral reef that surrounds the

MARRIAGE is of divine origin and . . . the marriage bond should be held sacred.

island Rarotonga, a passenger desiring to go ashore asked the captain why he did not sail nearer to the wharf. In answer the experienced seaman mentioned treacherous waters and pointed to an engine of one ship, the *Maitai*, and to the bow of another, still protruding out of the water—both carrying mute evidence of the danger of anchoring too close to the shore of this coral-bound island. "We anchor here," said the captain, "because it is safer to avoid being dashed to pieces, as those two vessels, on those dangerous reefs."

A flippant attitude toward marriage, the ill-advised suggestion of "companionate marriage," the base, diabolical theory of "free sex experiment," and the ready-made divorce courts are dan-

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DIVORCE

gerous reefs upon which many a family bark is wrecked.

AN ever-decreasing birth rate and an increasing divorce rate are ominous signs threatening the stability of the American home, and the perpetuity of our present form of constitutional government. An editorial in a weekly mag-

With the assistance of the Presiding Bishop's office and Professor Roy A. West, I have before me a comparison of marriages and divorces in the Church from 1920 to 1944. It sets forth the fact that though there are fewer divorces among couples married in the temples and by stake and ward authorities than by civil officers and other churches, yet

To look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes and severed at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation . . .

azine, published in the capital of the nation, says:

Since 1890 the United States of America's national birth rate has dropped from 32.9 per 1,000 population to 17.4 per 1,000 population.

In those same years, the national average for divorces jumped from 5.7 per 100 marriages to 19.3 per 100 marriages.

A falling birth rate plus a rising divorce rate speak ill for individual faith in the future. Hence it speaks ill for the nation's future.

What, in the long run, is the point of vast new public programs if the individual, continually fearful of tomorrow, flutters from mate to mate and deliberately robs the nation of his, or her, own good qualities in the next generation? A nation's permanency is entirely dependent on the permanency of its individual homes, the family pride of its citizens and the reproduction of those families, generation by generation.

Ex-president Taft on one occasion, said:

Our state rests upon our homes. And if we cannot keep our homes from this constant demoralizing breaking up, we had better go out of the business of government entirely.

In some states of the union, it is almost as easy to get a divorce as it is to get married. As a result of this laxity,

divorces are increasing even in the Church.

For example, during the period 1920-1922 there was one divorce for every 38.24 marriages among couples married in the temples and by stake and ward authorities, but there was, during those same years, one divorce for every 13.20 marriages among couples married by civil officers. Comparatively, that ratio continues throughout the twenty

THERE are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development.

years, as you will note by the following taken at random: (The first figure will be the Church marriage; the second, the civil marriage.)

1923 to 1925—one divorce to every 33 marriages; one divorce to every 15 marriages.

1935 to 1937—one divorce to every 28 marriages; one divorce to every 12.52 marriages.

1938 to 1940—one divorce to every 26.61 marriages; one divorce to every 10.13 marriages.

Last year there was one divorce for every seventeen marriages among couples married in temples by stake and ward authorities, and one divorce for every 6.9 (we will say seven) marriages among couples married by civil officers.

There is cause for concern over the increase of divorces in this country and even in our Church.

DIVORCE RATE IN THE CHURCH AND IN THE UNITED STATES

THE ratio of divorce to marriage in the United States is three times higher than in the Church. In 1920 there were 7.5 marriages to every divorce in the United States; while in the Church there were 24.8 marriages to every divorce. In 1935, the United States had a ratio of 6.1 marriages to every divorce; during the same year the Church had a ratio of 17.9 marriages to each divorce.

The real source of security of our nation rests in the well ordered, properly conducted homes. The character of a child is formed largely during the first twelve years of his life. It is estimated that in that period the child spends approximately 3,240 hours in school; 416 hours in Sunday School and church, but 52,560 hours in the home, not counting twelve hours a day for sleep. In other words, he spends sixteen times as many waking hours in the home as in school, and one hundred twenty-six times as many hours in the home as in the Church.

In the homes of America are born the children of America, and from them go out into American life American men and women. They go out with the stamp of these homes upon them, and only as these homes are what they should be, will children be what they should be.

Luther Burbank, the great plant wizard, most impressively emphasizes the need for constant attention in the training of a child. He says:

Teach the child self-respect. Train it in self-respect just as you train a plant in better ways. No self-respecting man was ever a grafter. Above all, bear in mind repetition—the use of an influence over and over again, keeping everlastingly at it. This is what fixes traits in plants, the constant repetition of an influence until at last it is irrevocably fixed and will not change. You cannot afford to get discouraged. You are dealing with something far more precious than any plant—the precious soul of a child!

THERE are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development.

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father, and to feel an inspiration always as he thinks of his mother. It is a mother's duty so to live that her children will associate

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one out of every five marriages ends either in divorce or annulment.

THOUGH statistics indicate that there is a much lower divorce rate in the Church than in the nation, yet there is cause for concern over the number of marriages annulled annually in the divorce courts.



S. DILWORTH YOUNG

ANOTHER worthy son of a long line of illustrious forebears has been called to one of the leading councils of the Church. A well-merited recognition has come to both an individual and a family, or more properly a group of families. When Seymour Dilworth Young was sustained as a member of the First Council of the Seventy on April 6, 1945, he became a member of a group which had included a representative of his family almost continuously since it was organized in 1835. His great-grandfather, Joseph Young who was a brother of Brigham Young, his grandfather, Seymour B. Young, and his uncle, Levi Edgar Young, preceded him into that council and each became the senior president.

Seymour Dilworth Young, son of Seymour B. Young, Jr., became the forty-second member of the council.

On his mother's side, the new President Young is a great-grandson of Brigham Young, a great-great-grandson of Edward Partridge, first Presiding Bishop of the Church, and a grandson of Hyrum B. Clawson, prominent in early days as one of the managers of the Salt Lake Theater and of Z.C.M.I. Levi Riter was his great-grandfather and Michael Dilworth his great-great-grandfather. Few members of the First Council of the Seventy have entered that group with such a rich background of historical and personal associations.

To his important position as one of the General Authorities of the Church, President Young brings a wider experience than is given to most men of his age. He has a strong, positive character, strikingly similar to that of his great-grandfather, President Brigham Young, and a youthful, forward looking spirit. The strength of his testimony of the divinity of the work to which he has been devoted during his entire life has been demonstrated by his Church activities. He has been prominently associated with Church organizations

S. DILWORTH YOUNG

of the First Council of the Seventy

By JOHN D. GILES

BUSINESS MANAGER, "THE IMPROVEMENT ERA"

since boyhood. Reared in a true Latter-day Saint family, schooled in Church doctrine and traditions, experienced in Church procedure and practices, he is a thorough Latter-day Saint in every sense of the word.

PRESIDENT SEYMOUR DILWORTH YOUNG, who signs his name S. Dilworth Young, and who is known to thousands of Scouts and Scout leaders as "Uncle Dil" was born in Salt Lake City, Utah, September 7, 1897, shortly after the semi-Centennial Jubilee of the entrance of the Mormon Pioneers under the leadership of his great-grandfather, Brigham Young, into the valley of the Great Salt Lake. His birthplace is almost within a stone's throw of President Young's former home in the Beehive House.

His schooling began at the Lowell School in Salt Lake City when William Bradford was principal. Later he attended Granite High School where Dr. Adam S. Bennion was principal and Willard Ashton, athletic coach. To these men he pays high tribute for the "profound influence" they exerted in his life.

While at school he took an active part in football, basketball, baseball, track, and public speaking. In 1917 he was elected president of the Granite High School student body. A minor physical ailment, discovered after all his other tests had been passed, prevented his entering the United States Naval Academy at Annapolis to which he had been appointed in 1917. Later in that same year he joined the army in E Battery of the 145th Field Artillery in the first World War. The commander of that unit was Richard W. Young, his mother's cousin.

Discharged from the army in 1919,

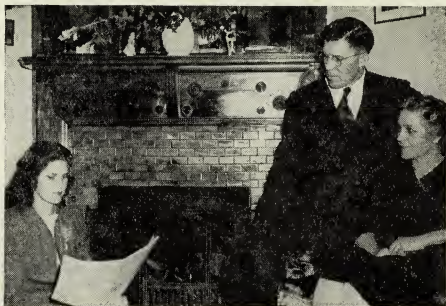
his call to a mission came in January of the following year. He was assigned to the Central States Mission and to the Louisiana Conference. His companions were Elders Boyd Rogers of Phoenix, Arizona, and Melville Branch of Price, Utah. After three months' labor in that field and a similar period in New Orleans, he was called to the mission office and made secretary to President Samuel O. Bennion. He continued in this position until his release October 1, 1922. President J. Reuben Clark, Jr., announced at the last general conference that President Bennion had left in the mission office an excellent record of President Young's activities as a missionary.

Returning from his mission Dilworth filled positions with various local firms until September 10, 1923, when he was appointed as Scout Executive of the Ogden Area Council of the Boy Scouts of America. He has served in that capacity continuously since that time and is now being released to permit him to devote his efforts to his new calling in the Church.

WHILE being rated highly as a leader of boys for many years, the facts are that during those years he has really been a leader of men who have led boys. In this leadership he has been outstandingly successful and has won the love and respect of thousands of men with whom he has been associated. To the boys of the Ogden Area Council he is looked up to with something akin to hero worship. He joins the ranks of the General Authorities of the Church enjoying the full confidence of the men with whom he will be associated.

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BROTHER AND SISTER
S. DILWORTH
YOUNG
AND THEIR
DAUGHTER,
LEONORE,
IN THEIR HOME
IN OGDEN,
UTAH



MILTON R. HUNTER

of the First Council of the Seventy

By G. HOMER DURHAM, PH.D.

ASSISTANT PROFESSOR OF POLITICAL SCIENCE, UNIVERSITY OF UTAH



MILTON R. HUNTER

IT is June 1936, the scene, the office of Dr. Herbert E. Bolton, director of the Bancroft Library and ranking member of the department of history, University of California, Berkeley. It is commencement time. The hard-earned Ph.D. was won the preceding September 1935. And now the young man from central Utah has come to attend the ceremonies and receive the coveted degree. He has called to pay his respects to the senior scholar in charge of his dissertation.

Hunter, I won't let you throw your career away on some little Mormon seminary in Utah. You have the makings of one of America's great historians. I haven't spent these past years in order for you to expend this training fruitlessly. If you will change your mind we will secure for you a proper place in a great university where expectations, and the training you have received, may be realized.

Such was the gist of the remarks made by a world-renowned educator when President Milton R. Hunter, forty-third Latter-day Saint to be sustained as a member of the First Council of the Seventy of the Church of Jesus Christ of Latter-day Saints, announced that he was returning to Utah to take a position in the L.D.S. Institute, Logan, Utah. Returning thus, to what most academicians would call "obscurity," President Hunter began at once the continuous and tedious task of devoting scholarly effort towards further illumination of the pages of Mormon history, a task which today marks him as the peer of the younger historians of the Mormon epic, through the publication of *Brigham Young the Colonizer*.

Further fulfilling his obligations to

scholarship, President Hunter published in 1940, the same year as *Brigham Young The Colonizer*, another significant work, *The Mormons and The American Frontier*, to which he has since added *Utah In Her Western Setting* (1943), and prepared the text (from manuscript materials gathered by the Weber County Chapter of the Daughters of the Utah Pioneers) of a definitive history of Weber County, *Beneath Ben Lomond's Peak* (1944). In addition to this series of scholarly books, articles on Mormon development have appeared from his pen in *The American Historical Review* and the *Pacific Historical Review*, achievements that historians in large universities seldom make with distinction. All of this work demonstrates two fundamental qualities in the life of the new member of the First Council, first, unswerving faith in and devotion to his Church and its people; second, that gifts enhanced by a thirst for knowledge and higher education do not depend for their expression on an easy, ideal environment.

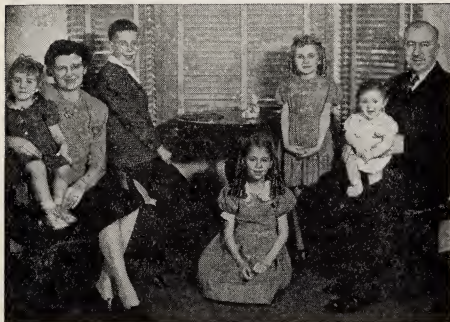
MILTON REED HUNTER, the eighth of eleven sons and daughters, was born to John Edward and Margaret Teeple Hunter in Holden, Millard County, Utah, October 25, 1902. His early training benefited much from life among brothers and sisters in a household of faith. In their advancing years, President Hunter's parents afford a worthy model for this generation to follow. Based on the fundamental teachings of such a home, schooling in the public schools of Millard County was accompanied by life and lessons on the

farm. By 1929, the B.S. degree had been won from Brigham Young University, and in 1931, the M.S. A feature of President Hunter's education, from grade school upwards, is that it has been accompanied by hard work, not only in the classroom, but in the pursuits of life, earning his way. For example, paralleling the years taken to acquire the B.S., Brother Hunter also worked and taught in St. Thomas, Nevada, and in Leamington, and Lakeview, Utah. Upon receiving the bachelor's degree his ambition to enter the L.D.S. Department of Education as a teacher of the gospel was realized. And from 1928 to 1935, the seven years in which the master's and doctor's degrees were earned, he was also, in succession, principal of the L.D.S. seminaries at Lyman Stake (Wyoming), South Emery Seminary, Ferrin (Utah), and then a member of the faculty at the Provo seminary. Prior to his entry into service at Lyman in the autumn of 1928, Brother Hunter was ordained to the office of a seventy by President Rulon S. Wells. A wholesome, searching missionary spirit has characterized his entire career from that time until this.

ON July 30, 1931, Milton R. Hunter and Ferne Gardner, daughter of Brother and Sister James H. Gardner of Lehi, Utah, were married in the Logan Temple. Sister Hunter, a graduate of the University of Utah department of English in 1928, has been a perfect wife and mother and has consistently devoted her intelligent knowledge of the English language and literature as help meet in her husband's professional life. They are the parents of five children, Milton Reed, Jr., 12, Margaret, 10, Lois Anne, 7, Linda 4, and Alison, aged 1.

In Logan, the family lives in a home they themselves built. Brother and Sister Hunter selected their own lot, and Brother Hunter was his own contractor, builder, and chief carpenter. He is an

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BROTHER AND SISTER
MILTON R. HUNTER
AND THEIR FAMILY
AT THEIR HOME
IN LOGAN,
UTAH.
LEFT TO RIGHT:
LINDA, FERNE
GARDNER HUNTER,
MILTON REED, JR.,
MARGARET, LOIS ANN,
ALISON, MILTON
REED HUNTER

THE ORIGIN OF MAN

AND

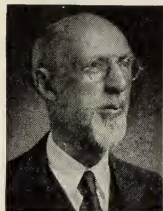
Prophecy Fulfilled

By President George Albert Smith

OF THE COUNCIL OF THE TWELVE

Delivered over KSL and the Columbia
Church of the Air, from the Salt
Lake Tabernacle, 11:00-11:30
a.m., M.W.T., Sunday, April
8, 1945, during the 115th
annual general
conference

MY dear brothers and sisters, all children of our Heavenly Father: Wherever you may be, I greet you and address you with a prayerful desire that what I say may be a source of comfort and prove to be a blessing.



GEORGE ALBERT SMITH

The Holy Bible contains the advice of our Heavenly Father, and I accept without mental reservation the statements made in Genesis, chapters 1 and 2, that in the beginning God created the heaven and the earth and every liv-

ing thing that has inhabited the earth, including man.

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

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it. (Genesis 1:27, 28.)

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. (Genesis 2:4, 5.)

This was all a spiritual creation. Then follows the physical creation.

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. (Genesis 2:7.)

It was in the plan of our Heavenly Father that every living thing that he created should each reproduce after its kind. Adam and Eve were the children of God; they were our first parents, and every human being that has lived upon the earth descended from them. God gave them their agency to decide for themselves in all matters and held them responsible for their conduct. They received their instructions in the Garden of Eden from our Heavenly Father and those teachings were preserved for succeeding generations.

Biblical chronology indicates that nearly six thousand years ago our first parents began their earth life. The Lord instructed them how they should conduct themselves, and his prophets,

divinely commissioned to speak for him, have taught Adam's descendants through the ages how to live to be happy in mortality and so qualify that when the time comes for them to die, they may pass into immortality taking with them the riches of their characters and the knowledge they have gained here. Those who conform their lives most nearly to the teachings of our Heavenly Father will receive the greatest reward and enjoy the most happiness here and hereafter.

Among other things, the prophets were required to keep a record of the truth that was revealed to them from time to time that it might be passed on for the benefit of their posterity, each generation inheriting from its forebears. Today, therefore, we of this generation are in possession of a record that has been preserved for our guidance containing information that the Lord has revealed from the beginning. I refer to the Holy Bible. Not only does it declare that which has occurred in the past, but it tells of events that were to occur in the future, in some cases generations before they actually did occur. It also informs us that fulfillment occurred at the time that had been specified.

The Prophet Amos said:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets. (Amos 3:7.)

I know of nothing of great importance that has happened in the world that the Lord through his prophets has not advised the people of beforehand so that they have not been left in ignorance of what was to develop but could plan their lives, if they would, to their advantage. I cite the following incidents in support of this:

The case of Noah is in point. He was commanded of the Lord to build an ark in which the righteous might be preserved from the flood which was to come. Noah built the ark and preached repentance to his generation for a period of one hundred and twenty years, thus fully warning them. The people, however, were so wicked that they failed to heed the warning. Having their agency, they chose evil rather than righteousness. The rains descended, and the floods came, and only Noah and his family of eight souls were saved. All had been fully warned, but because of their wilfulness and their refusal to repent they were drowned.

Another instance is that of Abraham and his posterity. He was informed that his seed would go into a strange land and after serving there for a period of four hundred years would come out with great substance, all of which was

thereafter literally fulfilled when Moses, being a descendant of Abraham, led the children of Israel out of Egypt back to the promised land.

Joseph, a faithful son of Jacob, who had been sold into slavery by his brothers, was in a prison in Egypt when Pharaoh had a dream that troubled him, that his wise men could not interpret. Pharaoh was told that Joseph could interpret the dream, and he was brought before the king. He informed Pharaoh that he could not interpret the dream but that God would give Pharaoh the answer. Joseph, having received the interpretation from the Lord, told Pharaoh that his dream was of great importance, that there were to be seven years of plenty throughout the land, followed by seven years of famine, and if Pharaoh during the years of plenty would accumulate food, when the famine came his people would not starve. Pharaoh accepted Joseph's interpretation and advice, then rewarded him by making him overseer of Egypt, only the king being greater than he. At the end of fourteen years the dream as interpreted by Joseph had been literally fulfilled, the Egyptians having been saved from starvation.

Another prophetic incident was the attempt to rebuild Jericho. When the city of Jericho was overthrown, a curse was placed upon it, and the people were warned that any man who should rebuild it would lose his first-born and his youngest son. The city lay waste until hundreds of years had passed, when Hiel, a Bethelite, who lived in the days of Ahab, ventured to rebuild the city, but no sooner had he laid its foundation than Abram, his first-born son, died. Still persevering in his determination to complete his work, he set up the gates, and Segub, his youngest son, passed away, thus fulfilling the prophecy.

THEN there is the instance where Jeremiah prophesied that Jerusalem would be overthrown and her people remain in bondage for seventy years. This was to be accomplished by Nebuchadnezzar of Babylon. In due time Jerusalem with its beautiful temple was burned. Her princes, nobles, artisans, and many of her people were carried as prisoners to Babylon along with the sacred vessels from the temple.

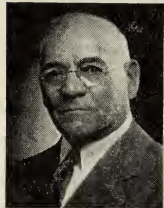
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ADMONITION

Address delivered at the Sunday morning session of the 115th annual general conference, April 8, 1945, in the Tabernacle

By George F. Richards
OF THE COUNCIL OF THE TWELVE

If my remarks this morning shall be addressed, principally, to members of the Church, others listening in, or who may afterwards read what I shall say, may perhaps, learn something of the requirements, covenants, and obligations of those who join the Church of Jesus Christ of Latter-day Saints, which all men and women must do, if they would be saved with an exaltation in the kingdom of God.



GEORGE F. RICHARDS

But 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 marvellous light; Which in time past were not a people, but are now the people of God: ... (1 Peter 2:9, 10.)

The Latter-day Saints are the people of God, a chosen people, a royal priesthood, a covenant people, and a covenant-making people.

The greatest and most important blessings our Heavenly Father has for his faithful sons and daughters are received by covenant. One of the greatest blessings he has to bestow is membership in his Church and kingdom. This is received by solemn covenant.

When I was baptized, and confirmed a member of the Church of Jesus Christ of Latter-day Saints, I was required to raise my right arm to the square, and covenant before God, angels, and witnesses present, that I would henceforth keep the commandments of God, as fast as they should be made known unto me. This represents the nature of the covenant entered into, by every person who is baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints. It is frequently spoken of as the covenant made in the waters of baptism. The nature of this covenant should be explained to every applicant for baptism, and he should manifest a willing acceptance, before being baptized.

Every man who has received the Melchizedek Priesthood, has received the oath and covenant belonging to the priesthood, that he will magnify the same; to do which, he must live a righteous life, and answer every call of au-

thority that may come to him in the Church, keeping all other covenants he has entered into, or may do in the future. The Lord on his part covenants to give him all that he, the Lord, hath.

But whose breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (D. & C. 84:41.)

The blessings of the temple are of inestimable value. The goal of our existence, that of eternal life and exaltation, cannot be attained without them, but to receive these blessings, we must enter into solemn covenants of faithfulness.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20, 21.)

We who have no other intent than to be faithful in all things do not hesitate making covenants to that end. Every covenant we enter into with the Lord, is for our own good and blessing. If there are any among us who are weak and hesitate, being fearful lest they might not be able to keep the required covenants of the gospel, they should lean more heavily upon the assistance the Lord has promised to all such, when he said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

I would have the Saints, myself included, avoid as far as possible the disappointments and sorrow here in life, and hereafter, resulting from sin and neglect. Many of our sorrows, and the greatest sorrows we experience in life, are of our own making, and could have been averted.

Remorse of conscience, resulting from sin, is among the greatest of sorrows, and the hardest to heal. No person can afford to commit sin. There is no satisfaction derived from so doing that will justify the sorrow and remorse that result therefrom. Many of our sorrows in life are the result of thoughtlessness on our part. We do things that are unwise, and hurtful to ourselves and to others, not having first thought the thing through, and considered the inevitable consequences. This thought is emphasized in the story entitled, "Clarence and Mother":

A woman, left a widow with one child, was obliged to take in washing for a living. One morning Mother called Clarence earlier than usual, saying: "We have a larger wash than usual, and will need quite a lot of wood." Clarence made no complaint, but dressed himself, and going to the wood yard cut up and carried in a wood box full of wood. Then he wrote a little note to his mother and put it under her plate at the table. When Mother turned her plate over, she found Clarence's note which read like this: "Mother owes Clarence 50c for cutting up a wood box full of wood." The mother's countenance fell for a moment, then she went where she kept her meager earnings, and found 50c and brought it and gave it to Clarence. There was not much said at the table, and the mother ate but little breakfast.

The next morning when they turned their plates over at the table there was a note from Mother to Clarence which read as follows: "Clarence, debtor to Mother, for going down into the valley of the shadow of death, to give him life, nothing; for board and lodgings nine years, nothing; for clothing, and washing and mending his clothes, nine years, nothing; total, nothing."

Clarence had not thought the matter through to a correct conclusion, how much he was indebted to his mother, and that the hard work she had to do was as much for the boy as for the mother, and what an opportunity was here afforded, for him to show his love and appreciation for his mother, for what she had done and was doing for him. Clarence had not thought how deeply indebted he was to his mother, nor the fact that he could not live long enough, nor work hard enough, to pay fully the debt of gratitude he owed to her. Many of us growups do things thoughtlessly that are just as censurable.

Many members of the Church, young and old, through carelessness and thoughtlessness, are pursuing a course in life that will surely be a great sorrow to them in the future, and to those who love them most, if they do not change their course. And even should they in the future repent, and mend their ways, they may, like Saul of Tarsus, forever after have a thorn in the flesh.

My sympathy goes out to all such, and I would like to help them to see and choose the better way.

THERE are in the Church today more than 45,000 men past twenty-one years of age, who hold some office in the Aaronic Priesthood, who, if worthy, should have been ordained to the office of elder in the Melchizedek Priesthood, at nineteen years of age, according to the order of the Church, but who have never received the Melchizedek Priesthood, nor the endowments and sealing blessings in the house of the Lord.

Being past twenty-one years of age, a large percentage of them are married men, and as men of the Church, may not receive the endowments and sealing ordinances of the temple without first receiving the Melchizedek Priesthood. It is clear that they have not been married in the new and everlasting covenant, and that if they have children, they, the

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"THE Idler SHALL NOT HAVE PLACE IN THE CHURCH"

Address delivered at the Friday afternoon session of the 115th annual general conference, April 6, 1945, in the Assembly Hall

By Joseph Fielding Smith

OF THE COUNCIL OF THE TWELVE

As I stand here before you, I seek the guidance of the Spirit of the Lord and your help in what I may say. First of all, I wish to express my appreciation for the timely message that came this morning from President Heber



JOSEPH FIELDING SMITH

J. Grant. May the Lord continue to bless him. I am likewise grateful for the fine testimonies that we have heard so far, and I hope the powerful words spoken by Elder Mark E. Petersen will sink deeply into our hearts.

On the second day of January, in the year 1831, the Lord gave a revelation to the Church and in that revelation commanded them to move from the headquarters then established in New York to the Ohio. He gives the reason for it:

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blemish—Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high. (D. & C. 38:31-32.)

In obedience to this commandment the people moved to the Ohio. The law the Lord gave, spoken of here in this promise, is found in Section Forty-two, in large part at least, of the Doctrine and Covenants. In this revelation many things are recorded for our benefit. I am only sorry that we have not always adhered strictly to these commandments. Of course, I cannot mention all of the things recorded in this revelation, for there are many, but I desire to speak of one or two that were given for the benefit of the Church. First of all, let me say that when Adam was driven out of the Garden of Eden, the Lord passed a sentence upon him. Some people have looked upon that sentence as being a dreadful thing. It was not; it was a blessing. I don't know that it can truthfully be considered even as a punishment in disguise. The Lord said to him: "In the sweat of thy face shalt thou eat bread," and all down through the ages the Lord has called upon his people to be diligent, to serve

him in faithfulness, to work. And here in verses forty to forty-two in this revelation I read:

And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands. And let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. (D. & C. 42:40-42.)

And to this I wish to speak.

In the early days of the Church in these valleys, great stress was placed upon industry by President Brigham Young and the other brethren, and it was necessary because our forefathers came here with nothing. They had to work. They had to be industrious. It was essential that they produce the things they needed, and therefore counsel to that extent and in that direction was given to them constantly that they should be industrious. They were taught not to be proud in their hearts. They came out here where they could worship the Lord their God and keep his commandments. They were told to be humble as well as to be diligent. They were to make their own garments, and they were to be plain. Oh, I wish we could remember that. I am sorry that we have forgotten. And President Brigham Young, Heber C. Kimball, and others of the brethren in those early days taught the people and prevailed upon them to start industries throughout this country, to raise sheep, to gather the wool, to make their own clothes out of that wool, to plant cotton that they might have cotton used to make clothing, to plant flax that they might get linen, to build tanneries that they might tan the hides and make themselves leather, and a thousand other things. We used to have some of these industries here among us, and would still have them if we had been willing to adhere to these counsels that had been given to us in those early days by the authorities of the Church, which we would not do. I used to wear suits that were made at Provo, in the woolen mills. I did that as long as I could get them. The suit I have on now was not made at Provo, nor was it made in Utah—that is the cloth—but the tailor made it here. Last week at a stake conference, I made the statement that I did not believe there was in that building an individual born in this country who knew how to make a suit of clothes. If there

was one there, would he please make himself manifest, and nobody made himself manifest. Then I said, "If there's a cobbler in this room, he was not born in this country. If there is a cobbler here, let him stand up." Nobody stood. There was no cobbler. And so we might go on.

Now, the Lord said, "Let all things be done in cleanliness before me." I could spend some time on that, but time will not permit; so I continue, the Lord said, "Thou shalt not be idle for he that is idle shall not eat the bread, nor wear the garments of the laborer." That is good sound sense, isn't it? Why should a man in idleness partake of the industry of the industrious—provided that this man who is idle, is in a physical condition that he can work? I am not at all in sympathy with any kind of movement that tends to destroy manhood by encouraging men to be idle, and I don't care what age that is. It doesn't matter how old he gets, if a man is physically strong and is able to perform services, he should take care of himself; that the Lord expects him to do.

The Lord said in another revelation:

And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown; and let him labor in the church. Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways. (D. & C. 75:28, 29.)

So that is the counsel the Lord has given the Church today. And this is not merely to be applied to plowing fields, or to reaping and harvesting and engaging in industry, but it means likewise that a man should be industrious in spiritual things as well as in the temporalities by which he makes his living.

Again, here is another commandment the Lord gave:

And the inhabitants of Zion also shall remember their labor, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. (D. & C. 68:30, 31.)

If the Lord were speaking to us today, (Continued on page 292)

THE IMPROVEMENT ERA

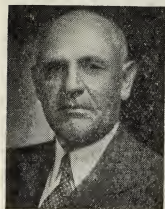
ESSENTIALS FOR *Spiritual Development*

By *Stephen L Richards*

OF THE COUNCIL OF THE TWELVE

Address delivered at the Friday morning session of the 115th annual general conference, April 6, 1945, in the Assembly Hall

I PROPOSE to use the opportunity afforded me at this general conference of the Church to read a letter which I have prepared. My thought in presenting it here is that the message of my letter may have better prospects of



STEPHEN L. RICHARDS

reaching those to whom it is addressed, and also that the sentiments which I have expressed may serve some useful purpose with my brethren and sisters in an endeavor comparable to my own. I shall be most grateful if this thinking

proves to be justifiable. The letter is addressed:

To my friends and associates in various lines of endeavor who are not identified with the Church which I have the honor to represent.

My dear friends:

For many years it has run in my mind a desire to approach you on the subject of religion. I find it difficult to justify my delay and to discover any good reason why I have been so hesitant to talk with you about spiritual matters. I suppose that it is chiefly because I have indulged the assumption that everyone's religion is to be regarded as such a personal and private thing that I have felt more or less constrained to keep off the subject, except where casual questions have arisen which have brought on brief conversations. You will wonder, perhaps, in view of such diffidence in talking to you, why I now choose this medium of an open letter to broach the subject and express my sentiments to you. The only answer that I can give, and it is not a very good one, is that it seems to be the easiest way of expressing myself to you without intruding on the privacy of your views without your consent.

I hope you will not resent my concern in your spiritual welfare. I must frankly admit, and I hope the admission will not too seriously affect your consideration of what I have to say, that I am prompted in part by an earnest desire to disseminate what I regard to be vital

principles of truth among all men. You will be inclined to immediately label this as "propaganda," and unfortunately that word has come to bear the stigma of the imposition of one man's views on another. I hope you will accept my disclaimer of any attempt to force my ideas on you, and I hope, too, you will believe me when I say to you in advance that my personal regard for you is the chief motivating factor in the writing of this letter.

Without affectation, I express my admiration for the splendid virtues which I have seen in many of you. Your integrity, impeccable honor, generosity, courtesy, and ability command my esteem. I often think of you as representatives of the best types of Christian gentlemen and ladies. I have gained much from your association. I am sure that a great part of your thinking and good works is prompted by Christian ideals. I have no doubt that many of you have been schooled in and accept the almost universal Christian doctrines of the Fatherhood of God and the brotherhood of man, the atonement of the Savior, the immortality of the soul, and the good life of virtue and altruism taught and exemplified by our Lord.

I cheerfully and gratefully acknowledge the beauty and efficacy of these great doctrines and teachings and the universal distribution of the spirit of God in the earth. I am sure that the Christian doctrine and faith over the centuries have been the mainsprings of the civilizing processes which have brought beauty, culture, science, and education to their present high state of attainment. Christian doctrine is also responsible for the finest concepts of liberty and justice which prevail in the world. I have profound gratitude for the great brotherhoods and congregations it has fostered and every good cause which has emanated from it.

It is needless to say also that I have the deepest admiration for many individual Christians who ally themselves with the various Christian denominations of the world. I do not question the sincerity of countless thousands who give themselves to God—who strive with all the power and knowledge they have to serve him and keep his commandments. I feel sure that he accepts their devotion; that he answers their prayers of faith and humility and that he recompenses their every good act.

I have deemed it desirable to so set forth my appreciation of the general Christian doctrine and faith in order to make clear to you that it is not a substitution of these lofty Christian principles which have been disseminated throughout the world for so many cen-

turies which we have to offer, but it is in essence, a refinement, an extension, an enlargement, and a perfection of them which I take the privilege of bringing to your attention. You will pardon me, I hope, if I venture the observation that many of you, for whose ability in normal investigation and research in the discovery of facts I have the highest opinion, have been distracted from the attainment of a real understanding and concept of the work in which I labor, by having your attention focused upon some aspects of it which seem to differ from the teachings and practices prevalent in other Christian denominations. For instance, you are all pretty well acquainted with what we call the Word of Wisdom, with the tithing system of the Church. These and other somewhat unique practices of the Church have, I often fear, stood out so prominently in your observation and contemplation of the Church and its doctrine that you may not have troubled yourselves, because you may not be particularly attracted by these unique things, to delve into the fundamental concepts and principles underlying not only these special teachings and practices but the whole body of truly Christian doctrine which we have to give to man. It is true that we regard it as important to refrain from the use of liquor and tobacco and to pay tithing, but adherence to these standards does not alone constitute complete conversion to and understanding of the latter-day work, although generally they are very acceptable evidences of it. I would like, if I can, at least, to glimpse for you what I regard as being the more basic foundation principles set forth in the latter-day interpretation and presentation of the gospel of Jesus Christ. I hope I can make you see that these concepts and interpretations are not in any way antagonistic to the true Christian principles to which many of you subscribe, but that they serve to make the Christian doctrines you have accepted more vital and real and more potent in the realization of the hope and faith your Christian experience has brought to you.

Now I must proceed upon the assumption that if you have any interest in religion, and in the Christian religion in particular, your interest prompts you to want the truth and to secure for your life the best which is obtainable. I am sure you will agree that the chief objectives of the whole Christian doctrine are to improve life here and to attain a good and eternal life hereafter. Perhaps these two objectives are in reality one, for I think it safe to say that most Christians contemplate a relationship between life here and life hereafter. Now, one of the first contributions which the latter-day interpretation has to offer is in this very matter.

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THE ditch winds, in graceful curved miles, through the valleys and over the hills. At one end of it, less than halfway between Cardston and Waterton, on Number 5 highway, its banks are fresh-dug soil, and the furrows for water lie black and new upon the meadows and grain fields. At its source, the Driggs Lake reservoir, three and one-half miles southwest of Mountain View, lies evidence of a system built under a plan that has no equal in the province of Alberta.

From about 1906, the foothill country of southwestern Alberta often became subject to drouth, with great loss of livestock, resulting from lack of feed. In 1919-20, referred to by ranchers as the year of the "hard winter," hundreds of cattle starved to death.

Mountain View, then a small Latter-day Saint settlement of less than one hundred families, petitioned the government for assistance in beginning an irrigation scheme. However, the Lethbridge Northern Irrigation District had been granted bonds for their project, and the United Irrigation District, or U.I.D., north of Mountain View had received capital to such an extent that aid for yet another group seemed inadvisable to government officials.

THE need for water was so serious that the people decided to proceed with a plan of their own. They chose a committee. Seymour B. Smith, big, quiet, and unassuming, graduate in 1905 of the Utah State School of Mining, was elected chairman. He had for assistants Ernest Parrish, at that time ward bishop, and Richard Bradshaw, another ward member. James Jacobs was elected secretary.

Organizing, under the Provincial Irrigation Act, the community obtained the title of Mountain View Irrigation District. Through a by-law, passed especially for them, negotiated by Mr. Smith, their representative, they were authorized to develop a system of ditches by their own labor, assessing each man a portion of the work and expense, according to his acreage.

There was a lake, fed by early spring water, and located so that the outlet from it would bring irrigation to the entire district. This lake could, if necessary, be filled with water from the Belly River, after the U.I.D. had received, as first right, three hundred second-feet of the river water.

Mountain View people proposed the making of ditches below this lake, with no expense incurred from bank or government. They would rely upon melting spring snow, and upon rain, to supply their reservoir, and be prepared to receive rights second to the U.I.D. from Belly River, should it become necessary.

The work began in 1922, and re-

quired ten years to complete. The men who did it were the farmers and ranchers of Mountain View, who had to devote most of their time to their land and stock. The hours left were given to their dream of irrigation.

They drove their horses and mules through mud and rain . . . up sticky piles of earth, and down rocky perpendicular banks, with clanging scrapers full of dirt, for they had vision.

They brought logs by the wagonload off the steep hills to a little sawmill they had procured, and made lumber for the headgates and other ditch structures. Brush and trees were uprooted by horse and mule and man power.

At one place on a sidehill, below a spring, many days of work were discouraging. Teams and men wallowed and sweat in the heavy wet earth, and stumbled down the dangerous incline, only to find, each morning, fresh slides of loose soil, washed forward by seepage from the spring.

Believing that nothing is impossible, they hauled clay from a distance, and moulded it to form a hard, dependable wall against the hill.

A VOLUME could be written in tribute to this ten-year struggle, with a chapter for each of the loyal workers. When headgates were lifted inside the waiting ditches, on that great day of fulfilment in 1932, men's tears were



—Photograph, Harold M. Lambert

WATER ON THE HILLS

By Julia Nelson

mingled with the water that coursed down across their fields. . . Latter-day Saints had once more led the way, in pioneer irrigation!

The cash expense of the project, including payment of a surveyor, was less than one dollar per acre. A small bank loan was obtained for the surveyor's wages, and an annual charge of 30c per acre per year was made to the water users to pay the bank. About three years ago, with the debt cleared, unused money was collecting in the bank, so the levy was cut to and remains at 20c. It is used for operation and maintenance.

From records that each man kept, the entire cost by labor and cash, amounted to \$7.10 an acre. There are 3600 acres in the project, and ninety percent of it can be irrigated. Assets of the company in 1943 were \$6,267.51. Bank balance —\$1,060.90. There are no liabilities. The business of the company is now carried on by an official trustee, and by a secretary who is also the watermaster.

In 1936 the P.F.R.A. (Prairie Farm Rehabilitation Association) granted the Mountain View Company \$3,000.00 for the enlargement of ditches. Later this same government association finished the reservoir with an earth dam, and extended ditches to include 4,400 additional acres eastward. This construction contract, for the district of Leavitt, cost \$45,000.00. Development is now

(Concluded on page 261)

Birthday of a Mother

By CHRISTIE LUND COLES

AUDREY SMURTHWAITE sat in the veranda swing, feeling the warm sun upon her hands, her shoulders. She was thinking of Tim. It was hard to think of anything else, especially now when her activities were so limited, when she wasn't going anywhere. When, as the books say, "Her time was drawing near."

Tim's mother was coming up the street from the grocery store. Rey wished she could call her "mother" . . . as Tim had wanted her to do. But she just couldn't. Even though she knew her better, understood her perhaps a trifle better—but not much—even though she had honestly tried, there was a wall between them. She couldn't help feeling, that, in a sense, they were rivals. Even as she had felt that day, two months after they were married, when she had glared at her good-looking husband to stay:

"Your mother has come here and darned your sox for the last time. I won't have it. I won't have her snooping into my affairs. Telling me how to do things. If I'm not a good wife, you can go home to her and stay."

He had looked at her in surprise, blood mounting to his lean, tan cheeks. He only said, "You've got it all wrong, Rey. She's not prying into our affairs. She's just trying to help you. After all, she's much older than you. And she hasn't any other interests."

She interrupted him to say, "Then she should get some. If it isn't prying, what is it? Wanting to do my mending, telling me what you like to eat. I know I can't darn as well as she, or cook either, but give me twenty-five years' experience, and I will." She drew a long, heavy breath then went on, more angry than before, "That isn't bad enough. But when you come home, she says, 'I darned your sox, Tim,' just as though they never would have been darned if she hadn't."

"That isn't fair," he told her, a little sharply. "She's just happy to do something for me. I didn't use to understand it. When I was a kid, I thought she was trying to live my life. As I got a little older, I understood a little. Don't upset yourself so over nothing."

"I'm not upsetting myself. It's your mother who upsets me."

HE had stood up, tall and slender and so terribly dear. She hated herself now for every word she had said. But how was she to know there was a war coming, that they would take husbands whose wives were expecting babies? She remembered his next words, for she had thought of them many times, since.



"My mother! Why don't you call her, 'Mother'; she wants you to. You don't remember your own mother. I'd think you would want to."

"I'm not sentimental, Tim. It sounds affected. Besides, it isn't me she loves, it's you. I'm just the unworthy woman you married."

His eyes flashed then, and she could see his hands clenching in his pockets. "Wait till you have a child. Go into the valley of death for it."

"Oh, darling. That's sentimental, too. When I have a child, I'll be practical about it, I hope. As for the valley of death business, it's probably no different from any other pain."

She arose suddenly and came over to him, whispering, "Don't be cross with me, Honey." (She had never seen him angry before.) "I guess it's just because I love you."

He drew her toward him, his eyes softening, a smile twinkling at the corner of his mouth, but he added, "She loves me, too, remember."

"Oh, I'm sure of that. All she talks about is Tim, Tim, Tim. It's hard for her to remember you are grown."

He kissed the nape of her neck, telling her, "We have so much happiness; we can afford to share it with her. Be a dear, won't you?"

HER eyes were still soft and meditative as Mrs. Smurthwaite came on to the porch, her shopping bag in her hand. She smiled at the girl, "Any mail this afternoon?"

Rey shook her head, "No. Not a thing. But then, I suppose we can't expect a letter every day, even though he writes that often."

His mother looked disappointed as

she slipped into one of the wicker porch chairs, saying, "How do you feel?"

"I'm okay," the girl assured her, resenting just a little this interruption of her memories. In another way, she was glad for someone to talk to. But she didn't feel it necessary to tell her of the nagging pain she had had intermittently all afternoon. She worried and fussed so over her. And Rey didn't like it.

Still, she was worried enough that she let the older woman have her own way when she insisted on staying to prepare the evening meal. "I've just a cold lunch, and it will be ready in no time," she called from the cool, shadowed house, "You'll have plenty of work to do when this is over."

Rey smiled. She was kind and like Tim, too, in many ways. She looked out across the small-town lawn where the shadows were growing longer, where the birds were chirping in concert in preparation for the night, and she was glad to be here! Where would she have been with Tim gone, herself unable to work, with no one of her own to care about her!

The pain came again, only this time it was more sharp, a little more severe. Holding to the side of the swing, she got up and went into the house. Yes, she wanted to be near someone, to talk to someone.

Even after they had eaten, when she usually read a book or a magazine while her mother-in-law sewed or mended, she wanted to talk. She said, suddenly, "Tell me about Tim when he was a little boy."

Mrs. Smurthwaite looked at her strangely, her eyes suddenly bright. "Do you really want me to?" she asked, almost shyly. She had tried many times to tell her about her son's boyhood, but Rey had stopped her. Tonight, she wanted to hear, to hear anything that would keep her mind off the pains that were coming more often now and with greater intensity.

SHE leaned forward as Mrs. Smurthwaite began, settling herself comfortably, her knitting in her fingers. "I've told you what a cute youngster he was," she began. Then after a moment, laying the knitting down, she took some pictures from her handbag. "I'll show you these," she told her. "This is Tim when he was six months. He had two teeth, can you see them?" She sighed, "He was adorable but it seemed—he grew sweeter as he grew older. Look at this when he was three . . . that mop of curly hair. Yes, that was a dear age. He used to say to me, over and over, 'I love you, Mumsy.'"

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FULL SERVICE

By John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday afternoon session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

My dear brethren and you also who may be listening in: I am very glad today that I am a member of the restored Church of Christ. I have had this gladness in my heart all the days of my life, since my early boy-



JOHN A. WIDTSOE

hood, and I bear testimony to you this afternoon and witness also, that this Church is of God, established by him, which, as has already been quoted here, will never be cast down or given to another people. We are dealing

with eternal realities, everlasting, from the heavens above.

The excellent messages given by our brethren during this conference have started in our minds, I know, many trains of thought. One particularly has been with me ever since one of the brethren spoke yesterday forenoon. I would like to discuss it with you briefly.

Some years ago I had the opportunity to spend the night in a little tavern or hotel at the famous little town of Chateau Thierry, in France. That little town was a storm center of the great war of a quarter of a century ago. When we left, the next morning, the proprietor or hotel manager, a veteran of the last war, came out to say good-bye to us. Someone said something about the war in which he had served. He promptly pulled down the eyelid of one of his eyes and put his finger on the eyeball. It was an artificial eye, to replace one he lost in the war. Not satisfied with that, he pulled back his cheek and showed us a silver jaw that had been inserted by the surgeons to replace the one he lost in the war. He looked at us and said, "This is all I got out of the war. What good is war?" I believe that man spoke the feeling of the great majority of mankind, of us common men.

Yet we stand now bewildered before another great war. I believe the world has never been so bewildered as at the present time. We cannot understand how this war has come about. We don't know how to solve the problems that will follow. We look into the future with a certain amount of dread. If I read the magazines and reports cor-

rectly, many are ready to surrender even their free agencies to try out something new in the hope that it may lead to something better. The answer to all this, by the Church of Christ, is simple. It is the answer that has been given since the beginning of time. If mankind had accepted the gospel of the Lord Jesus Christ, there would have been no bloody wars; and if the world today would accept the gospel of the Lord Jesus Christ, all problems that lie before us would be solved easily and well. We believe, and we have so taught, that every question confronting humanity may be answered by the gospel if we understand the gospel and accept it and use it properly; and every problem before us may be solved in the same manner.

To this reply the leaders of nations say no, or a very doubtful yes. They are willing to concede that religion and the gospel of the Lord Jesus Christ may be very effective in the spiritual field, but not very efficacious in the temporal world of men and women dealing with living problems here upon this earth.

If gospel light is thrown upon Dumbarton Oaks and upon Yalta, the agreements made there, and upon the coming San Francisco conference, it will not be so difficult to write safe treaties or to discover the weaknesses inherent in agreements already made. Men are so willing in working out the problems of the day, to cover with smiling diplomacy, riotous selfishness.

Now then, having said this, let me ask, what is our obligation as a Church and Church members, in this day of confusion. Do we have an obligation? Are we willing to continue as other people, to use our best judgment as men, try to vote this way or that when an election comes up, depending on our human powers? Are we like all the other people on the face of the earth, or has the Lord placed upon us obligations and conditions which make us different from all the world?

We say that the Lord spoke to the Prophet Joseph Smith and through him restored the eternal gospel, formulated in the heavens before the foundations of the earth were laid. The Lord has told us that the gospel is for all men. He has charged us, members of this Church, to carry the gospel message to all the world.

If it is true that peace can be won only through the gospel of Jesus Christ; and if our claim is true, as I verily believe it is, that we alone have the true and full gospel of the Lord Jesus Christ, we carry a tremendous responsibility upon our shoulders. There will then

be no world peace until we do our part, accept our high commission, and teach the truth to all the world. In that sense we become the custodians, so to speak, of the world's peace, of the world's future, we humble men assembled here, with those who labor in the wards and stakes of Zion. I believe that it is our duty to accept this challenge. We cannot sit in some cozy, warm, spiritual chimney corner, thanking God for the blessings of the gospel, for our membership in the Church, selfishly forgetting all else and everybody else. That is not our work, nor our destiny, nor our business in life, under God's command.

The possession of the gospel, the knowledge of it, does change a man tremendously, but the full joy of the gospel, that joy which we have all seen in many a humble person who has received the gospel, comes only when we use the gospel for others. He who receives must give, that is one of the first and most fundamental of all gospel laws.

Well, you say, we are only a small people, not quite a million people as reported here yesterday. There are about two thousand millions in the world today. Can we do it? Can we teach all the world? We are too few, are we not? Obviously, the first answer that comes when we speak of this high obligation that rests upon us is: We are few, yes. We claim no pre-eminence in physical or intellectual matters, nor in the affairs of men. But, we have the truth of eternity, and we have faith. Faith and truth are invincible. With the sling of faith and the pebble of truth, like David of old, we may lay low every giant of unbelief and error and opposition to truth in all the world. To go forth in this spirit is the call of the day to Latter-day Israel.

You remember that in days gone by, a great cry went forth, "Is there faith in Israel?" That is the cry today, faith not only to bless ourselves in our own mountain valleys, or those of our people in the coast country; but faith that this work will bless all humanity. We belong to a world organization; we have a world message; we are under a world obligation. We must lift our eyes and see this work in its wholeness as the Lord has revealed it to us, and as we have been taught since the days long gone by.

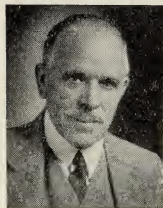
I have the feeling, brethren, that we can't accomplish this work unless we give our whole selves to it. Half-hearted service will not suffice. There must be complete surrender to this

(Concluded on page 304)

THE IMPROVEMENT ERA

The VALUE OF THE INDIVIDUAL

BRETHREN, we are alone this evening, the microphone having been switched off from the powerful KSL broadcasting station. We, therefore, become a priesthood leadership meeting of the same type as we are now



JOSEPH F. MERRILL

holding as a part of stake quarterly conferences. So it will be in order for me, I hope, to talk about matters that primarily concern priesthood officers. In the bishops' meeting last evening in this hall, Bishop M. O. Ashton told two

stories that deeply impressed me. Each story was about a bishop and some boys. In the first one, a group of boys engaged in some Halloween pranks of a rather serious, provocative nature. The bishop secured the names of the boys and charged them to come to the sacrament meeting and publicly ask forgiveness for engaging in the pranks committed, on pain of excommunication for failure to do so. In consequence there are in that community today a number of families that grew up outside of the Church.

In the second case a group of boys and a bishop were involved. A wedding party was held at the bishop's home. A big freezer of ice cream waited on the back porch for the refreshment hour. When the cream was to be served, it was observed that the freezer was empty. Pondering over the matter the bishop decided to invite the guilty boys to an ice cream festival and provided two freezers of cream for the occasion. All the boys accepted the invitation. When the lads were seated at the feast, it was noticed that tears began to run down one boy's face. Soon all the other boys were in tears also. From among that group have come some of the finest leaders in their community.

Those were the factual stories told by Bishop Ashton. Hearing them I was reminded of section 121:39-41, Doctrine and Covenants, which reads as follows:

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. 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.

THE two bishops of the story were undoubtedly actuated by the best of motives. Not for a moment would I

By Joseph F. Merrill
OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday evening session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

question that. But one bishop was wise and the other unwise. The thought in the mind of one was to use persuasion, long-suffering, gentleness, meekness, and love, so beautifully stated in the revelation quoted. In the case of the other bishop he seems to have acted impulsively, yielding to the influence of the evil power. He forgot the scriptural injunction found in the Doctrine and Covenants 64:9-10:

Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

I do not find in the teachings of the Master the word "must" used in the sense of force. But we do find the message of the foregoing quoted scripture printed in a beautiful hymn, found in the *L.D.S. Hymn Book*, 24th edition, 1905, the first two stanzas being as follows:

Know this, that ev'ry soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.
He'll call, persuade, direct aright,
And bless with wisdom, love, and light;
In nameless ways be good and kind,
But never force the human mind.

We all remember, according to the scriptures, both ancient and modern, in that great council held in heaven when a plan was being considered to offer the Father's children when they came to earth, that Lucifer, the son of the morning, was there. He wanted to be sent to earth to have charge, promising the Father that all his children would be returned to him—none to be lost—provided the Lord would give Lucifer his glory. (See Moses 4:1-4.) Satan proposed to accomplish his purpose by the use of force—by denying men their free agency, taking from them their inalienable right that the Father gave to all his children in the spirit world as well as in the world of mortality. Free agency and accountability go hand in hand—they complement each other.

But I have digressed: let me return. There is no indication in the stories Bishop Ashton told that either bishop wanted to take free agency from the

boys, but they certainly wanted to reform the boys. One succeeded, and the other failed, due to the methods employed. And this suggests the need for care, study, and prayer not only in dealing with boys but in dealing with all other people as well. Perhaps no two individuals are exactly alike. What is good for one may be bad for another. What succeeds with one may utterly fail with another. I have heard physicians say that this is one reason that makes the practice of medicine interesting—the fact that the doctor continually faces a challenge; for what is one man's meat may be another man's poison.

In large measure, a bishop deals with individuals rather than with people en masse. If it were not so, there would often be insufficient reasons for dividing a large ward, for large wards have some advantages not usually possessed by smaller ones. But the need of individual treatment requires of the bishop wisdom, discernment, tact, sympathy, love, in order that he may succeed, without giving offense, in best serving his people. Among other duties, he is required to administer programs designed to help the boys and girls of his ward. As I see it these duties, in general, are second in importance to no others. If we can save the youth of the Church, we will save the Church. I would not have anyone think, however, that the individual exists for the Church. The reverse is true—the Church exists for its members. Because this is true, the Church is perhaps the finest example of a large democratic organization found in all the world. No individual can grow up in it, taking advantage of the opportunities offered him therein, without experiencing large personal growth and development in personality, attributes, talents, powers, and other leadership qualities.

YES, the Church teaches the fact that each of us is a child of God, both in the spirit and in the flesh. Since in the realm of life, like begets like, we normally must possess, even though in ultramicroscopic quantities, the attributes of God our Father. And a characteristic teaching of the Church is that "as God now is man may become"—a statement in poetic language of our magnificent doctrine of eternal progression. Man is in very deed the acme of creation. In the language of the Psalmist we too can ask:

What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. (Psalms 8:4-5.)

So in the plan of eternal progression life here on earth is an essential link, and in this link the most important thing is man—the individual. This is evident

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On the Death of FRANKLIN DELANO ROOSEVELT

(See also page 272)

IN the passing of the President of the United States, the First Presidency of the Church released this statement at the invitation of the press, by a request that came a few moments after the announcement of the President's passing:

The President has gone. His passing will be mourned by many millions, many of whom have regarded his course as divinely inspired. He has lived, indeed has been a part of, one of the great crises of the world's history, during which opposing political and economic ideologies have striven for mastery. History will give him his proper place and his due measure of greatness. He had devoted, almost fanatical friends, and bitter, implacable enemies, but all will grant him the meed of enthusiasm for his policies, determination for their carrying out, and the highest courage in the presence of physical handicaps of which he rarely spoke and which he brought into subjection to an all but indomitable will. He, in common with all mankind, has this great blessing: he will be judged righteously by the Lord and rewarded for the good he has accomplished. We extend our deepest sympathy to his bereaved loved ones and friends.

SHORTLY after the President's passing, a request came to KSL from the Columbia Broadcasting System in New York, for a Tabernacle memorial broadcast to be presented nationwide from 9:30 to 10:00 p.m., M.W.T., Thursday evening, April 12.

The three hundred fifty members of the choir were immediately and individually reached by telephone and the program and continuity were put into production. The music was presented by the choir and organ with J. Spencer Cornwall conducting and Dr. Frank W. Asper at the organ. The "spoken word" by Richard L. Evans introduced the broadcast with this sentence: "We join with you at this solemn hour, as the music of the Tabernacle Choir and Organ from Temple Square in Salt Lake City is added to the chorus of remembrance that moves across America this night"—followed later in the broadcast by these thoughts and tributes:

Again we have solemn cause to know that death comes, in the overruling purposes of God, when and to whom it will. That this day it came to the President of the United States of America at a time when world-shaping issues are being weighed in the balance, is profoundly sobering to us, and to all peoples. Franklin Delano Roosevelt is mourned this night by unnumbered multitudes, as far as human habitation reaches. In a lifetime almost incredible in variety and accomplishment, his determined triumph over great physical handicap and its attendant discouragement, will be remembered unpredictably far into the future, and cited by those who would point to achievement in the face of much difficulty. But our thoughts tonight are more for those who mourn him

HEIRS OF THE Promises

By Charles A. Callis

OF THE COUNCIL OF THE TWELVE

ONE of our poets put into song form this sublime thought:

The works of God continue,
And worlds and lives abound;
Improvement and progression
Have one eternal round.



CHARLES A. CALLIS

Christ and his prophets can give. The Apostle Paul eloquently declared:

Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Hebrews 12:2.)

How wonderful it is to have a finisher of our faith. There are many beginners in this world, but there are few finishers.

The Lord Jesus Christ, centuries before he came into mortality, uttered these words. They are found in that treasure house of knowledge, the Book of Mormon, and are as follows:

... for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever. (II Nephi 29:9.)

The work of God must be noble and grand. The Redeemer said:

in close relationship. May the peace and comfort and understanding of our Father in heaven be with them, his family. And to all men we say, God lives. His purposes do not fail of accomplishment. The destiny of men and of nations is in his hands, even this night—and in all the days to come. May his peace be with us all.

The broadcast, widely and warmly responded to throughout the nation, received appreciative press comment, and earnest commendation from New York by those at whose request it had been presented.

Memorial music and a memorial message were also presented on the regular nationwide CBS Tabernacle broadcast, Sunday morning, April 15, 1945, "The Spoken Word" from which will appear in the June Era.

In this dark and cloudy day, when, like the leaves of the forest, many sad tears are falling, we can go to the holy scriptures, those wells of salvation, and draw from them peace and comfort which only Jesus

Address delivered at the Friday afternoon session of the 115th annual general conference, April 6, 1945, in the Assembly Hall

For this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

I think that a Mormon elder who expects to pass away his time in the hereafter singing and amusing himself or resting is not worth his salt. God Almighty is ever engaged in the glorious work of bringing to pass the salvation of man.

I have faith that those heroes who sink in death, paying the supreme sacrifice on the field of battle—the faithful young men, trusting in God, shall have everything made up to them. They are heirs of the promises; they shall inherit the promises. I do not know in what way God will provide the means by which these splendid men shall reach the celestial kingdom and experience all the promises fulfilled in their lives, but I have firm faith in the Lord, for his words are true; and sometime, somewhere, the power and the glory of God shall rest upon them; for the Creator will finish what he has begun.

THE Prophet Joseph told a weeping mother, who had lost her baby in death, that in the resurrection she would have the privilege of rearing that baby up to its full stature, and have more joy in doing that than she could have had in mortality.

An eminent divine, nationally known, said the other day:

But my friends, I could not stand in this radio pulpit, if I did not believe that the good God takes these unfinished lives, with their unfinished work, and somewhere, somehow, in his house of many mansions, gives them the glory of going on. A just and loving Heavenly Father will keep faith with those who keep faith with him.

Thus the glorious light of heaven is spreading. Heaven's morning, with the joy and knowledge of hope and progression beyond the grave, is breaking in upon the lives of men. The notion that in this life only we have hope in Christ, we do not accept, for "if in this life only we have hope in Christ, we are of all men most miserable."

Our grief, by the power of God, the Author and the Finisher of our faith, is lifted from earth to heaven, and the tears are wiped away by a loving God. Glory, majesty, and power be unto Jesus Christ, the resurrection and the life, the Author and the Finisher of our faith, forever and forever. Amen.

THE IMPROVEMENT ERA

Christian Principles THE ONLY SECURITY

Address delivered at the Friday
afternoon session of the 115th
annual general conference,
April 6, 1945, in the
Assembly Hall

By *Albert E. Bowen*
OF THE COUNCIL OF THE TWELVE

A FEW years ago I read an article in a national magazine written by an obviously well informed and high principled woman. Apparently she had never married and after many years of separation made a visit to an intimate friend of her college days who had by then two well grown children, a boy and a girl. Her story is mainly about the shock she experienced from the conduct of these two children. She noted that their mother, her old friend, had



ALBERT E. BOWEN

substantially no influence with them. The daughter's bearing towards her mother was condescending. Her mother's exhortations and protests were received with a patronizing air of wearied tolerance as if to say that this superior young lady would have to bear with what resignation she could the hopelessly old-fashioned, outmoded, and impossible notions of her matured mother.

The visitor heard the worried mother protest the indelicate indiscretions of the girl in her behavior with young men without even the precaution of privacy and heard the daughter's mockery of her mother's prudery and lack of sophistication.

The boy of the household went and came pretty much as he pleased with no questions asked or answered. Home to him was a place to sleep and have meals, if convenient.

Exhibitions of this kind were a source of deep wonder and uneasy concern, as well as of embarrassment, to the guest in the house. But the climax came as the period of her visit was drawing to its close. She was awakened in the night by a disturbance in the house and was the unwilling ear witness of a family scene. The girl it seems had come home from a late party pretty thoroughly intoxicated and was leading her escort, in like condition, to her room when they were detected and intercepted by her aroused parents. There was a noisy scene before the boy was finally sent off home and the girl put to bed.

The girl made no pretense of concealing from her mother her habit of flouting the conventions so far as modesty and maidenly purity were concerned. So the author ended her visit and went

home to clear her head and do some thinking. The result was the article mentioned.

Apparently she had a quite thoroughgoing acquaintance with the ideas and attitudes of the youth of the day, and she undertook a searching analysis of conditions as she knew them to be and as pointedly focused upon her attention by her recent visit. Her whole sense of propriety and even decency was outraged by what she had seen at her friend's home.

That friend, in the days of their girlhood association, had spontaneously, and as a matter of habit and acceptance, observed the conventions and proprieties. She had been a girl of robust health and exuberance, happy, wholesome, a delightful companion of high ethical and moral standards. She had a wholesome zest for life and enjoyed living. How to account for her children!

THE author examined her own life and the atmosphere in which she had been reared as well as the lives of the youth of her time including the friend she had just visited. They recognized certain self-restraints which were expected of girls of good upbringing and conformed to established standards of decorum and good breeding. They still did, now that they were come to maturity of life, and were pained by the departures of today. This naturally led back into an examination of the influences that had gone into the shaping of their characters. And that carried the examination inevitably back to the homes in which they had been reared.

The religious note was strong in those homes. The Bible was read and believed in. Families prayed there. Daily on their knees they talked to God who was revered and was a reality. They were church-going people and set apart one day a week as a holy day to hold sacred and on which to do reverence to the Author of life. The majestic hymns they sang carried messages to their expanding souls. They heard the simple, direct, soulful, and convincing words of the gospels whose grandeur somehow silently carried over into their hearts and furnished the ideals for their living. Those ideals through practice were silently woven into the pattern of their lives, and they came out with established characters, and stable guides to conduct, which made them secure against the waves of laxity which washed about them with the changes of time.

Then the author did what to me

seemed a most astonishing thing. She proceeded to explain that, of course, she and her friend and their associates had in their college years given up the simple faith of their youth, had ceased to give credence to the beliefs which had sustained them, had given up their Bible reading and their church-going and their Sabbath observance and their prayers. They found that these artificial props were not necessary to their living of the good life. They didn't need the church—group practice of religion—they had their own religion which was quite sufficient, though really it was only a certain code of ethics originally rooted in their religion but now cut loose from its roots and dying because no longer nourished from the roots. With an amazingly artless simplicity, she deplored and was baffled by the barbarity of her friend's children without apparent consciousness of her own incredible failure to recognize the relations of cause and effect. Her friend's attitude toward religion and religious practices was similar to her own. Yet here she was mystified by the moral bankruptcy of her friend's children who had been deprived of the very character-forming influences upon which the strength of her own character and of her friend's character, and the characters of their generation had depended for formation and growth.

WHAT right have parents or others to complain that children's standards are not up to their own when they have deprived those children of the very faith and practices upon which their standards have been established? By her own confession the author whose analysis we are considering and likewise the mother of the children whose conduct had provoked her study had been themselves living on the early-gathered fruits of a now discarded faith.

That might suffice to carry them through from the force of established habit. But with that faith discarded there was nothing to bear new fruit for the nourishment of the next generation. She and her friends had been living upon and had consumed their spiritual capital, and there was no inheritance left for the children.

It seems incredible that this highly intellectual woman whose penetrating insight had so unerringly led her to put her finger on the factors most powerful in the stabilization of herself and friends could have been so wholly oblivious to the need of those same influences in the lives of new generations.

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Challenge TO THE PRIESTHOOD

Address delivered at the Sunday afternoon session of the 115th annual general conference, April 8, 1945, in the Tabernacle

By Harold B. Lee
OF THE COUNCIL OF THE TWELVE

WHEN one is called as the last speaker at the end of the seventh session of a general conference, when thirty-three of the finest minds in the Church have spoken, he isn't concerned about what he may have planned to speak, but he is concerned only about saying in those few minutes allotted him what his Heavenly Father would like to have him say. That is my prayer in these few moments.



HAROLD B. LEE

I heard a story told from one of the war fronts where our advancing soldiers were going into the land of a people who were fleeing from the ruthless enemy. These people believed in and worshipped a pagan god. As the conquering army made up of the allied nations advanced toward the stricken town, they met long lines of refugees with few or no belongings, fleeing from the enemy. The chaplain was called to administer aid to an old lady who had fallen, unable to go further. She was in her dying moments. He knelt at her side to administer physical and spiritual aid. He told her about the Savior of the world, how the Savior had come and died for mankind, how he came as the Prince of Peace and how he ministered among those who were sick, needy, and afflicted, how he organized a work that had become a great work. This work had gone throughout the world under the banner of Christianity. As he finished his story of comfort, as he thought, to this dying woman, she looked up at him with dying eyes and asked, "Where have you Christians been all this time?"

As I thought of that question I thought of a visit I had with two of our Latter-day Saint marines who had just come back from the terrible fighting over Tarawa and others of the islands of the Pacific. They had found themselves through all these trying times in company with twenty-five Latter-day Saint boys. One of these two boys had been set apart by Brother Brown as the M.I.A. group leader and had ministered as the leader and the father of the group. As he told me about these boys, he said, "We kept most of them clean and

sweet, but there are some of them that have slipped away from us. They have taken up habits that have not been good. I felt it was my responsibility, and I have done what I could to save some of them." Then I asked them this question, "Tell me, you two who have lived among these boys, what is the reason that some of our boys have kept themselves straight and others of our boys have slipped away from us?" Let me tell you what they said without any hesitancy: "The boys who have kept themselves clean have had regular correspondence with their wards and their priesthood quorums, and the boys who have fallen away from us are the ones who have never had a letter from their priesthood quorums or from their ward bishop." As I heard this simple testimony to the rightness of the instruction that you heard from this stand when this war had only just begun, and when I remembered that the priesthood of Almighty God was the power given by him to more than two hundred thousand of us to work and act in his name for the salvation of the souls of men—I paraphrased the words of that dying old pagan woman, "Where have the priesthood quorums been all this time?" I am hopeful that our boys won't return home without having had their quorums make some contact and some tie to which they can come when they do return.

I think if we could sum up the feelings of our boys as they return to us and have them tell us what it was that kept them firm and steadfast, they would say two things: First, that they have had an interest in life, and second, that they have believed there was someone at home who was concerned about them.

I listened to a doctor recently who said that the medical journals reported that the boys who had become mentally unbalanced in large majority, were the boys who had broken homes, whose wives or sweethearts had been unfaithful at home.

We have heard much in this conference about our boys. We have heard but little about our girls. How much preparation are you making for the girl who has changed during this trying period? How much concerned are you that she will "come home"? And I am talking to the ones that live in your homes, for they, too, during this period, have gone through a most difficult time.

SHALL I tell you what the boys have been doing among themselves to keep going and to help each other to come back to the point of sanity and rehabilitation after they have been

through the struggle of war? Perhaps if I can give you three things that they have told us repeatedly maybe you bishops, you priesthood quorum presidents, you stake presidents, will take from their lessons, something to help you to build on the foundation that must be build upon for their salvation. In the first place, we don't know how the boys are coming back, nor what they will truly need. We are sure that when they come back they will be a little bit more of that which they were before they left. If they loved God and home and country a little before they went away, they will come back loving God still more and knowing him to be a reality, loving home more and with more faith. If they were boastful before they went into the war, they will come back unbearable braggarts. If they were inclined to immorality when they left us, they will come back slimy in their sinning, just so sure as we are here.

This is what they have done in their own little groups to try to help stabilize each other: In the first place, they have organized themselves into what they call ward teaching groups. At Fort Lowry, near Denver, down at Oak Knoll Hospital, for example, where our boys are coming back, they are sending out in pairs from their groups, those who are faithful, to visit the boys who will not come to their meetings, who have taken up habits that are keeping them out of sight. They talk of these boys and ask them, "Are you morally clean? Are you keeping the Word of Wisdom? Are you writing home to your parents? Are you true to your priesthood?" When I asked them, "Isn't that pretty plain language to talk to these boys," they replied, "But how are we going to help these boys if we don't know what is the matter with them?"

Are you as courageous, you ward teachers? Do you really want to help? Then you must do the kind of ward teaching that the Lord said we were to do, if you are to help. The next thing they do is to teach the gospel. They don't preach sermons in great generalities. They are searching into the scriptures. During these last few months, when I have had a somewhat intimate contact with the youth of the Church, I have found that they are hungry for the teachings of the gospel, and they tell me that rarely in the sacrament meetings where they attended do they hear the gospel taught to the members.

Now, if you want to help these boys when they come back, may I ask that you do like my little bishop friend

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Address delivered at the Saturday morning session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

"Thy Son Liveth"

By SPENCER W. KIMBALL
OF THE COUNCIL OF THE TWELVE

My beloved brethren here and brethren and sisters of the radio audience: It is a great privilege and inspiration to be here in this conference of the Church of our Lord, Jesus Christ. May the peace of heaven be with you and us.



SPENCER W. KIMBALL

A woman in the Far East who had lost her boy went to the Brahman and said: "You must give me back my boy, you must, you must." The Brahman with calm dignity said to her: "Come, daughter, you must go out and get the leaves of a plant (which was as common as the commonest weeds with us) and make a tea of the leaves, and drink the tea, and I will give you back your boy. But the leaves must be gathered from the doorway of a family that has never known sorrow."

The woman traveled from village to village, and from province to province, and finally heartsore and footsore she returned to her leader saying: "Father, I have traveled all over the land, but I cannot find one home where sorrow has not been." She had returned, not to get her son back, but to be content with her lot.

Yesterday we were told in conference that about nine hundred of our stalwart sons had been sacrificed in this diabolical world holocaust. It has seemed to me even more than that, for as I have gone about the Church I have been confronted with such sorrow in all parts of the country.

These tragic stories of sons killed in the training fields and theaters of war have not been limited to any individual, or locality, but everywhere our relatives and friends weep in their loneliness and sorrow.

May I read to you a letter which I wrote sometime ago to a mother of my acquaintance whose son had just been killed in battle? I do earnestly pray that some thought contained therein might have brought to her and may bring to others a bit of hope and comfort and courage.

Dear Sister _____:

Very recently I have been entertained in the homes of parents who have lost young sons, still in their teens and early twenties; sons who were as clean and sweet in their lives as their mothers; sons who had ability and had developed their talents and possessed also the spirit

and desire to use them for the advancement of the work of the Lord. It has caused me to ponder deeply.

One particular mother who poured out her soul to me was inclined to be bitter. She said:

Why would the Lord take my son from me? Why didn't the Lord answer my prayers and save him? I know my son has remained clean; why should he be taken? Not only he, but the entire family has always been faithful; why is our worthiness not recognized? Why should he die so young when he was so righteous?

Well, you know the responsibility I felt in attempting to answer her. With all my soul I prayed that the Father would help me to bring her comfort.

As I sat in meditation my mind went back to a little hill, far away on which were silhouetted against the deepening shadows of a black, tragic day, three crosses on which were human beings writhing in the agonies of death, and the central One cried out:

My God, my God, why hast thou forsaken me! (Matt. 27:46.)

And I seem to see at the foot of the heavy cross the crouching figure of a mother torn in agony, saying:

Why should he die? So young, so pure, so able to teach the world a better way? Why, oh, why?

Then I seem to see another more modern picture of a mother grief-stricken, watching the approaching caravan which was bringing two beloved sons home from a foul martyrdom in a jail some distance away, and I can almost hear her through her sobs:

Why should they be killed? Why should they be taken from the infant Church which needs them so much? Why must they die, so young, so pure, so strong?

Then I realize that God does not take these lives. It is permitted because men have their free agency.

Woe unto the world because of offences; for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)

Was there frustration in the martyrdom of Joseph Smith? Joseph was protected and his life saved in every instance of persecution until his work was finished and he had done his part in the restoration of the gospel and the priesthood and all other keys of the dispensation, and until the organization of the kingdom was effected. He could not be killed before that time, though all hell raged against him. He wanted to live.

Life was sweet to him. It held promise of sweet associations with his family, his brethren, and the satisfaction of seeing the work blossom into a full-blown flower. But his work was done; other strong leaders could now carry on; he was needed in other fields. Only in his thirties, a very young man, he died, and commenced his work in other realms.

Was there defeat in the crucifixion of Jesus the Christ? If so, all creation were doomed and man would have remained in sin. If so, the crucifixion would not have taken place until a later date—until his hour had come. His life was not taken from him—he gave his life. To Peter, who smote off the ear of one of the mob, he said:

... the cup which my Father hath given me, shall I not drink it? (John 18:11) and thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (Matt. 26:53.)

He was young, only 33. He loved life also. He wanted to live for the richness that he could see in it—his friends, his growing kingdom, his brethren, his mother. Life was sweet to him. Did he not pray in Gethsemane:

... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. (Matt. 26:39.)

Then as the time passed, and no positive answer came to his supplication, he cried out again in his torture:

O my Father, if this cup may not pass away from me, except I drink it, they will be done. (Matt. 26:42.)

In the first prayer he still seemed to have a glimmer of hope that something could be done about it, but in the latter it seemed to have been definitely settled in his mind that no adjustment could be made, and in order that the purposes of God might not fail he must drink the bitter cup.

He was taken from his mother, though it broke her heart. His prayer, perhaps the most sincere and worthy ever uttered, was not answered as she would have had it. His was the perfect life, clean, guileless, divine, and yet he passed. His mother was devout as also were some of his people, yet his life ebbed. He was young and had not had time to establish himself in life. His first thirty years were spent in preparation; his next three years in originating and developing his program, and now when he could have turned over to his followers much of the detail of the

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THE IMPORTANCE OF *Missionary Work*

By Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday evening session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

I CANNOT refrain, my brethren, from expressing my personal gratification on the selection of the two fine men, Brothers Seymour Dilworth Young and Milton Reed Hunter to serve as members of the General Authorities of the Church.



EZRA TAFT BENSON

As one who has recently come into the presiding councils of the Church, I can assure them that they can look forward to some of the sweetest, most soul-satisfying experiences that come to men in this life.

With all my heart I welcome them and assure them of my love and confidence.

I have been impressed during this conference, with the great responsibilities and obligations resting upon this Church and its people. I was impressed with the inspiring message of President Grant, which called to our attention some of these obligations which are ours as leaders. I have often felt that there are three great and important obligations, possibly over-shadowing all others, which rest upon this people and upon this great Church of Jesus Christ of Latter-day Saints. The first of these, at least in the order of emphasis in this dispensation, is that of missionary work—the responsibility which rests upon this people to carry the message of the restored gospel to the people of the world. We have been engaged in that work ever since the Church was organized, yea, even before. Secondly, we have the responsibility of building up the stakes and wards and branches of Zion. This entails the building of a material kingdom, as well as a spiritual kingdom. It entails the providing of facilities—houses of worship, temples, seminary buildings—that are so necessary for us to carry on the spiritual part of the program. It entails taking care of our people, temporally, physically, culturally, and socially, as well as spiritually. And in the third place, we have the great responsibility of performing certain sacred ordinances in the temples of the Lord,—a responsibility which rests upon every holder of the

priesthood as well as upon the sisters of the Church.

I was pleased to note the importance which President Grant placed in his message on the first mentioned obligation—that of missionary service. In reading the revelations which the Lord has given to us in this dispensation, I have been impressed to note that probably on no other subject has he referred so frequently as in the case of our obligation as a people to carry this message of the restored gospel to the people of the world. In reading again the revelations which the Lord has given us, I noted that at least twenty-five to thirty of these revelations make specific mention of this great responsibility which is ours. I noted too that in some of the revelations, given more than a year before the Church was organized, the Lord made special mention of this important mission of the Latter-day Saints. May I call your attention, this evening, to a few of those revelations? There will not be time to discuss, in any detail, any of them. I simply call them to your attention. In February of 1829, the Lord said this:

Now behold, a marvelous work is about to come forth among the children of men.

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (D. & C. 4:1, 2.)

Then he goes on to point out in that and other revelations:

Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may measure up for his soul everlasting salvation in the kingdom of God. (D. & C. 6:3.)

Many of those who came in contact with the Prophet Joseph, even prior to the organization of the Church, became convinced and received testimonies of the genuineness of his message. It was not an uncommon thing for them to approach the Prophet and ask him to inquire of the Lord as to their responsibilities and obligations. You recall the important part played by the Whitmer family. It was in the home of Peter Whitmer, Sr., that the Book of Mormon was translated—at least the latter part of it was completed there. John, David, and Peter Whitmer, Jr., approached the Prophet and asked if he would inquire of the Lord as to what they might do,—what was their duty as men who had recently received the testimony of the truth. The Prophet made inquiry and we have three sections of the Doctrine and Covenants devoted to the answer

to these inquiries. They are very similar. May I read from section 15—the answer to the request of John Whitmer.

Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer.

For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.

And I will tell you that which no man knoweth save me and thee alone—

For many times you have desired me to know that which would be of most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I had given you according to my commandments.

And now, behold, I say unto you, that the thing which will be of most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

It was only a short time after this that the Lord in another revelation, in which he indicated the calling of the quorum of the Twelve Apostles in this dispensation, made this statement:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. (D. & C. 18:10 and 11.)

And further so:

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father. (D. & C. 18:15.)

The Lord spoke frequently regarding the obligations of the elders of the Church and oftentimes commended them for their faithfulness and devotion, even to the extent of indicating that whatever they spoke when moved upon by the Holy Ghost would be the will of the Lord, the word of the Lord, and would be scripture to the people. Yet, at times, in those days, as in this day, there were men who feared men more than the Lord, and occasionally he had reason to chastise some of the elders of the Church.

In section 60, we read the following verse:

But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

And then in the 68th section—reference to which I have already made—

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 mind of the Lord, shall be the word

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THE IMPROVEMENT ERA

ON SUSTAINING Authority

By Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

Address delivered at the Friday
afternoon session of the 115th
annual general conference,
April 6, 1945, in the
Assembly Hall

ONE day an ancient prophet called his son to his side and talked with him about liberty. They discussed the free agency which God has given to us all, which permits every man to choose his own course in life, whether



MARK E. PETERSEN

good or bad. The father told his son that it is impossible for a man to exercise his right of choice unless alternatives are placed before him: virtue and vice, light and darkness, the bitter and the sweet. "Man could not act for himself save it should be that he was enticed by the one or the other." Therefore, "it must needs be that there is an opposition in all things." The ancient prophet told his son that this opposition in all things had existed from the beginning of time and that even in the Garden of Eden the forbidden fruit stood in opposition to the tree of life. (See II Nephi 2:11-16.)

When Jesus began his ministry, he also dealt with this opposition in all things. He recognized that evil is in the world, and he acknowledged that all men have their free agency and have the right to choose between the good and the evil. All through his ministry he taught men to choose the right and told them of the many blessings they would receive if they would do so.

Again he said that if men were to choose the evil they would be condemned; that their offences would bring sorrow, not only upon other men but upon themselves. Therefore, he said:

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh. (Matt. 18:7.)

As he went about in his ministry, Jesus was met with varied reactions. There were some who gladly accepted him, followed him wherever he went and tried to live his teachings. There were some who were indifferent, and then there were others who openly opposed him. So the people of that day had before them a clear working example of the law of opposition in all things. On the one hand was Jesus preaching the way of life; on the other were the Scribes and the Pharisees who fought him at every step. Then

there were the indifferent ones. Can we say that they were for the Lord or against him, or were they merely, as we say, indifferent? I call to your mind that the indifferent ones did not keep the commandments, and by their indifference they encouraged others to be indifferent, and as the others became indifferent, they also refused to obey the commandments of the Lord their God.

These indifferent ones built up a barrier against the Christ, and as they spread the example of disobedience they became a hindrance to him in his work, and for that reason the Lord said:

He that is not with me is against me; and he that gathereth not with me scattereth abroad. (Matt. 12:30.)

At another time he said, "Ye are my friend, if ye do whatsoever I command you"; and then again he said, "He that loveth me not keepeth not my sayings."

His attitude regarding the indifferent ones is further shown by the message of the Lord to the seven churches as given to John on Patmos; and you remember what was said to one of those churches:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Rev. 3:15, 16.)

So with the Lord we take sides. We are either for him or we are against him. We are strengthening his work or we are weakening his work. Every Latter-day Saint should ask himself whether he is for the Lord or whether he is against the Lord; whether his deeds are sustaining and strengthening the work of God or whether his deeds, even his indifference, are weakening the work of the Lord.

THEN there is another lesson which the Lord taught in those days, and that lesson was this: that we cannot be for the Lord and at the same time be against his authorized servants.

Jesus well understood that he would not remain long in mortality and that his ministry would necessarily be limited, and so he planned to follow the age-old example of the Lord in raising up and calling to the ministry living prophets, authorized men of God, to carry on the work.

But in doing so it was necessary for the Lord to warn these servants in the ministry of the attitude of the people. He remembered that in the ages past there had been a tendency on the part of the people to resist, reject, persecute, and even slay the prophets of God, and Jesus knew that that tendency continued even in his own day because he had

felt it. And now, as he was about to send forth his authorized servants to minister among the people, and having in mind this tendency, he said to them, "I send you forth as lambs among wolves."

What a commentary upon those who reject and resist and persecute the authorities of the Church. What a rebuke from the Lord himself to those who stand in opposition to the servants of the Lord.

He tried to comfort these disciples. He told them that whosoever would receive his authorized servants would receive him; and whosoever received him would receive him who sent the Lord. But then he said:

... he that despiseth you, despiseth me; and he that despiseth me despiseth him that sent me. (Luke 10:16.)

Remember, he was speaking to the authorities of the Church. Then he said further:

... whosoever shall not receive you, nor hear your words, ... Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. (Matt. 10:14-15.)

Then with this warning these chosen servants of the Lord, these authorities of the early day Church, went forth as commanded by the Lord, and they tasted of the opposition in all things. There was opposition within the Church, and there was opposition out of the Church. Persecution both within and without increased. The spirit of apostasy spread, and finally apostasy overcame the Church. The leaders of the Church were destroyed, and taken out of the ministry. The people were left in darkness, and gross darkness covered their minds, and we had a complete apostasy from the truth.

It was decreed, however, that in the last days there should be a restoration of the Church, and we who are here are witnesses of the fact that the Church of Jesus Christ has been restored in these last days. But it has been restored upon the same basis that the Church was built upon in ancient times and is founded upon a foundation of apostles and prophets. In other words, the authorities of the present day Church were especially appointed by the Lord to represent him in these last days because he could not be here always in person any more than he could in the days of Paul. Therefore, the Lord spoke

(Continued on page 291)

PREPARING FOR 1947

WHEN Brigham Young first saw the valley of the Great Salt Lake, he gazed intently for a time and then said to his companions, "This is the right place."

In a little more than two years one of the most outstanding centennials of all western history will occur. The one hundredth anniversary of the date upon which President Brigham Young made this memorable statement, "This is the place," is important not only to those who live in the valley of the Great Salt Lake or Utah, or in the intermountain region, or in western America—it is one of America's most noteworthy anniversaries. It marks the beginning of the settlement and development of most of the states of the West.

When the great pioneer leader on July 24, 1847, indicated that "the mountain of the Lord's house" was to be "established in the tops of the mountains," reaching out from the valley which lay before him, the destiny of the whole of western America was determined. His exact words as given by Wilford Woodruff, in whose carriage he was riding and who later became president of the Church, were: "It is enough. This is the right place. Drive on." With that declaration, shortened later to "This is the place," the tired and weary Pioneers knew that their long trek was at an end. They knew that here the foundations of Zion were to be laid—that here would be established the headquarters of the Church of Jesus Christ of Latter-day Saints and that "all nations would flow unto it." They knew, too, that with many thousands to follow them, many during that same season, and more and more as means of travel and sustenance could be made available, the country in every direction must be explored and plans made to establish "settlements" where the immigrants could establish their homes. Before that exploration

"THIS IS THE PLACE"

By John D. Giles

EXECUTIVE SECRETARY-TREASURER,
"THIS IS THE PLACE" MONUMENT
COMMISSION

was finished, hundreds of settlements, large and small, had been established in all the western states, Mexico and Canada.

Thus the centennial of "This Is the Place" is of special interest, not only to all the West by reason of the influence which that event has had on the settlement and development of the West, but to the entire nation because of the influence the decision made at that time has had upon the entire union—the United States of America.

As the centennial approaches, much will be written of the faith, the heroism, the suffering, and the achievements of those who gave so much to establish the restored Church of Jesus Christ in what was then described as a "vast and worthless wilderness." Richly deserved honors will be given to those who made "the desert blossom as the rose." It is hoped that the most gifted and inspired pens will tell this epic story to the world between now and July 24, 1947.

Preparations are gradually taking definite form for a reverent, respectful, and wholly appropriate celebration. Several groups are already at work on plans to make this anniversary properly commemorate the event it signalizes. One of the first of the major projects definitely to get under way is that of building a magnificent monument to cost upwards of \$250,000.00 at the mouth of Emigration Canyon. The site chosen is near the spot where the carriage in which President Young was riding was turned to provide a view of the Salt Lake Valley, and where he uttered the words which since have been carried around the world—"This is the place."

PRESIDENT HEBER J. GRANT is chairman of the state commission, appointed by the late Governor Henry H. Blood in 1937 to plan and build the monument. Other officers selected at that time were: Most Rev. D. G. Hunt, bishop of the Diocese of Salt Lake, first vice chairman; George Albert Smith, second vice chairman; Joseph E. Cardon, third vice chairman; Herbert S. Auerbach, fourth vice chairman; Mrs. Cornelia S. Lund, fifth vice chairman; John D. Giles, executive secretary and treasurer; Ira A. Huggins, assistant secretary and treasurer. Other members of the original

MODEL OF "THIS IS THE PLACE" MONUMENT
BY MAHONRI YOUNG



commission were: Rt. Rev. A. W. Moulton, Rabbi Samuel H. Gordon, Gen. Walter C. Sweeney, E. B. Erwin, Silas E. Tanner, Taylor H. Woolley, Mrs. Ida M. Kirkham, Joel E. Ricks, Mrs. Fred Davidson, Alice Reynolds, John A. Anderson, Levi Edgar Young, William H. Reeder, Jr., George W. Middleton, J. Francis Fowles, John P. Madsen, Fred W. Keller, Glenn E. Snow, Mrs. Blanche Woods, R. H. Wootton, George Q. Morris, Mrs. John T. Wahlquist and Walter M. Stookey. Death and removal have caused some vacancies.

On motion of President Heber J. Grant, chairman of the commission, the cost of the monument was set at "not less than \$250,000.00." Of this amount, \$125,000.00 has been appropriated by the state of Utah. In addition \$20,000.00 has been provided by the state of Utah in the past for preliminary work. The state appropriation of \$125,000.00 was made on condition that an additional \$125,000.00 would be raised by popular subscription. A campaign for that purpose is now under way. The plan being followed will make it possible for every descendant of a Utah pioneer, and all others who desire to contribute to the fund, to have his name deposited in a receptacle in the monument.

Sculptor of the monument, who has been at work for nearly six years on the models, is Mahonri Mackintosh Young, son of Mahonri Moriancumer Young, whose father was President Brigham Young. Sculptor Young was not selected because of his relationship to the prophet, pioneer and statesman who was his forebear, but because of his widely recognized ability and his standing as one of the master sculptors of the world. Of him *Encyclopedia Britannica* says:

Young, Mahonri Mackintosh (1877—). American sculptor, painter and etcher, was born at Salt Lake City, Utah, on August 9, 1877. . . . He studied with J. T. Harwood, Salt Lake City, at the Art Students League, New York City, and at the Julien and other academies in Paris. After his return to the United States he became instructor in drawing at the Art Students' League and later instructor in sculpture at the American School of Sculpture. His work is characterized by simplicity, dignity, and breadth of conception, united with exquisite workmanship. He is known chiefly through his statuettes, figures of laborers and cowboys, which exhibit close observation of nature and virile form. Among his best known works are "Man With Pick" in the Metropolitan Museum of Art, the Hopi and Apache groups in the Museum of Natural History, New York City, "A Laborer" and "The Rigger" in the free public library, Newark, N.J., the "Seagull" monument at Salt Lake City, "Rolling His Own" and "Monument to the Dead" (with Bertram Goodhue) in Paris.

Who's Who in America says:

Young, Mahonri (Mackintosh), sculptor, painter, etcher. b. Salt Lake City, August 9, 1877. s. Mahonri M. and Agnes (Mackintosh) Y. Pupil Art Students League, New York; Julien, Colorossi and Delacuse Acads., Paris. State prizes for painting and sculpture, Utah Arts Inst., 1906; Helen Foster Barnett prize, Nat. Acad. Design, 1911;

hon. mention Am. Art Assn., Paris, for etching, 1904; hon. mention Buenos Aires for sculpture, 1910; silver medal for sculpture, Panama P. I. Expn., 1915; prize for portrait Nat. Acad. Design, 1931; first prize for sculpture, Olympic games, Los Angeles, 1932; A.N.A., 1912, N.A. 1923, Mem. Society of American Etchers, Inst. Arts and Letters. . . .

MEMBERS of the monument commission who have visited the sculptor's studio at Ridgefield, Connecticut, while the work has been in progress, are convinced that when completed "This Is the Place" monument will be one of the great works of art of this nation and of the world.

The monument will have an overall height of more than sixty feet; its width is eighty-four feet. The site which was granted by act of Congress in 1936 to the Utah Pioneer Trails and Landmarks Association is on an eminence which commands a view of the entire Salt Lake Valley. Present plans are to complete the models and begin the landscaping of the twenty-acre park which will surround the monument during 1945; to build the granite structure and cast the fifteen bronze models and complete the landscaping in 1946; leaving only the placing of the bronze and completion of the landscaping for the spring of 1947. It is planned to dedicate the monument on July 24, 1947, as a part of the great centennial celebration now being planned by a special state commission, of which President David O. McKay is chairman.

Readers of *The Improvement Era*, and especially those who are members of the Mutual Improvement Associations, will have more than ordinary interest in what will be the culmination of many years of trail marking and preservation of pioneer landmarks by that organization. In 1915, a party organized by the M.I.A., following the last thirty-six miles of the Mormon pioneer trail from Henefer in Weber County to the Salt Lake Valley, and with the aid of the original Pioneer journals, established the location where President Young gained his first view of the Salt Lake Valley and made the statement which is now familiar in all parts of the world where members of the Church are found. In the party which established the site were President George Albert Smith of the Council of the Twelve Apostles, then a member of the general board of Y.M.M.I.A., and later its general superintendent, who was leader of the party; B. H. Roberts and Andrew Jensen, assistant Church historians; Presiding Patriarch Hyrum G. Smith; Nephi L. Morris; Oscar A. Kirkham; John D. Giles; and others. When the Utah Pioneer Trails and Landmarks Association, which initiated the movement for "This Is the Place" monument was formed, President George Albert Smith became its president, and has guided its efforts for the past fifteen years.

In 1921, the M.I.A. erected the cast stone monument with the familiar buffalo skull design which has stood guard to mark the site until a more suitable

The "CLASSIC PERIOD" of the Southwest

By DR. CHARLES E. DIBBLE

DURING the years 900 to 1300 A.D. the Pueblo Indians of the Southwest made rapid cultural progress. Superior stone masonry enabled the Indians to construct three and four story apartment houses. To this period belong the large population concentrations found in Mesa Verde and Chaco



MESA VERDE MUG, AND CHACO PITCHER
IN BLACK AND WHITE

Canyon. It may be that these large villages were built up in response to a desire to live together in greater numbers, or it may have been a measure of protection against intruding enemies.

This period of four centuries can be characterized as a period of high cultural development. In fact, the last two centuries are referred to as the "Classic Period" of the Southwest. This is the period when the Southwest made signal gains in pottery, masonry, religion, and the art of living together.

During this period of Pueblo history there was a tendency for local areas to specialize in a particular form of black and white pottery. Centers of regional pottery appeared at Mesa Verde, Colorado; Chaco Canyon, New Mexico; and Kayenta, Arizona. The inhabitants of the Mesa Verde area exhibited a preference for a black and white mug; the Chaco Canyon potters produced a characteristic long necked and short bodied pitcher; in the Kayenta area polychrome pottery appears.

monument could be erected. It still stands in the place which previously had been indicated by two temporary wooden markers placed by the M.I.A.

Address delivered at the Sunday
afternoon session of the 115th
annual general conference,
April 8, 1945, in the
Tabernacle

THE Lessons from History

By JOSEPH F. SMITH
PATRIARCH TO THE CHURCH

THIS is great company. I wish to thank my Father in heaven for the incomparable privilege of being a little part of it.

As I have listened to this conference, beginning with the message of the



JOSEPH F. SMITH

Lord's prophet, and have felt the cumulative power of the succeeding testimonies and admonitions, I have been increasingly aware that if I am to make any contribution at all it must be with the help of my Father in

heaven, for which I pray, and I ask you to join me in that prayer.

I wish to record before this present congregation and before the unseen audience my emphatic witness, without hint of reservation, that Jesus of Nazareth was the Christ, is the anointed One of Israel, the very Redeemer of the world, that he rose from the tomb in a literal resurrection which, by the Christian world, is not believed, in spite of its flaunted celebration of Easter. I wish further to record that because of the wickedness of men the gospel was taken from the earth and that in this dispensation was restored, and that the priesthood of Almighty God was restored with Joseph Smith and Oliver Cowdery as instruments, that Joseph Smith is a Prophet of the Living God and that every one of his successors is also a prophet.

NOT long ago, some weeks ago, I received a letter from a Canadian boy in England. He said in part:

Will you promise to do something for me when and if you manage to get to Edmonton this summer? Will you go to my home and see my mother and talk about me a little? She likes me a lot, and she likes to talk about me to someone else. Since you may be in Edmonton, and especially if something has happened to me by that time, you could gratify this little trait of hers. With love, Roy.

And just a month ago there came to my desk in the tortured handwriting of a grief-stricken mother this letter:

Mr. Smith, Roy has gone. Please will you say a sermon for him?

Roy was not a member of the Church. He was a boy of great talent, a boy of great promise, and he is gone as thousands of others are going, killed in battle.

What sermon shall we say for Roy, together with the thousands of our own boys and the tens of thousands of

others who are his companions in death? Shall we extol his virtues and praise his talents or shall we berate our enemies and castigate the war lords? Neither panegyric nor denunciation will give to the world the pictures Roy might have painted, nor the sons he might have reared. What shall we say? Shall we not plead for conduct which will remedy the evil? What one of us, having selected a reputable physician and called him in to diagnose and administer to our ills but will follow his instruction? I marvel at the faith men put in doctors. We will literally lap up any nostrum which a physician in whom we have faith prescribes, without asking what it contains or what it may do. Oh, that people had a fraction of the faith in the words of the prophets that they have in their physicians! We seek to avoid medical quacks. How much more important that we avoid spiritual quacks. We need in these days of a sick world the treatment prescribed by the Great Physician. We have his diagnosis, and we have it constantly reiterated by the Lord's prophets.

Five and one-half years ago the First Presidency of the Church said this:

We affirm that all international controversies may be settled by specific means if nations will but deal unselfishly and righteously with one another. We appeal to the leaders of all nations and to the people themselves that they mend and adjust their differences lest the vials of God's wrath be poured out upon the earth, for he has said he will visit his wrath upon the wicked without measure. We further declare that God is grieved by war and that he will hold subject to the eternal punishment of his will those who wage it unrighteously.

We are but beginning to see how prophetic that utterance was. Brethren and sisters, we have faith in the physician because experience has taught us that very frequently his prescriptions are helpful. We have learned to leave things alone, sometimes, when we find they are doing us unquestionable hurt. When are we going to learn the lessons of history? The scriptures are replete with the experiences of people who have rejected the prophets. In this conference reference has been made to many of them, and there will be those foolish persons who will say, "Well, that's Bible stuff. I don't quite believe the Bible." If men can't believe the Bible, will they study their secular history and find the reasons for the dissolution and destruction of the great civilizations of the world—Tyre and Sidon, Babylon, Nineveh, Egypt and Greece, Carthage and Rome—yes, and today the great part of modern Europe? And can the United

States of America be far behind? I say unto you, "Nay, unless the United States of America give heed to the prescription of the Great Physician."

REFERENCE has been made to the forthcoming conference in San Francisco. It is becoming increasingly the cynosure, with all eyes turning toward it, with great hope. Will it fail? It will fail unless it is based upon the precepts of the gospel of Christ, and I have seen only two pronouncements by men in high places who have had the courage to declare this fact.

A few years ago I had the great privilege of driving President Grant from Madison, Wisconsin, to a speaking appointment, and as we drove he said, and I have rarely seen President Grant in sadder mood: "I wish that the Latter-day Saint people would be obedient." That called to mind a remark that President Joseph F. Smith made before some members of his family. He said, "I wish I could tell this people some of the things I know," and one of his sons said, "Papa, why don't you?" He replied, "I have tried and I can't, for the people are not ready to hear it." That calls further to mind those tragic words of the Prophet Joseph Smith, betrayed by some of his own, "If my life is of no use to my friends, it is of no use to me," and those other great words of the Master himself:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, . . . Blessed is he that cometh in the name of the Lord. (Matt. 23:37-39.)

BRETHREN and sisters, Latter-day Saints, listen to the counsel of the Lord. What matter if we be but few? If every man at this conference, if every Latter-day Saint listening to this conference, would go out and see to it that he made of himself a center from which went out the testimony of the truth, we could accomplish miracles. Let no Latter-day Saint, who has raised his hand to sustain the prophets of the Lord, permit himself ever to depart from that instruction. Let him challenge any fault-finding and let him champion the truth.

Brethren and sisters, any Latter-day Saint having covenanted as a Latter-day Saint to keep the commandments of the Lord and then who refuses to follow the counsel of the Lord's prophets is bringing bricks and mortar for the erection of those altars of unrighteousness upon which other millions of Roys will be sacrificed. Let us remember it.

God give us courage, give us vision and above all give us faith, I pray in the name of Jesus Christ. Amen.

JOSEPH SMITH

Address delivered at the Saturday morning session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

By President Levi Edgar Young

OF THE FIRST COUNCIL OF THE SEVENTY

WE first see him in the woods on the frontier of America praying as a child might pray and the Lord appearing to him. Using the words of the Psalmist, "Grace is poured into thy lips, therefore God hath blessed thee forever more."



LEVI EDGAR YOUNG

With the Father was Jesus the Savior. Joseph heard the voice of God and the divine words: "This is my Beloved Son." A new day was at hand. From that moment he was *heart* and *mind* to the word of the Lord.

What a message for our missionaries of today!

He learned that day that the divisions of Christendom are its most conspicuous reproach and the chief cause of its inefficiency. They present a moral affront to the enterprise inaugurated by Jesus Christ, and constitute the outstanding limitation of its progress. Christianity is weakened by its divisions in facing the problems of today, among which are class hatreds, race antagonisms, blindness to social justice, the lure of vicious literature, crime-instigating narcotics, and the spread of military spirit in the world.

The supreme test of religion is revelation. No religion can be persuasive unless it relies on the principle of revelation. The living Church of Jesus Christ must be revelatory. One readily sees that the very lifeblood of the Church is the principle and potency of redemption. Christianity in its pure sense is the religion of redeemed personality. While all true men reveal God, the completest carrier of revelation can be no other than a chosen personality.

By the power of the Holy Priesthood which he received from heaven, Joseph established our true relationship to God. Out of this grows the salvation of man—his true immortal life. The nations all bear witness to the need of a light that is not of man. We can give our word to the world that the forces which are to make the world the world it ought to be are now within it. The Prophet Joseph Smith gave a new idea of the duty of man toward God; of man's duty to man in religion, politics, and society; of the duties of nations towards one another. His message was

for the fireside, for we are taught that the gospel must be in the home; it is "pure religion breathing household laws." The father holds the priesthood of God; the mother is heir to the same influence of the priesthood. It brings the truest conception of home life, which lies at the root of civilization. Here are the children born and reared. Here are the teachings of faith expressed in prayer. Every child is taught faith, hope, charity, and love, with an eye single to the glory of God. Reverence for God is the basis of morality.

Joseph Smith's concept of government and law was divinely enlightened. Government was instituted by Almighty God, and the Constitution of the United States was written by men inspired of God to bring just civic life to the world, for there is a sacredness of citizenship which we all should know. It requires the faithful use of political rights. He saw the wrong of slavery and advocated that the government buy the slaves from their masters, and give them the opportunity to develop their own lives adapted to them. What a tragedy this could have averted! There must be a revival of civic pride in America, a keener respect for law and order. All the written laws in the world cannot bring back that fine old love of justice and the ways of God. There must be the spirit of consecration, of self-discipline, of devotion to the righteous teachings of God. Far back in the ages, Isaiah, six hundred years before the Savior of mankind came, wrote: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." (Isaiah 26:2.) There is a conscience of nations as there is of individuals. We had once a national conscience, as expressed by the Puritans, Quakers, and the many other religious devotees who settled these shores. They knew moral integrity, moral purpose, moral restraint.

Our civic ethics, our social idealism should rest securely on what an eminent lord chief justice of England said:

Civilization is not dominion, wealth, material luxury. Not a great literature and education, good though these things are. Its true signs are thoughtfulness for the poor and suffering, chivalrous regard and respect

for woman, the frank recognition for human brotherhood, the doing away with war, the love of ordered freedom, abhorrence of what is mean and cruel, ceaseless devotion to the claims of justice.

Yes, we need the old-fashioned ethics, "when it was taught that every man should give account of himself to God."

THE vision of the boy Prophet revealed two mighty truths: the reality of the spiritual life—the divine life; and the divinity and sanctity of the human body. The proper knowledge of the personality of God and of Jesus Christ gave foundation for the redemption of the world from sin.

The connection between body and mind is a commonplace of thought with us, but it is not a commonplace of practice. The relation of mind and body is a very close one in which each affects the other for good or evil. We are more dependent on physical conditions for our happiness, and even for our goodness, than we perhaps like to admit. The keenest brain and the spirit of man need a foundation of physical health to do their best work. The treatment of the body must be put on a moral basis. Every act of intemperance of whatever sort, every sin against the physical constitution, every wilful neglect of the laws of health and moral life, is injuring the self in ways too delicate to estimate, and is dimming the radiance of the soul. There is such a thing as physical morality.

Beautifully has the Prophet depicted in the Doctrine and Covenants that God reigns in heaven and in earth. He is the rightful King of nations, and the source of supreme good to man. It is through forgetting God and forsaking him that spiritual and moral degradation and all the sorrows of this war-torn world result. It will be by mankind acting for God and responding to his call that a new age will come. More majestic are his words: "Man must be called of God to administer in his holy ordinances and to teach his eternal word." Must be called of God! Do we of the priesthood of the Lord deeply feel and deeply know what this means? "It administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." "In the ordinances the power of Godliness is manifested."

If the priesthood is a living reality in our lives, all thought and action will be regulated by our relation to God. Through a knowledge of God alone can human life assume its true destined significance. All duties will become in the highest sense duties to God; morality will become holiness.

GROWTH

By Mabel Jones Gabbott

THE young turn each new corner
With enthusiastic verve;
But age greets life's adventures
With calm reason and reserve.

THE VALUE OF *Missionary Experience*

By LeGrand Richards

PRESIDING BISHOP

BRETHREN, it is good to be here to share with you the inspiration and teachings of this conference. We have heard enough already, that if we can just remember half of what we have heard and take it back to our stakes and wards, they will be enriched because of these conference sessions.



LE GRAND RICHARDS

A great deal has been said during the conference, and at the present time much is said and written, about postwar conditions and our responsibilities. In my work in the Church with the young people, particularly the boys of the Aaronic Priesthood, I feel that there are some things to which we can well give thought along this line, for the Church will have to remember that our boys will be coming home, anticipating a great deal from us. We have had many letters from boys who are in the service, in answer to some of the articles that have been written and published in the Church Section of *The Deseret News* and in *The Improvement Era* by our girls, on the value of priesthood to young womanhood. Usually the boys close with the words something like this: "It is wonderful to know that there are such girls to come home to," and then they tell us of the kind of girls they have met while they have been away.

It seems to me that the M.I.A. organizations will have a greater responsibility than they have ever had before, because these boys will expect more through having been away, and many of our girls have been waiting patiently, faithfully, and adhering to the teachings of the Church, waiting until these boys do return home. I hope there will be due consideration given them, for I am not unmindful of the fact that we owe so very much to them. They have offered their lives and all they have for us, and we ought to do all we can to make their homecoming pleasant and welcome.

I was very happy while in California, a few years ago, in listening to a radio broadcast by a minister of the gospel, to know that this Church has what he indicated the world needs today. He said, "What we need today is a church for the youth of the land. We have been preaching to the old folks and letting the young people go to the devil." Now

I am grateful that we have in the Church a program for the youth of the land, that our boys and girls are being taught the gospel and inspired with the spirit of it, that they are being entertained and kept together in a splendid way. There is nothing else like it in all the world.

SOME years ago the agent of the Holland-America Steamship line from Rotterdam, a Mr. Herschfeld, came here on a visit. I had met him in Holland. He had a letter of introduction to President Grant from the mission president, and President Grant invited me to the office because I could talk Dutch, and turned Mr. Herschfeld over to me to entertain. When evening came, I said, "Mr. Herschfeld, where would you like to go? I can take you to a show, or I will take you for a ride around the valley, but if you would like to see Mormonism in action I will take you to a Mormon bazaar." He said, "I would surely like to see Mormonism in action." So we went down to the old Granite Stake Tabernacle, on State Street and Thirty-third South. I introduced him to many of the Hollanders who were there, and he spent money freely. He was thrilled with what he saw. We went upstairs to an operetta that was beautiful, and then I said, as they announced the dance downstairs, "Probably you have had enough. I shall be glad to take you back to the hotel." He said, "Mr. Richards, couldn't I see the dance?" "Yes," I said, "if you would like to." We went down to the dance hall, and, on our way back to the hotel, he said, "You could not have made me believe that I could ever see a group of hundreds of young people such as I have seen here tonight, dancing together with no evidence of any evil thought or anything of that kind." He said, "Mr. Richards, if I were a young man I surely would cast my lot with the Mormon people." Then he went on to indicate that his daughter was the wife of a professor, and his son was a doctor, and he said, "You know what they think of the Mormons in Holland."

When we were in Los Angeles, we had a beautiful party in the Hollywood Stake tabernacle, given by the Deseret Club. Mr. Evans, who was in charge of all the Church groups on the campus at the college, was there. I spent considerable time with him, and he said, "Mr. Richards, I wish all the ministers in Los Angeles could see what I can see here tonight."

Now, brethren, I often felt while in the South, that if television ever developed to the point that the radio has, what a marvelous thing it would be to be able to set some of these parties

Address delivered at the Sunday afternoon session of the 115th annual general conference, April 8, 1945, in the Tabernacle

with our young people out where the world could see them.

I thank the Lord for the leadership of the Church in this youth program for holding our boys and girls together under clean and wholesome recreation, and I trust when restrictions are lifted that there will be increased attention given to this program here at home, such as it deserves. I would like to admonish the bishops not to be too stingy with the Mutual officers whom they expect to carry on this activity program. Don't tell them there is no money in the budget. Go out and get the money if it is necessary. These boys and girls of ours are worth more than our money, and they are entitled to the kind of leadership this Church is prepared to give. You can requisition the finest talent living within your wards and stakes, and you don't have to pay for it. No one else can do that, so there is no excuse for not having the finest parties possible. Then I think we ought to make sure that we maintain our standards. No boy ought ever to enter one of our recreation halls and mingle with our young women with the smell of liquor on his breath, or a bottle of liquor on his person. The Lord expects us to guard and protect the lives and honor of our girls, and such men are in no fit condition to associate with them.

NOW, I would like to leave one other thought with you today. You have heard a marvelous address during this conference, by Brother Benson, on missionary work. You brethren will realize that because of the war many of our boys will be deprived of the privilege of going on missions. Some of them will feel that the years they have spent in the service will have to take the place of their missions, but we have a new generation of boys coming along, the boys of the Aaronic Priesthood of this Church, and I truly hope that every bishop and every father and mother will see to it that these boys grow to manhood with a desire to fill a mission for the Church. It is not only a great responsibility that the Lord has placed upon the Church, to see that the gospel is preached in all the world for a witness unto all nations, but the great missionary system of this Church does more for the membership of the Church individually and collectively than any other activity of the Church, in my judgment. When I was a boy, I desired

(Continued on page 318)

AUTHORITIES OF THE CHURCH SUSTAINED, WARD AND BRANCH CHANGES, AND DEATHS

Reported at the first session of the 115th annual general conference of the Church, April 6, 1945, in the Assembly Hall

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

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 THE TWELVE APOSTLES

George Albert Smith.

COUNCIL OF THE TWELVE APOSTLES

George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widsooe, Joseph E. Merrill, Charles A. Callis, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen.

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, Thomas E. McKay, Clifford E. Young, Alma Stone, Nicholas G. Smith.

TRUSTEE-IN-TRUST

Heber J. Grant as trustee-in-trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young, Antoine R. Ivins, John H. Taylor, Richard L. Evans, Oscar A. Kirkham, S. Dilworth Young, Milton R. Hunter.

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, J. Reuben Clark, Jr., David O. McKay, Joseph Fielding Smith, Stephen L. Richards, John A. Widsooe, Joseph E. Merrill, Charles A. Callis, Albert E. Bowen, Adam S. Bennion, Franklin L. West, Frank Evans, secretary and treasurer.

COMMISSIONER OF EDUCATION

Franklin L. West.

SEMINARY SUPERVISORS

M. Lynn Bennion, J. Karl Wood.

AUDITING AND FINANCE COMMITTEE

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

TABERNACLE CHOIR

Lester F. Hewlett, president; J. Spencer Cornwall, conductor; Richard P. Condie, assistant conductor.

ORGANISTS

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

CHURCH WELFARE COMMITTEE

ADVISERS

John A. Widsooe, Albert E. Bowen, Harold B. Lee, Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Stone, Nicholas G. Smith, Antoine R. Ivins, John H. Taylor, Oscar A. Kirkham, LeGrand Richards, Marvin O. Ashton, Joseph L. Wirthlin, and 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, Howard Barker, Roscoe W. Eardley, Clyde C. Edwards, Ezra C. Knowlton, Sterling H. Nelson, William E. Ryberg, and Stringam A. Stevens.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Belle Smith Spafford, general president; Marianne Clark Sharp, first counselor; Gertrude Ryberg Garff, second counselor.

DESERET SUNDAY SCHOOL UNION

Milton Bennion, general superintendent; George R. Hill, first assistant superintendent; A. Homer Reiser, 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 L. 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; Verna W. Goddard, first counselor; Lucy T. Andersen, second counselor; with all the members of the board as at present constituted.

PRIMARY ASSOCIATION

Adele Cannon Howells, president; LaVerna W. Parnely, first counselor; Dessie G. Boyle, second counselor; with all the members of the board as at present constituted.

CHANGES IN STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER, 1944

NEW MISSION PRESIDENTS

Dr. Thomas D. Rees appointed to succeed Elvon W. Orme as president of the Australian Mission.

Richard W. Madsen, Jr., appointed to succeed Elbert R. Curtis as president of the Western States Mission.

Harold M. Rex appointed to succeed W. W. Seegmiller as president of the Brazilian Mission.

James H. Riley appointed to succeed William L. Warner as president of the Texas Mission.

Joseph Y. Card appointed to succeed Walter Miller as president of the Western Canadian Mission.

STAKE PRESIDENTS CHOSEN

Henry H. Rawlings chosen president of the Franklin Stake to succeed Leslie V. Merrill.

Elmo S. Sorensen chosen president of the Gunnison Stake to succeed Charles S. Hansch.

Abel S. Rich chosen president of the South Box Elder Stake.

John P. Lillywhite chosen president of the North Box Elder Stake.

Stephen E. Busath chosen president of the Sacramento Stake to succeed I. Homer Smith.

John Howard Shawcroft chosen president of the San Luis Stake to succeed John S. Reed.

William C. Stolorow chosen president of the Young Stake to succeed Roy H. Burnham.

Frank C. Simmons chosen president of the Weber Stake to succeed James H. Riley.

Henry Golden Tempest chosen president of the East Jordan Stake to succeed Heber J. Burgen.

Dale H. Petersen chosen president of the North Sevier Stake to succeed Edwin Sorenson.

Monte L. Bean chosen president of the Seattle Stake to succeed Alexander Brown.

Lawrence T. Dahl chosen president of the West Jordan Stake to succeed Vernal C. Webb.

NEW STAKE ORGANIZED

North Box Elder Stake organized November 12, 1944, by a division of the Box Elder Stake, and consists of the Bear River, Brigham City Third, Brigham City Fourth, Corinne, Harper, Hontysville wards and Evans Branch.

South Box Elder Stake organized November 12, 1944, by a division of the Box Elder Stake, and consists of the Brigham City First, Brigham City Second, Brigham City Fifth, Brigham City Sixth, Mantua, Perry, and Willard wards.

NEW WARDS ORGANIZED

Monument Park Ward, Bonneville Stake, formed by a division of the Yaloburn Ward.

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

Sugar Ward, Rexburg Stake, formed by combining the Sugar First and Sugar Second Wards.

Laurelcrest Ward, Sugar House Stake, formed by a division of the Mountain View Ward.

Geneva Ward, Sharon Stake, formed by a division of the Timpanogos Ward.

Vernon Ward, Sharon Stake, formed by a division of the Sharon Ward.

Vernal Third Ward, Uintah Stake, formed by a division of the Vernal First and Vernal Second Wards.

WARDS DISORGANIZED

Sugar City First Ward, Rexburg Stake—membership annexed to Sugar City Ward.

Sugar City Second Ward, Rexburg Stake—membership annexed to Sugar City Ward.

Grant Ward, Portneuf Stake—membership annexed to Downey Ward.

INDEPENDENT BRANCHES ORGANIZED

Fontana Branch, San Bernardino Stake.

Birdseye Branch, Palmyra Stake.

INDEPENDENT BRANCHES MADE WARDS

Lark Ward, West Jordan Stake, formerly Lark Branch.

Lajolla Ward, San Diego Stake, formerly Lajolla Branch.

BRANCH TRANSFERRED

Thistle Branch, Kolob Stake, transferred to Palmyra Stake.

INDEPENDENT BRANCHES DISORGANIZED

Strawberry Branch, Duchesne Stake.

Romedell Branch, Blaine Stake.

GENERAL AUTHORITIES WHO HAVE PASSED AWAY

Elder Rufus K. Harty of the First Council of the Seventy died March 7, 1945.

Elder Samuel O. Bennion of the First Council of the Seventy died March 8, 1945.

OTHERS

Elder Stephen L. Chipman, president of the Salt Lake Temple, died March 31, 1945.

William H. Richards, former president of the Malad Stake, died April 2, 1945.

Water on the Hills

(Concluded from page 246)

being planned for 9,000 more acres east, through Cardston to Aetna (about thirty miles by road from the Mountain View dam). The expense will be \$115,000.00.

Now... a glance at the results of their project!

During the winter and spring of 1935-6 relief feed for neighboring

drouth districts amounted to \$85,000.00. Mountain View was self-supporting, with hay, pasture, and gardens.

In 1943 a surplus of 1,500 tons of hay, at \$10.00 or over per ton, was baled and shipped to Lethbridge, Raymond, and Magrath feeders. The community is considered by business men of southern Alberta to be one of the most stable districts of the south.

Many of the men, but not all, who plodded through those weary first years

of construction, were on hand when the government machines, bulldozers, caterpillars, and shovels began work on the big dam at the reservoir outlet. There was more brush pulling and dirt moving done in an hour than they and their tired horses had been able to accomplish in weeks.

Yet, looking ahead, as well as back, they may well have said, in the words of Jordan, "When all is over, and the victory is yours... the price will then seem to you—nothing!"

The SOUTHERN INDIAN

Mission

PART II

By JUANITA BROOKS

TO most of us today, the idea of those early Indians is something vague and strange, a cross between the noble Red Man of Cooper and the bloodthirsty savage of dime fiction. One excellent help in knowing these Southwestern tribes is found in this account of Brother Thomas D. Brown, *The History of the Southern Indian Mission*. His descriptions are detailed and vivid; his comments penetrating.

Soon after their arrival at Harmony, an Indian woman was taken sick with a pain which ran from her left breast to her shoulder blade, following the birth of a child. The story of her restoration is told as follows:

THE INDIAN DOCTOR

or medicine man came to-day, and after giving the sick woman some hot water to drink, but no herbs in it, began to sing, "Nani, nani, nani, Nani, nani," &c., first loud then falling by degrees, then beginning loud again; this he continued, until, I suppose, having invoked the healing spirit long enough, he would get to his knees, then rolling over on his back would draw himself close to the patient, and with closed eyes, still singing, lift his hands so as to revive her, she would fall across him and he placing his arms around her and near the sore shoulder, would begin to press her breast, would crawl out when breath seemed almost gone to him, would spit out some nasty green stuff, expectorated from his own lungs, or chest, would again begin a new murmuring song "Ha-a-a-a Ha-a-a-a Hum-m-m-m," &c., would continue again for half an hour till he would again fall on his back, again receive her into his arms crosswise—again suck till he would expectorate one of his dark green stones—about the size of a bean; this he would carry off, crawling in a stooping posture, some 20 yards and hide it among the bushes or in the earth, burying the disease or evil spirit. These stones they carry in their medicine bags—and I doubt not resurrect all they bury, at their own convenience, for I suppose they esteem these stones sacred; then he returned and would begin singing, continue again in the same way till after another pressure and suction—a white stone would be expectorated and buried, this continued for two hours, crawling off once on his hands and knees and once sucking the shoulder and pressing the breast. Whether they induce faith in the patient, that by their songs, suction and carrying off the disease; or whether a healing spirit attends them in their administrations; or a magnetic stream passes from the whole through the diseased person—a mesmeric influence that heals, I know not; but the general testimony is that, often remarkable cures are effected.

THE first journey to the tribes south of Harmony was begun on June 7, 1854, a group of eight men on horseback, with provisions for a ten-day trip. As they passed along slowly they came in sight of:

AN INDIAN BURIAL

... We did not approach the assembled crowd, but supposed there were Mormons there as well as Indians, and that a grave was being filled up from their circular form. The name of the Indian was "Pierre," we saw him a few days before and discovered that consumption had dried up his vitals, and worn him to a skeleton form. We then pronounced his death near. He is said to have been hurt while fighting for or to obtain a wife... the strongest and boldest being the most successful. When he lay dying, his only bed was the dusty earth. I could not help reflecting "to dust we must return"—Alas! poor Indians, how near the

soil they have been! at birth dropped into the dust, creeping, lying, and running in it with no other table—thy work bench—thy gambling table—thy theatre—stage—pulpit—bed of joy, sorrow, and death: With apparent sympathy thou art surrounded by thy wives, children and friends, though at a little distance in sad and mournful silence—the head of the dying one resting on the roots of a brush-oak... "Return to dust." Why, poor dark, degraded Lamanite, thou were never far out of it.

The missionaries did not stop, but made their way south toward Ash Creek. Their Indian guides had gone before, and three braves came to meet them. They had come twenty miles from their camp over rough country, and now, passing over rough, rocky, steep hills and large boulders we come to see the smoke of Chief Toquer's wickiups.

From his diary, we read:

THE CHIEF TOQUER'S WICKIUPS

... composed of long willows, cottonwood and stalks of corn, 3 of them—the willows stuck in the ground slantingly so that they meet at the top, the leaves of these and a neighboring ash tree was all the shelter from wind or rain.

Toquer is a small, broad old man about 50 years of age. Broad, bald forehead, rather flat, flat nose and darker in color than most other Indians—a beard long and thin, pulled out some of it for a time, but continued not as most other Indians do... He received us very cordially, and when told that R. C. Allen was our Captain—the two big men embraced each other very affectionately, more like the refined French and people of civilized Europe than the rude Indians, and hardened rough ones of the born West.



SANTA CLARA INDIANS—PHOTOGRAPH
TAKEN BY MAJOR POWELL PARTY IN 1869

They seemed like brothers that had met after a long separation, by dividing oceans: We believe that the warm kiss of eastern climes would have ended this intense embrace, but for the maiden blushes—the modesty or coolness of our youthful Captain. Chief Toquer then very courteously led us to our suite of apartments in the great mansion of our common parent, in the sandy bottoms about 30 yards north of their wickiups—warning us to keep our horses off his grape vines, some 5 or 6 bunches of which intertwined their tendrils with the tall bunch grass.

THE SUPPER

After turning out our horses to beat scanty picking among the rocks, we untied our wallets, and drew forth some raw bacon, bread, and cheese, and now being surrounded by some 15 Indians looking as hungry as we felt we were after our long day's ride, 2 squaws and 2 children, we all sat down on the sandy carpet and partook about equally. Much talk ensued and most of it little understood by us. They have small stripes of corn, squash, potatoes, &c., all scratched in with their hands, for miles along Ash Creek and seem very industrious. We went over to their Wickiups after our supper and found their women grinding seeds by the light of the moon, and boiling a large potful of pottage—in a conical shaped dish made from clay and sand, thin and hard. This mess seemed of a darkish gray color with like chunks of bacon in it. We tasted the flour which the women were making from the seeds of grass—by rubbing them between two rocks. It tasted much like buckwheat flour or bean meal. What we fancied to be pieces of bacon, I have been told were bunches of matted ants. One of the brethren tasted this food and said, these clusters tasted very oily but knew not the cause; this porridge the female stirred with a large spoon or ladle, like the water gourd or the slates made from the horn of a mountain sheep; with this the mess was divided on wicker baskets, flat, in the shape of wood turned dishes, about 1 quart to each—the elder served first—this was soon cleaned out by bending the forefinger of the right hand inwards around the point of the thumb for a spoon—the same dish handed back and filled and passed around. They supped this up greedily, and with the head of a roasted porcupine, brains and bones, added to an entire roasted sand lark, seemed, added to what we gave them—to about satisfy. Then like hogs with little or no covering they huddled together in the sand. Oh how Ephraim has fallen!

After prayer, we too were soon asleep—on our buffalo robes—not far from our friends.

The recorder makes some comments on the responsibility of building a road over this route to San Diego, and discusses the difficulties. Then he makes this entry on:

THE SCENERY

What abrupt terminations are these to the two chains of mountains east, and west, like leaping off places at the world's end! But see over Ash Creek to the east, what table lands are these broken off so abruptly? by some floods of water, what lofty spires! what turrets! what walls! what bastions! what outworks to some elevated forts! What battlements are these? what inaccessible ramparts? From these no doubt are often heard Heaven's artillery cannonading. What guards patrol these elevated walls? Are these the boundaries of the northern Rio Virgin? They are.

Ash Creek roared and the wind whistled during the night, and the men, chilly, arose at 5 a.m., to find that the Indians were already up and gone. Some of the group went to help the natives farm, or to watch them, some took horses to feed in a better place, two went hunting, and Brother Brown was left to guard the luggage. While there he amused himself by composing a missionary song.

ALL day they stayed with Toquer and his band and started on early the next morning, following down Ash Creek, and for two days explored the country south. The recorder describes the geography and the vegetation. His account of the association with the Indians is best given in his own words:

Sunday, 11 June—Left camp at 8:30 a.m. and rolled southward till we struck the Santa Clara at 11 o'clock. At 11:30 a.m. we camped about 1 mile up the Santa Clara in a cottonwood grove. The road this morning was on the west bench, rolling and level bottoms of the Rio Virgin, on the Tornaquit we came to a fine lot of wheat nearly ripe. . . . This point namely, nearly at the mouth

"IT IS WELL WITH THE CHILD"

(To seaman second class, age seventeen)

By Winifred Davis

UNLESS thy day be done, my son,
Unless thy night draw nigh,
The death was never made, my son,
That men shall say ye die.

Without thy work be finished, child—
Ye came on earth to do—
The sea can not be deep enough—
Nor can men's aim be true.

A flaming fire shields thee by night,
A pillar cloud by day,
A thousand shall fall at thy side,
Yet life shall with ye stay.

But if thy work be finished, son,
And thy night draw an apace—
Then that was in the plan, dear child—
I shall commend thee to his grace.

I'll give thee to his tender care—
Go in thy early years
Lightness still upon thy brow,
And from thy heart all fears.

It is but a step, my child,
Through a bright opening door—
Safe alone into thy Father's house,
Where thou hath dwelt before.

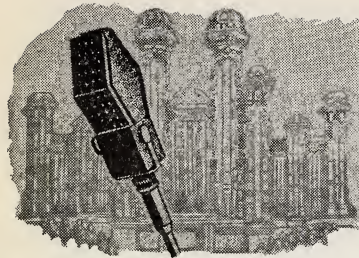
Hail the glad morning!
Hail the glad sound!
Peace in the air!
Peace on the ground!

Peace in the little ships
Down under the sea,
Peace the world over,
And together we'll be.

of the Santa Clara seems to be an old settlement, as there are many corn lots abandoned, for the same reason I had formerly supposed—the roots. This place seemed more comfortable to me than any place we had come to. Crops living, and human beings. They were much afraid, especially the squaws and children. The most of the Indians that were with us yesterday travelled with us this day—about 9 miles we travelled—very hot—they slept near us in the wickiups last night, and now their number is swelled to 22; they were as hungry as we, and I suppose more so, even so that they could have eaten all we had at one meal, yet we disliked to eat in their presence and they not enjoy food with us, so we abstained from eating until they all cleared off. After supper 5 of us left camp to visit "Matuprenup's" wickiup—there we found some 8 or 10 men and 2 squaws only, and a "nantisist"—female child—they were in great fear (shereah) when we approached, so much so, the red men became pale and trembled; this wore off after a while. We found an old man had fled, they called him, he did not come. Jacob Hamblin, a quiet man, went out and found him rolled up in his rabbit skin mantle, like a rabbit hid in its hole. He was sitting on his shoulder, looked kindly upon him and told him the Mormons were "toojee tickaboo toinab," very friendly, and the same as the Pahutes, finally he came and sat down beside me all trembling. After smoking with us he became composed. The little child that had buried itself in her father's bosom crying, rushed out sweating and ran towards her mother and hid behind her. The grandmother of this child, a very old woman, was the only one that did the hard work; she brought a wicker basket full of water slung on her head as the fish women of Edinburgh carry their loads of fish, thus they carry their children and other loads. She then went for a bundle of dry brush for fire wood, and then began to crush their dried berries. She called aloud for me to come and sup; she handed me a large spoon, made of the horn of a mountain sheep that would hold about a pint, full of this homestead wine, she then set down a large bowl made of small willows and pitched within, full of this wine to our men, and we all partook freely of this sweet and nourishing fluid. We smoked with them and sang some of the Saints' hymns, and a good spirit prevailed. Their fears gave way to confidence and love; they were liberally kind with their wine, wheat and seed flour, porridge and berries. They asked us to sing again, we told them it was one way the Mormons spoke to Shenowab.

The next day the group traveled up the stream where they met and traded with other Indians, all their transactions being given in detail by the recorder. At one place "about forty Indians soon seated themselves in a fine group and while the missionaries sang hymns and the Indians smoked their pipes, I took a sketch of this interesting scene, and wished it had been done by abler artists." He summarizes this day's activities by saying, "we have now seen upwards of 150 Indians during the past few days, all saying they were often very hungry and are now nearly naked, they work very hard and accomplish very little. O, Lord! my spirit exclaims, when will their salvation begin?" and adds another comment to show that his companions evidently share his feeling, "one of them near me, exclaims while I am writing, 'Brigham Young, come here.'"

(To be concluded)



The Spoken Word

By RICHARD L. EVANS

*"He Shall Not Be Afraid of Evil Tidings" **

THERE is a phrase from the Psalms that describes a man who might be the envy of all the world—a man of whom it could be said: "He shall not be afraid of evil tidings." It is highly improbable that one so richly blessed could willingly be induced to trade places with any other: "He shall not be afraid of evil tidings." If we could somehow find ourselves in a world where this could be true, we would no doubt know the joy of heaven on earth. Much that we read, much that we hear, comes under the classification of "evil tidings"—the misfortunes of people everywhere. The man who has done something he knows he shouldn't have done, and who unavoidably therefore carries with him a sense of guilt, lives in fear of evil tidings, fear of the fateful knock at the door, of the pointing of an accusing finger, fear of a hand placed on a shoulder—fear of evil tidings. The man with a past-due obligation lives in fear of evil tidings, fear of every letter he opens, fear of every call and caller, fear of every due-date and demand. We fear tidings of the departure of those we love, tidings of the fortunes of war, tidings we hope will never come; tidings of slavery and oppression. There are those whose sleep is made restless by fear, whose dreams are colored and fashioned by fear of evil tidings. And then occasionally one has the refreshing experience of finding someone whose faith is stronger than evil tidings—whose faith is sufficient to surmount all of the tragedies, all of the bad news, all of the clamor, all of the screaming of the headlines, all of the blaring of raucous voices, all of the injustice and misery that have or could be devised by men. And to meet one so blessed is to become suddenly aware of the real meaning of peace and serenity—the peace and serenity that come with an assurance of the essential goodness of life, with an assurance of the personal reality of a living God who has declared purposes which will be accomplished for his children—the peace and serenity that come with the assurance that somehow, by forces of which we know so little, the pattern will take shape, and understanding will follow confusion. Of such was the faith of him of whom the Psalmist said: "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." It could be said of all men on the same terms. There is such peace to be had—and the fear of evil tidings can be banished, on conditions prescribed by the Father of all men.

*Revised

—March 4, 1945.

Concerning Differences in Men

THERE is a commonplace but ever-startling observation to be made concerning men, and that is: how very much alike they are, and at the same time, how very different. Those reared in the same home at the same time under the same influences, often give early evidence of strikingly different personalities, abilities, and aptitudes. Even so-called identical twins may be vitally different in many ways, even though their likeness of looks is confusing to others. Occasionally genius appears—perhaps one of a family, perhaps one of a generation—rich minds, great souls, gifted men. They may be born and reared in the same home as half a dozen other children; they may attend the same schools as a thousand others; they may be exposed to the same community influences as ten thousand others, and yet give early and unmistakable evidence of unusual gifts. We may train a child most excellently in all of the conventional ways of music, but that doesn't mean that we have another Mozart or Brahms. We may school students most diligently in the proper use of language—but that doesn't mean that we have another Shakespeare or Browning. We may discipline men in the ways of war and of statesmanship, but that doesn't mean that we have another Washington or Franklin. Beyond all the factors of life that can be accounted for in terms of the present, there is still much more that cannot be accounted for, except in terms of the eternal past, intimations of which were given to Job when the Lord God answered him out of the whirlwind and said: "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy? . . . Who hath put wisdom in the inward parts? or who hath given understanding to the heart? . . . Knowest thou it, because thou wast then born? or because the number of thy days is great?" (See Job, chapter 38.) It would seem that in the economy of God, men of gifts and leadership are born into every generation and among many peoples. We may be grateful that these infinite complexities of life are in the hands of God, and not left to the planning of groping men, no two of whom see all things alike. And we may be grateful for the assurance of an eventual justice that will take into account our differences. And those who would plan in any particular for the lives of others, must be mindful not only of their many likenesses, but also of their great differences, some of which are accounted for by the experiences of this life, and some of which must find their explanation beyond the bounds of this world.

—March 25, 1945.

from Temple Square

"The Day of This Life"*

THE passing of time, measured off with monotonous mechanical devices, moves us through many strange patterns. Some of them we understand, and some of them are deeply puzzling to us. So gradually yet so quickly do we grow older, that while we feel ourselves still young, we may come to be looked upon as old by the eyes of those yet younger. In youth, we look far ahead and dream great dreams, and, while we still suppose we have our youth, there are others yet more youthful who begin to number us with those who have left youth behind. So quickly do we move through these paradoxical scenes, so quickly do we pass from youth to age, that, when we begin to realize the leisure with which some of us made vital decisions, the unconcern with which some of us postponed our preparation for the deeply serious business of life, the thought is somehow disturbing—and suddenly we become aware that there are none so young but what it is time to begin to prepare for life and none so old or young but what we must live in constant readiness for whatever eventualities may befall. There come to mind these words from the record of scripture: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. . . . But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. . . . For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away." (Matthew 24:44, 36, 38, 39.) Life is no respecter of persons—except as we give it the respect it deserves. We have no guarantee of time—none of us. For all of us, an accounting may come unexpectedly soon. For some of us, it could be this day—or any tomorrow. And keeping forever straight with ourselves and with all men and with God our Father, is the only course of safety or of happiness. "For behold, this life is the time for men to prepare to meet God; yea, behold . . . this . . . is the day for men to perform their labors." (Book of Mormon, Alma 34:32.)

—March 11, 1945.

Testimony in Print*

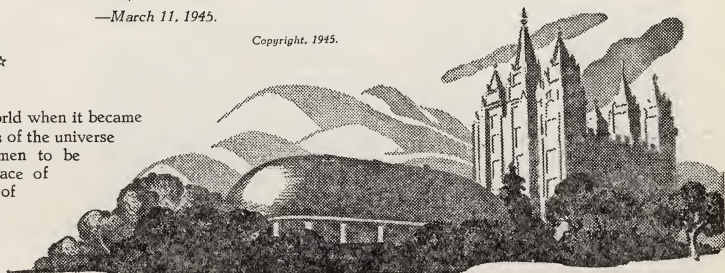
IT was a new day for our world when it became possible for the great truths of the universe and the lofty thoughts of men to be spread in print across the face of earth, so that the thoughts of all who choose to write be known by all who choose to read. Thus the Bible, inspired by the living

God, and the great works of science, philosophy, and literature, found their way into the hands of the many instead of into the hands of only the few—and printing, the art of preserving for the present and for the future the thoughts of the present and of the past, became the common medium of exchange among all enlightened peoples. But, as would be expected, along with the printing and circulation of good ideas, there has also been the printing and circulation of bad ideas. Some of the things we see in print cause us to give thanks for the glory of God and the intelligence of man, and some of the things we see in print make us ashamed of our own kind. Filth has been circulated in the name of realism. Vicious suggestion has been circulated in the name of liberalism. Too many have found it profitable to peddle pulp that has excited the imagination and poisoned the minds of our youth—to popularize a type of literature which is called "frank," but which is really rotten, which is called "realistic," but which is really immoral backwash. Deplorable amounts of ink and paper have been used for those purposes which offend decent minds and which poison the thinking of the highly impressionable. Of course, there is freedom to be considered, freedom in literature as well as in all other things; but freedom will not long remain where decency has departed, and certainly much of the trash that is purveyed, much of the printed filth by which our youth are victimized, is recognized and condemned by all thoughtful men as a prostitution of literary freedom. As we judge the past largely by the tangible record it has left, so may future generations judge us, of our day, by the testimony we leave in print—and may the Lord God help us to surmount the shame we must certainly feel when some of our print comes to light in future times, for, as spoken by the prophet—"our words will condemn us, . . . and our thoughts will also condemn us. . . ." (Book of Mormon, Alma 12:14.) We shall see a better world and a safer generation when our youth, and all of us, are freed from the influence of filth in print—when we have undergone a literary house cleaning wherever it is needed.

—March 18, 1945

—Revised

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LIKE a flock of shining seagulls resting on the moonlit waves, fourteen white-winged vessels parted the waters of Lake Ontario. Aboard the fleet, seventeen hundred picked United States troops waited silently for the passing of the night. The date was April 26, 1813; the War of 1812.

In the cabin of the flagship *Madison*, which was dimly lighted by a swinging whale-oil lamp, the general in command, Zebulon Montgomery Pike, sat writing. He was not working over last-minute plans for the siege. His orderly mind had settled all that hours ago.

"My dear wife," he wrote. "We are now standing on and off the harbor of York, which we shall attack at daylight in the morning. I shall dedicate these last moments to you, my love, and tomorrow throw all other ideas but my country to the winds." He paused and raised his anxious face to the April breeze which poured through the open portholes. "I have no new charge to give you, yet we love to communicate with those we love, more especially when we conceive it may be the last time in this world."

He closed his eyes at the thought that he might never again see Clarissa, his young wife, or Clara, his romping little girl. How he yearned to gather them into his arms. He could see them now, anxiously waiting at the homestead on the banks of the Ohio River. Clarissa's strong pale face with her brave black eyes; Clara's questioning eyes and restless baby arms caressing. Twelve years since he had wed Clarissa Brown of the Kentucky blue grass country! Clarissa, daughter of a general of the Revolutionary War and now wife of a general of the War of 1812, was not blind to the hazards of army life. With an uncomplicated heart she carried the load of a soldier's family, and with that load the pride. She was proud of her military ancestry; she was proud of her soldier husband. Montgomery knew this. That pride fluttered before him like a shining flag of courage. With a wife like Clarissa, whose faith in him never wavered, what matter how other people thought of him? And yet—

Again he turned to his letter, but paused with poised quill. What was that something gnawing at his heart? Something clamoring to be said before his writing ended. A wish so deeply buried that only this uncertain hour between life and death could loose it.

"Preserve your honor free from blemish and always be ready to die for your country." This was the motto he had carried through his years of military life, and this motto had molded his conduct. But what did high intention and loyal service avail when slander's breath had tainted his good name, had linked him with the traitorous schemes of Burr and Wilkinson, who sought to form a rival nation in the far Southwest? Dearer than home or life or country was his name, the military name of Pike.

With narrowed eyes he lowered the quill and wrote: "In the fight tomorrow, should I fall, *defend my memory*." The words were out. The wish was said.

PIKE'S Last Wish

By ANN WOODBURY HAFEN

Like a bright thrust from an enemy's sword it bled his pride; but the wish was said. "Should I fall, defend my memory. And only believe had I lived I would have aspired to deeds worthy of your husband. Remember me with a father's love, a father's care, to our dear daughter. With the warmest sentiments of love and friendship,

Your Montgomery."

Finished! The hour was late. The night was very still. Sleep had quieted the restless questioning in the many soldiers' hearts, but Pike did not sleep. Thoughts of his past hovered like shadows around the dimming lamp. As the light flickered out he laid himself upon his bunk to rest. To the gentle motion of the ship, night wings carried him back along the shining road of youth.

* * *

ONCE again he was a small lad in New Jersey playing soldier, or listening wide-eyed to the daring military deeds of father, grandfather, or uncle. And then came a boy's delight when at fifteen he was made a cadet in his father's regiment. Adventurous years brought promotions one by one until at twenty he was commissioned first lieutenant. After frontier service with the army in the Ohio country, and impatient waiting for an opportunity to distinguish himself, he was chosen by the government to explore the headwaters of the Mississippi.

With twenty men, and provisions for four months stored in a seventy-foot keelboat, he ascended the mighty stream. Using sail and tow line as motive power, they made from twenty-five to thirty miles a day. Winter came, and traveling with sleds over the snow, Pike located the source of the river. After holding councils with the Indians, and visiting British trading posts, with breaking of the ice he floated downstream to St. Louis in April, nine months from the time of departure.

Then came an event which was to give him the greatest satisfaction of his military career—and also, the deepest sorrow. Lewis and Clark had explored the Northwest section of the newly purchased Louisiana Territory. A similar expedition must explore the Southwest—learn its geography, and the source of the Red River (lowest western branch of the Mississippi). The government wished to explore the boundary line between Spanish territory and the United States lands. Was not Louisiana Territory defined as the Mississippi basin? Because of his brilliant

record, Pike was selected to lead this important expedition.

By November, 1806, with twenty-two men, he was traveling westward up the Arkansas, as General Wilkinson of the western army had instructed.

"Look, Captain Pike, at that strange blue cloud that stands on the western rim," said a youth in the command.

As they advanced, the cloud seemed to grow larger until they could see that it was no cloud.

"Three cheers for the Mexican mountains!" shouted the men as they tossed their hats.

Eagerly they hurried toward the snowy range a hundred miles away, shining and white in the distance. In three days they were near the foothills.

"If we could climb that highest peak," observed Pike, "we could save much travel. There we could see the lay of the land and probably locate the Red River we've come to seek."

But first, the company must cut cottonwood logs and build a temporary stockade where supplies could be stored. Then Pike with three companions set out to ascend the peak which later should carry his name, and be the most famous mountain in America. By the curious twist that fate often plays, he is now known by the mountain, instead of the mountain by him.

The third night of the climb they were near the top of the first range, though still far from the crest of the distant peak. In a cave, without blankets, victuals, or water, they spent an uncomfortable night.

But in the morning—such a view! The unbounded prairie below was overhung

"THE STARS AND STRIPES
ARE GOING UP!"

Illustrated by
John Henry
Evans, Jr.



with rolling and broken clouds like an ocean in a storm, wave piled on foaming wave; while above, where they stood, the sky was clear.

For an hour the panting men struggled upward, and stood at length on the crest of the chain. There, waist deep in snow, with the thermometer four degrees below zero, with no sign of bird or beast in the region, they looked up to behold the grand peak still fifteen miles ahead—its bald snow-capped dome half shrouded in the winter sky. No use attempting to go farther! Men in cotton overalls could never stand the cold. They turned back. And five days later they marched through the gates of the stockade on the Arkansas River, where their companions crowded about them asking eager questions.

But they could not stay in the shelter of the camp. They must push on into the new country—exploring, mapping, recording. For six weeks they scouted South Park and the head of the Arkansas River. Carefully Pike recorded observations of geography, flora, and fauna. Winter snow and ice on the river delayed them. Their food grew scarce. After two days of fasting they killed an old buffalo bull, so Christmas day was spent in semi-luxury. In a camp above the mouth of the Royal Gorge, Pike's birthday was celebrated January 5, 1807.

As yet, there was no trace of the Red River, object of their search. They must journey southward; with a seventy-pound pack to each man, they set out on foot. At first they made good progress, but as the snow deepened, the feet of some of the men became frozen. Though food ran short, they fought their way across the snowy Sangre de Cristo Mountains and joyously beheld the river winding in the distance. Pike thought it was the long-sought Red River, and hurried thither. Instead he was on the banks of the Rio Grande, in forbidden Spanish territory.

There in the San Luis Valley, on a small branch of the stream, they built a fort of cottonwood logs as a protection against the Indians. Over the structure they hoisted the American flag. In the sturdy fort protected by sharpened

pickets projecting over the walls, and surrounded by a ditch four feet deep filled with water, they felt secure against attack.

One day a hundred Spanish cavalry came galloping up the valley. They informed Pike he was trespassing upon Spanish territory.

"What," said Pike, "is not this the Red River?"

"No, señor, el Rio Bravo del Norte."

Immediately Pike hauled down his flag, but that was not enough to satisfy the Spaniards. They took Pike and his men to Santa Fe to explain their presence to the authorities.

At Santa Fe it was decided that the intruder must go to Chihuahua to account to the commandant general. After a month's travel, and another month's detention in the Mexican city, the prisoner was relieved of his valuable papers and was escorted eastward through Texas to be released on the Louisiana border.

As Pike stood there, a free man once again, exultantly he saluted his beloved American flag. A long year had passed since he eagerly left St. Louis on this government expedition. A year of silence to his loved ones left behind. A year of uncertainty to those who sent him forth. And in that year the odor of disloyalty to the American nation had developed around General Wilkinson, his superior.

Blindly unaware of the strange charges, with a sense of duty well fulfilled, Pike dispatched his reports to General Wilkinson and to Secretary of War Dearborn; then he hurried home.

What was his distress to learn that the public, even Congress itself, was linking his name with those of Burr and Wilkinson and their secret designs to usurp empire in the West. A military man must be above suspicion. The mere shadow of disloyalty is poisonous.

Pike was stricken to the heart. To have his services which he had given willingly, courageously, to the advancement of knowledge for his government—to have them so grossly interpreted was almost beyond belief. He requested Secretary Dearborn to make a statement to clear his name, "to shut the mouth of calumny, strike dumb the mouth of slander." The secretary did so. But the hurt of his near disaster ate at his soldier pride like a cancer. Not even his later promotions in the army, nor the creditable publication of a book on his expedition, could make Pike forget. If a soldier's highest intention and faithful service could be disloyally construed, never could he feel secure. Even in death one must have a watchman to defend his memory.

"Defend my memory!" yes, that was the wish of his heart. That request he had written this night as he penned his last message to his wife.

When dawn streaked the sky across Lake Ontario, Pike roused, stepped on deck. Yonder was Fort York with the British flag fluttering over it. Today was the day for action. Today was his chance to glorify the flag of the country he so passionately loved. Today he would write his loyalty in blood, if blood were demanded.

Warily his troops took to the boats and made for the Canadian shore. A volley of fire from a British advance guard surprised them as they landed. Pike rallied his men and pushed on toward the fort. Nothing short of seeing the Stars and Stripes flying over York would satisfy him now.

Outdone, the British retreated toward their stronghold, burning bridges as they went. While the American fleet bombarded the fort with persistent fire, Pike doggedly advanced up the hill.

A scout came rushing back to Pike. "The British are spiking their guns, sir. They prepare to abandon the fort."

At the welcome news, Pike commanded his men to hold fire. With victory in his hands, what need of further waste? The noise of battle gradually subsided. Expectantly eyes looked on high, watching for the moment when the British should strike flag and surrender. Calmly Pike seated himself on a rock, wiped the sweat and grime from his face, and waited.

Suddenly a terrific explosion rocked the ground. Like a volcano the fort belched rocks and smoke into the air. The British had fired their powder magazine to cover retreat. When the dust cleared away, forty American soldiers lay dead; one hundred and eighty were moaning with fresh wounds.

Zebulon Montgomery Pike was among the fallen. A rock had hurtled through the morning blue to crush the brave commander. Gently the surgeons carried their dying general to shelter.

A loud huzza suddenly broke from the exultant American troops. The general's eyes opened to ask what the shout was for.

"The British Union Jack is coming down, General. The Stars and Stripes are going up!"

With supreme effort Pike roused. He saw his beloved flag flying above the smoking ruins of the fort. Content, he sank back into the flag that pillored his head, while his life blood wrote his defense upon it.

Dead at thirty-four! Conqueror of mountains killed by a flying stone!

"Defend my memory!"

Written across his native country is his name. Twenty townships and ten counties; creeks, forts, cities perpetuate the name of Pike—Pike's Island at the mouth of the Minnesota River; Pike's Mountain on the northern Mississippi. But greatest of all his memorials is that everlasting granite monument sculptured by the ages, illumined by the sunsets, wreathed in evergreens and cloudland flowers—Pike's Peak of the Rockies, "America's most famous mountain."





Poetry

BLUE STAR MOTHERS

By Eva Willes Wangsgaard

THEY'VE changed, a change too deep for casual eyes.
Like flowers paling from too little sun,
These mothers waiting while old worries rise
And fears crowd nights where sleep is seldom won.
They knit their countless stitches, go to church,
Bake mounds of cookies for the free canteen.
They breast a sea of uniforms in search
Of contacts lost where oceans flow between.
Peace will be sworn again, the boys return,
Old hearths be cleaned and warmed, old ballads sung,
Slack veins be filled again. New loves will burn.
Young hearts will broaden to receive new young;
But who can take these years thrice lived in pain
From war-worn hearts and leave them young again?

LEGACY

By Elaine V. Emans

MY mother left me for a heritage
Books and the love of them instead of money,
Courage in place of rolling acreage,
And this: ability to see the funny
Side of a situation. Love of truth
She willed me for a family jewel which I
Can never squander, and a kind of youth
Within the heart forever. When I die,
I shall be proud if for bequest a son
Or daughter has but half so fine a one.

BOUQUETS

By Lavonne Langolf

THEY make me happy on Mother's Day
With deeds of love and a big bouquet
Of fragrant flowers. Will they never see
That little bouquets mean the most to me?
"You are my pal, mother dear." Then, too,
"I like to go walking uptown with you."
And once he said, "I am surely glad
You answered 'Yes' when you dated dad."
"This cake is swell!" "Say, I like your new
Pink print dress." And always, too,
He smiles, "Good luck," on busiest days.
Oh, how I cherish those small bouquets!

FROM AN AIRPLANE

By Claire Stewart Boyer

I HAVE been friend to the sky today,
I have locked arms with a cloud
And laughed with a ravelling thread of light
Unstitching the earth's gray shroud.
Mountains were suddenly molehills;
And rivers were tendrils of green;
And moving specks were atoms
Blowing across the scene:
Now I know life as the birds do—
A palpitant, surging sweep
Into the sun-gold of freedom . . .
Freedom to know—to keep!

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A NOTE TO MOTHER FROM G.I. JOE

By Edna S. Dustin

I USED to wish to turn the days ahead,
But just today, I'd like to turn them back.
I'd sneak right in to where your breakfast's spread
And gorge myself with griddlecakes; in fact,
I'd be again your boy with sandy hair,
His pug-nose sprinkled up with copper dust;
I'd steal out to our woodshed in the rear
Assemble again my engines choked with rust,
And dream, once more knowing you were near.
I'm sorry I'll not make the White House chair.
But, Mother dear, you'll still be proud, you'll see,
I've hitched my chevrons to four silver stars
Where your great ideals are held out for me.
Today I pause in work to post on time
My love, my thanks for you, no poet can rhyme.

A TEACHER PRAYS

By Pauline Tyson Stephens

DEAR God, let the golden words keep flowing
Out of my heart;
Let a sparkling stream of faith and wisdom
Quickly start
And wash away the hesitations
That fears impart.
And Lord, keep the golden fountain flowing
Week by week—
Let the living waters of instruction
Reach the peak
Of might and pour pure blessings over
The souls I seek.

Indifference cannot thrive, dear Father,
Nor dark fears stay
If the power of thy will keeps flowing
Night and day;
So God, keep my heart and lips receptive
As I pray

TO A BOY AND HIS TELESCOPE

By Norma Wrathall

YOU have patiently fitted the lenses
And the parts, according to plan,
Followed precise directions,
And now, you are ready to scan

The wonders of the heavens—
The galaxies of stars—
The rings surrounding Saturn—
The deep red glow of Mars.

The harvest moon will thrill you
With the craters on her face;
You'll learn of constellations,
Of how each keeps step in space.

And as the years go winging,
And you're older, wiser grown,
Perhaps to gaze through telescopes
The best to science known,

Remember that the wisest men
Who into the heavens stare,
Can but view the stars, and marvel
At the Hand that put them there.

On the Bookrack

AN UNDERSTANDABLE RELIGION
(Dr. John A. Widsote, Deseret Book Co.,
Salt Lake City. 1945. 277 pages. \$1.50.)

THIS volume grew out of a series of radio addresses presented from the Mormon Tabernacle, Temple Square, Salt Lake City, on the Sunday evening radio service of the Church of Jesus Christ of Latter-day Saints, from January 2 to May 28, 1944, inclusive. Its contents find their way into book form now, not by the intent of the author, but by the request of the publisher, reflecting a desire expressed by radio listeners and readers of its instalment and pamphlet publication.

In this series of twenty-two topics, the basic principles of the gospel of Jesus Christ, restored in the latter days, are covered understandably, directly, unequivocally, as they pertain to the temporal and eternal well-being of man. Some writers have the faculty of restating cardinal principles with a refreshment of language and approach that gives to the foundations of truth a satisfying familiarity coupled with the stimulation of rediscovery. The author of these pages is one who has been so endowed, and who has used his gift tirelessly in the cause of truth.

This volume, which is being widely welcomed, will, clearly and satisfyingly, make more understandable to those who read its pages that system of truth, pertaining to man's temporal and spiritual well-being, which constitutes the gospel of Jesus Christ.
—R. L. E.

OUR PIONEER ANCESTORS

(Wayne D. Stout, Salt Lake City.
405 pages. \$5.00.)

MORMON history is filled with interesting, stirring, and faith-promoting incidents. All of these have not been recorded; and of those recorded only a small portion will be printed. This book preserves memorable family and Church events. In reading it, one gets nearer to the spirit that led the Latter-day Saints to fight the royal battles that enabled them to conquer not only the great desert, but the enemies of truth. Such family histories should be multiplied among us.
—J. A. W.

AUTOBIOGRAPHY OF JAMES
HORACE NELSON, SENIOR
(Horace J. Nelson, 703 K Avenue, La
Grande, Oregon. 149 pages. \$1.60.)

THIS is a simply told, well-written, intimate, and interesting life story of a man who came out of Nauvoo and participated in the conquest of the intermountain country. It is a picture of life on the subjugated desert from pioneer days to 1924. Indian troubles, Buchanan's army, and especially polygamy persecution, with many other incidents that make up Utah and Western history, pass in review before the reader. Such books reveal the spirit and soul of Mormonism, and furnish material for future historians of the mighty story of the Church, organized through the instrumentality of the Prophet Joseph Smith. Other families might well follow the example of Horace J. Nelson, and make available to the public the journals and stories of their ancestors.
—J. A. W.

POEMS

(Jon Beck Shank. Alfred A. Knopf, New York. 1945. 85 pages. \$2.00.)

TO a reviewer, the coming of a new book is always something of an event. So when this slender volume came to the editor's desk.
(Concluded on page 277)

THE IMPROVEMENT ERA.

A Soldier Speaks

By T/5 BRUCE B. CLARK
of the U. S. Armed Forces



I AM a soldier. I am the voice of young manhood in wartime reaching out across the miles to the mountain valleys that were my home, that will again be my home when I return. As the dark loneliness of night comes once more to this army camp, my thoughts are of home, and of the past and the future.

I say that I am a soldier, but I am not a career soldier. I am one of the millions of young men for whom soldiering is just an interlude in our lives. We are temporary soldiers, wartime emergency soldiers. We have been called to serve our nation in battle during a period of world crisis, and we are willingly obedient to the call of our government. But our thoughts are projected forward to the time when we will come home to resume our individual lives as civilians and undertake the task of rebuilding the interrupted dreams of our youth.

The only world we have ever known has been a world of confusion. We were born during or immediately following a tumultuous war that engulfed the world a quarter century ago. It would be easy for us to nourish bitterness and hopelessness in our minds. It would be natural for us to believe that there is no world other than a world of confusion and frustration. But we are neither bitter nor without hope. We believe that out of all this madness of clashing armies will emerge somehow a world of peace and economic stability. We must believe this; otherwise there is no purpose in looking to the future.

But we do look to the future. We believe in the future. And we are prepared to help make the world of tomorrow a better world than any we have ever known. This is the challenge we have thoughtfully accepted, the burden we have willingly shouldered.

But we, the young men of America, can not meet this challenge and carry this burden alone. We must have the faith and wise guidance of our parents and the never faltering assistance and devotion of those young women with whom we will unite in marriage.

YES, all of us soldiers find it difficult not to lose faith in many things. Some almost lose faith in all things. Perhaps in the nearness of death men turn invariably to God, and thus we hear that "there are no atheists in foxholes," but where the threat of death is not imminent I have found that men in army camps think and talk but rarely of God and the virtues of a religious life. We often lose faith in the desirability of virtuous and honest living and close our minds to the realization that God yet lives and guides the lives of

men. Sometimes we even lose faith in ourselves.

But there is one thing in which every soldier maintains faith, one thing to which he clings above all else—this is faith in the folks back home. And this simple faith is the great ruling power in every soldier's life. If ever the hour comes when he loses faith in his family and in his friends and in his wife or sweetheart, in this hour he has lost everything.

Every soldier believes that, however far he may deviate from the ideals and virtues of his youth, he will return home and find that the people he loves still practice kindness and honesty and forgiveness and temperance.

It is my observation that no matter how morally lax a soldier becomes, he yet dreams that the girl he marries will be virtuous and faithful. This is not fair. A man should expect no more of the woman he marries than he demands of himself; but he does expect more. I have lived with hundreds of soldiers from all parts of the nation. I have eaten with them and slept near them, shared their lives and their thoughts. I know what soldiers, indeed, what all men think and expect of the women they love. I know that whenever a girl does submit to the caresses or possession of some man, despite the greatness of any love or infatuation that exists between them, this girl invariably loses the respect and indeed the love of the man. Probably she has submitted to unwanted advances because she wished to be entertaining and to hold the love of her companion. But in submitting she has lost the love she wished to hold. Many times I have listened as

THE CYCLE

By John E. Donovan

THE mother, watching the day's last rite,
Had this clear thought at the tender sight:

This is my daughter. Those small hands,
Tucking that little doll in bed,
Contain how many of the sands
Of which the race is further bred?

Part of the core of humankind,
Soon she will be a woman grown,
With woman's (pray God, mother's) mind,
And a daughter (pray God) of her own.

On life's tree now she is the fruit—
She will be trunk; she will be root.

soldiers bragged of their experiences with girls, and I have never heard a man speak respectfully of a girl he has seduced. It is not the girl who submits to his advances that a man wishes to marry, but the girl who resists his advances.

I am now speaking directly to the young womanhood of America. I say be faithful, be trusting, be virtuous. Don't compromise with your dreams of the future by lowering your ideals of the present. I know that you are lonely. I know that as you grow older and realize that many of the men you might have loved and married are far away, that they may never return, that if they do return they will have changed. I know that as you realize these things you may believe that the man and the marriage of your dreams can never materialize. But I plead with you again to remain true to your ideals, to our ideals.

LIFE in an army camp is not a natural life. It is abnormal for men to be segregated in groups away from the refining influence of women. When men are isolated in an army camp, subjected to the doctrines of hate and brutality that accompany war, ruled by strict, often harsh discipline, they frequently become rough and even vulgar in their speech and manners.

But we soldiers, too, harbor dreams and ideals deep within our hearts. Every soldier hopes some day to find a faithful, virtuous girl to be his wife. Often it is the faith in some mother or wife or sweetheart that keeps a soldier true to his ideals. I plead with the women of America to live true to that faith.

And I say furthermore that there are many of us soldiers who are striving to remain true to our ideals. I say that there are many of us who will return home clean and wholesome and virtuous, who will maintain our faith in God and in the supreme power of peace, honesty, kindness, forgiveness, and humility.

I believe that somewhere there is a young woman who is intelligent and wholesome and virtuous. This young woman will believe in beauty and honesty and peace. Someday I will meet this girl, and we will realize that we share common ideals and thoughts and desires. We will love the same things, and we will learn to love each other. We will marry, and through the years will come an understanding so deep, an affection so powerful, a respect so great that our marriage will in very fact be a communion of souls. I am determined to live so that I will be worthy of such a woman.

And there are many other soldiers who likewise are dreaming of and living for a marriage such as this. I am still speaking to the young women of America, and again I beseech you to live true to the ideals of virtue and faithfulness and refinement that are the natural, the fundamental, the most beautiful possessions of every woman. This is my message.



M Men BASKETBALL

1944-1945

By LES GOATES

SPORTS EDITOR, "THE DESERET NEWS"

THE sand in the yearglass of basketball has dwindled to the last grain once more. Old Father Time has turned the glass over and with his turning has recorded another successful season for the most stupendous cage project ever undertaken,—the Mutual Improvement Association Conference.

No records for mass participation in the great national indoor sport were established, nor did the M.I.A. teams set up a new standard of basketball play, but it was a memorable campaign nevertheless, in that the league survived its most exacting season. It was a great victory for M Men basketball, that it was able to field hundreds of teams, establish its champions in regional tournaments and run off the all-Church tournament with prewar precision and aplomb.

Upward of 12,000 boys, M Men and Explorer Scouts, play basketball in a normal season but the third wartime campaign found this field reduced to less than 1200. Athletes of IV-F classification, seventeen-year-olds, discharged veterans, and overage players made up the field that pulled the game out of the dying embers in 1945. It was a masterpiece of supervision by Homer C. Warner, Y.M.M.I.A. recreation director and his assistants, that the conference maintained its structure, popularity, and prestige.

Once again the championship went out of its home Beehive domain when the North Hollywood Ward, coached by the veteran Royal Jensen, played through the four days of titular competition without a defeat. The California team, the largest and most experienced entry in the meet, played down the Ogden (M.I.A.) School for the Deaf in the grand finale, 36 to 31, in the Deseret Gymnasium.

The Deaf Branch aggregation wrote a new and interesting chapter in the history of the M Men tournament. Entered in the series for the first time, the agile young men who cannot hear a sound but certainly can see that basket, won instant popularity as the tourney opened and added to this acclaim day by day throughout the final battle. It

presented also the unprecedented spectacle of a cheering section of a dozen young women who did their cheering in sign language.

Third place in the all-Church championships went to a splendid aggregation from Enterprise, who also won the coveted Sportsmanship Trophy, the most popular prize the tournament had to offer. Virden, New Mexico, first entry ever registered from the state, placed fourth. American Fork Fourth Ward was fifth, and consolation winner. The other teams that crowded into the fast "upper eight" included Manila; Cokeville, Wyoming; and Parleys of Salt Lake.

The progress of the tournament play is detailed by the following team listings and scores:

First Round: Richmond 26, Grandview 25; Park Avenue 23, Cokeville 31; North Hollywood 34, Marriott 23; American Fork Fourth 27, Ogden Deaf Branch 37; South Bountiful 28, Enterprise 32; Rexburg 32, Manila 55; Malta, Idaho, 36, Parleys 32; Valley View 27, Virden, N.M., 32.

Second Round: Valley View 24, Marriott 29; Virden, N.M., 45, North Hollywood 50; Enterprise 45, Cokeville 28; South Bountiful 33, Park Avenue 47; Deaf Branch 35, Richmond 25; Manila 57, Malta, Ida., 29; Rexburg 34, Parleys 38; Grandview 25, American Fork 33.

Third Round: (Semifinals)—North Hollywood 37, Manila 29; Ogden Deaf Branch 40, Enterprise 33; Parleys 33, Marriott 21; American Fork 34, Park Avenue 17; Virden, N.M., 47, Malta 18; Cokeville, Wyo., 24, Richmond 17.

Fourth Round: (Finals)—North Hollywood 36, Deaf Branch 31, for championship; Enterprise 47, Manila 39, for third and sixth places; American Fork 32, Parleys 27, for fifth and eighth; Virden 38, Cokeville 28, for fourth and seventh.

Thus the order of finish was as follows:

1—North Hollywood. 2—Ogden Deaf Branch. 3—Enterprise. 4—Virden. 5—American Fork. 6—Manila. 7—Cokeville. 8—Parleys.

Following the championship game, General Superintendent George Q. Morris of the Y.M.M.I.A. presented team trophies to the teams that finished in the first five and individual awards to the champions and runners-up.

The board gave a banquet to the tournament players and coaches at the Hotel Utah at noontime on the day of the final games. This was attended

(Concluded on page 280)

1. Homer C. Warner, left, athletic director of the Mutual Improvement Association giving final instructions to coaches and managers in the all-Church championship meet at the Deseret Gymnasium.

2. Cleaner girl sponsors for M Men teams.

3. Ogden Branch for the Deaf, second place winners in the all-Church M Men basketball tournament.

4. Hollywood quints, first place winners in the all-Church tourney.

5. General Superintendent George Q. Morris, left, of the Y.M.M.I.A., presenting the coveted Sportsmanship Trophy at the conclusion of the M Men tournament, to Grant Clove for the Enterprise team which placed third in the tourney.



The Church Moves On

Relief Society Presidency

AMY BROWN LYMAN was released as general president of the National Women's Relief Society, April 6, after serving the organization in that capacity since January 1, 1940. She was succeeded by Sister Belle Smith Spafford who has been second counselor since late 1942. Marcia K. Howells was also released as first counselor.

Sister Spafford, a member of the general board since 1935, and editor of *The Relief Society Magazine* since the latter part of 1937, is the wife of W. Earl Spafford. She chose as her first counselor Marianne Clark Sharp, associate editor of *The Relief Society Magazine*, and wife of Ivor Sharp. She has been a member of the general board since September 1943. She selected as second counselor Gertrude Ryberg Garff, wife of Mark B. Garff. She filled a mission in the Eastern States, 1931-1933, and with her husband went to Denmark in 1937, where he presided over the Danish Mission until the outbreak of the present war. Soon after returning home she was appointed as a member of the general board.

The new presidency will select the membership for a new general board.

Five Chaplains Appointed

WITH the recent appointment of Chaplain Vadal W. Peterson, first lt. chaplain corps, of Salt Lake City; Chaplain Roy M. Darley, formerly of Logan, Utah; Chaplain (first lt.) Samuel G. Ellsworth of Safford, Arizona; Chaplain (lt. j.g.) Elbert R. Simons of Manti, Utah; and Chaplain Jack B. Watkins of Brigham City, Utah, the Church has thirty-eight chaplains in the armed forces of the United States. Thirty-one are in the army and seven are serving in the navy.

In addition to these chaplains the Church has several hundred M.I.A. group leaders who are set apart to organize servicemen into groups for sacrament meetings, study classes, etc.

Relief Society Anniversary

THE one hundred and third anniversary of the founding of the Relief Society was observed in mid-March by appropriate services in the various wards. The organization, which was founded March 17, 1842, by the Prophet Joseph Smith now has a worldwide membership of 115,000 women.

Magazines Approved

THE *Improvement Era*, *The Instructor*, and *The Relief Society Magazine* have all been recently approved by the National Council of the U.S.O. as reading material to be placed in the reading shelves of that organization.

President Chipman Dies

PRESIDENT STEPHEN L. CHIPMAN of the Salt Lake Temple died March 31. He was eighty-one. He became a second counselor to Elder George F. Richards, then president of the Salt Lake Temple, in January 1935. He succeeded Elder Richards as president in April, 1937. Prior to that time he had been president of the Alpine Stake for twenty-seven years. Funeral services were held in American Fork.

B.Y.U. Receives Rare Book

PRESIDENT FRANKLIN S. HARRIS, retiring head of Brigham Young University, has given that school a copy of Robert Cotton Money's *Journal of a Tour of Persia During the Years 1924-1925*. The librarian of Congress has informed B.Y.U. that the only other known copy of the book in the United States is at Yale University.

More Canning Urged

CHURCH welfare officials are again urging increased planting and cultivation of gardens this year and even greater effort in canning and processing supplies which may be used next winter, as springtime indications are that the food supply situation will not improve during the coming growing season.

Stake Presidencies

HENRY GOLDEN TEMPEST has been sustained as president of the East Jordan Stake, succeeding Heber J. Burdon. Harry S. Wright, formerly second counselor, succeeds Raymond H. Clayton as first counselor, and Blaine Watts was sustained as second counselor.

Dale H. Petersen succeeds Edwin Sorenson as president of the North Sevier Stake, with Anthony C. Willardson as first counselor succeeding Karl Stett, and Rulon Fairbourn as second counselor succeeding Leland M. Lazenby.

Monte L. Bean has been sustained as president of the Seattle Stake succeeding Alexander Brown.

Lawrence T. Dahl has been sustained as president of the West Jordan Stake succeed-

ing Vernal C. Webb. Counselors are Royal V. Beckstead and Dorus A. Thomas who succeed Parley A. Young and N. K. Thomas.

Wards Organized

POCATELLO THIRTEENTH WARD, Pocatello Stake, has been organized with Alton M. Alexander, formerly bishop of the Eighth Ward, as bishop.

Laurelcrest Ward, Sugar House Stake, has been created from parts of the Mountain View Ward, with Kenneth P. Borg as bishop.

Sugar City Ward, Rexburg Stake, has been formed, by the combining of the First and Second wards of that Idaho town. J. Wendell Stucki has been sustained as bishop.

The Geneva Ward of the Sharon Stake, in Utah County has been organized from part of the Timpanogos Ward, with C. Wilford Larson as bishop.

The Vermont Ward of the Sharon Stake has been organized from part of the Sharon Ward, with Arch Pulham as bishop.

Dedication

THE chapel of the Idaho Falls Fifth Ward, Idaho Falls Stake, was dedicated March 25, by President David O. McKay.

Excommunications

BERTHA ALICE JONES EDDY, born October 26, 1875. Excommunicated February 24, 1945, in Saskatchewan, North Central States.

Carmen Alvarez, born April 28, 1915. Excommunicated October 1, 1944, in El Paso, Spanish-American Mission.

Benito Estrada, born July 14, 1904. Excommunicated October 1, 1944, in El Paso, Spanish-American Mission.

Maria De Lopez Morales, born April 10, 1904. Excommunicated September 13, 1944, in Lower Valley, Spanish-American Mission.

George Franklin Hartvigson, born July 15, 1882. Excommunicated March 26, 1944, in LaGrande Second Ward, Union Stake, Oregon.

Clarence Watson Bowman, born May 13, 1904. Excommunicated April 11, 1944, in Harvard, Liberty Stake.

Albert George Jukes, born November 30, 1906. Excommunicated February 18, 1945, in Poplar Grove, Pioneer Stake.

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MISSIONARIES ENTERING THE MISSIONARY HOME MARCH 12 AND LEAVING MARCH 21, 1945



Left to right, first row: L. R. Buckley, Mrs. L. R. Buckley, Ruth M. Mitchell, Don B. Colton, Jayne Carrier, Edith Carlquist, Mildred Andresen.
Second row: Vera Jones, A. F. Jacobson, Roena Hurst, Hattie H. Riley, Flora R. Halverson, Idonna Y. Oviatt, Lily H. Marchant, Albert G. Marchant.
Third row: Niels M. Lund, Myrum E. Lund, James H. Riley, Charles A. Halverson, Mary C. Spencer.
Fourth row: Joseph Stanebrecker, George H. Mawer, Wanda M. Jensen, Merle Christensen, Gordon C. Galey, James Nelson, Doris Noble, Mary Eileen Jensen.

EDITORIALS

... Of the First Council of the Seventy

PART of the official procedure of the one hundred and fifteenth annual conference was the presentation, for the sustaining vote of those assembled, of two new members of the First Council of the Seventy—Seymour Dilworth Young and Milton Reed Hunter—to fill the vacancies in the council occasioned by the recent passing of Brothers Hardy and Bennion.

Presidents Young and Hunter come to their places in the presiding councils of the Church through widely different channels and from different backgrounds of training and experience, but these things, among many others, they have in common: the recent labors of both have been among young people, whose interest and understanding both have at heart; both have to their credit a lifetime of demonstrated faithfulness and service in the Lord's latter-day cause; both have served in seventies' quorum councils; both have achieved highly-desired recognition in their respective professional fields; each has accepted his call to serve among the General Authorities of the Church with complete dedication to whatever is required, not looking back, not withholding any effort; both have families who are being reared in ways of truth and high principle; and both have full support in their homes, in their new service, and all the worth-while things they have done in past years.

For the professional activities, and for the records and attainments of these brethren, we refer the reader to the articles which deal with them on pages 240 and 241, and to their own responses at the conference on pages 297 and 306.

Those who have worked with these men intimately, accept them warmly and praise them sincerely. As the Church more widely comes to know them in their official travels and ministrations, the people will take them to their hearts and recognize them as men of faith and capacity, of understanding and judgment, as men of determination for the right, tempered with kindness and consideration.

We welcome them to their places as General Authorities of the Church. We assure them of confidence, support, and brotherly affection. We know that the Lord, our Father in heaven, will bless them in their new official capacity even as he has done in their private lives, and in their other fields of endeavor, and that he will magnify them before the people.

We are grateful that a vigorous and able and trusted leadership is ever ready to replace those who have faithfully performed their labors and who are released for service in the kingdom of our Father. It has ever been so in this era of the Lord's work, and that it will ever continue to be we have no reason for doubting—for God is at the helm, and prepares the way for the accomplishment of his purposes, and qualifies men according to the demands of the day and the needs of the Church.

America—and April 12

TO say that death is either unexpected or unforeseen is perhaps not literally true under any circumstances. In all human experience nothing is more universally certain. And yet it was a shocked and stunned and incredulous America that received news of the passing of the President of the United States on the afternoon of April 12, 1945—incredulous, because Franklin Delano Roosevelt had been so decisively the center of action so much that has happened here and elsewhere during the past turbulent decade—shocked, because there is no temporizing with death: it gives its own final answer so far as the present scene of activity is concerned. The President was gone—with world events plunging toward climactic decisions—decisions which may determine sacredly vital issues for generations.

The first sudden shock gave way to mourning. But it was not a helpless mourning. Men thought quickly, and acted magnificently. Many men in many strategic positions knew what to do—and did it. There was mourning, without hysteria. There were comment, appraisal, speculation—but no false move and no false note. On battlefronts there was a stunned realization of the loss of the Commander-in-Chief—but no slackening of the forward motion. Within three hours of the President's death there was, by a simple ceremony, a new President, a new Commander-in-Chief—with the executive branch of government ready for all its responsibilities and functions. America proved herself in many ways this April 12.

That all this could happen in the midst of world chaos, without contest, without revolution, without fanfare, fighting, or faltering, is a testimonial, unbelievable to much of the world, to the inspired soundness of our structures and instruments of government. *This is America.* This is freedom in action. This is a profound tribute to the Founding Fathers and the inspired Constitution by them established, which, as its provisions are respected, guarantees freedom to all men who live under it, while still providing the strength and flexibility to meet such crucial emergencies. Now, more than ever, since observing the events of April 12, we feel to thank the Father of us all for America, which, despite its imperfections, is the strongest citadel of human liberty among the governments of earth. And we thank our Father in heaven also for a people who can still take the greatest of crises in stride.

To the memory of President Franklin Delano Roosevelt we pay our earnest respects—and to his bereaved family go our prayers for the blessings of comfort and understanding that are so much needed by those who mourn.

And to President Harry S. Truman, upon whose shoulders a sorely heavy burden has fallen—may the Lord God, in whose wisdom this nation was founded, and whose guidance its founders sought and received in framing its instruments and institutions of government—may the same Giver give him strength, and wisdom, and humility, and bless him greatly, that his power to see and to do may be equal to all the demands and duties of his sacred trust.

We are grateful for America—as she proved herself to be on April 12, 1945.

EVIDENCES AND RECONCILIATIONS

xcii. What Does It Mean to Have a Testimony?

A TESTIMONY is a statement of certainty of belief in the gospel of Jesus Christ. It is the highest type of knowledge. It comes as a revelation when truth is known and obeyed. It is the product of harmony with law. Once obtained, it explains the purpose of life; it lightens the duties of the day; and it gives zest to life. It is really man's chief possession.

How may such a testimony be obtained?

Two conditions precede the actual building of a testimony. First, there must be an earnest desire for certain knowledge of truth. This desire must be of such a nature that when truth is found, it is accepted, though it may run counter to previous teachings and traditions. Second, help in the search must be sought in prayer from the unseen world, from the Lord. When these two conditions are complied with, the doors to a testimony will be thrown wide open.

Upon such a foundation the search for a testimony begins with a study of the gospel.

One must know the principles of the gospel to bear proper witness of their truth. It is not necessary to know all, but as far as a person's knowledge goes, he can bear testimony of its truth. It is so in any pursuit of knowledge. The young chemist may know only a small part of the vast field covered by that science, but to that which he has learned he can testify.

Yet, knowledge by itself is not sufficient. Any person may learn to understand gospel principles from books or teachers, as he may learn any chapter in a textbook. Nevertheless, he may remain an unbeliever. Many a person knows the gospel as taught by the Church, yet remains outside its pale.

The insufficiency of knowledge alone was implied by James the apostle when he said, "... the devils also believe, and tremble."¹ Certainly they know, for they were present in the great pre-existent council when the plan of salvation was unfolded by the Father. They knew then its metes and bounds, but refused to try it out. With their barren knowledge they tremble for fear of their own futures.

Whatever has been learned must be tried out, used in the process of living. Then we shall know of its truth. Knowledge of the gospel must be incorporated into one's life, else the testimony sounds hollow and is without life. Only when knowledge is used, can we win a full conviction, a certainty, of the truth of the gospel, and a full comprehension of it.

In short, knowing and doing lead to the revelation from God which we call a testimony. Neither can do it alone. This was the great message of James the apostle, "... faith, if it hath not works, is dead, being alone."²

Therefore, they who want to know the truth of the latter-day message must try to live according to its requirements. They must test the principle of meeting-~~ing~~ by its observance, the Word of Wisdom by obeying it, the law of tithing by compliance with it. In this manner only, by putting knowledge into action, can its truth be established.

A person, however clever, who does not do this, not only fails to receive a testimony, but he also loses the right to pass opinion on the principles of the gospel. He cannot judge that which he does not know and has not tried out.

There is nothing new in this principle. Any layman of us may read books on astronomy, and thrill to the order and vastness of the starry heavens as described by others. Only, however, if that knowledge awakens a desire, and touches our wills to make personal exploration of the sky can we become astronomers. The astronomer merges himself in the science. He goes beyond the books, for he looks through the telescope, examines the bands in the spectroscope, and invades in every possible manner the extent and hidden places of the universe. Then, he may indeed bear testimony to astronomy.

Into such a testimony, derived from knowing and doing, we can fit all knowledge, sacred and profane. By such a testimony we can judge every act whether it is right or wrong. Such a testimony awakens a passionate desire to conform to gospel law and to win the rewards of gospel living. Without such a testimony men walk in darkness, unhappy and fearful of tomorrow.

How may a testimony be kept?

Since a testimony is a compound of knowledge and the use of knowledge, it is much as a living thing. It is never static, like a stone. The small testimony may grow larger, the large testimony become smaller. Therefore, it must be cared for, as any other type of life. Our treatment of it is of prime importance.

First, to keep our testimony we must feed it, regularly and plentifully. The steps that lead to a testimony: desire, prayer, study, and practice, must be trodden continuously. The desire for truth should stamp out our every act; help from God in all things must be invoked; the study of the gospel, which has not been plumbed to its depth by any man, should be continued; and the practice of gospel principles, in all our labors, must never be forgotten.

He who would retain his testimony is required to give constant study to the gospel. He cannot live forever on that which he learned yesterday. By a little such study every day, light will follow light, and understanding will increase. This is doubly important since we live in a changing world, which requires continuous applications of gospel truth to new conditions.

To keep his testimony, a person must increase in the use of gospel principles. There must be stricter conformity with the higher as well as the lesser laws of life—more activity in Church service; increasing charity and kindness; greater sacrifice for the common good; more readiness to help advance the plan of salvation; more truth in all we do. And, as our knowledge of gospel law increases, our activity under gospel law must increase.

By such feeding, a testimony may be kept; may remain whole and sound; and may grow to become an increasingly certain guide, and a constant joy in life. There is no other way to preserve a testimony. Look about you. Have you not seen people who have fed their testimonies? Is it not good to be with them?

How may a testimony be lost?

A testimony, being a living thing, may die. Sorrowfully, all of us may have seen such a passing. Witness the life of any apostate. Refuse to do the things that lead to a testimony, and, gradually, it will starve, wither, and perish. It does not matter how strong it may have been. It must be fed to be kept alive.

Starvation of a testimony usually begins with failure to keep properly in touch with divine forces, to pray. Then, desire to learn and to live the gospel law soon weakens. Sacred covenants are forgotten. Study of the gospel is set aside for some other study or activity.

(Concluded on page 280)

¹James 2:19
²James 2:17



Cook's Corner

Josephine B. Nichols

FESTIVAL OF SPRING FOODS

A PPEALING to the eye; low in points, high in nutritives and flavor:

Lamb Roll Roast

- 3 pound lamb shoulder, boned and rolled salt and pepper
- 1 cup ground ham
- 3 tablespoons prepared mustard
- 2 small sweet pickles, chopped
- $\frac{1}{4}$ cup melted fat
- 2 tablespoons flour
- 1 cup milk

Unroll lamb; sprinkle with salt and pepper; spread with ham combined with mustard and pickle. Roll and tie compactly. Brush with fat. Roast uncovered in oven 325° two hours.

Place meat on hot platter. Remove all but 2 tablespoons of fat from pan; add flour and blend; add milk and season to make gravy.

Serve new potatoes and buttered asparagus.

Medley of Spring Vegetables

- 8 new potatoes, pared
- 1 bunch green onions, cut in 1-inch pieces
- 2 cups new peas
- $\frac{1}{2}$ cups thin white sauce
- $\frac{1}{4}$ cup grated American cheese

Cook potatoes in small amount of boiling, salted water about 15 minutes; add onions and peas; continue cooking until vegetables are tender—10 minutes. Drain, using liquid in white sauce. Arrange vegetables in casserole. Add white sauce. Top with cheese. Brown in moderate oven (375°) about 10 minutes.

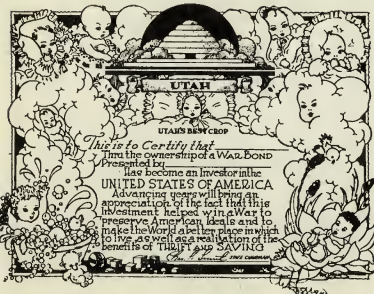
French Salad

- 1 clove garlic
- $\frac{1}{4}$ teaspoon salt
- dash of pepper
- $\frac{1}{2}$ teaspoon sugar
- $\frac{1}{2}$ teaspoon dry mustard
- 2 green onions, chopped
- 1 tablespoon chopped parsley
- $\frac{1}{2}$ cup salad oil
- 2 tablespoons vinegar
- 1 head lettuce
- 1 bunch water cress
- 4 tomatoes

Rub salad bowl with cut garlic clove. Add seasonings. Add salad oil and vinegar, beat, let stand 5 minutes to blend. Add broken

(Concluded on page 276)

BUY A BOND FOR THE BABY!



YOU can quickly "glamorize" wartime meals with delicious hot biscuits, made from ready-mixed Globe "A1" Biscuit Flour. It's so easy—just add milk or water to this ready-mixed biscuit flour—and count on perfect biscuits every time. Every biscuit is unconditionally guaranteed to be tender, light, and tasty—or your money will be refunded. Try Globe "A1" Biscuit Flour today. It also makes wonderful shortcakes, dumplings, coffee cakes, and muffins. Just follow the recipes on the package.

Ingredients are a blend of highest quality: wheat flour, shortening, powdered milk, sugar, salt and baking powder.



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You'll find Maca Yeast a marvelous convenience! Keep a supply on the pantry shelf and avoid extra trips to the store. Yes, even though Maca is used just like compressed yeast, it stays fresh for weeks without refrigeration! Every package is dated for your complete protection.

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lettuce and cress, toss lightly. Garnish with tomato wedges.

Cream Chicken with Cheese Shortcake

- 1 4-oz. can sliced mushrooms
- $\frac{1}{4}$ cup fat
- $\frac{1}{4}$ cup flour
- $\frac{1}{4}$ cups milk
- $\frac{2}{3}$ cups diced, cooked chicken
- $\frac{1}{4}$ cup diced pimiento

Drain mushrooms; brown mushrooms in fat; add flour and blend. Add mushroom liquor to milk; add to mushroom mixture. Add seasonings. Cook until thick, stirring constantly. Add chicken; heat. Serve mixture between and over top of cheese shortcake. Garnish with parsley.

Cheese Shortcake

- 1 cup flour
- $\frac{1}{4}$ teaspoon salt
- $1\frac{1}{2}$ teaspoons baking powder
- 2 tablespoons shortening
- $\frac{1}{2}$ cup grated American cheese
- 6 tablespoons milk

Sift flour, salt, and baking powder; cut in shortening until mixture resembles coarse crumbs. Add cheese, mix well. Add milk

all at once and mix only until dough follows fork around bowl.

Turn out on floured board, knead $\frac{1}{2}$ minute. Roll or pat $\frac{1}{2}$ inch thick and cut with doughnut cutter. Place on baking sheet. Bake in hot oven (425°) 12 minutes.

Rhubarb Cobbler

- 1 pound rhubarb, cut in 1-inch pieces
- $\frac{1}{4}$ cup water
- $\frac{1}{2}$ cup sugar or $\frac{1}{4}$ cup sugar and $\frac{1}{4}$ cup honey

Combine rhubarb, sugar, and water. Bring to boil and pour into greased baking dish. Place rich shortcake topping on rhubarb and bake for 20 minutes in 400° oven.

Rich Shortcake Topping

- 2 cups enriched flour
- 4 teaspoons baking powder
- $\frac{1}{2}$ teaspoon salt
- 2 tablespoons sugar
- $\frac{1}{2}$ cup shortening
- 1 egg
- $\frac{1}{2}$ cup milk

Sift dry ingredients. Cut in shortening. Add combined egg and milk, stirring just until moistened. Turn out on floured board. Pat dough $\frac{1}{2}$ inch thick, and cut with biscuit cutter or cut into pie shapes.

BIRTHDAY OF A MOTHER

(Concluded from page 247)

Rey squirmed about in her chair but the other woman, usually so observant, was lost in a world of her own, a world of long ago.

"This is when he was fifteen. For a few years he was moody and a little strange. Life seemed too big and too perplexing for him. All boys go through that, his father said." Her eyes grew misted again at the mention of her husband who had been dead for seven years, but she went on:

"He came to me, though, tried to talk it out. I hope I helped him. A mother never really knows. Each year, I thought, 'My love for him will lessen now; he is a man. He has a right to his own world, his life.' But strangely enough, it didn't. My love for him just went on growing with him. He was still my little boy, the baby I had held in my arms. I suppose he'll always be that—"

She turned to look at the girl beside her and her expression suddenly became one of concern and alarm. "Rey, dear, what is it?" she asked, "Are you . . . are you?"

Rey nodded, biting her lower lip. "It isn't so bad."

"I'll call the doctor. I'll stay right with you. Everything will be all right."

She came back and laid her old-fashioned wrist watch on the dresser, saying, "He will telephone the hospital and have everything ready. We're to time the pains, when they get a minute apart we'll take a taxi over. Don't look so frightened, dear. It's all natural . . . and wonderful. Where are your things?"

"They are in the bag in my cedar chest. Oh, if Tim were only here. It's so warm, and I'm . . . I'm frightened."

thing she had ever known or imagined. Then, she slept for what seemed a long time, though when she awoke she could hear voices in the room. She wanted to doze again, but she knew there was something for which she should stay awake, something she should know . . . it was her baby. Then, she heard a cry, a loud, startled, little cry, she heard the doctor say, "What a fine boy. A good cry."

"Let me see him," she whispered, "do let me see him." After a time the nurse lay the little bundle in her arms.

She looked down at the tiny head and the strangely old-looking face. Whoever had said all babies looked alike? None had ever looked like this. Why, his blue eyes seemed to be staring straight into her own while his small fist was pressed knowingly against a seeking mouth. "Mine," she whispered. And everything that had been hard and unsentimental in her seemed to break up into little pieces. She had never felt anything like this before in her life. Not even her love for Tim was like this. . . .

Through her still-faintly-muddled brain, words were following on one another: "This is when he was three . . . that was such a dear age. . . . All of a sudden, he seemed to grow up, become a man. Still the baby I had held in my arms. . . . Vaguely, yet surely she understood all of that now.

She lifted her eyes to the face of the woman who was still beside her, the woman who looked tired, though her eyes were full of tenderness and love as they looked at the new boy.

"He's fine," she breathed, "just like Tim was. . . ."

Rey reached out her hand to her, clutched at her fingers, choked on the words as she whispered, "Yes . . . he's a fine boy . . . MOTHER."

T

HERE were several bad hours at the hospital, hours unlike any-

On the Bookrack

(Concluded from page 268)

it was opened with anticipation and then with complete electrification, for its title page bore these illuminating lines: "We did put forth into the sea and were driven forth before the wind towards the promised land." Nephi, *The Book of Mormon*.

Then recognition dawned, this was one of our own poets who, without fanfare and without any build-up, had won for himself instantaneous recognition when he submitted his poetry to the publishers, unsolicited, from an army camp in Florida. His poetry will reward the thoughtful reader.

Although the author has not reached his full capacity, the following phrases indicate his imaginativeness: raveling furloughs; sensitive, windstossed wisteria; finger-brittle love; moons much more white, all quivering and unkind; thread of wind in pines.

For satisfying reading, provocative of thought, secure a copy of this book of poems by a gifted Latter-day Saint poet.—M. C. J.

THE CHILD AND THE EMPEROR

(Prince Hubertus zu Loewenstein. Macmillan Company, New York. 1945. 70 pages. \$1.50.)

THIS is a legend of the young Jesus who accompanied his uncle, Joseph of Arimathea, to Rome, the greatest city of the age, and there was privileged to be of service to the great Augustus, world ruler. When the aged Augustus, deeply moved over the event, had the child brought to him, he suddenly learned who the Child is—and was content to die knowing that the long-awaited Author of the plan for lasting peace had indeed been born.—M. C. J.

THE INNOVATOR

(John Brett Robey. Doubleday, Doran and Co., Garden City. 1945. 292 pages. \$2.75.)

THIS book is a new approach to an ever-interesting study of the Messiah whose coming had been foretold for so many centuries by the prophets, and was denied as having occurred by so many of the contemporary leaders in the Sanhedrin. The book indicates the rivalry that existed in this greatest council of the Jews—not only among the Pharisees and the Sadducees, but also among the various men whose personal struggle for supremacy proves the state of degeneracy into which this religious body had declined.

The book includes only four brief days: Monday through Thursday of the week preceding the crucifixion. The author, interned by the Japanese in Hangkow, wrote the book, with the Bible as his principal source, during the years before he was released.

The book is not easy reading, but it affords good background material for a better understanding of the age into which Christ was born.—M. C. J.

DEMobilIZATION OF WARTIME ECONOMIC CONTROLS

(John Maurice Clark. McGraw-Hill Book Company. \$1.75.)

THIS is another research study under the auspices of the Committee for Economic Development. It is a survey which furnishes the means of clear thinking about this difficult postwar question. The information that it offers, also saves the student and business man many a weary search.

—J. A. W.

Margie Says...

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Durkee's TROCO VEGETABLE OLEOMARGARINE

2 cups sifted enriched flour
3 teaspoons baking powder
1/2 teaspoonful salt
1/4 cup Durkee's Troco Margarine
3/4 cup milk (about)
1/2 cup orange marmalade

Mix and sift dry ingredients; cut in margarine until well mixed; with a fork, quickly stir in enough milk to make a soft but not sticky dough. Turn out into a lightly floured board; knead for 30 seconds. Roll dough 1/4 inch thick; cut into rounds with a 1 1/2-inch biscuit cutter. Put a teaspoonful of marmalade on half of the rounds; cover with remaining rounds; press edges together with a fork. Bake in a very hot oven (450°) for 12 to 15 minutes. Serve piping hot with Durkee's Troco Margarine. Makes about 12 biscuits.

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Here's How

At present, twenty-six of the forty-eight states do not have full-time medical officers to conduct an effective tuberculosis control program. Such a program requires mass case finding, follow up, and includes sanatorium care and rehabilitation. One of the tuberculosis control problems resulting from the war is lack of sanatorium care for war workers, not residents of the communities in which they are working, who have broken down with tuberculosis. These persons cannot receive sanatorium care because they are not eligible under local residency laws.

Under the Public Health Service Act, further research into a possible specific cure for tuberculosis has been made possible. The disease now can be prevented; can be arrested. So far, however, no drug or vaccine is known to cure tuberculosis.

* * *

American housewives have found that they can closely approximate French starching perfection—but with much less time and effort. The best method discovered so far seems to be to starch your clothes in your washing machine after the last rinse and after a thorough wringing. And it has been found that a machine wringer removes excess starch more evenly and leaves the garment drier and stiffer.

Handy Hints

To peel onions, hold them under cold water. This will prevent the onions from stinging your eyes.—Mrs. M. D. G., Mt. Carmel, Utah.

Before painting, fill nail holes with a stiff paste of your paint and cornstarch. When dry, it will not shrink from the wood nor leave a dent as putty sometimes will.—V. C., Morgan, Utah.

Mend broken glassware with a little melted alum. Alum holds well and does not show the break.—V. W., Red Level, Alabama.

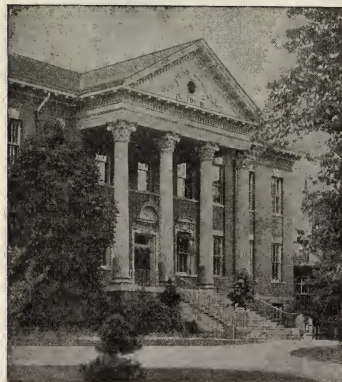
Fish left over from dinner may be cut into small cubes, covered with cream sauce, and served on toast for lunch the next day.—E. H. M., Leavitt, Alberta, Canada.

Bugs, moths, and other insects won't hover around the porch light if one uses an amber-colored light globe.—Mrs. G. D. C., Columbus, Ohio.

For fragrance, mix dried rose petals with stuffing for cushions or pillows.—J. E. W., Burley, Idaho.

A garden hose, new or used, will give longer service if painted with pliable roof paint.—D. L. B., Murray, Utah.

For washing small children's hair, put wide end of ironing board against sink and lay the child on his back with head over sink. This makes shampooing much easier for both mother and child.—Mrs. E. M., North St. Paul, Minn.



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News from the Camps

It had been generally known in my company that I was an ex-Mormon missionary and at times I was given the titles of reverend, deacon, and parson, but I really had those names attached to me after I had secured the permission of my commanding officer to talk to the boys in my company just before embarking for overseas. In the few minutes I had to prepare for the meeting, I rounded up a few of the boys who could play musical instruments or could sing, and for a period of an hour they had an enjoyable time singing, performing, and listening. After this part of the program I spoke to them informally on faith and remembering the teachings of their parents. I spoke for twenty minutes and every one was so quiet that a falling pin could have been heard.

On our way to England I was asked by the troop commander, who was informed by one of my officers that I was an ex-missionary and could adequately conduct services, to conduct the Protestant services the coming Sunday. I was given the army hymn-books I needed, so Sunday morning, over a hundred men came up and sat on the hatch while I perched myself upon a high platform and shouted above the noises of the sea and the ship.

While in England, I was asked to conduct a special service on Good Friday by my company commander for the company.

We loaded our equipment on our boat and embarked on a Saturday evening to cross the channel, and that evening while I was walking around deck watching the services, my first sergeant walked up to me and said, "Whipple, you will conduct services in the morning as we won't disembark until tomorrow afternoon." So at 10:00 a.m., having the facilities of the public address system, I stood up on the bridge and spoke to an audience sitting and scattered around on the vehicles out on deck in front of me. . . .

Later on, a sailor came looking for me and he said . . . that I was the first Mormon he had met since he left home. . . .

These experiences have increased my testimony in the gospel and have shown me that we can be engaged in the work of the Lord no matter where we are or what we are doing. I feel greatly blessed for having had the opportunity I've had because I feel that there are a lot of the boys who know a little more about the Mormons, and have more respect for us than before.

Sgt. A. V. Whipple

Camp Kohler, California

ABOUT a week ago our outfit, composed mostly of men in limited service because of some physical defect, was notified that under new war department orders we were all to receive physical examinations and those who could not meet the new requirements would be offered discharges, provided their officer for whom they were working would let them go. It seems a little out of the ordinary as the army usually tells you what to do and what not to do—this is the first time I ever heard of them giving a soldier a choice like that. At any rate, the post chaplain was gracious enough to give us our choice, if any were offered, as he felt he did not want us to remain unwillingly. Last Sun-

day morning I, along with the others, was examined and Monday morning the chaplain, and later my commanding officer, called me into his office and said a discharge was being offered me and I could either refuse or accept it. I feel that that decision was one of the greatest I have ever had to make.

Naturally, I so wanted to be able to be with my wife and you dear people once more, and shall, when this war is over, God willing; but I feel down deep in my heart that my induction into this army and my being located here is all a part of his plan for me. I feel that I am not in this army so much as a soldier, although I am willing to do what they ask of me, but using this position as a means to an end—that of being a missionary to spread and uphold the wonderful gospel that has been given to us in these latter days. Therefore, feeling that way, and also making it a matter of sincere and earnest prayer when I had to make the decision I chose to remain here, feeling that if I did otherwise and came home I would be forsaking a missionary call to which the Lord had called me. . . .

Almost every day I find someone of our Church who is wanting information about our churches in town, or we have a little talk together about our religion. Also, every once in a while different ones of the boys who are not members of our Church will stop me here and there to ask me about our religion, and I hope in my small but sincere way I can be of help in the Lord's cause.

Pfc. Paul J. White, Jr.
Office of the Chaplain,

NOW YOU KNOW

By Thomas D. Hunt, S 2/c

ITOLD the stars.
I told the moon.
I promised them
I'd tell you soon,
But when I tried
My tongue was tied.

I told the owl
And the flowers, too,
And they looked wise
As if they knew,
But by your side
My tongue was tied.

I told the brook
And the old pine trees
And little thought
That the listening breeze
Would carry the word
But now you've heard.

I told them all
Of my love so true,
And now my dear
I must tell you
But I was slow—
For now you know.

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On cereals, too, many people say Morning Milk tastes like fresh country cream.



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Buy several brands of evaporated milk, open the cans wide and compare color. See Morning Milk's natural, appetizing color!



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Then taste each milk undiluted—just as it comes from the can. Your taste tells you Morning Milk has a finer flavor. That means high quality!



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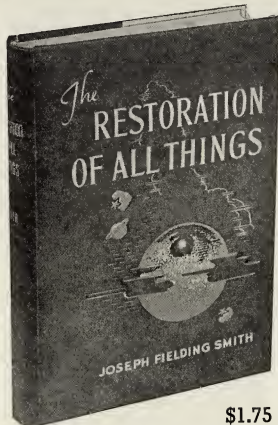
By John Taylor



Text of the
Melchizedek
Priesthood
Quorums
For 1945

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What Does it Mean to Have a Testimony?

(Concluded from page 273)

There is less and less participation in the life of the Church. Eyes are blurred so that the laws of life are forgotten.

There are many attacks by the evil one upon a weakening testimony. Commonly, a feeling of superiority, ending in ambition for office, overshadows all else and leads to testimony starvation. Personal ambition has always been a destructive force in human lives. Sometimes, and closely related to the feeling of superiority, are false interpretations of scripture. These rise to such magnitude, though at variance with accepted, revealed doctrine, that they endanger the spiritual life of the individual. The various cults that arise, like mushrooms, from time to time, are but variations of this manner of destroying a testimony. They can always be recognized, for they are in opposition to some principle or regulation of the Church.

Most frequently, however, the loss of a testimony is due to finding fault with one's fellow believers, and with the leadership of the Church. Every action of bishop, stake president, or General Authority seems wrong, to such unfortunate people. Their vision distorts the world and all in it.

A dying testimony is easily recognized. The organizations and practices of the Church are ignored; the radio takes the place of the sacrament meeting; golf or motion pictures, the Sunday worship; the cup of coffee, instead of the Word of Wisdom; the cold, selfish hand instead of helpfulness, charity for the poor, and the payment of tithing.

Soon, the testimony is gone, and the former possessor walks about, somewhat sour and discontented, and always in his heart, unhappy. He has lost his most precious possession, and has found nothing to replace it. He has lost inward freedom, the gift of obedience to law.—J. A. W.

M Men Basketball

(Concluded from page 270)

by several of the General Authorities of the Church.

The 1945 all-Church M Men honor team and special mention list, was chosen for *The Deseret News* and *The Improvement Era* as follows:

FIRST TEAM

Forwards—Byron Carter, Manila; Paul Loveland, Deaf Branch.

Center—Ray Linfood, North Hollywood. Guards—Royal Jensen, North Hollywood; Grant Clove, Enterprise.

SECOND TEAM

Forwards—Tony Jelaco, Deaf Branch; Homer Nielson, North Hollywood.

Center—Bob Barlock, Enterprise. Guards—O. Nate, Cokeville; Wendell Hansen, American Fork Fourth.

SPECIAL MENTION

M. Ashton, forward, Parleys; Pattersakis, forward, Deaf Branch; Noorda, forward, Parleys; Coddington, center, American Fork Fourth; Bernie Swenson, center, Manila; Richins, center and guard, Virden.

THE IMPROVEMENT ERA

Melchizedek Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MCKAY, CLIFFORD E. YOUNG, ALMA SONNE, NICHOLAS G. SMITH, LEVI EDGAR YOUNG, ANTOINE R. IVINS

PROGRAM for the COMMEMORATION OF THE RESTORATION of the MELCHIZEDEK PRIESTHOOD on SUNDAY, JUNE 10, 1945

To all stake presidents, bishops, branch presidents, mission authorities, and Melchizedek Priesthood quorums:

In stakes where quarterly conference falls on the second Sunday, this event will be observed and the program rendered in one of the general sessions, preferably the morning session. In all other wards and stakes the observance should occur in the regularly scheduled sacrament service. The commemoration services should be given publicly through the local papers, auxiliary organizations, and regular meetings.

Hymns like the following would be appropriate for this important service: "Praise to the Man," "The Seer" (as a solo, if it can be well done), "We Thank Thee, O God, for a Prophet," "Come All Ye Sons of God."

The number of speakers is left to the judgment of the presiding officers. If it is deemed well to have two speakers, one of them, the first, could tell the story of the restoration of the Melchizedek Priesthood, and the second speaker on the authority and mission of the Melchizedek Priesthood. The following statements and references are given to assist those who are responsible for arranging and presenting this commemorative service:

(See *Joseph Smith's Teachings*, page 123.)

When John bestowed the Aaronic Priesthood upon Joseph and Oliver he explained that he acted under the direction of the ancient apostles, Peter, James and John, who held the keys of the higher priesthood and when that priesthood should be conferred upon them, Joseph would be ordained the first elder of the Church and Oliver the second elder.

The restoration of the higher priesthood is referred to as an accomplished fact in the Doctrine and Covenants:

"Which commandments (i.e., to organize the Church) were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand." (D. & C. 20:2, 3.)

PLACE AND PERSONS CONNECTED WITH THE EVENT

"And again, what do we hear? Glad tidings from Cumorah . . . the voice of Peter, James, and John in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna River, declaring themselves as possessing the keys of the kingdom, and of the Dispensation of the Fulness of Times!" (D. & C. 128:20.)

"And also with Peter and James and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name,

and bear the keys of your ministry, and of the same things which I revealed unto them." (D. & C. 27:12, 13.)

"I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called." (D. & C. 18:9.)

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11-15.)

See *History of the Church*, Vol. 4, page 207; Moses 12:13; *Joseph Smith's Teachings*, p. 123; Moses 6:7; Alma 13:9—read entire chapter.

It was explained by revelation to Joseph Smith (D. & C. 107) that the reason why the higher order of priesthood came to be called after Melchizedek was because Melchizedek was such a great high priest. That is, he so magnified his calling, so honored God in his service, that the order of priesthood he held was called by his name.

"Before his day," the revelation goes on to say, "it was called the Holy Priesthood, after the Order of the Son of God." That is to say, the kind or order of priesthood held by the Son of God himself.

The Lord reproves those who refuse to use and improve their talents. (D. & C. 60: 1-4; 82:16.) See *Mosiah 2:17*; read chapter IX, *Gospel Doctrine*.

In this chapter, President Joseph F. Smith gives an authoritative and very enlightening explanation of the mission and office of the Melchizedek Priesthood.

The Rule of the Priesthood. That the power of the priesthood is to be exercised in the spirit of patience and love, and not in opposition to individual free agency, is apparent from many scriptures, among which is the following: "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints; and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they

suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. 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. 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. 121:34-46.)

When Shall Men Be Ordained?

THE question is often asked: "What is the policy of the Church with reference to the age at which men shall be ordained to the office of high priest?"

There is no set age at which a man is to be ordained a seventy or a high priest. The whole matter revolves about the questions of worthiness, qualifications, and need.

The use of the word "advancement" or "promotion" is not recommended in connection with ordination in the priesthood. The various offices are but different callings in the same priesthood.

To be ordained a seventy and not do missionary work is no promotion. To be ordained a high priest and not accept more responsibility is no promotion.

When a man has ability to serve as a missionary, it is generally well to leave him a seventy, regardless of age.

It is our observation that in the best organized stakes men are ordained to be high priests when they can best function as high priests. The calling of a high priest is an administrative calling, and it has nothing to do with age.

From the body of high priests are chosen those who are to fill presiding positions of the Church. High priests are, as a rule, men of varied experience, who have filled missions abroad, who have preached the gospel to the nations of the earth, and who have had experience fitting them to fill positions of presidency. (*Priesthood and Church Government*, p. 121.)

Don Carlos Smith was called at the 282
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age of nineteen to be president over the quorum of high priests, the only existing quorum of high priests at that time, and the responsibility given to him and to his two counselors to train and to teach is expressed in the following language:

And again, I give unto you Don C. Smith to be a president over a quorum of high priests; Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad; And they may travel also if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God.

I give unto him Amasa Lyman and Noah Packard for counselors, that they may preside over the quorum of high priests of my church, saith the Lord. (D. & C. 124: 133-136.)

The duty of the high priests' presidency is to teach the members of the quorum and prepare them for the responsibility of presiding.

Men are not ordained high priests just because they are sixty years of age or any other age, unless there is a responsibility for them to carry. In our opinion brethren should not be ordained high priests until it is ascertained that they can function better than in the quorum where they now are, and then *worthiness, not age, should be the important factor.*

Attendance at Priesthood Leadership Meeting

To Bishopricks and Branch Presidencies: Dear Brethren:

IN the printed "Program for 'Stake Quarterly Conference, 1945'" a priesthood leadership meeting is provided in connection with each stake quarterly conference. According to the conference program these leadership meetings should be held Saturday evening preceding the general sessions of conference on Sunday.

During the year one each of the quarterly conferences will emphasize general Melchizedek Priesthood, seventies and missionary work, elders work and Aaronic Priesthood work. The program provides that bishops, counselors, and ward clerks and, of course, corresponding officers in the independent branches, are invited to the priesthood leadership meeting at the conferences emphasizing general Melchizedek Priesthood and Aaronic Priesthood work. However, the General Authorities feel to recommend that hereafter all bishopricks and branch presidencies with their clerks should attend all of the priesthood leadership meetings in connection with stake conferences.

Will you therefore consider this an invitation and request to attend and participate in the program of the priesthood leadership meetings in all stake conferences in the future? We feel that your participation in these meetings will aid in the Melchizedek Priesthood work in the stake and be of benefit to you in your work as officers in the wards and branches.

Ever praying the Lord to direct you in your ministry, we are,

Faithfully your brethren,
COUNCIL OF THE TWELVE,
George Albert Smith,
President

Delayed Reports

MANY chairmen of stake Melchizedek Priesthood committees are still unable to send quarterly quorum reports promptly to headquarters because they do not receive them from the quorums. Reasons for the delay are doubtless many. Can negligence be one of them? But whatever the reasons they may as a rule be removed. "What man has done, man may do." A considerable number of stakes were able to send in their quarterly reports promptly. They were due at headquarters April 15th.

It is highly desirable that they reach the Church Office building when due, for inclusion in the Church summary, and for use by the visitor who attends the stake conference. If he must go without them, he is handicapped in his service at the conference, because of a lack of knowledge of quorum conditions. Thus he is not able to help as otherwise he could. The quorums suffer, the visitor is handicapped, and wrong impressions may result. No good comes from delays.

There are still just a few quorums whose annual confidential reports have not been received. Please, brethren, let us have your help on this matter. We are unable to compile the Church figures until these reports are received.

Progress of Temple Work Project

ON September 13, 1943, the First Presidency sent a letter to all presidencies of stakes and presidencies of Melchizedek Priesthood quorums stating that:

During the years that work for the dead has been performed in the temples, the endowment ordinances for women have greatly exceeded the endowment ordinances for men. As a consequence, there are on file in the temples the names of upwards of 100,000 men for whom the ordinances of baptism has been done, but not the endowment ordinances.

In the same letter they suggest

... that the duty of clearing these names be turned over to the Melchizedek Priesthood quorums as a quorum project.

If all the brethren who hold the priesthood and who are worthy to enter the temples would take but one or two names during the year, these names could readily be cleared.

Recently a careful check was made, and a little less than half of these names have been cleared since that request was made. The work that has been done by many quorums and groups is very commendable. Some have personally visited the temples, clearing several names; some have sent in money, asking that the proxy work be done; and others have sent members of their quorum to the temple for a month or more, paying

their expenses, in order to help in this important work.

Reports from the temples tell us that this priesthood project has recently been slowing down, showing the need that we be reminded of our opportunity and privilege of doing the temple work for some of these names. The responsibility of leadership in this quorum project is with the Church service committee in each quorum. It is further suggested that the genealogical committee in each stake could cooperate with the priesthood quorums in this important labor, which should be supervised by the presidency of each stake. This is a priesthood project, and it may be necessary for the brethren to go to the temple without their wives, because of the scarcity of female names.

President Joseph F. Smith gave great emphasis to the sacred obligation that is ours in these words:

We will not finish our work until we have saved ourselves, and then not until we shall have saved all depending upon us; for we are to become saviors upon Mount Zion, as well as Christ. We are called to this mission. The dead are not perfect without us, neither are we without them. We have a mission to perform for and in their behalf; we have a certain work to do in order to liberate those who, because of their ignorance and the unfavorable circumstances in which they were placed while here, are unprepared for eternal life; we have to open the door for them, by performing ordinances which they cannot perform for themselves, and which are essential to their release from the "prison-house," to come forth and live according to God in the spirit, and be judged according to man in the flesh.

The Prophet Joseph Smith has said that this is one of the most important duties that devolves upon the Latter-day Saints. And why? Because this is the dispensation of the fullness of times, which will usher in the millennial reign, and in which all things spoken by the mouths of the holy prophets, since the world began, must be fulfilled, and all things united, both which are in heaven and in the earth. We have that work to do; or, at least all we can of it, leaving the balance to our children, in whose hearts we should instill the importance of this work, rearing them in the love of the truth and in the knowledge of these principles, so that when we pass away, having done all we can do, they will then take up the labor and continue it until it is consummated.

Believing, as we do, in the eternity of the family organization, and knowing that this eternal blessing can only be obtained by the sealing power of the Holy Priesthood, we can see how important it is to have the endowment work done for these male names, so that the sealing ordinance may be done,—that of sealing the wife to the husband, and the children to the parents, thus perfecting the family unit. Under present conditions, the sealing of parents, and children to parents is forced to wait on the endowment of the fathers, husbands, and sons.

The request of the First Presidency is a call to temple service. Quorum presidencies and quorum members of the Melchizedek Priesthood, the privilege and responsibility of clearing these

(Continued on opposite page)

S. DILWORTH YOUNG

(Concluded from page 240)

It has been in his capacity as Scout Executive at Ogden that President Young made his greatest contributions. He has inaugurated new methods which have attracted the favorable attention of not only other Scout councils, but of the regional and national staffs. He has recently completed a successful experimental demonstration of a new approach to Scouting procedure. At various times he has been appointed to serve on regional and national committees and has been called into important councils on Scout problems. The Ogden Area Council, under his direction, has been in the highest brackets in the nation for many years. He is today recognized and respected as one of the nation's outstanding Scout leaders. His activities in the out-of-doors have strengthened an already robust body, and he enters upon his new duties with vigor and vitality to devote to the work of the Lord.

PRESIDENT YOUNG has devoted as much time to his home and family as his outside duties would permit. He has been devoted to his wife and children and has provided for them a typical Latter-day Saint home with all that the word "home" implies. His wife is Gladys Pratt, daughter of Emaline Victoria Billingsley and Helaman Pratt, who was a son of Mary Woods and Parley P. Pratt, a member of the Council of the Twelve Apostles, when it was first organized February 14, 1835.

Helaman Pratt was born in Winter Quarters in 1847 when the Pioneers were preparing to "cross the plains" to the Rocky Mountains. He came with them as a baby. Early in life he became a leader in pioneering on the "Muddy" in Nevada, in Richfield, Utah, and in the Mormon colonies of Old Mexico. He served as president of the Mexican Mission as did his son, President Rey L. Pratt, who for many years was an outstanding member of the First Council of the Seventy.

(Continued from opposite page)

names have been given to us. We particularly ask that quorums located near the temples arrange at least a monthly visit in response to this assignment, and that those living more distant give careful study as to how best they can fill their part of this great call.

Suggestions Invited

THE confidential annual reports for the year ending December 31, 1945, will go to the printer in June, as well as our order for roll, report, and minute books for 1946.

Group and quorum secretaries and leaders are invited to submit suggestions for corrections and improvements.

These suggestions should be submitted through the chairman of your stake Melchizedek Priesthood committee, to the General Priesthood Committee, 47 East South Temple Street, Salt Lake City.

(Concluded on page 287)

Sister Young was born in Colonia Dublan, Chihuahua, Mexico. For a time she made her home in Mexico City. She was in Mexico during the Madero Revolution and saw parts of that conflict. Coming to Utah in 1919 she taught school in Layton and Ogden. Some of her most notable work has been in the field of recreation, where she specialized in drama and pageantry. Her productions have been presented in the tabernacle in Salt Lake City and in several stakes and wards. Three of her pageants were produced for Ogden City in community-wide celebrations. She was the first recreation director for Ogden City and served in the same capacity in Kaysville for several years. She was stake play leader for the Ogden Stake Primary Associations.

The Youngs have had two children, Dilworth Randolph, 20, a worthy representative of his noted progenitors, who was killed in action in Belgium, October 25, 1944, and Leonore, 18.

NOW a personal word about Seymour Dilworth Young. In 1911 he joined a deacon's quorum in the Eighteenth Ward, Ensign Stake, in Salt Lake City. He was received into the quorum by proper procedure and soon became one of its leaders. At the end of the season—in those days Aaronic Priesthood meetings were adjourned for the summer, unfortunately—when the last meeting was about over, Dilworth arose and said in a rather commanding tone, "Brother Giles, we would like you to stand right here." I followed instruc-

tions. Then I listened to one of the most carefully prepared and appropriately presented talks I have ever heard from a boy. When he had finished, he handed me a book which had been inscribed on the flyleaf: "John D. Giles, with profound love and respect from the Third Quorum of Deacons, May 27, 1912." It was a book of poems—"Tennyson Day by Day," containing a poem for each day of the year. When I was asked to prepare this article, I turned to this book. The poem for that day, April 14, seems to be more than ordinarily appropriate for the personality of Seymour Dilworth Young. The title is "Will." It reads:

O well for him whose will is strong!
He suffers, but he will not suffer long;
He suffers, but he cannot suffer wrong:
For him no moves the loud world's random
mock.
No ill calamity's hugest waves confound,
Who seems a promontory of rock,
That, compass'd round with turbulent sound,
In middle ocean meets the surging shock,
Tempest-buffed, citadel-crown'd.

I have just added another inscription to that flyleaf. It is a statement written by the new President Young recently, referring to his early Church experiences. It said, "I was a deacon in the Eighteenth Ward under the supervision of John D. Giles who made the business of being a deacon seem very real." President Richard L. Evans of the First Council of Seventy became a member of that same Aaronic Priesthood group a few years later. Richard H. Wells, now president of the Rotary International, was a member of the quorum at the same time as President Young.

Melchizedek Priesthood Outline of Study, June, 1945

Text: *The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*

LESSON 68 UNIVERSAL SALVATION

Text: pp. 286-290. Topics: Redemption For All. Work For Those Who Have Passed Away. Joseph Smith and the Nauvoo Temple. The Millennium. Saviors On Mount Zion. Why Build Temples. Revelation. Temples and the Mission of Elijah. Temples Commanded. What Are Temples For? Temples Introduce Higher Branches of Education.

Discuss: Bearing in mind the significance of the entire idea of the kingdom of God, what is the place of the temples? What light does President Taylor shed on the period known as "the millennium"? Fundamentally, why do we build temples? What are they for? What does President Taylor add, in answer to this question, that many of us often overlook? (See page 290.)

LESSON 69 SERVICE IN THE TEMPLES

Text: pp. 290-294. Topics: The Requirements of Entrance. Unnatural Infamies. Temple Workers. Temple Ordinances Are Eternal. A Forward Look. Conversation With Rothschild.

Discuss: Compare the requirements of entrance to the temples with the entrance into exaltation (see pp. 290-291). Why

should the responsible officers take care in issuing temple recommends? What is the fundamental purpose of such care? What significant hints of important future developments did President Taylor disclose in his conversation with Baron Rothschild? Concerning temples? The number yet to be built as expected by President Taylor? The Jews?

LESSONS 70-71 REVIEW OF BOOK IV—"THE KINGDOM OF GOD"

Text: pp. 205-294.

The lessons for July, August, and September embrace President Taylor's teachings concerning the relation of the Church to the practical problems of the political and social world. (See Book Five.) Two principal suggestions are therefore made: first, that class leaders make certain in this review (Lessons 70-71) that the meaning of the kingdom of God is made clear as background for that which is to come; second, that class members be advised in advance of the unusual current interest attaching to the lessons for the summer months.

Discuss: What is the relation of the Church, of missionary work, of tithing, education, marriage, temple work to the kingdom of God? Discuss each in turn.



Genealogy

NINE GENERATIONS OF SPIRITUAL LEADERS

(Continued)

5. NEPHI, SON OF HELAMAN

NEPHI, eldest son of Helaman, filled . . . the judgment-seat with justice and equity; yea, he did keep the commandments of God, and did walk in the ways of his father. (Helaman 3:37.)

But the faith of Nephi was put to the severest kind of tests. Dissension was followed by bloodshed, and, according to the now familiar pattern, the rebellious were driven to the Lamanites. The Lamanites invaded and captured Zarahemla the following year, and all Nephtite possessions in the land southward. Never had such disaster as this befallen the Nephtites, who seemed powerless to hurl their enemies back. Then it was that two righteous, humble men did more than all the Nephtite armies could do.

Wearily because of the iniquity of his people, Nephi resigned the judgment seat, and "took it upon him to preach the word of God all the remainder of his days, and his brother, Lehi, also, all the remainder of his days; for they remembered the words which their father, Helaman, spake unto them." Nor was their message delivered to their own people alone, but they preached with great power among the cities of their enemies, the Lamanites. To the great astonishment of all, eight thousand Lamanites in captured Zarahemla and vicinity were baptized. Directing their steps next to the very heart of the Lamanite domain, they were seized by an army of Lamanites and cast into prison. When their captors came to put them to death, they saw Nephi and Lehi encircled by fire. The earth and the walls of the prison shook, and fear came upon their captors. A voice spoke, calling upon these savage folk to repent and serve the Lord; angels ministered to them; and upwards of three hundred were converted; and by the testimony of these converts a greater part of the Lamanites were convinced. Thus a most remarkable reformation was wrought. They laid down their arms, forsook their hatred for the Nephtites and the traditions of their fathers, and even yielded up to the Nephtites the cities they had wrested from them in battle. In a short time the situation was so reversed that Lamanites were sending missionaries to the Nephtites, being more righteous than they.

By B.C. 29 there was once more peace in all the land. This, however, did not long endure. Wickedness and the rise of the Gadianton band and the murder of the chief

judge followed in fell sequence. Soon Nephi's prophetic words were rejected by all the people and there ensued a state of awful wickedness. The heart of this devoted servant of God "was swollen with sorrow within his breast."

Few men in the history of this world have so proved their dependability that the Lord could entrust them with power to seal upon earth and it would be sealed in heaven. Nephi was one so entrusted. God gave him mighty power in word and deed. He foretold to an angry multitude the murder of their chief judge by the latter's own brother. He was commissioned to smite the earth with famine and pestilence, that the people might be brought to repentance and not perish in warfare. Thousands did die of the famine, but at last the people were humbled, repented, and swept the band of wicked Gadiantons from among them till they became extinct. In this righteous state they esteemed Nephi a great prophet and man of God; and Lehi, his brother, was not behind him a whit in righteousness.

Once more the downward trend of exceeding great peace was dissension, wickedness, robbery, and war, to darken the last days of this great prophet. Samuel, the Lamanite, came and uttered his memorable prophecy to unheeding ears. In this period of gathering gloom, Satan had once more great hold upon the people.

In the ninety-first year of the judges, six hundred years after Lehi left Jerusalem, Nephi, the son of Helaman,

. . . departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred, from the departure of Lehi out of Jerusalem. Then he departed out of the land, and whither he went, no man knoweth; and his son Nephi did keep the records in his stead. (III Nephi 1:2-3.)

6. NEPHI THE DISCIPLE, SON OF NEPHI

LIKE his illustrious father, this younger Nephi was destined to be the leading spirit of his nation. In the very year of his father's departure he was in peril of his life. Enemies of the believers in the coming of Christ asserted that the time set for the sign to be given that the Savior was born had passed, and these unbelievers even set a day when all Christians should be put to death. Nephi, deeply sorrowful, bowed down in prayer, crying mightily unto the Lord, in behalf of his people, all the day long. Then the voice of the Lord spoke to Nephi, saying:

Lift up your head and be of good cheer;

for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world. (III Nephi 1:13.)

There was no darkness that night, but it continued light as midday; and a new star appeared. The unbelievers were frustrated and the saints delivered. Most of the people were converted by these evidences and through the subsequent testimony and preaching of Nephi.

Yet the rising generation among both Nephtites and Lamanites proved wayward. Gadianton robbers became numerous, and gained the upper hand, overthrowing the government, and wars threatened the utter destruction of the Nephtites. Nephi had the sad duty of recording the dreary chronicle of a wicked people, with the all too brief period of repentance following each dire season of punishment. Laws were set at defiance, and prophets who warned the evildoers were put to death. In the midst of all this, Nephi did his full duty as head of the church.

. . . and Nephi did minister with power and with great authority. And it came to pass that they were angry with him, even because he had greater power than they, for it were not possible that they could disbelieve his words, for so great was his faith on the Lord Jesus Christ that angels did minister unto him daily.

And in the name of Jesus did he cast out devils and unclean spirits; and even his brother did he raise from the dead, after he had been stoned and suffered death by the people. (III Nephi 7:17-19.)

(Concluded on page 286)

Of Interest to Norwegians

AMONG the helpful books recently acquired by the Genealogical Society is the following: *Vore Navne, en Etymologisk Navnebok, med Fyldige Udtredninger*, by Olaf Ray.

This was recommended to the Society by Elder John A. Widtsoe, who has ever been on the alert to detect any books which will prove of service in the genealogical field.

His comment on this volume is as follows:

I looked over the book with care and with interest. While it is based on etymological research, it can be of very great use to those who are making genealogical researches, especially in Norwegian and related languages. It gives the possible variations of certain names, indications also of the sex to which the name is usually applied, which sometimes is very difficult to decide by the researcher who does not know the language intimately. There are many other possibilities in the use of this little book. It is the most complete one I have seen, and no doubt will be of occasional value for reference by our Scandinavian and old English researchers.

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY JUNE 1945

Text: HOW TO WIN BOYS

Topics and Questions—Chapter 7— “Winning the Young Boy Group”

1. Give full consideration to the author's observation of the difference between teaching in day schools and teaching in church organizations. In the former, the element of “you must or else” makes teaching easier, while in the latter it is a work of love and friendly leadership. The pupil is not compelled to attend your class; you cannot “retain” him if he doesn't make good; you cannot punish him or take away privileges if he is unruly. Your success depends upon the measure of your own inherent or developed ability to love and lead these untrained minds.
2. You cannot change human nature. Young people are restless because hundreds of muscles and impulses are calling for activity. The youth of today is in large measure the reflection of your own youth. Do not condemn the boy who wiggles and seems difficult to control. Let him be a challenge to you. You should be grateful to him for forcing the development of the best there is in you.
3. Take the word “don't” out of your teaching vocabulary. Give your pupils plenty of “do” whether in physical or mental activity, and you will have no occasion to “don't” them. This is particularly true in the younger age groups.
4. Discuss the “Law of Surprise” and its effectiveness in teaching the younger set.

Topics and Questions—Chapter 8— “Winning the Older Boy Group”

1. We come now to the age when our teaching methods must be graduated to the intellectual status of the older group. They are men now and must be treated as such. This is the age when more of them leave the Church, and when fewer of them return to activity. Why? What happens to them during this period? The gospel has not changed with their growing up. What was right then is still right. Is there something lacking in our teaching approaches to their problems? A class discussion on these items should be very profitable.
2. “How” we teach is one thing, but “what” we teach is even more important. This age group wants to know about God and the teachings of Jesus. Too many times they are given “stones” instead. They want the bread of life, not the crumbs or our personal opinions. They want to believe in a very real way—they do not feel comfortable in doubt. How well are we supplying their spiritual needs?

Program for Celebrating Aaronic Priesthood Restoration

THE sacrament meeting of Sunday, May 13, 1945, has been officially set aside for commemorating the 116th anniversary of the restoration of the Aaronic Priesthood. Bishops should carefully avoid any conflict with this arrangement. Where quarterly stake conferences are being held on this day, the sacrament meeting of the previous or the following week may be designated for the observance of this event.

OUTDOOR ACTIVITIES

We are again confronted with the necessity for economy of travel when making plans for outdoor celebrations. Traveling long distances should not be undertaken. Outdoor events conducted in nearby municipal parks or other favored sights are in order. In fact, such affairs are encouraged. We should not assume the attitude that since we are not to go long distances away for our pilgrimages or outdoor events, that we should do nothing at all. There are few, if any wards in the Church, who could not properly plan an outdoor celebration and still be within necessary economic limits. Where such events are

conducted, it is suggested they be held on Saturday, May 12.

SPECIAL FEATURES

In the sacrament service of May 13 the Aaronic Priesthood members should be given every possible opportunity to participate. Priests should administer the sacrament; teachers could be assigned as ushers; deacons may be assigned to pass the sacrament. Special choruses, quartets, duets, or solos should be provided from among the Aaronic Priesthood. The boys should be seated together in the choir seats or in a reserved section immediately in front of the pulpit.

SACRAMENT MEETING PROGRAM

It is suggested that the bishop conduct the entire meeting as the president of the Aaronic Priesthood. Those assigned to speak should be asked to keep within the time limit indicated. Aaronic Priesthood members should be encouraged not to read their talks. Notes are not objectionable but the mere reading of talks by young people does not provide the development which is desired.

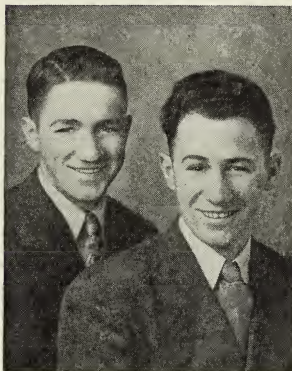
THEME

The subject of faith has been selected as the theme for the sacrament meeting. This first principle of the gospel needs to be given more consideration on the part of the Latter-day Saints. Our young people should learn of its meaning and worth in their lives.

PROGRAM

1. Opening song—by Aaronic Priesthood chorus
2. Invocation—by a teacher
3. Song—special number by Aaronic Priesthood members
4. Sacrament—
(Wherever possible, members of the Aaronic Priesthood should take care of this service entirely. Priests should be at the sacrament table; teachers should prepare the table before the service begins, and teachers and deacons should pass the sacrament.)
5. Introduction of the theme, “Faith”—by the general secretary of the Ward Boy Leadership committee...10 min. (What is faith and how does it operate in our lives? Study the following references: Hebrews, chapter 11; Matt. 17:18; Rom. 1:16-17; I John 5:4-11; Alma 32:17-18; Doc. & Cov. 63:9-12.)
6. The Healing Power of Faith—by a deacon6 minutes
(This person should relate an experience or two from his own life or from the lives of members of his family as
(Concluded on page 286)

Challenging Records



GLENN TURNER

JAY TURNER

Glenn, a teacher, and Jay, a priest, are brothers and reside in the Lago Ward, Bannock Stake. These two young men have an unusual record of faithfulness in Church activity. According to Bishop Melvin T. Mickelson, Glenn has not missed a priesthood meeting, Sunday School, or sacrament meeting in four years. Jay's record is the same except for four Sundays when illness broke into his attendance record. The latter, although only eighteen years of age, has served for over a year as ward clerk.

Ward Teaching

Aaronic Priesthood

(Concluded from page 285)

- evidence of the healing power of faith. It should be given in the form of a testimony.)
7. Proving Our Faith by Our Works—by a teacher 7 minutes
(It is not sufficient that we merely believe or profess faith. Only that faith which we demonstrate in righteous works will call forth the blessings of heaven. Study the following references: Matt. 7:21; James 1:22-26; James 2:14-19.)
 8. Special musical number by Aaronic Priesthood members
 9. The Faith of the Prophet Joseph Smith—by a priest 10 minutes
(Begin with an account of his first vision which came about through his faith in the work of the Lord (see James 1:5). Emphasize the fact that the Aaronic Priesthood was restored 116 years ago in answer to his prayer of faith for light and knowledge and point out some of the innumerable blessings which are ours because of the Holy Priesthood. Relate as many other faith-promoting experiences from the life of the Prophet as your time will permit.)
 10. The Teaching of Faith in the Latter-day Saint Home—by a member of the bishopric or a quorum adviser 10 minutes
 11. Closing song
 12. Benediction

Genealogy

(Concluded from page 284)

At the time of the crucifixion of the Savior, great destruction visited this land, and the wicked were utterly destroyed. Afterwards the Savior appeared, and from among all the survivors he chose twelve apostles. Nephi was honored by being the first apostle chosen. The Lord called him to come forth from the midst of the multitude, "And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet." Among the others chosen were Nephi's brother, Timothy, whom he had raised from the dead, and also Nephi's son, Jonas.

From among this twelve, three requested permission of the Lord to remain on the earth to minister to the inhabitants and to bring souls unto Christ, never to endure the pains of death; but to be changed in the twinkling of an eye from mortality to immortality when the Savior shall come in glory to rule and reign. Mormon knew the names of these three Nephites, but was forbidden of the Lord to record their names. It is possible that one or more of the above named disciples were included among these highly privileged ones. By the year 100 A.D. the rest of the disciples "had all gone to the paradise of God."

(To be continued)

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for May, 1945

"TITHING"

How well do you understand the Lord's law of tithing? A few questions and answers may be helpful in bringing to the minds of Latter-day Saints a greater appreciation of this law.

What is the definition of tithing? Moses received the commandment from the Lord that "... the tenth shall be holy unto the Lord." (Leviticus 27:32.) The Prophet Alma informs us that "... our father Abraham paid tithes of one-tenth part of all he possessed." (Alma 13:15.) The Lord commanded the Saints through the Prophet Joseph Smith, that they "... shall pay one-tenth of all their interest annually." (Doc. & Cov. Section 119.)

There are two important points placed beyond controversy in the above quotations, (1) that the law of tithing is divine, (2) that tithing means the paying of one-tenth. A person cannot fully justify his claim to a belief in the word of the Lord if he denies the validity of the law of tithing. Any Latter-day Saint who does not believe in paying a full tithing should register his complaint with the Lord, for he alone is the giver of the law.

Who should pay tithing? "Members of the Church who have any income or increase from property, or who receive wages, salaries, or gifts, should pay one-tenth of their increase annually. Children eight years of age and over who have been baptized are amenable to the law of tithing and should be encouraged to tithe their earnings, no matter how small the amount."

Who are exempt from payment of tithing? "Aged persons without incomes; women who have no incomes separate from those of their husbands; children who have no individual source of revenue; and persons entirely dependent on relief, are exempt from the payment of tithing."

When should tithes be paid? "The proper time to pay tithing is when one's income is received. Farm products, or preferably their equivalent in cash, should be paid in the season in which they are gathered, or at the time of their disposal. Wage earners should pay their tithing weekly, monthly, or at such other times as they receive their compensation. The practice of delaying the payment of tithing until the end of the year is largely responsible for the failure of many people to observe this law of promise fully."

What should be the attitude of the tithepayer? Tithing should be paid out of a sincere desire to be obedient to the will of our Heavenly Father. If tithing is paid grudgingly or out of selfish motives, it is doubtful whether the tithepayer is entitled to the blessings promised those who obey this law in the proper spirit.

What blessings follow the payment of tithing? We need to pay our tithing infinitely more than the Lord needs the tithing we pay. A selfish person could not reasonably hope to share the blessings of a kingdom built upon the principle of unselfishness. When we pay our full and honest tithing, we overcome selfishness, covetousness, greed,—we are obedient which, in itself, is a refining influence.

The Lord has promised that if we pay our tithing, he will open the "windows of heaven, and pour out a blessing, that there shall not be room enough to receive it" (Malachi 3:8-10), and he always keeps his promises.

MILTON R. HUNTER

(Concluded from page 241)

excellent carpenter, a skilled inheritance from his father's training. Behind the house stretches an 18-rod lot filled with raspberry bushes, asparagus bed, and trees, shrubs, and garden planted and maintained by the family themselves. Through the long summer days the children can be seen tending their plots and learning the valuable lessons of working with a demanding but bountiful earth. With competition all around, in the shadow of the Utah State Agricultural College, Milton Hunter has produced and grown some of the finest hybrid corn (and other vegetables) in Cache Valley. (Projects of the 64th quorum of seventy for the welfare plan have not suffered thereby.)

As teacher at the L.D.S. Institute, President Hunter, like his fellow workers, has devoted long hours. From teaching early morning classes to advising students long past the evening dinner hour, to chaperoning these fine young people at their social functions, M.I.A. meetings, Delta Phi and Lambda Delta Sigma gatherings, both Brother and Sister Hunter have labored long and far beyond the demands of ordinary college teaching. As a professional colleague on the other side of the Logan campus, I have often marveled how a single couple could rear five children, spend Tuesday, Friday, and Saturday evenings at the institute, do more regular Church work in Logan Ninth Ward and Cache Stake than people with regular hours, and still produce and publish scholarly books.

WHEN many could reasonably and perhaps with much wisdom excuse themselves from regular ward and stake activity, President Hunter has been just the reverse. He could be seen at the ward group meeting of his priesthood quorum regularly each Sunday morning. At sacrament meetings the bishopric could count on at least one row full of Hunters, even if the father were out in the valley preaching at another ward. As a president of the 64th quorum of the seventy since 1940, President Hunter has contributed mightily to a system emphasizing the significance of quorum membership. With President Hunter's effective cooperation, the 64th quorum council early in the war years inaugurated a set of "quorum standards" to offset these problems of population mobility that often produce "ghost" quorums and quorum member-

ship. Further, because the quorum embraced four ward groups, permitting additional opportunity for study in the united monthly quorum meetings, President Hunter (at the suggestion of President Levi Edgar Young) was largely instrumental, as chairman of the class instruction committee, for a successful quorum project, still developing, to acquaint the quorum members with the significance of the historicity of the gospel of Jesus Christ. Much of this labor thus tested will be made available to the quorums of the Melchizedek Priesthood in 1946 by means of the study course, *The Gospel Through the Ages*, which Brother Hunter has been invited to prepare.

As Christian neighbors, Elder Milton R. Hunter and his wife, Fern, leave nothing to be desired. His life is filled with simple good deeds. He has worked the summer days through in the vital war-canning factories of Cache Valley and yet found the time to be father, husband, friend, community leader, and notable contributor to his fellow men's need for an expanding knowledge of the gospel of the Lord Jesus Christ. He has a testimony and is not afraid to bear it. May it prove to be mighty and strong in the cause of truth. May the Lord sustain and bless him in his new calling.

Melchizedek Priesthood

(Concluded from page 283)

Lake City, Utah, and should be in our hands by not later than May 25.

In view of the printing and material situation, it has been deemed advisable to request these suggestions at this earlier date, so that the printing job can be turned over to the printer sometime in June.

Questions and Answers Regarding the New Melchizedek Priesthood Roll and Report Books

(Continued. See "Improvement Era," April 1945, page 198.)

Question 21: On the form for recommendation for ordination in the Melchizedek Priesthood, there is space for the signature of the "President of _____ quorum." Is this for the signature of the president of the quorum to which the individual will belong, or for the president of the quorum he is leaving?

Answer 21: It is intended that this recommendation be signed by the president of the quorum to which the individual has be-

longed. In the case of a priest being recommended for ordination to the office of elder, the form will be signed twice by the bishop—once as bishop and again as the president of the priests' quorum. The form in current use is the one which has nine items in the statement to be signed by the person to be ordained. The form with only eight questions is no longer in use, and should be destroyed.

Question 22: In the January issue of *The Improvement Era* it states, "The use of the individual record cards is optional with quorum presidencies. . . . May we obtain these individual record cards through your office?"

Answer 22: No. If the quorum wishes to continue the use of the individual record of quorum member cards, there is no objection, but the quorum will have to provide its own cards. However, we feel quite definitely that the use of the green welfare card and the present roll book is sufficient, together with the confidential annual report, and that the present new system obviates in a large measure the necessity for the card referred to.

Question 23: Should there not be prepared a separate course of study for the monthly meetings of the high priests?

Answer 23: It is recommended that the high priests' monthly quorum meeting be used largely for a consideration of priesthood quorum business, and activities pertaining to the spiritual, temporal, and social welfare of quorum members. (See Melchizedek Priesthood folder, pages 7, 8 and 9.)

The Church Moves On

(Concluded from page 271)

Bishops, Presiding Elders

Central Ward, Bannock Stake, Kenneth R. Christensen succeeds Alvin K. Lechtenberg.

Carey Ward, Blaine Stake, John M. Barton succeeds Eldon Adamson.

Canal Zone Branch in the Canal Zone, Clive M. Larson succeeds Wilbur G. Webb.

Harrisville Ward, Farr West Stake, Harvey B. Hardy succeeds Alphonso W. Taylor.

Boulder Ward, Cardfield Stake, Franklin C. Hansen succeeds Joel A. Wilson.

Challis Ward, Lost River Stake, Thomas E. Beattie succeeds C. Nelson Stocking.

Milo Ward, North Idaho Falls Stake, Horace L. Baird succeeds H. Stanley Lee.

Liberty Ward, Ogden Stake, Lyle J. Chard succeeds Parley J. Clark.

Westwood Ward, Reno Stake, Wilford W. Snyder succeeds.

Stockton Ward, Sacramento Stake, W. B. Mendenhall succeeds D. Ray Wilkenson.

Richfield First Ward, Sevier Stake, Henry W. Keate succeeds Julius F. Oyden.

Tacoma Central Ward, Seattle Stake, Howard W. Brown succeeds James N. Milligan.

Tyrrells Lake Branch, Taylor Stake, Howard Hamling succeeds James Hamling.

Tooele First Ward, Tooele Stake, Carver W. Bryas succeeds Charles E. Hatch.

Wellsburg Ward, Wasatch Stake, Dewey Bigelow succeeds J. William Boyden.

Baltimore Ward, Washington Stake, Leslie L. Larson succeeds Charles E. Hatch.

Capitol Ward, Washington Stake, David M. Kennedy succeeds J. Ellis Overlade.

Kline Branch, Young Stake, Anton A. Peine succeeds Thomas D. Harris.

Kimball Ward, Alberta Stake, Maurice L. Bennett succeeds Edward L. Wolsey.

Bridgeland Ward, Duchesne Stake, Kenneth Elden Liddell sustained.

GENERAL CONFERENCE, FRIDAY MORNING

HEBER J. GRANT

(Continued from page 235)

Let all of us be industrious and useful to the full extent of our strength and ability. We are told to earn our bread by the sweat of the brow. I believe there may be a disposition on the part of some Latter-day Saints to say,

"Well, after we get to be sixty-five we will not have to work anymore." There should be in the heart of every man and woman, the cry, "I am going to live and work. There is nothing given to me but time in which to live, and I am going to endeavor each day of my life to do some labor which will be acceptable in the sight of my Heavenly Father, and if it

is possible, do a little better today than I did yesterday." It is an easy thing to throw a dollar to a man, but it requires sympathy and a heart to take an interest in him and try to plan for his welfare and benefit.

And it is a principle of the gospel of Jesus Christ, now, as it always has been,

(Continued on next page)

to help every man to help himself—to help every child of our Father in heaven to work out his own salvation, both temporally and spiritually.

RESPONSIBILITY OF LEADERSHIP

I PRAY for the righteous among all peoples. I ask the Lord to bless those who preside in the nation; in the states, in the cities, and in the counties. I pray God to inspire the people that they will obey his commandments and elect good men to positions of public responsibility, that they will bury their political differences, their personal ambitions, and selfish interests, and seek for good men to hold office.

I tell you it is the duty of the presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do, and you need have no fear that any man will ever stand at the head of the Church of Jesus Christ unless our Heavenly Father wants him to be there.

Several times I have gone to meetings in the old Endowment House, knowing that a certain matter was to be discussed, and my mind was as perfectly set upon a certain position on that question as it is possible for a man to have his mind set, and I believe I am as decided in my opinions as the majority of people. (I have heard it said that there is nobody as stubborn as a Scotchman except a Dutchman: and I am Scotch on my father's side and Dutch on my mother's.) And although I have gone to meetings determined in favor of a certain line of policy, I have willingly and freely voted for the exact opposite of that policy, because of the inspiration of the Lord that came to give direction. And upon every such occasion the action taken was vindicated and proved by later events to be for the best good of the people.

I could also relate circumstances when the brethren have been sent out to accomplish certain labors under the inspiration of the Lord when they thought they could not accomplish those labors. They have returned and been able to bear testimony that by and with the help of the Lord they had been able to accomplish the labor placed upon them.

The Lord gives to many of us the still, small voice of revelation. It comes as vividly and strongly as though it were with a great sound. It comes to each man, according to his needs and faithfulness, for guidance in matters that pertain to his own life. For the Church as a whole it comes to those who have been ordained to speak for the Church as a whole—and I say to you again, that it is the duty of the presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do. We as Latter-day Saints, holding the priesthood of God, should magnify it, and we should respect the General Authorities of the Church; and as we respect them, God will respect us.

THERE is but one path of safety for the Latter-day Saints, and that is the path of duty. It is not a testimony only; it is not marvelous manifestations; it is not knowing that the gospel of Jesus Christ is true, that it is the plan of salvation—it is not actually knowing that the Savior is the Redeemer, and that Joseph Smith was his prophet, that will save you and me; but it is the keeping of the commandments of God, living the life of a Latter-day Saint.

I pray constantly for all the officers of this Church, whether in the priesthood or in the auxiliary associations. I am sure, in my secret prayers particularly, that I never forget, morning or night, those that have been called to preside, to direct the affairs in the priesthood quorums and in the auxiliary associations. My prayer is that each of you holding a place of responsibility shall so order your lives that they shall be examples of diligence and energy and of the Spirit of the Living God, that can be followed in every part by those over whom you preside.

If we do this, what a wonderful power we shall have with the Lord in the furtherance of his mighty purposes in the earth. If we keep his commandments, our influence will be not only with the world, but with our own young people. Their strength and power will be multiplied if we shall succeed in having them feel the necessity of observing the commandments of God, particularly concerning the principles of clean and righteous living.

I say to all Latter-day Saints: keep the commandments of God. That is my keynote—just these few words: *keep the commandments of God!*

CLOSING TESTIMONY

THE most glorious thing that has ever happened in the history of the world since the Savior himself lived on earth, is that God himself saw fit to visit the earth with his beloved, only begotten Son, our Redeemer and Savior, and to appear to the boy Joseph. There are thousands and hundreds of thousands who have had a perfect and individual testimony and knowledge of this eternal truth. The gospel in its purity has been restored to the earth, and I want to emphasize that we as a people have one supreme thing to do, and this is to call upon the world to repent of sin, and to obey the commandments of God. And it is our duty above all others to go forth at home and abroad, as times and circumstances permit, and proclaim the gospel of the Lord Jesus Christ. It is our duty also to be mindful of those children of our Father who have preceded us in death without a knowledge of the gospel, and to open the door of salvation to them in our temples, where we also have obligations to perform.

I bear witness to you that I do know that God lives, that he hears and answers prayer; that Jesus is the Christ, the Redeemer of the world; that Joseph Smith was and is a prophet of the true and living God; and that Brigham

Young and those who have succeeded him were, and are, likewise prophets of God.

I do not have the language at my command to express the gratitude to God for this knowledge that I possess. Time and time again my heart has been melted, my eyes have wept tears of gratitude for the knowledge that he lives and that this gospel called Mormonism is in very deed the plan of life and salvation, that it is in very deed the gospel of the Lord Jesus Christ. That God may help you and me and everyone to live it, and that he may help those who know not the truth, that they may receive this witness, is my constant and earnest prayer, and I ask it in the name of Jesus Christ. Amen.

J. REUBEN CLARK, JR.

(Continued from page 237)

YOU will remember that back in the early days of the Church, it took the people in Missouri approximately three years and four months to forfeit the blessings of the United Order. If you will read the revelations and the history of the time, you will find that it was the greed, rapacity, idleness, and covetousness of the people that caused the Lord to withdraw the principle from their midst. After they reached Nauvoo, the Prophet forbade our people then in Iowa to attempt to set it up there.

The welfare plan, which I once more repeat is not the United Order but is motivated by the same lofty and divine principles and purposes that underlay the Order, has now been in operation nine years. Through the blessings of the Lord and the faithfulness of the people, it has steadily grown and expanded its activities during the whole period; and it stands today stronger than ever before in its operation.

Its opponents have not destroyed and cannot destroy it, so long as the Lord blesses it and faithful members support it.

I might add another word:

To those opponents who are Church members, I wish earnestly to say: We need you now; we have needed you in the past; we would welcome you amongst us. Furthermore, we wish to say that if you desire or hope to keep the Spirit of the Lord and enjoy his blessings, you must cease your fault-finding and sometimes even your maligning of those doing their appointed tasks as servants of the Lord, and fall in and work with them, not against them. We need the aid of every member of the Church; we ask your help, but not so much on our account as on yours. This is a plea directed towards helping you to save yourselves from a threatened apostasy, which seems usually to follow fault-finding, disloyalty, and opposition to the Lord's plans.

However, if you refuse to aid, if you refuse to receive the blessings of joy and satisfaction which come from tread-

ing along the ways the Lord points out, we should point out to you that the welfare plan has lived, and we feel certain it will live so long as the Lord continues to give his blessings to the plan, and so long as the loyal, faithful members of the Church support it. But for your sakes we should rejoice beyond measure in your assistance.

We ask you bishops and presidents of stakes and chairmen of regions, not to substitute cash for the actual produce called for in filling your quotas. We need the produce, so please furnish your quotas in the kinds requested.

STEPHEN L RICHARDS

(Continued from page 245)

I do not pretend to be such a student of the exposition of Christian doctrine over the centuries as to enable me to say with assurance that the distinction between general salvation and individual exaltation was never set out in Christian teachings prior to the advent of the latter-day work, but I am certain that it has not been stressed in recent Christian utterances. This distinction between salvation and exaltation we regard as being indispensable to a true understanding of Christian truths. We, as many of you, are persuaded that the teachings of Christ fully justify the conclusion that he came to earth as the Savior to atone for the transgressions of our first earthly parents which removed men in mortality from the presence and association of God, our eternal Father. We may not be able to explain the method by which the atoning sacrifice of this one man could accomplish the redemption of all men from the original fall, but we do know that that was the purpose and the effect of the atonement, and we have full justification for believing that the atonement brought life after death to all humanity irrespective of the goodness or the badness of individuals. Resurrection from the grave is just as universal as death, and general salvation in the sense that all are saved from the effects of original sin and that all will be immortal souls is the universal gift of the Son of God. Individual exaltation, however, is something different. Through a latter-day revelation came the information that there are stations and gradations of position in the future life as in this life, and naturally there are places of preference. These various stations are referred to in the revelation as being kingdoms or degrees of glory, and their exposition serves to amplify and clarify the Savior's reference to the "many mansions" in his Father's house, and other scriptural passages. By exaltation is meant the attainment of the highest station, the most preferential position in the future world of varying kingdoms and glories. The highest place or kingdom is called celestial, and it is in the celestial kingdom that the highest aspirations of the Christian are realized. This is exaltation.

I cannot tell you in this letter all that exaltation comprehends. Our concept of heaven is a study of no small proportions, and it presupposes a considerable knowledge of other revealed theological principles. It must suffice for this writing to tell you that it contemplates not only the preferential condition in the hereafter—a coming back into the presence of the Father and the Son, but it projects into the future a state of perfection of the human soul. The immortal soul which is the union of body and spirit becomes invested with the divine nature of our eternal Father and our elder Brother, Jesus Christ. One's powers of accomplishment are unceasingly multiplied by the eternal acquisition of knowledge. As a companion of the Father and the Son, he joins and assists in their work. While it is impossible for the finite mind concretely to visualize the scope and nature of divine operations we have sufficient knowledge to teach us that they are of the highest order and satisfy the most idealistic craving and aspiration of the human soul. In purpose and scope it is a never-ending experience in eternal progression and achievement.

We learn also from the revelations that in this lofty state of exaltation we are to enjoy a perpetuation of the kinship and ties which have bound us to our dear ones in earth life. We have the assurance that the things which we have prized most here in this life—home and family—are not to be denied us when we pass from mortality. Husband and wife will still be companions, sons and daughters forever our children, and the sacred establishments of home wherein they were bred and nurtured will be spiritually perpetuated. And then we learn, too, of a profoundly sacred principle and promise held out for those who attain exaltation which I mention to you with a little hesitation because I have not yet laid the foundation for it, and that is this: That these eternal homes of the future life shall be blessed with eternal increase so that families never cease growing in number, in virtue and power, ever continuing to subserve the eternal and beneficent purposes and designs of the Creator of the universe.

I am keenly aware that much of this may seem highly theoretical and ethereal to you, and some of it I would not mention to you at this stage of discussion if I did not deem it necessary to an understanding of that which is to follow. Although it may have taxed your credulity and faith somewhat to entertain in your thinking the ideas which I have endeavored to project concerning exaltation in the celestial kingdom of God, I wonder if many a devout Christian not of our persuasion does not in his heart hope and pray reverently for some such condition as I have outlined as the embodiment of his future state whether or not he has ever consciously formulated his ideas into words. To see the Eternal Father and his Son; to enjoy something of their association and direction; to acquire more and more knowledge and more and more ability;

to use increased talent in the prosecution of God's work; to continue to enjoy the dearest relationships we know on earth; to build an eternal home with never-ending posterity, may not these be the embodiment of the hopes and righteous aspirations of a Christian, although he may never have tried to visualize them concretely before?

If it so happens that you have never asked yourselves the question: What does heaven hold out to me, a Christian: what do I hope to secure in life after death? I wish you would ask yourselves this question and be frank with yourselves in answering it. If you honestly conclude that you have never attempted any visualization of a future state, it may be that the concepts I have given you from modern revelation will help you to formulate your ideas. It may be, too, that if you have heretofore entertained views on the subject, the condition which I have described which obtains in the hereafter may pretty largely embrace the hopes and aspirations which you have had in more vague and uncertain terms.

In any event I am going to ask you to accede for the moment that in Christian theology there is a preferential state in the hereafter. It seems to me that it is not difficult for Christians who accept Christ's teachings of the rewards for the good life to make this concession. If, therefore, the ultimate goal of the true follower of Christ is to attain exaltation in the celestial kingdom, not just general salvation and resurrection from the dead which come to all through the atonement of the Savior, not immortality which is the lot of every person whether he will or no, but this supreme glory, this incomparable blessing which I have tried so feebly to describe; if that is the ultimate objective, how may it be achieved?

In answering this question I am obliged to discriminate. It would be a very easy and simple answer and one that I am sure would be acceptable to many people to say that nothing more is necessary than to live a good virtuous Christian life, all of which is necessary and indispensable to the attainment of exaltation. In one sense the Christian life is all that is necessary, but it is not the sense in which it is usually construed. Through latter-day revelation we learn that the true followers of Christ not only incorporate into living all the so-called Christian virtues, but they also accept, adopt, and conform to every law, principle, and ordinance of the gospel of Christ. They believe that the gospel in its entirety is designed and divinely instituted for the single purpose of leading the sons and daughters of God into his celestial kingdom. They recognize the fact that it has been in ages past and now is and will continue to be an immense gain for people to adopt the Christian virtues as a standard of living, but they know that exaltation, the supreme blessing, may be had only through obedience to every specific requirement laid down therefor.

Among the formal requirements, in
(Continued on next page)

addition to the good life, are membership in the Church of Christ, baptism, the laying on of hands for the bestowal of the Holy Ghost, the receipt of the priesthood and sacred temple ordinances revealed to and performed for those only who prepare themselves for initiation into the beauties and blessings of the celestial order. You may wonder why these formal ceremonies and ordinances are requisite. In this brief correspondence I can only tell you that they are prescribed by the Lord in his revelations to men, both ancient and modern, and that they are consistent with the principles and practices laid down by the Savior who is the Author of the gospel plan during his ministry in the flesh. There is much that might be said by way of explanation and argument in support of these ordinances and their essential symbolism and vitality in the gospel plan. I am sure that an impartial investigation would persuade you of their reasonableness and desirability, but in the last analysis their acceptance must be based on faith in the revealed word of God.

Even in this brief sketch there is one more basic principle to which I must invite your attention. I am sure you would regard it as a serious omission if I did not present it, for if you gave any consideration at all to the essentiality of the ordinances which I have mentioned as necessary for exaltation, you would surely want to know about the authority to administer them. Is this authority available? I am sorry I have not time at this writing to give you a full account of its bestowal by authorized messengers and its derivation down to the present time. I will have to content myself by giving you a legal opinion. It so happens that I have had some training in the law, and I have some knowledge of the competency and admissibility of evidence to sustain an allegation in a judicial tribunal. I do not

hesitate to give it to you as my opinion, that there has been at various times since the origin of this latter-day work, competent legal evidence available for introduction in any court of law for the establishment and verification of the claims put forth by those chosen to originate the restored gospel as to divine authority conferred upon them, and as to the transmission of that authority to the present day. I cannot reasonably expect you to rely on this opinion. The most that I can hope for is that it may serve to prompt investigation.

There are other factors inherent in the nature of this divine commission which bring irrefutable assurance to me and my associates of its genuineness. I believe some of them would appeal to you.

Now, my friends, I am forced to a quick summation. In taking the liberty of writing you, I have assumed your interest in Christian religion and your acceptance of the Christ as the Author of the gospel. I have all too briefly reviewed the Savior's atonement and its effect in bringing general salvation and redemption to the human family. All will be resurrected and secure the boon of immortality. There is an order in the resurrection of which some day I would like to tell you. I have pointed out the difference between general salvation and individual exaltation in the celestial kingdom which is designed to be the highest and final goal of the faithful Christian. I have mentioned the requirements for admission into this preferential state and the authority essential for the administration of the ordinances. This is but a skeleton outline of a few basic principles which have come in these latter-days with the restored gospel of Jesus Christ. There are countless other arresting concepts resulting from this new interpretation which make priceless contributions to the Christian doctrine. Out of my friendship for you, I have a great desire that you might hear

these concepts, enjoy them, and adopt them. I know they will bring richness into your lives as they have done in mine, and I know they are good for the world in the solution of its problems, but that is another subject, into which I must not enter.

I hope you will accept this letter in the spirit in which I write it, as one friend to another. If it shall serve to intrigue your interest in the least degree in the cause that is so dear to my heart, I shall be very grateful.

There is but one thing more. If you are prompted to give consideration to the things I have written about, I hope you will not be dissuaded in their acceptance by the deficiencies you may observe in the lives of some of us who have espoused this noble cause. We confess our weaknesses. We are trying to develop strength to overcome them. I ask you to try to look at the excellence of the message and overlook the faults of some of its adherents. Please judge it by what it has done in the elevation of the lives of thousands of our Father's children and by its inherent truth.

With kindest regards and the best of good wishes, I am

Sincerely and fraternally yours,

Stephen L. Richards

My brethren of this assembly:

I thank you very much for patiently listening to my reading of this letter. If perchance it should contain a thought which might be helpful to you in bringing the gospel message to some of your friends, I shall feel that your indulgence has been in some measure justified. That we may all have the urge and the courage to bring the truth to the understanding of our neighbors and associates is my earnest prayer. I ask it humbly in the name of him whose servants we are, the Lord Jesus Christ. Amen.

FRIDAY AFTERNOON SESSION

ALBERT E. BOWEN

(Continued from page 251)

Because she and her friends had been able to maintain integrity of life after they had discarded their early beliefs, she apparently thought that such beliefs and the practices to which they led were not necessary to stability, failing to discern that ethical principles lose their convincing, motivating power when divorced from the religious faith which gave them birth. It is a common error. We all, I am sure, can call to mind friends of the highest standards of character who have drifted away from the religious convictions in which they were reared and have been pained to see that their children's characters have so sadly deteriorated. It is hard for character patterns to carry over for more than one generation beyond the one which witnessed the forsaking of the faith in which those patterns were fashioned.

The lady we are speaking of deplored the degeneracy she was compelled to admit, but never once did she even so much as hint that the remedy lay in the revival in the homes of the land of the influences under which she herself had grown strong.

Now, if religion goes into decay in enough homes, it will fade out in the nation, which after all is but the aggregate of the individual home units. That would be a change of fundamental and of far-reaching consequences. For the truth is that the whole western civilization was built upon the basis of the Christian religion. Terminology itself tells how completely this is so. Christendom is the word employed to designate that large area of the world where the Christian religion became dominant. With its establishment and acceptance in the Roman empire, it became the most powerful influence in shaping the course of the western na-

tions where Rome had controlled and of new nations which came into being. So important was that influence that the advent of Christ was made the new base for the reckoning of time. All events in Christendom are dated as having occurred before or after that meridian. It marked the beginning of a new era which still is spoken of as the Christian era. The whole new civilization had its roots in the Christian faith. Of course its ideals of perfection could not at once be assimilated or even grasped by the peoples who received them. They made plenty of mistakes and committed many excesses and grafted on plenty of false interpretation. Nevertheless the Christian faith remained the central idea that dominated all else. It has remained so through many centuries, and you can't cut loose from it now without effecting a revolutionary change. So long as the abstract idea is adhered to as the guiding notion, no matter how imperfectly lived in practice,

you can always hope for improvement, a moving away from erroneous conceptions toward the ideal. But when the ideal itself as a central controlling force is gone then a basic change has come. Christian convictions made the west dominant over the centuries. A departure from them is portentous in the extreme.

WHERE does the world of Christendom stand today? Right in its heart, not in some pagan land, the present cataclysm upheaval broke out. It was freely recognized that there was irreconcilable antagonism between the old Christian basis and the ideals of the new order. We had not only a physical war but a war of basic beliefs as well. So long as disputants profess the same basic beliefs and purposes but differ about the means of their realization you have merely a struggle for control. But when fundamental beliefs are at war, you have the inception of revolution. It is no longer a mere struggle for control but a struggle that reaches down to the spiritual depths. Any mature person who wants to take a retrospective glance must see that between 1914 and 1939 something very fundamental has happened. That first named year saw the beginning of a great war. We got into it with a fanfare of great national exhilaration. Our soldiers marched off to the blare of trumpets and the stirring strains of martial airs as the bands led them away. Everybody had unshaken faith in the soundness of our institutions and the unquestioned merits of our system. The war was but a bothersome interruption in a course of life which would pick up again when the nasty business was over. Today it is not so. There is no fanfare, no sparkling enthusiasm, but a sombre, sober resignation to an ugly, unwelcome task which must be done. I am not saying that there is less of determination or of efficiency than there was before. But the spirit of the approach is different. Neither are people so sure about what will happen afterwards nor what it is all about. There is a grave anxiety and uneasiness of feeling evidenced by the voluminous talk about the postwar world. There seem even to be some who think our system is wrong—the basic concept on which our institutions have rested—and they are willing to see it all die. Others think evils have fastened themselves like barnacles upon us, and they need to be pared away. There is contrariety of opinion as to what is worth saving and what should be consigned, without struggle or regret, to the limbo of oblivion. New conceptions are thrusting themselves forward. The strong faith of half a century ago is crumbling; we are losing our spiritual basis. Dr. Sproul of the University of California has said we are in a race with catastrophe. But people don't seem to believe it, nor to know that the spiritual problem lies at the core

of our trouble and demands solution if we are to recover our national health.

Look at the liberated countries of Europe. No sooner is the heel of the oppressor lifted than bitter strife embroils them anew. Self seeking, greed for power, groundworks for a new supremacy, irreconcilable differences about the spiritual basis of government, its functions and relationships to those who live under it—all clamoring for recognition and control. Unless they can be reconciled on the basis of an underlying spiritual end there can be no contentment, hence no peace.

But everybody seems still to pin faith to economic and technological reconstructions. We hear much about elevating the standard of living of peoples. But almost exclusively those improvements seem to be conceived of as providing more things—greater physical satisfactions, greater ease, more leisure, less work, more guarantees of physical security. Long ago Jesus taught that "life consisteth not in the abundance of the things one possesseth" and that "life is more than meat and the body more than raiment." Principles are pushed aside in the interest of immediate gain. When the American colonies were having their disputes with the mother country, the latter fixed it so that they could buy their tea and pay the tax cheaper than they could smuggle the tea in without tax. It was thought this would beguile them into yielding and paying the inconsequential tax. But the colonists were standing for a principle. If they could be subjected to a small tax, they could, when the custom was firmly established, be subjected to a larger tax. They resisted and took the consequences. That is the essence of spiritual supremacy. What is needed today in Christendom is a revived faith in the spiritual basis upon which it was built rather than more machines and things. Devotion to principle rather than victims of the bribery of easy satisfaction through immediate gain!

THE war is not the cause of the world's trouble; it is only the outward manifestation of an inner decay. When the war is over, the trouble will not be over, which is the reason for the great concern about the postwar world. The world will still have the spiritual sickness, which is the real cause of the war, to deal with. The moods and notions which have permeated the minds of men cannot be shot with bullets. They will still be rampant when the fighting is over. We may not flatter ourselves that they are confined to the aggressor countries. In one degree or another they have penetrated into all lands. They are doing their work of corroding, corrupting, undermining, destroying.

You can't pick up peace and put it on people; it is a state of the spirit. You can't hand over liberty or freedom as a gift to people who are not spiritually prepared to receive it. Disputes about means of accomplishing ends agreed upon are of little consequence, but

when the ends themselves are in dispute you have a difference that goes right into the heart and spirit of things.

And the disputes which divide the peoples of the world today are disputes about ends, about the whole spirit that governs in human relationships. Nothing but spiritual unity will work the cure.

And that spiritual essence must rest in a power standing above all to command their allegiance. It must rest in God.

You who are gathered here may properly have keen interest in plans for the curing of the ills of the world, but you may be assured to start with that there are no values which form so safe a guide as the gospel which formed the basis upon which the nations of Christendom were founded and which attained their highest expression under the Constitution of our own land. The disintegrating forces are such that no passive piety or lip service will do. It must be an active, motivating assertive faith cultivated, and fostered, and maintained in the homes and among the families of the people. It calls for a revival of the worship of God in the homes, where he is believed in, revered, prayed to—where a day is given to reverence when people assemble in worship and hear again the majestic words of the Master and gain a rebirth of the spirit. Go home and teach your people that, and you will be ministering to their salvation as well as to the good of the world. That we may all do so, I pray in the name of Jesus. Amen.

MARK E. PETERSEN

(Continued from page 255)

to his modern authorities in the same way in which he spoke anciently and he said:

And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends. Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized with water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe.—In my name they shall do many wonderful works: In my name they shall cast out devils: In my name they shall heal the sick; In my name they shall open the eyes of the blind, and unstop the ears of the deaf; And the tongue of the dumb shall speak; And if any man shall administer poison unto them it shall not hurt them; And the poison of a serpent shall not have power to harm them. (D. & C. 84:63-72.)

WHILE speaking in these last days, the Lord remembered again the tendency of the people to resist the living prophets of God, and to persecute them, to say all manner of evil against them and to undermine the work they are doing. The Lord remembered that there were people in his own day and in earlier days who possessed such a tendency, and he knew in these last days there would be men and women who

(Continued on next page)

would continue to fight against the living prophets of God. But he comforted these modern living prophets and said to them, He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me; but conversely he taught, "... Wo unto that house, or that village or city which rejecteth you, or your words, or your testimony concerning me." (D. & C. 84:94.)

So you see, he placed the modern authorities of his Church on the same basis as that on which he placed the ancient authorities of the Church, and he again preached the doctrine that if the people receive you, the living prophets, whether you live in 1945 or whether you live in A.D. 30, "they receive me," and whosoever rejecteth you, rejecteth me." That was the doctrine of the Church anciently. It is the doctrine of the Lord himself in these days, and whosoever rejects or receives the living authorities of his Church rejects or receives the Lord himself.

Now, recall the scripture I read to you earlier in this discussion. "He that is not with me is against me; and he that gathereth not with me scattereth abroad"—Keeping in mind the doctrine of the Lord with respect to his servants, that if we, the people, reject the servants of the Lord, we reject the Lord, and that if we receive the servants of God we receive God, we are fully justified in interpreting this scripture, that I have just read to you, in this way: "He that is for the living prophets of God is also for the Lord; and he that is not for the living prophets of God is against the Lord." We may interpret it also in this way: "He that is loyal to the living authorities of the Church is loyal to God; and any Latter-day Saint who is disloyal to the authorities of the Church is disloyal to God." Or we may read it this way and still be within the truth: "He that sustains the authorities of the Church sustains the Church and the Lord, but any Latter-day Saint who does not sustain the authorities of the Church places himself in a position where he weakens the cause of God instead of lending it strength."

Now look at the other part of that scripture. "He that gathereth not with me scattereth abroad." When we speak of "gathering with" the Lord, or assisting him in gathering in the souls of men, gathering them into the fold of Christ, we speak of an organized effort, and we speak of an organized program. We speak of the fold of the Church of God and therefore, if we are "gathering with" him, we are working with him, working in his Church, working in his program, accepting his program and lending our strength to it.

And then there is another thought in connection with it, that if we are "gathering with" him we engage in a cooperative effort, cooperation on the part of us, the Latter-day Saints, cooperating with the leaders of the Church, coop-

erating with the Lord in gathering into the fold of Christ the souls of men.

Now, are we gathering with the Lord, or are we, by our efforts, scattering abroad the sheep that he is trying to gather into the fold? Are we cooperating with the authorities of the Church, are we gathering with them; are we assisting them in bringing into the fold of Christ the people the Lord would save? Are we gathering with them, cooperating with them in the prosecution of the program of the Church, or are we criticizing the authorities of the Church and undermining them and their efforts?

I call to your minds the words of the Prophet Joseph Smith in this connection:

I will give to you one of the keys of the mysteries of the kingdom. It is an eternal principle that has existed with God from all eternity. That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly that that man is on the high road to apostasy, and if he does not repent, will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating and as firm as the pillars of heaven.

So spake the Prophet Joseph Smith.

I ASK you again, my brethren, and my sisters on the air, are you for the Lord and his program or are you against them? Are you for the authorities of the Church or are you against them? Are you gathering with them, or are you scattering abroad? Are you on the Lord's side?

Who's on the Lord's side? Who?
Now is the time to show;
We ask it fearlessly,
Who's on the Lord's side? Who?

The pow'r of earth and hell
In rage direct the blow
That's aimed to crush the work;
Who's on the Lord's side? Who?

We serve the living God;
And want his foes to know
That if but few, we are great;
Who's on the Lord's side? Who?

We're going on to win,
Nor fear must blanch the brow;
The Lord of hosts is ours,
Who's on the Lord's side? Who?

—H. Cornaby

There is an opposition in all things. You have your free agency. Are you using that free agency to strengthen or to weaken the cause of God? And if you are weakening the cause of God, I say to you with Joshua of old, "And if it seem evil unto you to serve the Lord, choose, you this day whom ye will serve."

I earnestly pray, also in the words of Joshua, that each one of us will say, "... as for me and my house, we will serve the Lord" (Joshua 24:15), and this I pray in Jesus' name. Amen.

JOSEPH FIELDING SMITH

(Continued from page 244)

I wonder if he would not put even more emphasis upon this commandment.

And again, the Lord said of his servants who preach the gospel:

... I give unto them a commandment, thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known. (D. & C. 60:13.)

And that means whatever that talent may be, the man should not bury it. If he is a mechanic, if he is skilled in some other direction, if he has the power and ability to preach the gospel, whatever it is, the Lord expects him to use that talent in His service.

LET me present a statement here from President Joseph F. Smith:

There should be no idlers in Zion. Even the poor who have to be assisted should be willing to do all in their power to earn their own living. Not one man or woman should be content to sit down and be fed, clothed, or housed without an exertion on his or her part to compensate for these privileges. All men and women should feel a degree of independence of character that would stimulate them to do something for a living and not be idle; for it is written that the idler shall not eat the bread of the laborer in Zion, and he shall not have place among us. Therefore, it is necessary that we should be industrious, that we should intelligently apply our labor to something that is productive and conducive to the welfare of the human family. (*Gospel Doctrine*, pp. 235, 236.)

And then, President Brigham Young: out of all the many things that he has said, let me present this:

We want you henceforth to be a self-sustaining people. Hear it, O Israel! hear it, neighbors, friends and enemies, this is what the Lord requires of this people. ... Ye Latter-day Saints learn to sustain yourselves, produce everything you need to eat, drink or wear; and if you cannot obtain all you wish for today, learn to do without that which you cannot purchase and pay for; and bring your minds into subjection that you must live within your means. ... Who are deserving of praise? The persons who take care of themselves or the ones who always trust in the great mercies of the Lord to take care of them? It is just as consistent to expect that the Lord will supply us with fruit when we do not plant the trees; or that when we do not plow and sow and are saved the labor of harvesting, we should cry to the Lord to save us from want, as to ask him to save us from the consequences of our own folly, disobedience and waste. ...

Brethren, learn. You have learned a good deal, it is true, but learn more; learn to sustain yourselves; lay up grain and flour and save it against a day of scarcity. Sisters, do not ask your husbands to sell the last bushel of grain you have to buy something for you out of the stores, but aid your husbands in storing it up against a day of want, and always have a year's, or two, provision on hand. (*Discourses of Brigham Young*, p. 293.)

I hope the time will come when we will not feel restricted and will be able

to lay up in store for a year or two in advance. The Lord bless you, I pray, in the name of Jesus Christ. Amen.

CLIFFORD E. YOUNG

Address delivered at the Friday afternoon session of the 115th annual general conference, April 6, 1945, in the Assembly Hall

My brethren, we have just listened to what may be termed the gospel of Jesus Christ in a practical application. We have been told what it means to work and what the Lord expects us to do, and this brings to mind the fact that our forebears who came here learned well those principles and had it not been for the fact that they did work and they did struggle we would not have the commonwealth that we have here, nor would we have the



CLIFFORD E. YOUNG

foundation of faith that is a part of this great work. It wasn't in luxury. It wasn't in idleness that was made possible what we have, but it was in poverty and in hard work and in struggle, and these experiences, my brethren, and those who are listening, contributed to other things. They contributed to a richness of faith. Somehow or other the Lord has seen fit, or the human makeup is such, that it is in adversity and sorrow that we grow.

At the close of the first world war there was stationed here at Fort Douglas the thirty-eighth infantry that is credited with having stopped the second battle of the Marne in World War I. The commanding officer who had been a colonel in the infantry, was then General Ulysses G. McAlexander. While stationed here, the general became a friend of both President Ivins and President Grant. Years later he was retired and moved to the Northwest, where his wife passed away. He subsequently married again and coming back here to Salt Lake City with his wife, renewed his acquaintance and friendship with these two churchmen. On one occasion President Grant drove the general down to the stake where I reside and we had the privilege of hearing him speak in one of our school assemblies. He had a very vital message to deliver, and after his speaking there, we invited him to speak in one of our stake union meetings where the general

told of his experiences in the second battle of the Marne, and then he gave his reaction to war. At the close of the talk, one of our brethren went up to him and very frankly said, "General, do you not think this a very cruel message to be giving in a religious meeting?" His answer was very significant. "Brother Booth"—he had met him a few hours before—"I want to impress, if possible, upon you people one fundamental thing, as I would like to impress it upon all the world, and that is that war is a terrible, cruel monster, and whenever we speak of it and whenever we deal with it, we speak and deal with terrible things. Until the human family becomes conscious of the tragedy and the sorrow and the terrible of war we'll always have war. You church people," he said, "have a very vital message and mission; namely, to try to teach the principles of righteousness in the hearts of your people and in the hearts of mankind, that war may be no more."

I have never forgotten that, my brethren, and it seems to me that that, after all, is one of the lessons that we need to learn. If we can bring again righteousness into the hearts of the people, we will be able to outlaw war, and the terrible and the tragedy of it will be no more, but we can not do it until we put into practical application some of the teachings we have heard here today.

We are a practical people; we need to till the soil; we need to make a living; we need to deal with the physical things of life just as our forebears did, for they did a magnificent job in assimilating the two aspects of man's nature. They understood how to harmonize the physical with the spiritual, and in their great faith they were able to bring a harmony out of seeming chaos. God grant that we may be able to do that, that we may outlaw hatred and animosity and so live that the spirit of our Heavenly Father will be a part of us.

Someone the other day, someone who had had great sorrow because of this war, raised this question, "What has the Church to offer in times like these, when it seems the very props are taken from under us?" Well, the Church has all of these practical things, and it has more. It brings to you and me faith and hope. When the shepherds stood on those Palestine hills, they heard the voices of the angels declaring the event of the new-born Babe, "Behold . . . [there is] born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:10-11.) Good tidings of great joy they were told, which were to be for all people. It wasn't merely the event of the Babe of Bethlehem, but it was the ushering in of the message of eternal truth that was to bring comfort and joy through the living of the precepts that he was to teach. That was the message that was to bring joy to the human heart.

When Paul stood before King

Agrippa he declared his conversion and told of the appearance of Jesus Christ to him in midday, and King Agrippa being touched in his heart, turned to Paul and said, "Almost thou persuadest me to be a Christian." (Acts 26:28.) "And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Ibid. 29.) He knew that Jesus was the Christ; he had in his heart and soul what this testimony and the gospel does for us in times of trial and adversity. The Prophet Joseph came in this day and brought the same message, a message that has come through sorrow, privation and tribulation, and yet it brings the same good tidings of great joy that were sung by the shepherds two thousand years ago. It is the translating into our lives, my brethren, not only these practical things, but it is also a stimulating of the faith that comes from God, our Eternal Father, through faithful service to his cause. The lovely thing about the Church to which you and I belong is that it permits of the application of these two, the practical with the spiritual, and thus we grow and become strong.

May the Lord help us that we may appreciate in our everyday affairs the counsel given in this conference. May we appreciate the great message of peace that comes into our hearts even in time of sorrow, and may we have the power through living these eternal truths ultimately to do away with unrighteousness, so that war may be no more. God bless us, I pray in the name of Jesus. Amen.

J. REUBEN CLARK, JR.

Address delivered at the Friday afternoon session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

There are three or four minutes still left. Perhaps we should not let them go without trying to have something said that might be helpful.

I am sure we have all enjoyed the spirit of the conference to this time. I am equally sure that that same spirit will remain with us during the balance of the conference, for we meet in humility with a sense of our own unworthiness and with a desire to serve God and keep his commandments.

Nearly two thousand years ago the Lord, walking by the seashore, again saw brethren whom he had seen before. They were busy with their nets and their boats. And he said to them: "Follow me and I will make you fishers of men." They had little training, little education; they were of the humble folk of the land in which they lived, but they had spirit and a spirituality, they had faith; so they left their nets and their boats and fol-

(Continued on next page)

J. REUBEN CLARK, JR.

lowed him. And that is all the Lord requires of us today.

I think perhaps he cares little for our achievements among men, little for what we have done in a worldly way in the past, provided we come to him

with a qualification which seems to me to be all-embracing; a pure heart and a contrite spirit. Without these we shall fail, with them we can but succeed.

The Lord expects this from all of us at all times and on all occasions. He expects us to forget the honors we may have gained from this world and our

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work therein and to come to him, humble and contrite, with a firm desire and a firm determination to follow him and become fishers of men. May this be our lot, I humbly pray in the name of Jesus. Amen.

SATURDAY MORNING SESSION

SPENCER W. KIMBALL

(Continued from page 253)

work, and could have perhaps enjoyed family and other associations, he was crucified. Why? There was a definite reason. Being divine and mortal, he had a work to do which could not be done in mortality, which required his transfer to other spheres of activity. Was his work frustrated? It did leave a sorrowing mother. There were brethren who were numbed. There were perhaps many loved ones who doubted and questioned. But in his death, and in his resurrection, came a boon to mankind that only this Son of God could bring. Would we have had it different? Would we have saved his life, if we could, now that we know that he through this very circumstance brought redemption to the world? Would his agonized mother today have it otherwise as she looks back on the entire program? Would the apostles on whom the burden of the kingdom fell have it otherwise?

And I am sure that the thousands of our Latter-day Saint mothers, who like Mary, the mother of the Lord, today stand grieving helplessly at the foot of a heavy cross, shall come in time to see clearly and may even bless the day when their clean, talented, stalwart sons went forward into other spheres.

In death do we grieve for the one who passes on, or is it self-pity? To doubt the wisdom and justice of the passing of a loved one is to place a limitation on the term of life. It is to say that it is more important to continue to live here than to go into other fields. Do we grieve when our son is graduated from the local high school and is sent away from home to a university of higher learning? Do we grieve inconsolably when our son is called away from our daily embrace to distant lands to preach the gospel? To continue to grieve without faith and understanding and trust when a son goes into another world is to question the long-range program of God, life eternal with all its opportunities and blessings.

God is good, so good in fact that we can hardly conceive the depth and richness of his goodness. He is just; so just that we mortals cannot comprehend the fairness of his justice. I am sure that no mortal will ever fail to receive every blessing and glory which he merits. Mortal death cannot rob him. There will be a way, and every promise of God will be fulfilled. A virtuous, progressive, active young man will sacrifice no blessing to which he was entitled by his (to us) premature passing into

eternity. We may not understand fully just how it will be accomplished, but we may know that it will be. Remember what the Lord himself said:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor. 2:9.)

Can we not trust in the goodness of the Lord? Remember that he is the Father also of this son. He is the Parent of the living part, you of the tabernacle only. Will he not be infinitely more concerned with the welfare of this son than we mortals could ever be? Can we not know this: "His purposes fail not, neither are there any that can stay his hand"? There is no tragedy except in sin. Let us know therefore that life is eternal, and that God doeth all things

well; and this righteous son, the offspring of God, was not born for a day, a decade, or a century, but for eternity. Only his own lack of righteousness could ever deprive him of any blessing promised by the Lord. "Thy Son liveth and continues to radiate life, not death; light, not darkness; commencement, not termination; assurance, not uncertainty; joy eternal, not sorrow; sweetness, not bitterness; youthful maturity, not senility; progress, not stoppage; sunshine, not clouds; clearness of vision, not confusion and dimness; fulfillment, not frustration; an open gate with light ahead, not barred windows with darkness beyond.

May our Heavenly Father bring his peace to all of you who are now passing through your Garden of Gethsemane.

Sincerely your brother,
Spencer W. Kimball

NICHOLAS G. SMITH

Address delivered at the Saturday morning session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

My brethren, as I look into your faces I endeavor to place you. I have visited half of the stakes of Zion, up to the present time, and should know half of this congregation, but I have only been able to pick out about two dozen faces. As I walk amongst you, if you will just punch me one in the ribs I shall know I have been in your town.



NICHOLAS G. SMITH

As Brother Joseph Fielding spoke yesterday of the sanctity of work, I could not help thinking of Judge Elias A. Smith who celebrated his eighty-eighth birthday just about two weeks ago. Thinking, of course, that a man eighty-eight years of age would be resting in his home, I went over to his place, only to discover that he was at work, about two o'clock in the afternoon. So I wended my way down to his office, but he was so busy that he was unable to stop to have anyone congratulate him on his eighty-eighth birthday. The following day I met him on the street and said, "Judge, I went to your home and your office

yesterday to wish you many happy returns." "Well," he said, "I am a busy man."

"Yes, I noted that. I couldn't get to see you in the office, I thought you would be home. I didn't know you were working." "Why," he said, "working, earning my own way. I am so much happier doing that than I could possibly be in any other way." I wish a lot of folks could follow Judge Elias A. Smith's way of life, and the way of life which our president has followed. Day before yesterday morning, down in back of the Church Office Building in his car, sick and afflicted, our worthy president sat and signed the letters that he had dictated to go out to different parts of the Church. He isn't too old to work, nor too sick, nor feeble to work. God bless him.

BROTHER MARK PETERSEN brought to my mind the words of our Savior:

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:10-12.)

And then our President's message, speaking of the many commandments and reminding us of our responsibility as leaders, to keep the commandments of our Heavenly Father, made me think of one commandment especially. As I have traveled about attending your conferences, of necessity I have had to travel on Sundays throughout the intermountain states, and I have seen men in

the fields plowing, and hauling their hay and putting their grain into the stacks. I have seen lined up on this sacred Sabbath day many people in front of the moving picture theaters waiting to purchase their tickets. I have noted crowds lined up at sporting events, buying their tickets that they might go in and participate in that recreation upon this holy day. It may surprise you when I say that my grandfather, George A. Smith, was one of the first men to break the Sabbath day here in Utah. Being rather a practical sort of man, he felt that it was just as necessary that hunger should be appeased as that we should lift the sheep out of the pit upon the Sabbath day (see Matt. 12:11), and according to his journal, on July 24th, 1847, you remember, the Saints came down into the valley. Grandfather's diary records that:

... it was cloudy but quite warm. Potatoes were planted. I planted the first. At about two o'clock President Brigham Young and his company came up all better. Water was let on the ground on the twenty-fourth. Toward evening there was a slight shower. Sunday, July 25th, it was clear and warm. Meetings commenced at half past ten. In the morning, I, in company with some others, planted some corn, beans and peas. Meeting again at two p.m. That afternoon Brigham Young chastised me, directing that the brethren must not work on Sunday. He said they would lose five times as much as they would gain by it. None were to hunt that day, and there should not any man dwell among us who would not observe these rules. They might go and dwell wherever they pleased but they should not dwell amongst us.

Grandfather must have taken that lesson to heart after he had been plowing and planting seeds upon that Sunday morning, for he got into the soul of my father the great ideal that Sunday was the Lord's day, the day that we should observe and rest and refrain from all types of work.

While we had horses and our whittop, we couldn't use them on the Sabbath day. I remember on one occasion when my brother, Winslow, and I went to our father and asked him if we might have the whittop, he said, "Boys, we must follow so-and-so's example, and you can't take the horses and the wagon out." That afternoon we saw so-and-so's boys out in their whittop, so the following Sunday we came to father and said, "Father, may we take the whittop out today?" "What did I tell you last Sunday, boys?" "Well, you said to follow so-and-so's example, and last Sunday we saw them out in their whittop." Father said, "Well, we won't follow anybody's example. We will set one of our own. You can't have the whittop."

Some years later, after Brigham Young had spoken about the Sabbath day he was again called upon to speak of it. Apparently they hadn't moved away, those who desired to break the Sabbath, for he said, "Now remember, my brethren, those who go skating, bug-

gy riding, or on excursions on the Sabbath day—and there is a great deal of this practice—are weak in the faith. Gradually, little by little, the spirit of their religion leaks out of their hearts, their affections and in time they begin to see faults in their brethren, faults in the doctrines of the Church, faults in the organization, and at last they leave the kingdom of God and go to destruction."

He felt very seriously about this subject, as have all the men who have presided over this Church. All of them have stressed this important matter. I think that perhaps the greatest and finest expression was by President Grant when he said, "The Lord's day is a holy day and not a holiday. It has been set apart as a day of rest and worship, and we accept the Lord's day as the first day of the week in accordance with the instructions given by the Prophet Joseph Smith. A sacred Sabbath begets reverence for God." And how essential that is. "It is not pleasing in his sight that the day be given over to pleasure-seeking in places of amusement or elsewhere. Sunday Schools and meetings have been so arranged that they meet the convenience of the people and leave a considerable portion of the Sabbath day without Church appointments. We earnestly appeal to the people to keep their appointments faithfully and to utilize that part of Sunday not appointed, for meetings in promoting family association in the home, with the purpose of stimulating and establishing greater home fealty, a closer companionship among parents and children; and more intimate relations among all kindred. We believe it is unnecessary for families to go beyond their homes or those of their kindred for the relaxation and associations which are proper for the Sabbath day, and we therefore discourage more traveling than is necessary for this purpose and attendance upon appointed meetings. Let all unnecessary labor be suspended, and let no encouragement be given by members of the Church at places of amusement and recreation on the Sabbath day. If Sunday is spent in our meetings and in our homes, great blessings will come to our families and to our communities."

So I would appeal, my brethren, to you who are the presiding officers in the Church that in your actions nothing can be laid at your door that would cause anyone to start on that path of desecrating the Sabbath day, and I would bring to your minds that message which was written by the finger of God upon tablets of stone:

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Exodus 20:8-11.)

Amens.

JOSEPH L. WIRTHLIN

Address delivered at the Saturday morning session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

I SINCERELY trust, my brethren and my sisters of the radio audience, that I might have an interest in your prayers and faith this morning as I stand before you to express one or two thoughts.

As I listened to the Lord's anointed, yesterday, there came into my heart a feeling of profound gratitude — gratitude to my forebears who left the Alps of Switzerland and the villages of England and came to the valleys of these mountains where

their posterity might enjoy all of the blessings and gifts of the gospel of the Lord Jesus Christ. I am profoundly grateful to them because it has brought me under the direction of the Lord's prophets. And anyone who listened to President Grant's message yesterday couldn't help feeling that he was speaking to us as God's mouthpiece and servant. It is my firm conviction and testimony that if all of us will heed the advice and counsel of these men who guide and direct the destiny of this great work that God will sustain us and bless us through all the vicissitudes, trials, and tribulations of life.

As I grow older, I become more convinced in my heart and spirit that this is the work of the Lord Jesus Christ. One evidence to me that it is his work, is that the Lord is not only mindful of those who live, but he is mindful of those who passed on without having had the opportunity of hearing the gospel of the Lord Jesus Christ in the flesh. The Lord ordained his Son to be the judge of both the dead and the quick. David, who transgressed sorely, understood fully that there would come a time when he, too, would have an opportunity of repenting and enjoying the good will of our Heavenly Father. Said he:

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy: at thy right hand there are pleasures for evermore. (Psalms 16:9-11.)

(Continued on next page)

WITH the advent of the Savior upon the earth, there came to him one of the learned Pharisees, Nicodemus. Nicodemus was interested in the miracles the Savior performed, and finally out of the discussion that ensued, the Savior said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus could not understand this statement. Thinking that once a man had been born of woman that was enough, and then to clarify the statement the Lord said:

... Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (John 3:5, 6.)

The Savior here laid down the mandate of baptism that applies to every son and daughter of the Lord that is born in the flesh, that if they expect entrance into the kingdom of our Heavenly Father they must be born of the water, or baptized of the water, born of the spirit or baptized of the spirit. This declaration was so important that the Savior himself submitted to the ordinance of baptism. We all recall the time when John was baptizing by the Jordan and then cometh Jesus from Galilee unto John to be baptized of him, but John forbade him saying:

... I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him; and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matt. 3:14-17.)

Christ not only inaugurated the initiatory ordinance into the kingdom of heaven, but he also placed upon his followers the mantle of authority. For said he this to Peter:

And I say also unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. 16:18, 19.)

Then there came Calvary Hill when the Savior of the world was crucified between two sinners, and upon the cross he conversed with one of these men, Christ making him this promise:

And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. (Luke 23:43.)

This statement has been confusing to the Christian world, in view of the fact that the Savior said unto Nicodemus, "Verily, verily I say unto thee, except a man be born of water and the Spirit, he cannot enter the kingdom of God."

(*op. cit.*) There is no question but that the thief had never heard the gospel of the Lord Jesus Christ until the Savior preached it to him on the cross, and yet the Savior promised him that he would be in paradise; the world in its confused thinking believes that paradise is heaven. The Apostle Peter clarifies this misconception of paradise when we read his statement found in 1 Peter:

For Christ also hath once suffered for sins, the just for the unjust; that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. (1 Peter 3:18, 19, 20.)

After the Savior was resurrected and meeting Mary, he said to her, "Touch me not; for I am not yet ascended to my Father. . . ." (John 20:17), which is an indication to us that during the time his spirit and body were separated, he was in paradise, preaching the gospel message to those who, as Peter tells us, sinned in the days of Noah and were swept from the earth by the great flood.

ANOTHER very important statement with reference to baptism was made by Paul when he was preaching the resurrection. He said:

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (1 Cor. 15:29.)

Thereafter, according to prophecy, there came the great apostasy. It was only a matter of a century or two after the apostles had disappeared from the earth until the ordinances and doctrines of men were substituted for those of the Lord Jesus Christ. The words of the old prophet Amos were fulfilled wherein he said:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. (Amos 8:11.)

We find one of the world's greatest ecclesiastical leaders making this statement in a book that he wrote, the book written by Cardinal Gibbons called *The Faith of Our Fathers*, wherein he said that the ordinance of baptism was changed from that of immersion to sprinkling for convenience's sake. Said he:

There are those who are ill. There are those where there may be but little water found, consequently there being little water it is right to sprinkle them, and that sprinkling is just as efficacious as immersion.

The important thing is that this great ecclesiastical leader admits that baptism was by immersion just as Christ indicated, and as he was baptized by John the Baptist, and as he indicated to Nicodemus, that if a man must be born again he would have to be born of the water, completely submerged and come forth, symbolical of the birth.

WITH the apostasy there came into the world many doctrines. There came into the world erroneous doctrines that there is no place in the kingdom of our Heavenly Father for those who have not heard the gospel of the Lord Jesus Christ; but the Lord said in the beginning he ordained his Son to be the judge of not only the living but also the dead. The world has lost sight of this concept, and the great churches teach the following:

There is nothing any human being can do to change the condition of the dead. After one dies there is no more that can be done or that he can do.

Another one declares:

Don't believe we can help those who have died, neither believers nor nonbelievers; no ordinance for the dead that recognizes intercession for the dead as well as for the living. Man cannot help those who have died. We have no form of work for the dead. After the death, the judgment.

Another one:

We are powerless to do anything for those who are dead. Don't believe in any form of work for the dead. We are powerless to aid those who are dead.

I am sure that if these great religious organizations understood the mission of the Lord Jesus Christ, they would not declare to the world nor to their followers that nothing can be done for those who have passed on. Without having heard the gospel of the Lord Jesus Christ and those who have not submitted themselves to the ordinance of baptism, they would have us believe that they are lost forever and ever.

Then Cardinal Gibbons makes another rather pertinent statement in his book (*op. cit.*) wherein he said this:

For if baptism by immersion only is valid, how many sick and delicate persons, how many prisoners and seafaring people, how many thousands living in the frigid zone, in the depth of inclement weather, though craving the grace of regeneration would be deprived of God's seal or receive it at the risk of their lives. Surely God does not ordinarily impose ordinances upon us under such a penalty. Moreover, if immersion is the only form of valid baptism, what has become of the millions of souls in every age and country that have been regenerated by sprinkling of water in the Christian churches?

WHEN the Lord, through his servants, predicted that there would be a famine for his word in the land, knowing that men would change the ordinances and substitute their own, he also gave the world a promise that the day would come, as he said, when:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Mal. 4: 5, 6.)

That promise has been kept. John the Baptist appeared to Joseph Smith and Oliver Cowdery upon the banks of the Susquehanna River bestowing upon them the Aaronic Priesthood, the same priesthood that John the Baptist held when he baptized the Savior. They immersed one another just as Christ was immersed by John the Baptist. Later there came three other heavenly beings, Peter, James, and John, who bestowed upon these men the Melchizedek Priesthood, that priesthood which Christ himself bestowed upon Peter and his associates, giving them the right to bind on earth and to bind in heaven and to loose on earth and it would be loosed in heaven.

Elijah conferred upon Joseph Smith the keys of this great work, the work for the dead, wherein children perform the ordinance of baptism for their dead progenitors, which is a vicarious form of work just as was Christ's atonement for the sin of Adam of a vicarious nature wherein he represented all of us upon the cross. Furthermore, President Joseph F. Smith in 1918 indicated that he had been caught up by the spirit and was permitted to see what was going on in the spirit world. The sight he beheld was one wherein the brethren were preaching to the spirits in paradise just as the Savior nineteen centuries ago in spirit form preached them the gospel. By performing the ordinance of baptism here in proxy form for the dead, there are no obstacles in their way whereby they might embrace the gospel in its entirety though they be in paradise. I wish to declare that with the appearance of Elijah to the Prophet Joseph, the restoration of the priesthood, baptism for the dead, and the preaching to spirits as President Joseph F. Smith indicates, constitute an answer to Cardinal Gibbons with reference to those who have not been born of the water and the spirit, as the Savior indicated to Nicodemus a man must needs be before he can enter the kingdom of heaven. Think, if you will, of the millions who have died without the performance of this ordinance and the acceptance of the gospel during the period when the gospel was not upon the earth. To me it is only justice that our kind Father in heaven would institute a plan whereby all his children, be they alive or dead, might have the privilege of accepting or rejecting the gospel of his beloved Son. I could not worship a God who would permit some of his children to enjoy the blessings of the gospel and deprive others who for some reason or another had not heard the gospel because of some circumstances over which they had no control and were denied the privilege of accepting it. I do not believe in that kind of a God, and neither do you. We believe in a God who so loved the world that he gave his only begotten Son to suffer, to bleed, and die to the end that every one of us might enjoy salvation and exaltation in his kingdom.

This is the philosophy of Mormonism, a plan of salvation so broad that it provides an opportunity for everyone of the Lord's children to gain entrance to his kingdom as was prescribed by the Savior to Nicodemus.

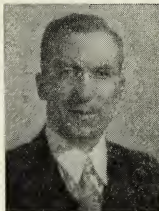
This is my testimony to you, and I am grateful beyond words of expression to know that I enjoy membership in God's Church, the same Church that Christ established upon the earth with apostles, prophets, evangelists, and teachers, for the purpose of teaching us the gospel in its fulness and to the ultimate end that we may all come to a unity of faith. And we may come to a unity of the faith if we abide by the counsel given to us by the Lord's anointed, and that unity of faith will exemplify to the whole world the destiny of this great organization—a destiny of leadership to direct men from the paths of error into the paths of truth, salvation, and exaltation, which I pray will be the blessing of everyone of the Lord's children, in the name of Jesus Christ. Amen.

MILTON R. HUNTER

(See also pages 241, 272.)

Address delivered at the Saturday morning session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

PRESIDENT GRANT, President Clark, President McKay, members of the priesthood, and all the radio audience: I stand before this assembled group today in deep humility, in trembling and weakness. I have no words to



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express the intense feelings that have completely filled me during the past twenty-four hours. The more I contemplate the call which has been made upon me the greater the responsibility looms before my mind, and the more I recognize my weakness and incapability in filling this position. I know that without the help of God the task will be too great, but I do trust and pray with all my heart that I might have his Holy Spirit to be with me, that in this new call I may be a worthy servant in helping to proclaim the gospel of Jesus Christ. I do covenant before my Heavenly Father and before you that I will put forth my very best efforts, that I will give of all of my time and talents and anything that God has blessed me with for the upbuilding of

his Church and kingdom here upon this earth.

I hope you will pardon me this morning if I say a few things that are personal, but during the past twenty-four hours with such a sudden change coming into my life, my mind has been going back in retrospect over the events of my past life and also of my future. I desire to express, with the help of the Lord, a few of my feelings, a few of my hopes.

I HAVE always loved the gospel of Jesus Christ more than anything else in life. I have continuously labored in the Church from my boyhood up, willingly and happily. The gospel and the opportunities to serve in the Church have been the greatest blessing and joy in my life. When I was attending high school seminary under one of our very excellent teachers, Brother William Tew, I made up my mind that if I ever had the opportunity I should like to be a seminary teacher and devote my time and my entire life to teaching the gospel of our Lord Jesus Christ. With that thought in mind I went on through school. Elder Joseph F. Merrill offered me the opportunity, which I gladly accepted, and in happiness I undertook the work.

I have had the great privilege of spending seventeen years in the Church system of education in the high school seminaries and in the institutes. They have been years of much happiness to me, years I know that have furnished me wonderful opportunities. Throughout that time I have never lost opportunity on any occasion to bear testimony to the students of the truthfulness of the gospel and to try to help them with all evidence possible to gain a testimony of the gospel; and to gain facts and the proper spirit which will sustain this great Church of our Master to which we belong.

I would like on this occasion to remark to the parents of the young people of the Church and to the First Presidency and to the officers of the Church, that I have found through working with the young people that they are great; they are wonderful; they are filled with the testimony of the gospel; they are just as staunch, just as true, just as faithful, I am sure, as were their parents or their grandparents. I have never seen more faith exhibited in my life by any group of people than I have seen among the young people of our Church with whom I have had the privilege of working. I do not fear for the future of the Church so long as our young people are of this splendid type, and so long as they are filled with the spirit of the gospel and continue living their present type of lives. I am sure that they will take leadership in the Church in due time and carry it on very effectively. I accept the promise made to the Prophet Joseph that the gospel is upon the earth never to be taken from the earth again and never to be given to another people.

We should thank the Presidency of
(Continued on next page)

the Church and all those working for this great cause who have made possible our educational system. They foster the great opportunities that we have therein. I speak of that subject definitely this morning because of my close contact for many years with that particular work. I am convinced that the educational program is completely in line with the gospel as revealed to the Prophet Joseph Smith—that man “cannot be saved in ignorance”; that “we are saved no faster than we gain knowledge”; that “the glory of God is intelligence.” The educational program is also definitely in line with the practices of the Church from the beginning, during pioneer days, and on down to the present time. We are a group of people who know that we must gain knowledge of truth in order that we may progress on to godhood. So I do express my appreciation to the First Presidency and their associates for the privileges I have had of spending seventeen years in that very excellent work and also for all the opportunities that I have had in the Church.

WHEN I completed my doctor's degree in California, I was given the opportunity to teach at the institute in Logan. I was delighted; but when I went down to California and told the professors under whom I had taken my graduate work, they tried to persuade me to not come back to Utah to teach. They wanted me to teach in history, the field that I had taken my special work in, but I talked to my wife—who is a very faithful and devout Latter-day Saint and a splendid companion—and her feelings agreed with mine. We recognized that we had a great opportunity at Logan to help the young people of the Church, and we felt that we wanted to rear our family in Utah, and so we turned our backs upon that suggestion and returned to our home state. We have been very happy in our decision.

Before closing my remarks, I would like to bear my testimony. I know that God lives. I know that Jesus the Christ is his Beloved Son. He is the Savior of the world, the Redeemer, the author of the eternal plan of salvation. I know that God, the Eternal Father, through his only begotten son, restored the gospel upon the earth through the Prophet Joseph Smith in our dispensation; that it is the true gospel; that it is the power of God unto salvation. I know that if we live by these eternal principles we shall gain a great reward, even that of eternal life in the kingdom of God. I know that our Heavenly Father is good; that he hears and answers prayers; that he is gracious and kind even beyond our comprehension; and that he delights in blessing those who keep his commandments. The Holy Ghost has borne this testimony to my soul so strongly that I am as sure of these facts as I am that I live. I pray that I may ever live worthy enough to retain this testimony.

EVERYONE in this audience no doubt has had many experiences which to them have testified to the goodness of God and which have given them a testimony of the truthfulness of the restored gospel. Herein lies the strength of Mormonism. I would like to give an experience or two of mine.

At least twice in my life I was at the point of death and was brought back to life through the power of the priesthood, through the goodness of God. One June day when I was twenty-one years old, I had climbed the hay pole to thread it in order that we might harvest our crop. Just as I had finished, the guy wire broke, and the pole came crashing to the earth. It splintered into many pieces. The hayfork lit with the tines straight up just a few feet from where I lit. Although I fell nearly fifty feet, the only injury that I received was a broken foot. Of course the shock was terrific. I went to bed, and the next day I thought I could get up. I crawled out of bed and immediately everything went black, but through the power of God I was restored to health and strength.

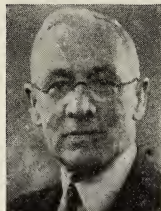
Eleven years later, when I finished my doctor's degree, my physical condition was poor because I had worked very hard. I was teaching seminary in Provo. In November I went to Salt Lake City and had my wisdom teeth extracted. On the way home a storm arose and within twenty-four hours I was seriously ill. A streptococcus infection had settled in my throat, and for the next three weeks I lay at the point of death. The doctor had no hopes that I would recover. The bishop came to our home, and as kindly as he could, told my wife I should not be able to recover. But the seminary teachers I worked with came daily and administered to me. Never once did I have the thought in my mind that I would not get well. I knew there were many things in this world that I was to do yet. In three weeks' time I got out of bed and went back to my schoolroom. It took a year, however, to get the infection out of my system. I am sure that it was through the help and blessings of God that I was restored to life. Upon returning to my school, the students asked me to what I attributed my recovery from such a severe sickness. I testified to them on that occasion, and have done so on many occasions since, that it was through the power of the priesthood and because of the goodness of God that my life was preserved.

I want to bear my testimony today that I know these things are true and that my Heavenly Father has been kind and good to me, blessing me more abundantly than I have deserved. I sincerely hope and pray that I have the full support and the faith of all the members of the Church and the same help from God in the performance of my duties as a member of the First Council of the Seventy. This is my humble prayer in the name of Jesus Christ. Amen.

THOMAS E. McKAY

Address delivered at the Saturday morning session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

PRESIDENT GRANT, President Clark, President McKay, members of the Council of the Twelve, and brethren: I am truly grateful at this time for the inspired leadership of this Church as manifested in the selection of these



THOMAS E. MCKAY

two very fine brethren, Elder Dillworth Young and Elder Milton R. Hunter to succeed those two great missionaries, members of the First Council of the Seventy, who were recently released from their earthly missions, Pres-

idents Bennion and Hardy, and I am sure that they also are pleased with these very fine selections.

One of the four new features in this year's program for stake quarterly conferences is the outlining, or partially so, of the general priesthood session. One of the topics suggested in the quarterly conference emphasizing elders' work is: "Quorum responsibility in postwar readjustment of soldier quorum members (by a president or member of an elders' quorum)."

Some excellent talks have been given; I believe one or two of them should be published. As a result of these talks and discussions in the priesthood leadership meetings—another new feature of this year's conference program—a number of the quorums have already initiated some definite postwar plans. I shall not take time to discuss these projects, nor those already under way in the wards sponsored by the ward welfare committees, as I should like to use the time allotted to me in a brief reference to a certain phase of postwar planning in the home—planning on the part of different members of the family.

After all, the thoughts of our boys in the service are centered about loved ones at home—these thoughts spur them on to give the best they have to our country—many of them have already given their all in their effort to bring this terrible war to an end so they can come home as soon as possible.

An article in a recent issue of the *Reader's Digest* illustrates this point:

One evening in Albany, New York, I asked a sailor what time it was. He pulled

out a huge watch and replied, "It is 7:20." I knew it was later. "Your watch has stopped, hasn't it?" I asked.

"No," he said, "I'm still on mountain standard time. I'm from southern Utah. When I joined the navy, Pa gave me this watch. He said it'd help me to remember home."

"When my watch says 5 a.m. I know Dad is rolling out to milk the cows. And any night when it says 7:30 I know the whole family's around a well-spread table, and Dad's thanking God for what's on it and asking him to watch over me. I can almost smell the hot biscuits and bacon."

"It's thinking about these things that makes me want to fight when the going gets tough," he concluded. "I can find out what time it is where I am easy enough. What I want to know is what time it is in Utah."

What kind of planning can be done to make the homecoming even greater than their dreams? What can fathers do?

ABOUT two years ago a young sailor in whom I had shown an interest called at my office. He told how he had enjoyed himself at the training center at Farragut; of the Sunday School where about ninety percent of the more than two hundred stationed there would attend every Sunday, but his face fairly beamed and his eyes moistened when he said: "My father has quit the use of tobacco; he stopped soon after I enlisted, so mother told me, and is now attending his priesthood meetings." Not so many fathers in the Church are users of tobacco; it may be something else, such as fishing, or hunting, or working in the fields on Sunday that keeps them away from priesthood and sacrament meetings; whatever it is, I commend to all such the course taken by the father of this young sailor.

The breaking of the Word of Wisdom, or the Sabbath day, applies to a comparatively few, but nearly all fathers could plan a pleasant surprise for their boys by being a little kinder, more thoughtful, and considerate in and around the home, and express appreciation for services rendered.

The snake crawls out in the sun to get warm, and crawls back under the rocks—voiceless. The bird comes out into the sun and sings his gratitude and expresses his thanks for the sunshine. Everyone loves a bird.

I like the words "continuous courtship" with reference to home life. When we were courting and in the early days of our married life, we would always express our appreciation for the well-cooked meal, the extra dessert; we occasionally brought home a bouquet of flowers or a box of candy. If some husbands did that now, the wife would probably ask, "Is there anything wrong?"

So much for the father's preparation. What about the mother? As a general rule she is just about right. She writes the letters, prepares and sends the cookies and other surprise packages. We hope that these mothers will take

care of themselves, so that they will look just as young, or even younger, when the boys come home, as when they left; they might even indulge in a new dress, or a visit to a hairdresser. Once in a while, however, we do find a mother or wife who scolds, or is given to nagging. Speaking of nagging, may I quote the following:

A chaplain, after expressing the wish that those at home would spare their kinsmen in uniform, news of troubles about which nothing can be done, adds: You have heard of the husband who wrote to his wife: "Please do not write any more nagging letters. I am five thousand miles away and it doesn't do any good. And besides, I want to fight this war in peace."

What a joy it will be for the big brother in uniform to come home and find the children so grown up; and what a thrill it will be to find more thoughtfulness, courtesy, and love manifested towards one another. What a surprise to find the young brother as tall and straight and clean as the soldier brother himself, and the baby sister, after three or even more years' absence, blooming into young womanhood—even engaged, or perhaps married. There are hundreds, even thousands of our girls either engaged or married. And what about postwar planning on the part of these young girls and war brides? I am taking the liberty to quote four short paragraphs from a talk by a chaplain given to young husbands and prospective husbands, and I ask the young wives and sweethearts to apply the advice to themselves and use it in their postwar planning. It is entitled "An Appeal to Sportsmanship."

We in America pride ourselves on our sportsmanship, on our love of fair play. If a fellow is running the 440-yard dash, we like to see him cross the finish line even though all the other runners have already finished. Even men and women who make no claim to being religious speak with disgust of unfairness. The bum on the street will boo the man in the ring when he fights dirty. Fair play and Americanism go hand in hand.

This same spirit of fair play, should prevail in the matter of clean living. Some of you men are married. That fact in itself should challenge you to play fair with that wife of yours. You have no right to expect more of her than you are willing to give. Be as good a man when you go home as when you left, and you can expect her to be as good a woman. [May I add, "Be as good a woman when he comes home as when he kissed you good-bye."]

Some of you fellows aren't married. I believe that all of you, when you get ready to marry, will want a girl who is pure and clean. Then be fair with her. Give her as good a man as she is a woman.

That is Americanism. That is sportsmanship. That is fair play. That is what we pride ourselves on in America, the giving as good as we expect to receive.

IHAVEN'T time, as I have stated, to speak of postwar planning in the wards and the quorums. But I would like to urge the ward welfare committees to devote much of their time upon this very important subject, emphasizing especially production. Encourage home gardens, welfare gardens, processing of

all kinds of foods. I am very grateful that President Clark said what he did about production. I thought immediately about our members and friends in the war-torn countries in our European missions. We still hear from some of them and about them through some of our servicemen. They are still carrying on. This cablegram was received this morning. It is dated April 6th, Basel, Switzerland, Leimenstr. 49:

Swiss Saints send greetings and best wishes to you and other General Authorities and brethren assembled in conference, just finished most successful missionwide Easter convention attended by two thousand Saints and friends. Received news from boys in German prisoners' camp. (Signed) Max Zimmer.

I have a few interesting letters recently received, but will not have time to read them. I may get permission to publish them. I will say, however, that after five years of this unprecedented horrible destruction, the food shortage is becoming increasingly desperate. The concluding sentence of a letter from a brother in southern France says: "We have all suffered from hunger and cold, but the members still have faith in God and are awaiting the return of the missionaries."

All our European missions are fairly well supplied with money, but when there is no food to buy, money doesn't help much. In arranging the annual Churchwide welfare budget for 1945, the general committee assigned everything in commodities, but in the breakdown by the regional committees to the stakes, and the stakes to the quorums and wards, in all too many cases the line of least resistance has been followed, and assessments in cash substituted for commodities. So, instead of so many hundred pounds of butter, for example, we have so many dollars earmarked butter; instead of so many tons of sugar beets, dollars again, earmarked sugar; beef, chickens, and cheese, and processed commodities the same. What our members need is food, not money—even earmarked money. It is a joy in visiting some of the outlying stakes to find that as usual our Relief Societies, our wives, and mothers have followed counsel and have their basements and cellars filled to overflowing with sufficient processed foods to last from one to three and four years. This is as it should be—each family self-supporting, with a small surplus for emergencies, or calamities, such as we have at present in the world.

If the way should be opened up in the very near future, and we hope and pray that it will be, to get the necessary help to our members and friends who are hungry, and some of them starving, it will be from these private storehouses that much of the processed food and clothing will have to come.

In conclusion, may I plead that we as a people—as a nation—be less wasteful. If we are served more than we can comfortably eat, have a "portion" of it returned so it will not be wasted. In the United States enough food is wasted, it

(Continued on next page)

THOMAS E. MCKAY

is said, to feed all the people in the war-torn countries of Europe.

May our boys and men and women in uniform, when they return, find us all less wasteful, more thrifty, and cooperative, and may they find more unity, and faith, and love in our quorums, our wards, and especially in our homes, I pray in the name of Jesus Christ. Amen.

RICHARD L. EVANS

Address delivered at the Saturday morning session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

It would not require much to convince me, my brethren, that these semi-annual general conferences come every few days. If you know someone whom you would like to age rapidly, just give him some recurring responsibility concerning any part of these proceedings. It is something of an assignment to watch the clock, and to watch President Clark and President McKay, and to watch you, and to think, and to speak at the same time. I read not so long



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ago an article concerning the responsibility of those who speak and write in time of war, but I am convinced that the gravity of this responsibility is not limited to wartime. Those who speak or write, any time, for the influencing of others, have one of the greatest of responsibilities, and surely one which we should not care to undertake in these gatherings without the sustaining help of our Father in heaven.

There has been running through my mind a statement by William Penn: "If men be good, government can not be bad." At first I was inclined to challenge it seriously, as we are inclined to challenge all statements of broad generalization. I challenged it because I thought of all the exceptions to the rule. I thought of all the peoples, historically and also in the present, who had become captive peoples and oppressed peoples quite beyond their choice or their power to resist. I thought of all the straight-thinking minorities who have resisted the popular fallacies in every generation and in every country. But I became convinced, as I thought further through William Penn's statement, that it had a broad and fundamental truth in it: "If men be good, government can not be bad"—

in the long view of things, and admitting all the exceptions.

For convenience, historians have written history in a manner that gives emphasis to a comparatively few individuals—as though Alexander the Great conquered the world. (We don't hear much about all of those who followed Alexander the Great and made this possible)—or as though Hannibal did what he did, individually; or the Caesars, or the Pharaohs. Even though historians concentrate upon and would make history seem to be the doings of one man, or a few, in every generation, in every country, yet the great host of men and women who follow them carry their share of the responsibility, not discounting the importance of leadership, good or bad.

We are inclined to repeat this fallacy of history in our own generation, if we are not careful. We have had the opportunity of observing at close range the leaders of the world in our generation perhaps more intimately than in any other, for many centuries past, because of our facilities for rapid communication and travel in these days. We have heard the voices, read the thoughts, and have seen both in picture and in reality many of the leading figures of our own day—and we are likely to think, if we are not careful, that all the acts of each nation head up in one man, or in a handful of men, that all of the troubles stem from them. We may think, as Brother Bowen suggested yesterday, that the war is the cause rather than the result of our difficulties.

We are apt to over-simplify history both current and past, and to look for scapegoats and to fix responsibility too conveniently; but I am sure that if we will think a little more closely we will be impressed with the truth that a man isn't a leader unless he has followers, and that he couldn't accomplish those things which he does accomplish unless a very considerable number of people were willing that he should accomplish those things.

I AM reminded of one of the statements of Heber C. Kimball, who, in his characteristic and colorful way said, "I will tell you, the Devil has his smart men." Even Satan would be impotent unless he had a considerable following; and so I say, going back to William Penn, whenever and wherever there is deterioration in government, the people may look to themselves. Whenever and wherever there is corruption, the people may look to themselves. Whenever and wherever there is flagrant public waste, the people may look to themselves. Whenever and wherever there is loss of freedom, the people may look to themselves. I am sure that no man, great though he may be, or potentially great in the powers of leadership, could accomplish much of his purposes without a considerable following; and our

¹Heber C. Kimball, *Journal of Discourses*, Vol. VI, p. 35.

GENERAL CONFERENCE

responsibility for our allegiance as followers is likewise great.

Of course we know that anyone who opposes a profitable evil or anyone who opposes a popular fallacy is certain to be deliberately misunderstood. Nevertheless every generation and every people have produced those straight-thinking minorities who have seen what they have seen and who have felt an obligation to say what they have said; and any man who sees his own generation headed for a precipice at the bottom of which lie tragedy, destruction, sorrow, and misfortune, cannot honorably remain silent. He has an obligation to speak, even though he be misunderstood, and even though false charges be levied against him. This is true at all places in the world at all times.

WE have a leadership in this Church, who have an obligation, as President Grant stated yesterday morning, to instruct this people to do anything which the Lord inspires them to do, and I am sure that we must understand the authorities in their fulfilling of this obligation. I am sure that the prophets of God throughout all the ages, have not, in most cases, seen the end fully from the beginning, but it has been given unto them to know in what they must instruct their people whether they could fully state the reasons or not. There are many things that we must still accept on faith.

I should like to read you a quotation from Brigham Young. He had his troubles, too; they are not all confined to our generation. It was at the time when the cornerstones of the Salt Lake Temple were being laid, April 6, 1853. Brother Brigham was the object of much criticism. The people had built their temples in the past, at Kirtland and Nauvoo, and had had to abandon them. They had many practical problems facing them—food, shelter, Indians, and many other stark realities were pressing them. No doubt many of the people thought it was folly at such a time to undertake so great a task. Said President Young:

Some will inquire, "Do you suppose we shall finish this temple, Brother Brigham?" I have had such questions put to me already. My answer is, I do not know, and I do not care. . . . I never have cared but for one thing, and that is, simply to know that I am now right before my Father in heaven. If I am this moment, this day, doing the things God requires of my hands, and I am precisely where my Father in heaven wants me to be, I care no more about tomorrow than though it never would come. I do not know where I shall be tomorrow, nor when this temple will be done—I know no more about it than you do. . . . This I do know—there should be a temple built here. I do know it is the duty of this people to commence to build a temple.²

²Brigham Young, *Journal of Discourses*, Vol. I, p. 132.

SATURDAY AFTERNOON

I am sure that this ties in with the statement of President Grant yesterday morning.

I should like to leave this subject for just one moment, and close with another thought which has been mentioned by several speakers at this conference, including Brother McKay previously, and read a couplet which in a very few words states what I think

our returning boys, who have been serving their country, expect. It is from a poem by Kenneth Parsons, just two lines:

When we come home again, forget the band.
Just have the things we fought for, understand?

I believe this is in the heart of every man who is away from home, in the armed forces. May God grant that they will return and find their homes

as they would have them; their children reared in those paths in which they would have guided them; and find the free institutions and the free enterprise for which they have fought; and peace and happiness and the opportunity to live in peace with those they love.

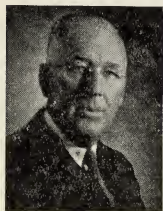
God lives, and has given us life; he still speaks to us through his appointed servants; Jesus is the Christ—which is the testimony I leave with you, in his name. Amen.

SATURDAY AFTERNOON SESSION

JOHN H. TAYLOR

Address delivered at the Saturday afternoon session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

I AM very happy, brethren, to have the opportunity of being at this conference and of speaking to you for a few minutes. As has been stated, we recently lost two of the members of our council, men who were great missionaries, men who had good judgment and good inspiration. I am sure that we will miss them; our associations with them have been long and satisfying. Men who have been intimately associated in a common cause become very close to



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each other. Separations like this come to all of us, but with the blessings of the Lord, other good men are given to us to carry on the work. We are grateful to have two such good men as Brother Young and Brother Hunter associated with us in the First Council of the Seventy. I am quite certain that we shall love them and hope that they will love us and that with the blessings and inspirations of our Heavenly Father, we as a council may be helpful in his great missionary cause.

Some time ago I was in court where there were a number of people being examined as to their qualifications to become citizens of this great country of ours. The judge asked one of the men this question: "What can you receive as a citizen of this country that you cannot receive without being a citizen?" As an alien, a man could reside in our country, could move about in freedom from place to place, could have the advantages of our schools, could have police protection for himself and family and his business, irrespective of the fact

that he was not a citizen. But with all these privileges, he was always an alien, having no part in the feeling and enthusiasm and love of country that belong to us as citizens. One all-important thing that he was unable to enjoy was the right of suffrage—the right to vote and to participate in the government, in its laws and regulations. He could not go out and represent or speak officially for the country or for the officers who might be elected. Therefore, he failed to have one of the great things we value so much.

WE are often asked, "What is there in your Church that I cannot receive without becoming a member?" Well, as a nonmember of the Church, he could get all the blessings and all the rewards that have to do with obedience to certain laws. He could be clean and receive from our Heavenly Father all of the blessings that we receive because of our being clean. He could receive the blessings that come to one who is honest, one who is a good neighbor, one who is willing to live up to the obligations of his country. He could participate with us in the blessings of the Word of Wisdom and could have for himself that health and strength and vitality that can come to one who obeys the rules pertaining to this law.

He can have all the blessings that come from keeping the Ten Commandments. By living in harmony with the spirit of the Sermon on the Mount, he can receive all the blessings promised by the Savior.

That is the thing about the Church and kingdom of the Lord. It gives rewards to those who merit them. It is stated in the Doctrine and Covenants that upon every law there is a blessing attached; and all people, provided they can live up to the laws and regulations, will have the promised blessings given to them. But as in the case of citizenship, there are some things that simply cannot come to a man without his becoming a member of the Church and kingdom of our Heavenly Father.

The priesthood of God is one such thing. This priesthood can come only from God himself or from those who are delegated to hold the priesthood and give it to somebody else. You remember the case of the lame man, sitting in front of the temple. When Peter and John came along, he asked for alms. Peter said to him:

... Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. (Acts 3:6.)

No man has the authority to speak in the name of the Lord unless he holds the priesthood of God.

You remember the occasion when the seven sons of Sceva trying to do the things that Paul had been doing said unto a man who was afflicted, "... We adjure you by Jesus whom Paul preacheth," and the spirit returned the answer, "Jesus I know, and Paul I know; but who are ye?" (Acts 19:13, 15.) God has always limited the power and the right to speak in his name to the men who hold his Holy Priesthood. Because of this priesthood we have a number of blessings that no one else can have. Others may wish them; they may desire them, but the only way they can have them is by becoming members of his Church.

One blessing of membership is that men and women when entering into holy matrimony may be sealed for time and eternity and not only have each other, but also have their children. Only in the temples of the Lord can this work be done. Another blessing of membership is the constant direction by men who speak and act and are called by God to preside over the Church. We are never left without guidance and without help to meet life's changing problems.

As members of the Church, we have the privilege and opportunity of doing missionary work. Men and women can go out in the name of the Lord as they may be called. Men have the right to act in the name of the Lord, and when they teach, they teach correct doctrine. When they perform certain ordinances they perform those ordinances according to the laws and regulations of our Heavenly Father, and they are done right, and when these things are performed men and women are truly members of the Church and kingdom of our Heavenly Father.

Just in passing I would like to say a word about our missionaries. In the hands of the brethren who have met together today rests the responsibility for the amount of missionary work that will be done in the Church. You men are the leaders in our stakes and in our

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MARION G. ROMNEY

Address delivered at the Saturday afternoon session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

As a preface to what I would like to say this afternoon, I read the following from President Grant's message:

I believe that the elders of Israel in all the different wards and stakes of Zion earnestly desire to know the mind and will of our Heavenly Father, and that they are ready and willing to do anything that is within their power to fulfill that mind and that will and to carry it out in their lives.



MARION G. ROMNEY

It is a great responsibility to address a general conference of the Church of

Jesus Christ of Latter-day Saints, and I feel that responsibility keenly. I pray that I may be responsive to the Holy Spirit and that what I say will bring comfort to the hearts of those who listen, and at the same time stimulate us all to examine ourselves and determine more fully to do our Father's will, which, if we do, will bring us peace in this world and finally immortality and eternal life in his presence.

To seek to know the Father's will and to comply therewith does not mean abject submission to an arbitrary superior force, but rather bringing ourselves into harmony with the laws and principles prevailing in an orderly universe. It is the only way by which we may be at peace in the earth and eventually rise to our high destiny as the children of God.

It is the path trod by our Savior. He is our great example. The earliest words spoken by him of which we have record were, as recorded in the Pearl of Great Price: "... Father, thy will be done, and the glory be thine forever." (Moses 4:2.) You are all familiar with the setting. It was in the spirit world when the Father's plan, whereby his children would be advanced to their second estate, was submitted.

The plan required a redeemer. Two of the Father's sons presented themselves for that important role—Jesus and Lucifer. The offer of Jesus was sublime in its simple grandeur. "Father, thy will be done, and the glory be thine forever." This statement reveals at once the greatness of his soul and also the source of his strength and power.

Lucifer's offer was not in the same sweet, humble spirit. He was conscious that he had a brilliant intellect, and he wanted to be independent in the use of his own intelligence. He could not bring himself to consecrate his powers to the doing of the Father's will; he wanted the Father's glory; and so he proposed a substitute plan of his own. It was, of course, unworkable because conceived in darkness, as is every plan which is contrary to the Father's will, and was rejected. Jesus was chosen to be the Redeemer. Lucifer and his followers, instead of submitting to the decision and bringing themselves into harmony with the will of the Father, rebelled, waged war in heaven, and were cast out. They have never since enjoyed peace and contentment and they never will, for they cannot say, in the spirit of Jesus, "Father, thy will be done," and there is no one in heaven, whether heaven is thought of as a place or a condition, who is not in harmony with the Father's will.

In fulfilment of the Father's plan, Jesus came to earth and here, as before, taught by precept and example the truth that the way to peace and happiness and union with God is to learn his will and do it.

He taught us to pray unto the Father: "... Thy will be done in earth, as it is in heaven. (Matt. 6:10.)

And in the Sermon on the Mount:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

When the Jews marveled at his teachings, he declared:

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.)

Urged by his disciples to eat, he said:

My meat is to do the will of him that sent me. (John 4:34.) I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (John 5:30.) I came down from heaven, ... not to do mine own will, but the will of him that sent me. (John 6:38.)

Jesus held true to this course, even through Gethsemane where he bore the sins of all men through suffering which caused him—

... to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit. (D. & C. 19:18.)

As he came to the climax of that suffering, he cried out in agony:

... Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. (Luke 22:42.)

wards, and it is through your recommendations that members are called to become missionaries. When we have a ward or a stake that thoroughly believes in the great work that God has given us to do as a Church, we find that we have a great missionary corps of men and women preaching the gospel. Where presiding men are not thoroughly enthusiastic or converted to the missionary cause, we have stakes and wards where not much is done in the missionary line. It is quite true, brethren, that all the priesthood of the Lord can be used in preaching the gospel. Those holding the Aaronic Priesthood can be authorized and sent out to preach the gospel, if necessary, and women can be called and go out and preach the gospel; but to those holding the special calling of seventies there has been given the obligation that they shall preach and teach the gospel. We are in hopes, brethren, you leading men who have this great responsibility in your hands will see that our seventies shall have the opportunity of magnifying their calling through preaching the gospel of Jesus Christ, that, if necessary, they may be released from other duties so that they may preach the gospel either out in the world or in the missions of your stakes. I am quite certain if we could get the seventies necessary for missionary work that we would be able to bring men and women into the Church who are at present running to and fro and cannot understand the gospel of Jesus Christ because there is no preacher or no teacher.

Through membership we have a right to understand more about the work of the Lord. Because of the additional things that have come to us by way of revelation, instead of having only the Bible we have in addition, the Pearl of Great Price, the Book of Mormon, and the Doctrine and Covenants. These enable us to understand what God expects us to do here upon the earth, that we may walk more uprightly and more sincerely than we could without the additional evidence and the additional testimony that come from these great revelations of the Lord. In addition, because of our faith and membership, we have the privilege of understanding doctrines that are not generally understood by the world, such as pre-existence, salvation for the dead, and the resurrection with its three glories. Our understanding is increased, and we gain strength from many things that the Lord has revealed to us for our consolation, for our blessing, and for our encouragement.

May the Lord bless us and help us to value our membership in the Church and our citizenship in the great kingdom of the Lord, that we shall not only use the things that are easy for us to understand and to use, but that we shall search deeply into the ways of the Lord and make use of all the principles and the doctrines and live by all of the standards of the Church, I pray, in Jesus' name. Amen.

Thus he partook and finished his preparations unto the children of men as he had undertaken them, submissive to and guided by "the Father's will."

WHAT a difference it would make in the conditions of the world today if all leaders of nations and all peoples were seeking to know and do the Father's will! What peace would come into the world and what peace does come into the hearts of individuals as they acquire such a state of mind and act upon it! The happiest and most successful people in the earth are those who, knowing the will of the Father, are living in harmony therewith. On the other hand, the most contentious, distressed, and miserable people on the earth are those who know his will and who do not live in harmony with it.

We members of the Church of Jesus Christ of Latter-day Saints are in a unique position with reference to this matter because we know that the Lord has revealed, and is continuing to reveal, to our generation his will concerning us, and *we profess to accept it*. This leaves us no excuse and no escape. Each of us is destined to be happy and at peace, or miserable and contentious. Many have already chosen their places; others are moving into position. Our status will depend upon how nearly we do the Father's will now, and how faithful we are in continuing to do it to the end of our mortal lives.

As we seek to understand the Father's will, it may be well for us to keep in mind some well-known fundamentals. The first to which I invite your attention is that the rules of conduct prescribed for us in the revelations contained in the Doctrine and Covenants are statements of the Father's will as to how we should live our mortal lives, and that these standards were not formulated by men, and therefore men cannot change them. Their observance is a purifying and sanctifying process, by which we come into union with God and thereby enjoy peace and happiness. To know them and fail to strive to live them is to invite certain distress and unhappiness.

To illustrate: Recently a friend of mine came to me with this problem. "The Church," he said, "is suffering the loss of the loyalty and services of many able members who feel that they are being driven away from the Church and are thus deprived of the communion to which they are entitled, because our leaders put so much stress upon what, to them, are unimportant rules of conduct, such as the nonuse of tea, coffee, tobacco, and intoxicating beverages." He wondered if the rules as to these things and such other, to them, minor things as the payment of tithing and the keeping of the Sabbath day holy, could not be relaxed so that such persons would not feel out of harmony or be embarrassed in the Church.

NOW, my brethren and sisters, it is not the desire of the Church, nor of any man or woman in the Church who has the spirit of the gospel, to discomfort or embarrass or drive away from the purifying and sanctifying influences of the gospel, any person, be he in or out of the Church. Rather, it is their desire to take every person where he now is and build him up, lead him step by step along the straight and narrow path of conforming with gospel standards, until he finds peace and happiness in doing the will of the Father.

This, however, cannot be done by condoning noncompliance with the rules of conduct which the Lord has prescribed, nor by presuming to change them. The words of Jesus were, "Take *my yoke* upon you." He did not say come on your own terms, but—

Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. (Matt. 11:29.)

The Lord has never revealed a way whereby we can enjoy that rest unto our souls without taking his yoke upon us. The acceptance of the commandments in the Doctrine and Covenants as an expression to us individually of the will of our Father in heaven as to how we should live, and an earnest effort to abide thereby, will do much to bring us peace and happiness while we live in the earth, and to assure us of great joy in the world to come.

Another fundamental to bear in mind in our search is that the manifestations of the Father's will to this generation did not cease with what is written in the Doctrine and Covenants. He has not left us unguided to jangle over the interpretations of those revelations, nor does he leave us ignorant of his will on current issues. He has given us living prophets to interpret those revelations and to declare to us his will on present problems.

When the Lord opened up this dispensation, he chose and appointed the Prophet Joseph Smith through whom to reveal his will. And the peoples of the earth were put under obligation to hear him. More than a year before the Church was organized, the Lord said to the Prophet:

. . . this generation shall have my word through you. (D. & C. 5:10.)

And he further declared that woe should come upon the inhabitants of the earth if they did not hearken unto his words.

As long as the Prophet lived, the Lord revealed his will to that generation through him. And it is significant how much of what he revealed dealt with the issues of that day. Since the Prophet's martyrdom, the will of the Lord has been given through succeeding prophets, Presidents Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant, who each in his turn has presided over the Church, and, like unto Moses, has guided the people of his generation on the issues of their day by the spirit

of revelation. (See D. & C. 107:91; 8:2-3.)

During the administrations of all these leaders, those who have accepted them as prophets, who have truly believed that by the spirit of revelation they spoke the Father's will on the issues of the day, who have adjusted their thinking, their living, and their feelings to harmonize with the spirit and the letter of the words of these living prophets—they are the ones who have been comforted and who have had peace in their souls.

TODAY the Lord is revealing his will to all the inhabitants of the earth, and to members of the Church in particular, on the issues of this our day through the living prophets, with the First Presidency at the head. What they say as a presidency is what the Lord would say if he were here in person. This is the rock foundation of Mormonism. If it ever ceases to be the fact, this will be an apostate Church. But it will never cease to be the fact. When the Prophet Joseph Smith was asked what the difference was between the Latter-day Saint Church and the sectarian churches of the world, he said, "We have the Holy Ghost," by which he meant that by the power of the Holy Ghost the will of our Father is revealed to the minds of the leaders of this Church. So I repeat again, what the presidency say as a presidency is what the Lord would say if he were here, and it is scripture. It should be studied, understood, and followed, even as the revelations in the Doctrine and Covenants and other scriptures. Those who follow this course will not interpret what they say as being inspired by political bias or selfishness; neither will they say that the brethren are uninformed as to the circumstances of those affected by their counsel; or that their counsels cannot be accepted because they are not prefaced by the quotation, "Thus saith the Lord."

Those, and I testify to this out of my own experience, who will through mighty prayer and earnest study inform themselves as to what these living prophets say, and act upon it, will be visited by the spirit of the Lord and know by the spirit of revelation that they speak the mind and will of the Father.

This is a day of great conflict between truth and error. Satan is having a field day with the souls of men. Antichrists stalk the earth in all lands, including our own. False philosophies and doctrines emanating from the prince of darkness are being presented in such appealing manner as almost to deceive the very elect. There is only one sure way to divine the truth from the error. That is to learn what the mind and will of the Father is on these matters, and then do it. You will find it declared on many issues in the messages of the First Presidency given in the general conferences in 1942. I take the liberty of reading from the one given in April the following:

(Continued on next page)

We again warn our people in America of the constantly increasing threat against our inspired Constitution and our free institutions set up under it. The same political tenets and philosophies that have brought war and terror in other parts of the world are at work amongst us in America. The proponents thereof are seeking to undermine our own form of government and to set up instead one of the forms of dictatorships now flourishing in other lands. These revolutionists are using a technique that is as old as the human race—a fervid but false solicitude for the unfortunate over whom they thus gain mastery, and then enslave them.

They suit their approaches to the particular group they seek to deceive. Among the Latter-day Saints they speak of their philosophy and their plans under it, as an ushering in of the United Order. Communism and all other similar isms bear no relationship whatever to the United Order. They are merely the clumsy counterfeits which Satan always devises of the gospel plan. Communism debases the individual and makes him the enslaved tool of the state to whom he must look for sustenance and religion; the United Order exalts the individual, leaves him his property, "according to his family, according to his circumstances and his wants and needs" (D. & C. 51:3), and provides a system by which he helps care for his less fortunate brethren; the United Order leaves every man free to choose his own religion as his conscience directs. Communism destroys man's God-given free agency; the United Order glorifies it. Latter-day Saints cannot be true to their faith and lend aid, encouragement, or sympathy to any of these false philosophies. They will prove snares to their feet.

If there be those among us who feel aggrieved, out of harmony, or to criticize what the Presidency say on these burning issues of our times, it would be well to remember that these prophets are but declaring to us the will of the Father, and that the only open road to peace and happiness is to bring ourselves into harmony therewith.

May the Lord help each of us to have a consuming desire to know and do his will, and to recognize that his will is made known to us and all peoples of this generation through the revelations in the Doctrine and Covenants and the interpretations and counsels of the living prophets, I humbly pray in the name of Jesus Christ. Amen.

JOHN A. WIDTSOE

(Concluded from page 248)

work if it shall accomplish the purposes of the Almighty. The old proverb maker said: "Son, son, give me thine heart." Are we giving our hearts to this work that the purposes of the Lord may be accomplished? That is the question for us in this day. That surrender, that giving of one's self, must be full of eagerness. We must not wait to be called to serve. You know what the Lord said to the Prophet Joseph Smith a long time ago about men who wait to be called. We must be eager in service. You remember the story from the days of Christ:

And when he [Jesus] was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? (Mark 10:17.)

That story is for us today, leaders in Israel. Are we so eager that we run to do the will of God, to help work out his purposes?

THERE is yet another story from the Old Testament, the book on which I grew up and therefore always dear to me. (I speak of growing up on that book before my family joined the Church, in the country of my birth. I was taught the Old Testament every school day.) Do you remember the story of Gideon, Judge of Israel? Midian had set about to destroy Israel. Gideon secured an army of over thirty thousand men to fight the battles of his people. Before he undertook to meet Midian he sent back to their homes all who had fearful hearts, also all who were loiterers, men who, when they came to a water course, would lie down on their stomachs, drink at their leisure, and take it easy. He sent such men back. When he had done this, only three hundred men were left. But they were eager men who wanted to fight the battles of Israel, and who when they came to a water course, had no time to lie down to drink, but cupped their hands and took a swallow of water. With these three hundred men, as you remember, Gideon won the battle for Israel. Numbers do not count in the end. It is even so with modern Israel. That is the thought that has gone through my mind during this conference. It is the message I would leave with you.

Of course, such service means sacrifice. Certainly it means sacrifice, but the Lord said to us at the beginning of this great latter-day work, "This is a day of sacrifice." Later on, you recall that he said on one occasion we cannot really live up to our covenants as we should unless we sacrifice. But what does sacrifice matter when we are in the cause of the Lord and feel the power of the spirit of God? Many years ago the message came, "Be still and know that I am God." (Psalm 46:10.) We can trust him. We give a little, and the Lord returns ten-fold, often a hundred-fold. Look at the men of our own Church, who have spent years and years in service to the great cause. They have prospered, not only temporally but spiritually. To them we go for help and counsel. From them we receive support, to make our own lives more beautiful. Of course, sacrifice is required of us; but we, with a great world commission, must lift our eyes to it, prepare for it, have faith for it, and try to do what the Lord requires of us. If we stand ready to give full service, not half service, not half surrender but complete surrender, we shall become mighty men. May that spirit grow strong among us I pray in the name of the Lord Jesus Christ. Amen.

ANTOINE R. IVINS

Address delivered at the Saturday afternoon session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

I STAND before you this afternoon, my brethren, with mingled feelings of joy and sadness. I am glad that the absence of President Hardy and President Bennion has been mentioned here this afternoon. They were both men



ANTOINE R. IVINS

who were very, very dear to me, and I want you all to know that I miss them very keenly. As I sit here on the stand today, I feel their absence because I used to go to both of them for support in the questions that so frequently

arose, and I used to sit next to Brother Bennion in all of our conference gatherings. I hope that God will comfort Sister Hardy and Sister Bennion, and that he will give us the power to give them some aid in their trials and make it easier for them. On the other hand, I rejoice in the fine quality of the men who have been selected to take their places. I want to make public acknowledgment of my esteem for them and tell them that they have my support in the work that they shall have to do.

I am glad for the testimony I have of the gospel of Jesus Christ and for the faith that it gives me, faith that the work which God initiated in this dispensation, through the instrumentality of the Prophet Joseph Smith, shall go on and on and on. I feel very insignificant as one of the cogs in the great machine which is to carry it forward, but I have gained through my observation and experience the faith that God will see it go forward, regardless of the fact that those of us who are here now will eventually lay down the burdens of life. I like to think of life as something that began before mortality and something that will go on after it; that death is but an incident in life, just as is birth, and I like to think that these companions of mine now are exercising an influence just as they did here. The sun rises in the morning, and we feel its warmth during the day. For us it sets in the evening, but when it sets for us, it warms another land. I feel that those fine men are doing that very thing, that through their personality, the power that they gained through their experiences here,

they are warming another land and helping another group of men and women. I am thankful for that faith, for it helps me over many difficult problems in life.

Who are here, this afternoon, represent the leadership of the Church of Jesus Christ of Latter-day Saints. We come together for inspiration and to learn better how to do the various things that we have to do in administering the work of the Church. We have a great and grave responsibility because we stand at the head of this large group of people, and it is expected of us that we will show them the way to go. It is true, as has been said, that he who holds a lantern to light the footsteps of his friends, lights his own. In leading the people we see more clearly our own duties, our own responsibilities, and the pathway that we should follow. It is a great obligation, and I stand in fear and trembling before you and before God when I think of my responsibility in the position I occupy. I hope that I may have your faith and prayers as my life carries on, to do it properly.

Man is the crowning creation of God, who spent a long time fashioning the world and the plants and the animals that grow upon it. As his crowning effort he placed man to rule and reign over them. Man is the great workmanship of God. To bring about the eternal life of man is his great objective. He starts us out as almost the weakest of all of the animal creations which he has placed upon the world. There are few of the animals, that are born as weak and puny as we, and all of them grow more quickly to maturity and to independence than we. We are the most dependent of all the creations, I believe, but we grow, if we are properly nurtured and cared for, into the crowning glory of the work of God. To take that new soul and tiny body as it comes into the world and develop it into a personage who will eventually attain to the qualities of godhood is a responsibility that few of us appreciate in its enormity. We talk a great deal about the delinquency of this present day, juvenile delinquency and the delinquency of others, but we seem to be startled mainly with what we term juvenile delinquency. The other night I sat and listened to a discussion by one of our prominent educators on that question and one of the things that I gained from his discussion was this statement, "Back of every delinquent child, there is a responsible and frequently a delinquent adult." Now if we will think of it that way, think what a responsibility we have. It isn't their fault, if that is true, there is delinquency in the world, but it is our fault and the fault of our grandfathers, because we respond to influences down through all these generations, the present generation being the product of the past. When we think, too, of a child whose career is changed by some careless act or teaching of

ours and that he becomes an undesirable member of society passing his undesirable qualities down to future generations, which pyramid as a great fan beyond him, how can we think of the end of that evil influence and how can we determine the enormity of the offense, thus it is not surprising that we read in Matthew and in Mark and in Luke the statement of the Savior that "he who shall offend the least of these little ones who believe in me, it were better for him that a millstone had been tied about his neck, and he had been drowned in the sea." (See Matt. 18:6; Mark 9:42; Luke 17:2.) Verily, that is true, for had that been done before his evil influence was felt, it had been better for the world.

Now, brethren, the children of this Church are our children. God has entrusted us with their care, and ours is the problem to see that they are properly taught and led. I am very, very sure that there are many homes, and perhaps most of the homes of the Latter-day Saints, where this obligation is properly appreciated and where the parents do what is within their power properly to lead as well as direct their children, and I give you in testimony of it the fact that I have seen many young men and women come out of these homes with a faith that is fine and holy. At the same time, it is quite possible that some of us do not attend to these responsibilities as we should. We have frequent cases reported to us where children are on the streets at all hours of the day and night, while their parents are off on some errand, perhaps for pleasure, perhaps for gain, a questionable gain when you consider the sacrifice they make for it. So there may be among us some cases which should have attention, and we who are here are the ones who are charged with that part of it, to see that our people are properly taught and properly led.

It isn't every parent that has the tact to do those things as he should, and it isn't every parent whose children go astray who is responsible for that, because they come under the influence of people outside the family as well as within it, but when we expose them to those external influences we should do everything within our power to protect them from within. Perhaps we who are here in this section of the country have felt so secure in the past that we haven't done as much as we should in preparation and in protection.

I REMEMBER visiting an outlying stake established in a large community. When I suggested to the president of the stake that we at home were worried over the temptations that are now being presented to our young people, he said, "President Ivins, we have had to contend with temptation since we came into this section. Our children have developed a method of withstanding it, and we can trust them." So it seems possible to build up a resistance to those things. That is our charge and that is

our task. I wonder how many of us get close enough to our children, so that when they come in in the evening, they come to our bedside and tell us where they have been, and how many of us get close enough to them that they will come and confide in us their problems as their advancing years come upon them? Too many of us, I am sure, as parents, are backward in teaching them some of the principles of life which they should learn, and there develops between father and son, between mother and daughter, a barrier that seems hard to surmount; but when we recognize that, at its very first appearance, we should consciously attempt to break it down, tactfully, nicely. Let us see if we can't gain the confidence of these children that we are producing, and let us who are the fathers in the wards and the stakes of the Church see if we can't so gain the confidence of the fathers and mothers that we can talk to them in the same spirit, that we can teach them the value of family prayer. It is astonishing how many people in this last report that we received have admitted that they don't practice regularly family prayer. Now there is no greater safeguard in the family, and there is no greater protection to a child than that habit which he should develop. The principles of integrity, righteousness, and upright living should also be taught them. If it is true that back of every erring child there is an erring parent or other adult, there is a grave responsibility resting upon us, and we shouldn't shirk it; we shouldn't evade it because we are backward or bashful with our children. We should face it fairly and squarely with our arms around them, bringing them close to our hearts and talking confidentially with them. Some of the greatest pleasures of my life have been the sessions that I had with my father, under the stars of heaven, sleeping side by side with him. We should get close to those children; we should love them. We would give our lives for them, but frequently we are so embarrassed and bashful that we won't even talk plainly to them in love and good will. I don't mean a dominating spirit or anything of that kind. I remember one time in going through a mission we attempted to teach a father that he should put his arms around his child, his boy, and bring him close to him. The man who made the appeal in the public address said, "You must hang on to your children," and the man who translated into Spanish, said, "You must govern them with a hand of mail." You can imagine how far we got. That isn't what I mean, brethren. We must put our arms around them; we must love them; we must teach them; we are the leaders of the people, the heads of the wards and the stakes; and what are we doing for them? Let every man of us look himself in the eye, and see if he can say, "I have done my full duty. I am satisfied and happy." If he can't, I call him to repentance.

May God give us the strength to do it, I ask in the name of Jesus. Amen.

S. DILWORTH YOUNG

Address delivered at the Saturday afternoon session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

A good portion of my life I have thought that the calls which come to those who are to do things for the Church, while officially coming from the prophets, perhaps might come as a still, small voice speaking to the person



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in the manner of the words of the Lord when he spoke to Samuel. He called, "Samuel." Samuel had to answer two or three times. The words which came to me sounded distinctly like those of President David O. McKay.

I submit to you the questions he asked of me because I believe there have never been propounded, to me at least, three more innocent questions. He said, "Where are you?" Of course, I was in my office. He said, "What are you doing?" I said, "I am working." He said, "Would you like to attend conference?" Well, the only reason I wasn't attending conference was because I had no ticket. So I assured him that I would be very happy to attend conference.

He told me he wanted me to attend conference, would I please come down as quickly as I could and sit in the audience and see him at noon. That was as much as I knew until I got to the temple gate, when a very polite and delightful officer of the Salt Lake City police force informed me that I was a member of the First Council of the Seventy, and for the first time in my life I was escorted by a policeman across the temple grounds.

Now I know, and many of you know, that, whatever the reason why I am called (and I do not know what it is) I should not be here in any event without the love and the backing and the work of the men with whom I have labored in the past twenty-two years. A sprinkling of those men sit in this audience today. All I can see before me is a sea of faces, as one man put it this morning, but there are islands in that sea, and those islands are the faces of my friends from all parts of the four counties which I have served so long. They took me to their hearts twenty-two years ago after President Samuel G. Dye and President C. E. Smith, who were then members of our executive board of the Ogden council, with other men, thought I was honest

looking enough to try to be their Scout executive, so they voted me in.

I moved to Ogden and that is where my house is, but over these years I have learned my home is there only in part. My home has been in Park Valley, in Snowville, in Howell, in Deweyville, in Croysden, in Devil's Slide, in Morgan, in Willard, in Mantua, in Kaysville, in Layton, in Clearfield, in Syracuse, in Hooper, in Plain City, in Huntsville, and in all of the hamlets where boys have been gathered together as Boy Scouts.

In the counties of northern Utah, loyal bodies of men, under the direction of their bishops and stake presidents, have been called and have labored with those lads. It has been my fortunate lot to serve with them and to serve them. I know of no better group, and it is likely that I shall never meet a more loyal group.

They have been an honor to me, loyal and true. I have camped with them; I've hiked the hills with them; we've talked over Scout problems together; and we've tried to make the boys of the Church better Latter-day Saints. As I say, if I have had the call which I have received, come, it must be because of the support these men have given me, not because of any inherent virtue which I possess, and I pay tribute to them, and I thank them for their support.

Perhaps I shouldn't say this, but when I reached home last night, I received a call from a very close friend who said, "Well, that's fine for you, but what will the poor Boy Scouts do?" I can assure you that there are dozens of professional men in scouting who are Latter-day Saints, humble, honest, upright men who could step into the position I hold and do a much better job than I am doing or have done, so you need not fear, my friends of the Ogden area. When the time comes for me to step down from that position and take another, there will rise up, at the hands of those who elect him, one who will do a better job than I, and one with whom you will be satisfied, I am sure.

I should like to pay tribute to my old mission president, and to his wife. I was one of those persons who was fortunate enough to be under the direction of President Samuel O. Bennion, back in the days when he was a vigorous mission president. He sent me out with Elder Boyd Rogers without purse or scrip, into the wilds of Louisiana to preach the gospel. I didn't know the reason why he sent me to Louisiana, so he told me one time. I was quite a loud youth. I had a voice like a foghorn, and I laughed like one, so when he heard me laugh in the mission office one day after I arrived, he said, "You go to Louisiana. You can laugh down there, and they can't hear you." Elder Rogers and I went down there where they couldn't hear us, and for three days they didn't hear us. We were lost in the piney woods of Louisiana. One of the happiest moments I have experienced in

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this conference today is to have Elder Rogers, whom I haven't seen since, step up here and make himself acquainted with me.

President Bennion was a father to me. Sister Bennion was a mother for more than two years. I regret the passing of President Bennion more than I can tell you, and I should like to say over this radio to Sister Bennion that I love her nearly as much as I love my own mother.

I desire to serve you in humbleness and sincerity, but I also desire strength of body and of mind to testify to the truth of what I know so well. I know that Christ founded this Church in these last days through the Prophet Joseph and that it sits solidly and squarely on the rock of revelation, given to its living prophet, President Heber J. Grant. If I can bear that testimony to the world wherever I am called, I shall be happy. I shall serve with all the strength I have and with all my might and with all my mind, until that time when I am called hence, and meet my father and my grandparents and my son. I ask it in the name of Christ. Amen.

ALMA SONNE

Address delivered at the Saturday afternoon session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

My brethren, it seems to me that the circumstances under which we meet and the stirring messages to which we have listened give rise to many reflections. I rejoice with you in the strength and stability of the Church.



ALMA SONNE

I rejoice with you in the zeal and the enthusiasm of the leaders of this Church, and I rejoice with you in the faith and the integrity and the unswerving devotion of the membership of this Church. I say to you that God is at the helm. He is directing this people. He will continue to inspire the leaders of this Church. I appreciate more than I can tell my membership in the Church, my testimony of the truth, the great privileges, and the great opportunities which have come to me because of that membership.

REFERENCE has been made frequently to the greatness of the Church. The Church is great, not necessarily great in number, because there are many churches which outnumber us in mem-

bers, but our Church, the Church of Christ, is great in purpose, in plan and objectives. It is great in leadership, past and present, local and general. It is great in historical background; its history forms a big part in the drama of American accomplishments. Our history is colorful, interesting, stirring, full of romance, full of tragedy, and yet full of achievement. The membership of this Church have built villages, cities, commonwealths, churches, schools, and temples—and the end is not yet. The organization and the movement characteristic of the Church have always been surcharged with a constructive spirit. Past leaders have subdued the desert. They have set up high standards for you and me to follow. They have developed a literature that will live in

the world, a literature that explains and interprets the teachings of Jesus, of Paul, of Moses, and of other great men who stand as the pivots of history. What would these men say if they came back today with a message? What would Moses, the lawgiver of Israel say? He would teach, as he taught when he lived, the divinity of the Ten Commandments. So important are these commandments that neither men nor nations can violate them, if they want to live and achieve. What would Paul, the apostle, say? He would say to the skeptics as he did to King Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8), virtually saying, "You ask me to explain the resurrection. I call upon you to substantiate the denial of this great doctrine." He would say, as he did to King Agrippa, "... believest thou the prophets?" (Acts

26:27.) I tell you the world has gone astray because they have failed to believe the prophets.

What would Jesus say? He would preach again his wonderful, unparalleled Sermon on the Mount and tell the nations to heed the teachings, because in it are the elements of salvation. What would Joseph Smith say? He would give his testimony as he gave it when he was alive. He would tell you and me and the world that he saw God the Father, that he gazed upon him and heard the voice of the risen Redeemer. I testify to you that God's work has been established upon the earth. It will grow and increase until it reaches the hearts of men everywhere. It will not fail. God help us to discharge our responsibilities and to introduce into our lives the saving principles of the gospel of the Lord Jesus Christ, I pray in his name. Amen.

SATURDAY EVENING SESSION

EZRA TAFT BENSON

(Continued from page 254)

of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. & C. 68:4.)

And this additional great and important promise, made to those who go forward as missionaries carrying the message of the restored gospel:

And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not bow to the ground unnoticed. And they shall not go hungry, neither athirst. (D. & C. 84:80.)

So the early missionaries of the Church went forward, beginning with Samuel H. Smith, only a few days after the Church was organized. The number increased until the message was carried to all parts of the then known United States—into Canada, and by 1837, missionaries were on the eastern hemisphere. Even during the dark days of Missouri and Illinois and in the pilgrimage across the plains, missionaries went forward with their work. At times it was interrupted slightly, but always there was that urge and desire on the part of the elders of the Church, who had burning within their souls the testimony of the truth—to carry the message of the restored gospel to the people of the world. After the Saints arrived in the valley, it was not an uncommon thing to have read long lists of names of men attending the general conference of the Church, who were called to go into the mission field and carry the message of the restored gospel. In later years it became the custom to issue the calls by letter.

I shall ever be grateful for an experience which came into our family during this latter period that I refer to; something over thirty years ago. It was during the time when sacrament meetings were held on Sunday afternoon, at two o'clock, at least in the rural wards.

I remember very well this particular Sunday afternoon, as Father and Mother returned from sacrament meeting, in the one horse buggy. As they drove into the yard and their little brood of seven kiddies gathered around the buggy, we witnessed a thing which we had never seen before in our family. Both Father and Mother were in tears. We had often seen Mother in tears and Father offering consolation, or Father weeping and Mother offering sympathy. But never before had we seen them both crying at the same time. We inquired as to the reason, and we were assured that everything was all right. As we followed them into the house and sat down in the living room, Mother told us that Father had received a letter from Box "B." That was a call to go on a mission. She explained that they were grateful that he was considered worthy to go and that they were happy; but they knew that it meant separation for a period of two years, and they had never been separated more than one night at a time in all of their married life.

This is only a little thing. Practically every family in the Church could tell similar and even more impressive experiences in connection with this great missionary movement. Father went, as your fathers and grandfathers went. The eighth member of our family was born after he got into the field. How I appreciate the faith of our mothers, and our grandmothers. Important has been their responsibility in connection with this great missionary service.

Now, during this critical period, through which we are passing—this war period—our missionary program has been seriously interfered with. I visited a mission not long ago and found not one single young man of military age in the missionary service—all were in the armed service of their country. The missionary corps was about ten percent of the normal number and made up almost entirely of young women mission-

aries and elderly married couples. And yet, as I have thought of this war condition, through which we are passing, and the effect upon our missionary program,—I cannot help feeling that we are probably doing more total missionary work today than we have ever done in the history of the Church. While our number of full-time missionaries has been reduced, we have, it is estimated, almost one hundred thousand of our young men in the service of their country, hundreds and thousands of whom are doing effective missionary work.

There came to my office a few days ago a young marine, a former stake missionary, with one of his buddies. He told me that he had been doing missionary work with his associates. He had recently baptized this young man, and they had come to the Church office building, during their leave, in the hope that this new convert to the Church could receive a patriarchal blessing.

Only this week there came to my office several young men, in the uniform of their country, who were thrilled with the experiences they were having in the mission field, although in the service of their country. One of them said, "Brother Benson, it is just like being on another mission. Conditions are different, but we have opportunities to preach the gospel, and we are taking advantage of it." A letter from a young man down in the South Pacific, only a few days ago, told of the struggle they had had on one of the islands to get together a small group of Latter-day Saints. He said the first time they held a meeting there were only three present. Then, gradually the number increased until the day he wrote the letter, which was Sunday, he said, "There were sixteen of us at the service today. Four of the boys have joined the Church since the war started."

AND so, my brethren, I feel that we have cause to rejoice that we have boys in the service with faith sufficient.

(Continued on next page)

with the testimony of the truth that impels them to carry that missionary spirit to their buddies in arms.

I know there are many of our friends outside the Church who wonder why we do it, why we make the sacrifice, why we go to the expense of sending out missionaries. We have sent, it is estimated, approximately seventy-five thousand missionaries into the field during the brief existence of the Church; at a cost, I am sure, if we figure the money expended and the income sacrificed, of possibly more than two hundred million dollars. Why do we do it? I received a letter following the last general conference from a young man from this city, not a member of the Church, who asked that very question: "Why does the Mormon Church continue to send missionaries out into the world, particularly to Christian countries?" May I read the words of the First Presidency of this Church, uttered three years ago yesterday, from this very pulpit, in which they gave answer to this question.

It is our duty, divinely imposed, to continue urgently and militantly to carry forward our missionary work. We must continue to call missionaries and send them out to preach the gospel, which was never more needed than now, which is the only remedy for the tragic ills that now afflict the world, and which alone can bring peace and brotherly love back amongst the peoples of the earth.

Therefore no act of ours or of the Church must interfere with this God-given mandate. This is not a matter of our own choosing. It is not something that has been devised by man. The Lord has made it clear to us, my brethren, that the responsibility is ours, as holders of the priesthood, to carry this message of the restored gospel to the people of the world. And now, during this period of war-stimulated prosperity, when money seems to flow freely, we hope that as leaders in Zion—as fathers—we are making some plans to create a reserve so that when this great struggle is over, our missionary work can go forward with greater impetus and in greater volume than ever before in the history of the Church.

I SHOULD like to refer, in closing, to one other section in the Doctrine and Covenants. I mention this and call this revelation to your attention for the purpose of indicating that our message is a world message. It is not regional, it is not national, it is a message intended for all God's children. I refer to the first section of the Doctrine and Covenants, given years after some of these revelations that I have referred to. It was given for a particular purpose, to appear as the preface to this book of commandments which the Lord has given us in this dispensation. These are the words of the Lord, to this Church and to the world:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and

whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together. For verily the voice of the Lord is unto all men, and there is none to escape; . . . And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. . . . Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

And then further on:

And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh; For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion. . . . Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord hath spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same. (D. & C. 1:1-3, 4, 6, 34-35, 37-38.)

And so, my brethren, of the priesthood, our message is a world message. The obligation is ours. The Lord expects us to carry his message to the inhabitants of the earth. Possibly never before in the history of the world, has there been a greater need for the simple, but divine message of the restored gospel. God help us to do our duty in this respect, I pray in the name of Jesus Christ. Amen.

JOSEPH F. MERRILL

(Continued from page 249)

from the plan which, if successfully followed, will lead the participants back to the Father's presence. The Lord revealed to Moses that:

. . . This is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

To accomplish his purposes the Lord has set up his highly organized Church as an agency to serve his children. Hence the Church exists for us and for all who will accept its service.

And we who are here this evening, and many thousands of others besides, have been honored by being called into the service of the Church and thus given opportunity to serve our fellow men. If we serve well, we will be blessed. I am reminded at this point of the words Shakespeare put in the mouth of one of his characters:

. . . [mercy] is twice blessed: It blesses him that gives and him that takes.

And of the two, the giver is usually the greater blessed—always so if he blesses with a sincere, unselfish motive.

Now let us, too, remember that to accept a proffered opportunity to serve is to accept a responsibility as well. We then in very fact become to an extent

our brother's keeper. And in a larger or a smaller measure the welfare of a brother, a child of God, is in our keeping. From this point of view how fit for divine condemnation is he who having accepted responsibility fails in his duty to his brethren. Should not this thought act as a spur to the discharge of duty? Should it not help to send us reverently to our knees to seek earnestly and sincerely for the Lord's aid, suited to our needs? Without his help, brethren, none of us can fully succeed in his work. But succeeding, how great the joy and satisfaction that fills our breasts—a delightful feeling that all the money of a millionaire could not buy for us. This type of feeling is a reward from our God for service in his cause. It is an evidence of his acceptance of our efforts.

ANOTHER point and I am done. Let us not forget that Satan, a spirit brother of ours, is here on earth with a myriad of other spirit brothers. They are among us for a purpose—they are doing all in their power to destroy us and handicap the work of the Lord. Satan knows us—our desires, our weaknesses, our secrets. He tempts us in a multitude of ways. He attacks us where we are weak, not where we are strong. He stirs us up to doubt, to question, to criticize, to hate, to be slothful, discouraged, sinful, and wicked. He is at the bottom of dissension among the Saints. He is ever near at hand to make attempts to overcome and lead us away. I have in mind not only us in this meeting but people generally. Undoubtedly Satan's influence and power in the world today is greater than ever before.

We here and many others in the Church are called to be watchmen upon the towers of Zion where duty calls us to be faithful in teaching the Lord's way of life by example as well as by precept. Then we shall be effective missionaries. And upon the Church is divinely placed the heavy responsibility of carrying on missionary work, a labor to which all baptized members are called, be they living at home or abroad. No one can escape the all-seeing eye of God our Father, who keeps us constantly wherever we are under scrutiny. Let us remember that finally the books will be opened and we will be judged by the things therein written—the deeds done in the body.

Through his wiles Satan is leading some of our people away. Describing conditions in the last days, Jesus, speaking to his disciples, said:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matt. 24:24.)

Brethren, there is but one way of safety—live honestly, sincerely, and whole-heartedly near to the Lord and be wholly loyal to the leadership of the First Presidency of the Church.

JOSEPH F. MERRILL

I pray that every one of us with the help of the Lord will have the desire, courage, and strength thus to live, and do it in the name of our Redeemer. Amen.

DAVID O.
McKAY

Address delivered at the Saturday evening session of the 115th annual general conference, April 7, 1945, in the Assembly Hall

As I listened to that inspiring rendition of "O My Father," I thought, music is truly the universal language, and when it is excellently expressed how deeply it moves our souls!

Though the exigencies of war have limited the attendance, this is a great conference. It is great because we have had from the first meeting, throughout all the sessions, an outpouring of the Spirit of the Lord. You have all felt it. The brethren who have spoken have been blessed and inspired by it. Now, you leaders in the priesthood, have a double mission and will receive a double blessing, as you carry the spirit of this conference out to your wards and stakes.

What I am going to say tonight I wish could be said to the people out in the stakes, because two-thirds of what I have in mind will apply to them; one-third possibly to you brethren. So I am going to ask that you give it to the young people especially in your wards.

There are three very remarkable parables recorded by Luke in the fifteenth chapter. They are called the parables of the lost and found. Usually whenever they are referred to, the principles of repentance and forgiveness are emphasized, and the rejoicing over the lost, because the lost has been found. To that phase of the parable I am not going to refer tonight, except to say that I think that part of these parables is sometimes misinterpreted, or at least misapplied. There is another phase of these parables which appeals to me even more than the rejoicing, and that is what I want to speak about tonight. I desire to refer to the conditions that contributed to their being lost.

THE scene is a gathering of publicans and sinners who have assembled, it seems, in quite large numbers to hear the message of Jesus. Standing out are pictured Pharisees and Sadducees who are sneering at the Man of Nazareth who is speaking to these publicans and sinners, and the Pharisees and Sadducees are judging him, I suppose, by the company he is keeping. By the Sadducees, the publicans and sinners are looked upon

as lost. To the multitude Jesus speaks three parables. The first, the parable of the lost sheep:

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

I ask you tonight, how did that sheep get lost? He was not rebellious. If you follow the comparison, the lamb was seeking its livelihood in a perfectly legitimate manner, but either stupidly, perhaps unconsciously, it followed the enticement of the field, the prospect of better grass until it got out beyond the fold and was lost.

So we have those in the Church, young men and young women, who wander away from the fold in perfectly legitimate ways. They are seeking success, success in business, success in their professions, and before long they become disinterested in Church and finally disconnected from the fold; they have lost track of what true success is, perhaps stupidly, perhaps unconsciously, in some cases, perhaps willingly. They are blind to what constitutes true success.

Jesus gave an apt definition of success, I think, when he spoke of Mary Magdalene, saying, "She hath done what she could." True success is reaching the level of our best in our association with our fellow men. Many of these wandering away as the lost sheep are seeking success for selfish purposes, not for the benefit of their fellow men. See the difference?

Over twenty years ago we had a truly excellent group of missionaries in the European Mission. I have been interested in watching them during the intervening years. One of these was a brilliant missionary, and he was faithful. He came home, completed his education, and succeeded in obtaining a high position in his profession. For twenty years now he has been following that profession. He is successful in it, but he has gone so far, and has so little contact with the flock, the body of the Church, that he hesitates about affiliating himself with it.

There was another missionary who came home about the same time who also started out to succeed, and he has succeeded. He is a prominent business man in this city, highly successful; but he has always kept in touch with the Church. I think he is a success. He has succeeded in his business, but he has used his means to help the Church of Christ; he is in the fold. There is no need of striking out in selfishness, thinking you have to leave the Church in order to succeed. In the Church we can ask God's help to guide us.

You remember the story of the business man who went into his private office in the morning and closed the door, and one of his agents came in and said to the secretary: "I want to see the manager."

The secretary answered: "He is in conference."

"I have come a long way to see him,

I want to see him this morning, I cannot wait."

"Well, he is in conference."

The man arrogantly pushed by the secretary, opened the door of the manager's office and then quietly closed it, and apologetically said: "I did not know that he is that kind of man."

Said the secretary: "I told you that he was in conference."

The man was on his knees asking God's aid that day in his business.

I ask our young men at home who are striking out in legitimate enterprises to remember that true success is not just in achieving that one aim, but in keeping in touch with the organization in which they can serve their fellow men, in which they can live to the level of their best.

THE second parable is the parable of the lost coin. A woman lost it and, looking in vain to find it, called in the neighbors to help her search for it.

In this case the thing lost was not in itself responsible. The one who had been trusted with that coin had, through carelessness or neglect, mislaid it or dropped it. There is a difference, and this is the one-third, which I think applies to us tonight. Our charge is not only coins, but living souls of children, youth, and adults. They are our charges. Some of them may be wandering tonight because of the neglect of the ward teachers whose duty it is to—

... watch over the church always, and be with and strengthen them; And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking ... (D. & C. 20:53-54.)

and to see that each one does his duty. Someone may be wandering because of the careless remark of a girl of her age in Mutual, (and I have in mind a case), and the president of the Mutual lets her go, fails to follow her next Tuesday night and invite her to come. Another may be lost because of the inactivity of the Sunday School teacher, or the indifference of the Sunday School teacher who is satisfied with the fifteen people there that morning, instead of thinking of the fifteen who are wandering because of neglect. I will just summarize this thought by calling your attention to a little rhyme that is in one of the deacons' manuals. The poetry is not excellent, but the thought is applicable:

He stood at the crossroads all alone,
The sunlight in his face;
He had no thought for the world unknown,
He was set for a manly race.

But the road stretched east, and the road stretched west.

And the lad knew not which road was best;
So he chose the road that led him down,
And he lost the race and the victor's crown.
He was caught at last in an angry snare;
Because no one stood at the crossroads there,
To show him the better way.

(That is the lost coin.)

Another day, at the selfsame place,
A lad with high hopes stood;
He, too, was set for a manly race—
And was seeking the things that were good;
But one was there who the roads did know,

(Continued on next page)

DAVID O. McKay

And that one showed him which way to go. So he turned from the road that led him down.

And he won the race and the victor's crown. He walks today the highway fair, Because one stood at the crossroads there To show him the better road.

Our responsibility is to keep the trust that God has reposed in us, calling us to guard these precious souls.

THE third parable is the prodigal son, the "younger son," we are told, so he was immature in his judgment. He was irking under the restraint, and he rather resented the father's careful guiding eye. He evidently longed for so-called freedom, wanted, so to speak, to try his wings. So he said, "Father, give me my portion, and I will go." The father gave him his portion, and out the lad went.

Here is a case of volition, here is choice, deliberate choice. Here is, in a way, rebellion against authority. And what did he do? He spent his means in riotous living, he wasted his portion with harlots. That is the way they are lost.

Youth who start out to indulge their appetites and passions are on the downward road to apostasy as sure as the sun rises in the east. I do not confine it to youth; any man or woman who starts out on that road of intemperance, of dissolute living will separate himself or herself from the fold as inevitably as darkness follows the day.

"My spirit shall not always strive with man" (Gen. 6:3), says the Lord. "My spirit will not dwell in an unclean tabernacle." He who tries to live a double life, who does live a double life in violation of his covenants, to quote one author, "is either a knave or a fool." Often he is both, because he himself is using his free agency to gratify his passions, to waste his substance in riotous living, to violate the covenants that he has made in the house of God.

In such cases there is little we can do but warn and plead until the recalcitrant, as the prodigal son, at last "comes to himself." I am simply trying to picture how these three different parables can be applied to our own groups.

I WISH I could say to every young man in this Church, that if you would be successful, if you would be happy, if you would conserve your strength, intellectual, physical, and spiritual, you will resist temptation to indulge your appetites and your passions. That is gospel truth—indulgence does not strengthen youth or manhood; restraint and self-control do. That is psychologically sound, because, instead of expending your energy as animals, self-control gives you more power and energy to expend intellectually and spiritually. Chastity strengthens manhood. It is the source of virility, not impotence; it is the crown of beautiful womanhood; and it is the source of peace and happiness in the home when

you start to build it; it is the source of strength and perpetuity of the race.

He is unwise who starts out as the prodigal son to waste in riotous living the substance which God has given him in physical manhood and intellectuality. Much better to follow the example of old Adam as mentioned by Shakespeare in *As You Like It*. I wish every student would get the implied lesson, and that every teacher of English literature would pause before his class of young men and women and let them absorb the picture that that old man gives when Orlando refuses to let the servant go with him out into the forest. The old servant, who reared Orlando and nursed him, watched him, and trained him in his youth, said:

Let me go with you,
Though I look old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood,
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly.

God help us that we as leaders may try to guide those who are wandering away from the flock. God give us power to inspire them with the true ideal of success as contained in another saying of our Savior, "Seek ye first the kingdom of God and his righteousness, and all these things will be added," I pray in the name of Jesus Christ. Amen.

J. REUBEN CLARK, JR.

Address delivered at the Saturday evening session of the 115th annual general conference, April 7, 1945, in the Tabernacle

My Brethren: I see some of you looking at the clock and I suppose it is near train time, so I will detain you but a moment.

I would like to refer to a point that I tried to make yesterday regarding the mischievous gossip that is going about by those who are finding fault, by those

GENERAL CONFERENCE

who think that their idea about the government of the Church is superior to anybody else's. I suppose there is not a section hand in the United States who could not run the railroad better than the president and the board of directors.

I just want to read, along the line as to where the responsibility rests, and of the law and of the order of the Church, a few sentences from a letter written by the Prophet Joseph to the brother of Jared Carter:

"Respecting the vision you speak of we do not consider ourselves bound to receive any revelation from any one man or woman without his being legally constituted and ordained to that authority, and giving sufficient proof of it.

"I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom."

It is unfortunate that when we have to speak about matters of this sort we never have before us those who need the instruction. We always have to give it to those who do not need it; but I do hope, brethren, that you can help to stem this mischievous gossip; get the people to see and to understand that this is God's Church, that the president of the Church is at the head, that there is an order in the Church, and that so long as we follow that order God will bless us, and it is not for those of an inferior authority to undertake to tell the president of the Church what he should do, or what he should not do. And if we wish to keep the spirit of the Lord, if we wish always to enjoy his inspiration and his revelations to us for our needs and for our own benefit, it is well we should remember always to keep in harmony with the spirit of the Lord and to have faith in him and to have faith in the gospel, and to have faith in the order which the Lord has set up.

SUNDAY MORNING SESSION

GEORGE F. RICHARDS

(Continued from page 243)

children, have not been born in that covenant. If the parents of children who have been thus born ever have their children for eternity the children will have to be sealed to their parents, but this is impossible while the father does not hold the Melchizedek Priesthood. Should a man of this class die before the death of his wife, he has no assurance that if he has rejected these ordinances, his widow will go to the temple, after a year has elapsed, and be sealed to her dead husband, and have their children sealed to them. She may de-

cide to be sealed to some man who is worthy to go to the temple, and who has proved his love for her, and his desire to have her as his wife for eternity. Such decisions are frequently made, and then the mother wants to have her children sealed to her, and the only way that can be done is to seal them to the mother, and the man to whom she is sealed. This done, the father has lost his wife, and lost his children. Have these adult members of the Aaronic Priesthood, having wives and children, thought this matter through, and decided to run the risk of losing their wives and children, and their own salvation? Such thoughtlessness, indifference, and neglect, may prove a source of everlasting sorrow.

Of all sad words of tongue or pen, the saddest are these, it might have been. (From *Maud Muller*.)

... neither is the man without the woman, neither the woman without the man, in the Lord. (1 Cor. 11:11.)

A fulness of glory may not be had outside of the marriage relation, in the new and everlasting covenant, and nothing short of a fulness of glory will be satisfying in the end. It will be just too bad if through carelessness and neglect, men of the Church shall lose their wives, their children, and their salvation. These are among the greatest blessings our Father has to give. The Prophet Joseph Smith has left of record a statement that when God offers to a man, knowledge or blessing, and he rejects it, that man is damned. (*Compendium*, p. 279.) If through neglect, a man lose his wife, his children, and his salvation, that would be condemnation, self-inflicted.

THERE is born unto every man in the Church a responsibility to his kindred dead, to find them out by genealogical search, and then to do the temple work for them, or have done, all gospel ordinances necessary for the living, being alike necessary for the dead. Since the visitation of Elijah, to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple, April 3, 1836, genealogical societies have been organized, and genealogical libraries established, throughout this and other countries, and the spirit of Elijah has been in evidence among the people of the world, in their search to know of their kindred dead (See *Comp.*, p. 282), and many thousands of family histories have been published and placed in these libraries, and are thus made accessible to members of the Church. In this we see the hand of the Lord manifested through nonmembers of the Church, in accomplishing his purposes in the redemption of the dead.

The genealogical search is the first step to be taken in the work of redemption of the dead, and as the temple work cannot be done until sufficient information is had, that will identify the dead upon the records, it makes the importance of genealogical research, on a par in importance with the temple work itself.

The genealogical search is the first step to be taken in the work of redemption of the dead, and as the temple work cannot be done until sufficient information is had, that will identify the dead upon the records, it makes the importance of genealogical research, on a par in importance with the temple work itself.

The Prophet Joseph Smith has said that, "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (*Comp.*, p. 254.) That includes both genealogical and temple work.

If while we are in life, we altogether neglect this sacred duty to our dead, there is no doubt that we will be deservedly reproached by them, when we meet them. Have we thought this matter through and reached correct conclusions, as to what our future will be with respect to this feature of our religious work, and responsibility?

It is to be hoped that in the end there will be no disappointments and remorse come to us because of neglect.

Are we quite sure that we have done our full duty to our neighbors, and associates, who are not of us, in an effort to make known to them the fact of the restoration of the gospel? This is a time of warning, and he that has been warned is to warn his neighbors. (See D. & C. 88:81.)

Have we thought this matter through and satisfied our conscience on this point? There are ever before us the hope of reward, and the fear of punishment or disappointment, as incentives for us to do the things that we know we ought to do, and to leave undone the things we know we ought not to do, all of which makes for salvation, for it is written:

... until the law sin was in the world: but sin is not imputed when there is no law, (Romans 5:13) and, ... where no law is, there is no transgression. (Romans 4:15.)

We have received the gospel, the law, and will be justified only when we have lived the law as we understand it. Nor will we be justified in living in ignorance of the law with such wonderful opportunities as are ours, to learn and to know.

As a witness for the Lord Jesus Christ, I desire to bear to you my testimony, that I do know that the work in which we, as Latter-day Saints, are engaged, is the work of the Lord, the gospel of the Lord Jesus Christ, restored to earth in this the gospel dispensation, in the fulness of times, with all its gifts, ordinances, and blessings, through the instrumentality of Joseph Smith, whom God raised up to be the mighty prophet of the last days. It is the power of God unto salvation unto all those who receive its ordinances, and obey its precepts. It is being taught, practiced, and authoritatively administered to the repentant believers, by the Latter-day Saints, commonly called "Mormons." Its effect upon one who conscientiously accept it is to establish him in habits of conduct, which make for a better life, a nobler character, a fuller and more enduring peace, and a greater hope of eternal life. It has a restraining and a stimulating effect upon one's life, restraining him from doing that which is wrong, and stimulating him to do that which is right. It teaches one the way of life and salvation, and encourages him to walk therein.

The gospel teaches me that I am a spirit-born son of God the Eternal Father, a brother of Jesus Christ, of most noble birth and ancestry. It teaches me, that I inherited from the Father those qualities and attributes which in their perfection make God, the Father, what he is; that I am placed here on earth for the purpose, in part, of perfecting the qualities and attributes of Deity in me implanted, with the command:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

It is also written:

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of

God, thought it not robbery to be equal with God. (Phil. 2:5, 6.)

A high aspiration indeed, but both scriptural and reasonable. It is written that things earthly are typical of things heavenly. It is most natural that the Son should desire to become like his Father, either in an earthly or heavenly sense. In this thought, and *possibility*, there is great comfort, and encouragement for one to enter into every necessary covenant of faithfulness, and to keep faithfully the covenants entered into.

We have a God-given responsibility to preach this gospel of the kingdom in all the world for a witness unto all nations before the end shall come; and we invite all men to come unto Christ in his kingdom, by obedience unto the laws, ordinances, and precepts of his gospel, of which we are his exponents and his witnesses.

May the Lord add his blessings to us all, according to our several needs, is my prayer, in the name of Jesus Christ. Amen.

GEORGE ALBERT SMITH

(Continued from page 242)

One hundred and forty years before Cyrus the Great was born, the prophet Isaiah predicted his birth and announced his name and said that he should overthrow Babylon; also that he would rebuild Jerusalem, notwithstanding the fact that he was alien to all the interests of the Jews.

When Cyrus was about fifty years of age, after subduing many peoples and small nations, he appeared with his army before Babylon, the then greatest of all cities, with its impregnable walls, three hundred feet high, and its mighty gates of iron and brass. Instead of attacking the walls, he diverted the Euphrates River that flowed through the city and used the channel under the walls by which to enter Babylon. He captured the city without difficulty, while Belshazzar, the king, with his courtiers were drinking themselves drunk and desecrating the sacred vessels of the house of the Lord which his father, Nebuchadnezzar, had brought from Jerusalem.

Within the city, Cyrus found the Hebrew prophet, Daniel, who had already interpreted the handwriting on the wall, having informed Belshazzar that he had been "weighed in the balance and found wanting." Having access to the Jewish records, Cyrus learned that the God of Israel had decreed that he was to rebuild Jerusalem. He promptly issued a proclamation to the Jews to return to Jerusalem and for the nations to assist them in rebuilding the city and the temple. This was accomplished exactly seventy years after Jerusalem was destroyed, thus fulfilling Jeremiah's prophecy uttered more than one hundred years before.

The destruction of Babylon is another case in point. When Babylon was in the height of her glory, Isaiah proph-

(Continued on next page)

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GENERAL CONFERENCE

GEORGE ALBERT SMITH

esied that it should be destroyed, "that it should never be inhabited, neither dwelt in from generation to generation." It was completely destroyed and inundated by the flood waters of the river. Now, after more than two thousand years, the city that at that time was the greatest under heaven is still a heap of ruins.

THE Old Testament is replete with remarkable and almost unbelievable prophecies that were fulfilled to the letter. Only by the revelations of the Lord could the prophets have known what was to occur and only God could fulfill their predictions. Isaiah, Jeremiah, Ezekiel, Joseph, and others were human beings like their fellows, but they were chosen to represent the Lord and the inspiration of the Almighty directed their utterances and the power of the Lord fulfilled their promises.

Let us refer to one of many predictions in the New Testament. Read the entire twenty-first chapter of St. Luke.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

This prophecy involves the fate of Jerusalem, of the temple, and the whole Jewish nation for nineteen hundred years and is still in the course of fulfillment.

In the year 70 A.D., the Roman army encompassed Jerusalem. The faithful disciples, remembering the warning that Jesus had given, fled to the mountains. The city was taken after a long siege in which the inhabitants suffered the extremes of famine, pestilence, and the sword. In addition to those taken captive one and one-half million Jews perished. The country was laid waste and the temple destroyed, not one stone being left upon another, and the population was dispersed into all the nations of the earth—all as predicted.

Today the Jews are a people without a country and are suffering most inhuman treatment under the tyranny of so-called Christian nations. In their dispersion and suffering they have fulfilled prophecy and will in the future further fulfill it by returning to their homeland.

Jerusalem and Babylon, warned by the Lord's servants that they must repent of their wickedness or they would be punished, defiantly refused, and destruction followed. Other cities and nations have become rich, powerful, and wicked, and have passed into oblivion. As we look back at these happenings do we fail to realize that today the world is reaping a harvest of sorrow and destruction because of the iniquity of its inhabitants?

With the people of the world ignoring the advice of our Heavenly Father and suffering the penalty of wilfulness, will we follow the path of evil when the history of the past teaches us that destruction will eventually overtake us

THE IMPROVEMENT ERA

unless we turn to the Lord? Only repentance can save us. Will we repent before it is too late?

We are not landlords. We do not own any part of the earth or its riches. At most we are only temporary tenants. We leave it all here when we pass on. Naked we came into the world, and naked we depart. This is the Lord's earth, and keeping his commandments is the rent we pay for the blessings of life and all that we will enjoy here and hereafter.

We are living eternal life, and our position hereafter will be the result of our lives here. Every man will be judged according to his works, and he will receive only that degree of glory that he has earned.

It is nearly two thousand years since Jesus Christ our Lord came to earth and gave his life as a ransom for us that through him all might be resurrected from the dead. He was the first fruits of the resurrection. He taught us to love our neighbor as ourself and to do good to all people. His teachings in the New Testament are a most valuable part of the Holy Bible. It was he who said:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39.)

He knew that a knowledge of the scriptures
(Continued on next page)

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GEORGE ALBERT SMITH

tures was most important. The nations that have been most influenced by the Bible have accomplished most to bring success and happiness and enlightenment to the world along every line of endeavor because they have profited by the guidance of the God of heaven and earth. We read in Job:

... There is a spirit in man; and the inspiration of the Almighty giveth them understanding. (Job 32:8.)

In times like these we should seek that inspiration through righteousness. It will come in no other way.

With our sons and daughters pouring out their blood like a river on the battlefields of the world to save us from destruction, surely the most praiseworthy and effective thing we can do to show our appreciation of their sacrifice will be to repent of our sins and set our lives and our homes in order so that we can worthily ask our Heavenly Father to restore peace to the earth and bring our loved ones back to us again.

I am grateful for the companionship of the many intelligent, righteous people who live in this most favored of all lands and in other lands. My life has been enriched by your association, and I thank you for it. I desire most earnestly that we shall all earn and receive an eternal inheritance in the celestial kingdom of our Lord right here upon this earth when we attain to immortality. In this the evening of my mortal life, I leave with you my testimony that I know that the God of our fathers, our God still lives and loves us and desires our happiness and exaltation, and I leave this witness with my love and blessing in the name of Jesus Christ his Beloved Son, our Redeemer. Amen.

DAVID O. McKay

(Continued from page 239)

with her everything that is beautiful, sweet, and pure. And the father should so live that the child, emulating his example, will be a good citizen, and, in the Church, a true Latter-day Saint.

SECURITY

A child has the right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

He needs parents who are happy in their adjustment to each other, who are working hopefully toward the fulfillment of an ideal of living, who love their children with a sincere and unselfish love; in short, who are well-balanced individuals, gifted with a certain amount of insight, who are able to provide the child with a wholesome emotional background which will contribute more to his development than material advantages.

Divorce almost invariably deprives children of these advantages.

HOW TO LESSEN THE BREAKING UP OF HOMES

1. Substitute the present tendency toward a low view of marriage by the

GENERAL CONFERENCE

lofty view which Jesus the Christ gives it. Let us look upon marriage as a sacred obligation and a covenant that is eternal, or that may be made eternal.

2. Teach the young of both sexes in the responsibilities and ideals of marriage so that they may realize that marriage involves obligation, and is not an arrangement to be terminated at pleasure. Teach them that pure love between the sexes is one of the noblest things on earth, and the bearing and rearing of children the highest of all human duties. In this regard it is the duty of parents to set an example in the home that children may see and absorb, and as it were, the sacredness of family life and the responsibility associated therewith.

3. The number of broken marriages can be reduced if couples realize even before they approach the altar that marriage is a state of mutual service, a state of giving as well as of receiving, and that each must give of himself or herself to the utmost. Harriet Beecher Stowe wisely writes:

No man or woman can create a true home who is not willing in the outset to embrace life heroically, to encounter labor and sacrifice. Only to such can this divinest power be given to create on earth that which is the nearest image of heaven.

4. Another condition that contributes to the permanence of the marriage covenant is marriage in the temple. Before such a marriage is consummated, it is necessary for the young man and young woman first to obtain a recommendation from the bishop. They should go to him in person, and the bishop who does his duty will instruct the couple regarding the sacredness of the obligation that they are as young people going to assume, emphasizing all the safeguards that have been named before. There in the presence of the priesthood the young people receive, before they take upon themselves the obligation, instruction upon the sacredness of the duty which is before them; and, furthermore, whether or not they are prepared to go in holiness and purity to the altar of God and there seal their vows and love.

5. Finally, there is one principle which seems to me to strike right at the base of the happiness of the marriage relation, and that is the standard of purity taught and practiced among the Latter-day Saints. It is a common saying throughout the world that young men may sow their wild oats, but that young women should be chaperoned and guarded. In the Church of Christ there is but one standard of morality. No young man has any more right to sow his wild oats than has a young girl. She is taught that second only to the crime of taking human life is that of losing her virtue. And that is the ideal among young men. That young man who comes to the bishop and asks for a recommendation to take a pure girl to the altar is expected to give just the same purity that he expects to receive.

CONCLUSION

FOR the proper solution of this great problem we may turn with safety to Jesus as our guide. He declared that the marriage relation is of divine origin, that "marriage is ordained of God," that only under the most exceptional conditions should it be set aside. In the teaching of the Church of Christ, the family assumes supreme importance in the development of the individual and of society. "Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by

any complaint, shall not dissolve until the last day."

The marriage ceremony when sealed by the authority of the Holy Priesthood endures, as do family relationships, throughout time and all eternity.

What therefore God hath joined together, let not man put asunder.

God bless these young couples who must make new adjustments, some under trying circumstances, when the boys and husbands come home from war, and God bless us all to look more earnestly and prayerfully and sincerely upon the sacredness of home and the marriage covenant, I pray in the name of Jesus Christ. Amen.

SUNDAY AFTERNOON SESSION

OSCAR A. KIRKHAM

Address delivered at the Sunday afternoon session of the 115th annual general conference, April 8, 1945, in the Tabernacle

I HUMBLY pray that I may enjoy the blessings of the Spirit of God. Just a word of appreciation for the life of Samuel O. Bennion and Rufus K. Hardy. These last few days, as I have seen the pictures taken from the walls, the spears of New Zealand chiefs, finally the flag of Maori land, New Zealand, from Brother Hardy's room, and like treasures of Brother Bennion's, I felt in my heart that something had gone out of my own life. These were great and good



OSCAR A. KIRKHAM

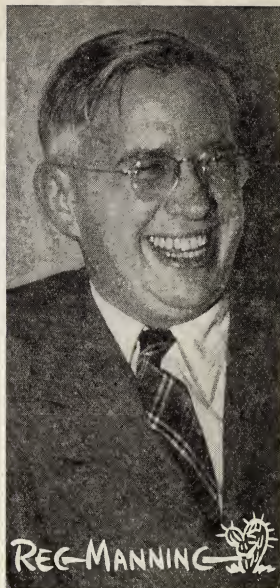
men. God bless their sacred memory. Because of my work for so many years in the auxiliaries of the Church I want to pay tribute to a lovely lady, a

lovely sister in this Church, who has just resigned from her office as president of the Relief Society, Amy Brown Lyman, a fine efficient leader, a woman of clear vision and clear mind, of great courage and service for the kingdom of God. May the Lord bless her as she continues in her lovely life.

I want to thank you brethren here today for what you have done for the cause that we as the First Council of the Seventy represent. Last year we had approximately twenty-nine hundred missionaries in the stakes of Zion. We baptized twenty-three hundred. Since this work was assigned to the First Council of the Seventy in 1936, there have been approximately seventeen thousand souls that have been baptized and made members of the Church of Jesus Christ of Latter-day Saints. We thank you brethren for your fine cooperation and leadership in this work. I have thought, as I attended these sessions of this conference, what a glorious thing it would be if you would just give us one more missionary from each ward for the stake missions of the Church, that every ward that is represented would just carry back in their hearts that one obligation. What a blessing it would be, and what blessings it would bring to the people!

In connection with our missionary work, recently, I read these words from President Lorenzo Snow: "There is a way to every human heart, and the Lord will show you that way if you will

(Continued on next page)



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OSCAR A. KIRKHAM

be humble, prayerful, and study his holy word."

How simple, but how great and far-reaching in its meaning! One of our greatest tasks is the task of meeting men, understanding them, placing them right, that their lives may unfold in strength and beauty and joy to themselves. This admonition may be applied in many different ways.

ONLY a moment ago I was listening to news over the radio. God bless the men who meet in San Francisco April 25. God bless the President of the United States and the secretary of state of our great nation. God bless the delegation that represents our great country at the San Francisco conference. No such year has ever come to us as 1945, fraught with the things of destiny. May God be with them. May they be humble. May they be prayerful. May they study his holy word, that the destiny of humanity on this good earth of ours may be made safe and beautiful.

I pray that the Lord will bless us abundantly for the work that I feel is just ahead. The great missionary work that is coming to us—I feel confident in my own thinking, in my own praying that God has a great work before us to perform in our missionary service.

Recently I was asked to the home of a friend, the dean of one of the largest universities in the United States. I was somewhat surprised at the invitation, but after we had finished the meal we were sitting in the parlor and he said, "Mr. Kirkham, it may be of great interest for you to know that the real reason I had in inviting you here was not so much personal as it was for what you represent. Not long ago I walked down the streets of Boston, and I saw a young man standing on the curb. He had his companion out in front of him seemingly to draw passersby to listen to him. I was so struck by the picture that I stepped back in the shadow of a building and listened. What he said was very interesting to me. His English was not the best. I saw he paused and hesitated in his effort to voice what was on his heart, but finally said, 'Friends, I want to bear my testimony to you that Joseph Smith was a Prophet of God and that through him the gospel of Jesus Christ was restored,' and in a humble way he continued. Well," said my friend to me, "Kirkham, I've never quite got that off my heart. That testimony rang deep within my own soul, and I wanted to talk it over with you, so I invited you here."

Yes, there are thousands and hundreds of thousands of men and women to whom God is saying, "Search for the truth. Have the courage when you hear it to accept it."

May the Lord grant to us humility, a prayerful heart, and a desire to study his holy word, that we may be prepared for the destiny that awaits us, that we may magnify the callings which are ours before our Heavenly Father, I humbly pray in the name of Jesus Christ. Amen.

GENERAL CONFERENCE

MARVIN O. ASHTON

*Address delivered at the Sunday
afternoon session of the 115th
annual general conference,
April 8, 1945, in the
Tabernacle*

IF I remember correctly, I followed Brother Kirkham last conference, and as far as I am concerned, I will be glad to follow him any time, and, yes, follow in his footsteps all the way. I am not like the gentleman who had

a wife like the wife that Brother Thomas E. McKay spoke about in conference. He didn't want her nagging at him. He wanted her away from the battle so he could fight in peace. He had a wife who thought she was better than he. Before



MARVIN O. ASHTON

she died, she had put on her tombstone, "Follow me." You see, she wanted him to land in the celestial realms she was dead sure of. He wasn't quite satisfied with the epitaph as it was, so he finished it. It then read, "To follow thee I'm not content, until I know which way you went."

Oscar Kirkham has done a wonderful work in this Church and particularly with boys. If I could follow him all the way, I would be very content. I had the pleasure of riding down to conference in the automobile this morning with Elder Merrill. We were talking about some of the observations he made with boys in this conference. He was very kind to us, I thought, and by virtue of his observations in the conversation this morning, I am spurred on to say some of the things I am going to try to say this afternoon. I told him I couldn't say what I wanted to say at our Aaronic Priesthood meeting, because if I went into too much detail the bishop and his counselors of a certain ward would be sure to guess about whom I was talking, and I have so much to answer for now that I wouldn't be that brave. Brother Merrill said, "Surely, you don't mean to say that 'tyranny' towards boys exists today." When I told him the whole story, he could hardly believe it. The trouble with many of the fine things we hear is that they always mean the other fellow. We don't "Stop, Look, and Listen." That sign on some of your farms says, "This means you." Some of these observations I am trying to make do mean you and me.

Like Brother Merrill, I had another talk I wanted to give this afternoon, but I am throwing it away. To hear me tell it, my very best talks I have never given. Of course, that isn't hard to believe, and such news is comforting.

SOMEONE has said the reason the boy likes a dog is because it is the only thing around the ranch that doesn't criticize him. When he's around, he's a pain in the neck. Yes, but if you had the experience of some of the rest of us, when he isn't around, it's a pain in the heart. Stay with him. I saw one of the finest demonstrations of love for a boy in Yellowstone State. The story is about President Hess of that state, and I am going into some detail:

I was attending a big banquet in St. Anthony, about six hundred strong, the select of the land. All the fathers of the state were there sitting beside their sons. Yes, they hired the biggest hall in the place. Some of us were sitting at the head table. I discovered about three chairs from where I was sitting something that decidedly interested me. It was a half-kept kid. The back of his head looked like the back of a dog. What I'm trying to say is that he'd been neglected. I went on without asking any questions, and yet I got curious. After the party was over I inquired as to who the lad was. Here is the story I got: Coming down the highway from his home President Hess was accosted by a shabbily dressed lad. The boy was invited to get in the car. He asked, "Where are you going, mister?" The answer was, "I'm going to a party for fathers and their sons." The boy was a real Yankee. He said, "Where is your boy?" "I haven't him with me tonight," came the answer of the president. "Well, say, mister, why can't I be your son tonight?" Well, the end of the story is, that urchin sat at the head of the table as big as you please with the rest of us. *Brethren, that's America. That's the Church of Jesus Christ of Latter-day Saints.* You never can tell what's under that mat of shaggy hair. You can never tell what heart beats buttoned up in that threadbare coat. Let's love him.

Did you ever hear the story of the lad in the slums and his little sister who desperately took sick? There had to be a transfusion. (We'll go through the story in a hurry.) They thought her brother's blood would match. They tried it out, and it "clicked." When asked to give his blood for his sister, he said, "Sure." When they cleaned his arm, its whiteness, with the dirt off, nearly scared him to death. Well, they took a pint of his blood. An hour after the pumping procedure he was told that his sister had revived and was getting along fine. But what was the question the kid of the slums asked? It was, "Doc, when do I croak? When do I croak?" He thought when he was asked to give his

(Continued on next page)



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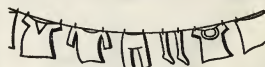
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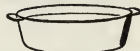
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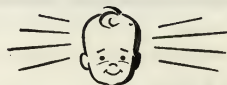
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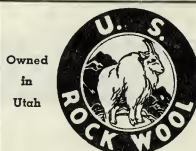
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blood to his sister that it meant he was to give his life for his sister. I repeat, "Will you give your blood to your sister?" "Sure." That was the answer from an American lad of the slums.

Christ said that no man is greater than he who gives his life for his fellows. Sometimes virtue is put up in clumsy parcels, but underneath often you've got gold.

TALK the boy's language. Be reasonably firm. Don't let him run over you. No boy loves you if you let him run over you.

I once heard a very interesting story about the boys of a certain school district years ago in a backwoods country. They rode every teacher out of the village. The school trustees didn't know what to do about it. As fast as a new teacher came he was ridden out. Finally one of the trustees said, "I have a fellow that can take care of this school." They cried out, "Trot him out. Send him here." The teacher got to the school Monday morning at eight-thirty and brought with him his six-shooter. (I remind you that this was a school in a wild country.) Well, a hawk floated overhead, flying a little low. He was circling around, and he was a real temptation. The new teacher pulled out the six-shooter, pulled the trigger twice, and the hawk fell at his feet. Of course, the school population gathered around this crack shot. He observed, "That wasn't so bad, was it?" Well, he next went into the schoolroom. He noticed the blackboard wasn't kept so spick and span, that a bull's-eye on the board with a couple of holes in it would not do any particular harm. He stepped off a few steps, took the six-shooter, pulled the trigger a couple of times more, hitting the bull's-eye squarely, and said, "That wasn't so bad, was it?"

Well, he was talking their language. But he wasn't through yet. He pulled out his watch. "It's time to ring the bell." He picked the leader of the gang, the one that had done the most in the past in running former teachers out of their country. He requested, "Ring the bell." The fellow stepped back with his fingers in his vest and replied, "Ring it yourself." Out came the six-shooter. It pointed at the bully. "Ring the bell." He did.

Now, I didn't say that if you want to lead a bunch of boys take a six-shooter with you. I didn't mean that. But talk their language and have them mind.

God bless you fine men. To repeat again, as we go around your stakes and see what you are doing, if we were to give way to our feelings we would sit down and cry like babies at your accomplishing great things. You are doing a fine job. I don't know what some of us do for you in the way of inspiration when we stand before you, but I know what inspiration we get from you in holding your hands and looking into your eyes. God bless you. Amen.

LEGRAND RICHARDS

(Continued from page 260)

with all my heart to go on a mission. I remember two returned missionaries' reporting their missions in the little country town where I was reared as a boy, and as I have said many times, if they did not do unusually well that night, the Lord did something for me, because when I went home, mere boy that I was, I got down on my knees and asked the Lord to help me to be worthy to go on a mission when I was old enough. When the train finally left the station here in Salt Lake, and I bade farewell to my parents, I told them it was the happiest moment of my life. There were many tears shed upon that occasion, but there were a great many more tears shed in little old Holland when I left there to return home nearly three years later. When we were set apart for our missions, President Anthon H. Lund made a statement to us boys I will never forget. He said, "Brethren, the people will love you when you go into the mission field. Now," he said, "don't get lifted up in the pride of your hearts and think they love you because of who you are. They will love you because of what you are. You are servants of the Lord. You are clothed with his Holy Priesthood and that is what the people will love." I did not realize fully the meaning of those words until I went to bid farewell to the Saints in Holland. One little mother, whose daughter came to America only a few weeks before, said, "Brother Richards, it was hard to see my daughter leave, but it is much harder to see you go." A brother old enough to be my own father, knelt down and kissed my hand an affectionate good-bye. As I closed my ministry, I shed tears all the way traveling from Amsterdam to Rotterdam, as I thought of how marvelously the Lord had sustained and blessed me, and what that mission meant to me.

Then President Lund made another statement I could not help thinking of today when we heard Brother Kirkham telling about the boy on the street corner in Boston bearing his testimony. President Lund said, "Boys, if you ever lack for words to speak when you are called upon, just arise and testify that you know that Joseph Smith was a Prophet of God and the Book of Mormon is true, and I promise you that you shall not want for words to speak." There isn't time to tell you how literally that was fulfilled. I remember one large conference held in Rotterdam where we had about fifteen hundred people present. Some of the leaders of the town came with their stovepipe hats and walking canes, and the mission president had promised me if I would take the minutes—I was secretary of the mission—he would not call on me to speak. Well, President Grant happened to be on the stand and he said, "Call Brother

Richards next," and so I spoke unexpectedly. Now, I want to bear testimony to you here this day that the words of President Lund came to my mind, and I walked up to the pulpit and bore testimony to the restoration of the gospel, and the divine mission of the Prophet Joseph Smith. The Lord did something for me that day; he lifted me up until I felt that the floor could have passed from under my feet, and I would still have been there preaching the gospel of the Lord Jesus Christ. Later, when some of our people were baptized and I happened to be in that baptismal service, they told me that my talk that night, which I knew came from the Lord, was the thing that started them on the way to investigate the gospel.

Now, brothers and sisters—there are sisters on the air—I know of nothing in this world that can do for your boys and girls what a mission can. Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3); and there is no way I know of in the world where men can learn to know God as they can in the mission field. I have heard President Grant say that the experience of his life that he regarded as richer to him than any other in his Church work was the time he spent in Great Britain as a missionary.

I would like to recommend to the bishops this thought, that every boy in the Aaronic Priesthood who lives worthy to go on a mission, be interviewed by the bishop, for a mission call initiates with the bishop. Do not attempt to be the judge whether he is financially able to go or not until you have interviewed him in the presence of his parents. I have tried that. I remember in one home we did not think they could possibly send their boy. We told the mother—the father was not a member of the Church—all we knew was we would be proud to have their boy represent our ward in the mission field, but we did not know whether they had any rich uncles or aunts, or grandparents that could help or not, and the mother said, "Bishop, if you will call my boy on a mission I will see that he gets the money if I have to work every day he is gone to provide it." Now, brothers and sisters, I feel that if we promote this spirit, keep it alive in the hearts of our people it should not be difficult at all for us to have one percent of our ward population in the mission field. We proved this could be done in two wards where I had the privilege of presiding. We have some ten to fifteen percent in the armed forces. The boys will bless you forever for the privilege that comes to them; and if they cannot go they will be stronger Latter-day Saints, proud of the fact that their bishop had interviewed them and given them an opportunity to go.

God bless us to do all we can for our

boys, I pray in the name of Jesus Christ. Amen.

HAROLD B. LEE

(Continued from page 252)

who sits here on the front seat who came as a convert from another Church and who is now a bishop in one of our stakes? He says to speakers who come to his meetings, "We want speakers who come to our ward to preach the gospel. We would prefer you not come than to have you come and not preach the gospel to our people." May I urge that you take a leaf out of his book, and the books of our boys.

The third thing they are doing is to make sure that every boy of the group is given some responsibility in their group organization. Does that suggest anything to you? When these boys come home, will you take them to your hearts and see that they are given something to do, some activity that challenges their abilities and makes them feel they are a part of their Church community to which they want to belong, as quickly and as rapidly as possible?

God help us to understand these things and build the defense, the refuge from the storm that the Lord said a stake of Zion was expected to be, where before his judgments would descend in their mighty power, this people might build a protection from those storms of adversity.

May the Lord help us so to do I pray in the name of the Lord Jesus Christ. Amen.

J. REUBEN CLARK, JR.

WE will now close what I am sure all of us will agree has been one of our great conferences, great in the teachings that have come to us and great in the high spirituality which has characterized it. We have heard much that we should remember and that if remembered and put into practice will make of us the people whom God designed that we should be.

I will close with reading the passage read by Brother Mark E. Petersen from Joshua:

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

God grant that that may be the determination not only of us who are here but of every member of the Church. We send our greetings to President Grant and ask God to bless him with his choicest blessings.

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Your Page and Ours

Dear Editors:

I GREATLY appreciate the *Era*. It is of the finest material one can find. My faith has been strengthened, and I have always looked forward each month to receiving my copy. I read it through, and sometimes over again. It keeps me in contact with the Church. It is especially needed over here by us who are fighting for the defense of our country and Church.

This is my third campaign, as I am now in the battle of Iwo Jima. We hope it will soon be over. However, what few of us could get together the past two Sundays held Church service. I am group leader of our Sunday School and Mutual organizations here in the 3rd marine division. Our group has functioned since a year ago last July, and we have found great comfort in meeting together. At our base camp there are four L.D.S. groups, and we have Chaplain Jackson to work with us, who came in answer to our prayers.

Sgt. Alvin LeRoy Tolman

Washington, D.C.

Dear Editors:

I FIND it a little hard to express my thanks and appreciation for all the *Era* has done for me, just the way I'd like to. But since I have been in the service and so far from home, I've found no greater consolation outside of the actual L.D.S. meetings, than having access to *The Improvement Era*.

It's a great and wonderful thing you are doing for all us men and women in the service. If everyone in the service read nothing while he or she was away from home in the way of scripture but the *Era*, I feel that it would be enough. The wonderful messages and testimonies that are printed within its covers each month can not be surpassed.

So again I wish to offer my thanks and appreciation to the editors and leaders of our Church for making it possible for all of us to read and find consolation from *The Improvement Era*.

Sincerely yours,

Gweneth Whittle

Camp Lawrence, San Diego

Dear Editors:

THIS morning at mail call I was delighted and surprised at receiving two issues of *The Improvement Era* from your office. It made me feel thankful for membership in a Church that is concerned in the welfare and comfort of its members enough to do something about it, and for the contents of the magazine, which always edify and entertain.

To be able to feel the spirit that permeates our Church meetings and the love of home and friends by reading the *Era* here in navy barracks as I did today made me realize the power of spirituality contained in the articles. I found also the *Era* could be tucked in my shirt and read wherever we are when time is given for relaxation. Reading this way seems to keep us balanced and relieves us from a steady diet of warfare and military training.

Several fellows who have been inquiring about Mormonism will have a double opportunity now to acquaint themselves with our authorities and their teachings.

Albert G. Lawrence

Naturally

The inquisitive old lady was bending over the bed of a wounded soldier whose head was swathed with cotton and linen.

"Were you wounded in the head, my boy?" she asked.

"No'm," replied a faint voice. "I was shot in the foot and the bandage has slipped up."



PHOTOGRAPH of Commander E. F. Jaeger, USMS, Superintendent of the U. S. Maritime Service Training Station, Avalon, California, erroneously captioned Reed W. Benson in the April issue of the *Era*.

Mrs. Benson has asked that an expression of appreciation be made in our pages to Commander Jaeger (at left), and also Lieut. Commander J. B. Okkorse, Chaplain Wahlquist, and Lieut. Bruckner, in gratitude for their kindness during the illness which resulted in the death of her husband. Commander Jaeger has also been most kind and helpful to our L.D.S. groups in the area.

Starting Young

Teacher: "What would the interest be on \$500 for one year at 3 percent? Abie, pay attention."

Abie: "At 3 percent I would not be interested."

The Stork's Understanding

Soph: "Why does a stork stand on one foot?"

Frosh: "I'll bite, why does he?"

Soph: "If he'd lift the other foot, he'd fall down."

Same Hash

Boarder: "Oh, but I wish I had come here a week ago!"

Waitress: "Why?"

Boarder: "I should have preferred to eat this hash then instead of now."

Aristocracy

"Yes," said the boastful young man, "my family can trace its ancestry back to William the Conqueror."

"I suppose," remarked his friend, "you'll be telling us that your ancestors were in the Ark with Noah?"

"Certainly not," the other said. "My people had a boat of their own."

The Reason

Hubby (critically): "Why in the world did you choose lemon as the color of your new dress?"

Wife: "I don't know, dear, unless it was because I had such a hard time squeezing the price out of you."

Chins Up

"Did you notice Laura is getting a double chin?"

"Yes, I guess it was too much work for one."

Good for Defense

British Maiden: "He wears my photo over his heart and it stopped a bullet while he fought in Crete."

Second British Maiden: "I'm not surprised, dearie. It would stop anything."

A Battle Royal

Boogy: "Say, what's the matter with your jaw?"

Woogy: "I just had a ruffle with a dentist."

Boogy: "Who won?"

Woogy: "It was a draw."

Pow Wow at the Piggery



1

JUDY: I've got the runt's bottle, Pop. It's nice and warm.

POP: Good girl, Judy. You're a dependable little helper.



2

JUDY: What's dependable, Pop?

POP: Dependable's *not* like this pig. Dependable is when you can count on something. Like on Safeway.



3

JUDY: How's that, Pop?

POP: Safeway is always on hand to buy from us farmers. You don't have to chase 'em.



4

JUDY: Does Safeway pay us much, Pop?

POP: Yes they do. You see, Judy, Safeway buys direct from farmers and farm cooperatives and sells in their own stores. That cuts out in-between costs so both farmers and Safeway customers benefit.



5

JUDY: Look out, Pop! O-o-o-o—you'll get muddy.

POP: (Censored)



Vegetable growers know Safeway buys best quality at best market prices

J. A. Oelkers of Carrizo Springs, Texas, specializes in carrots. He says, "The Safeway buyers seek out top quality produce, always paying the going price or better for it. We've been selling to Safeway for eight years and the price has always been satisfactory. The way I see it, our work of growing vegetables and Safeway's kind of selling fit together like peas in a pod."

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through life insurance—that those
who depend on you shall not have
their dreams broken.

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Salt Lake City, Utah