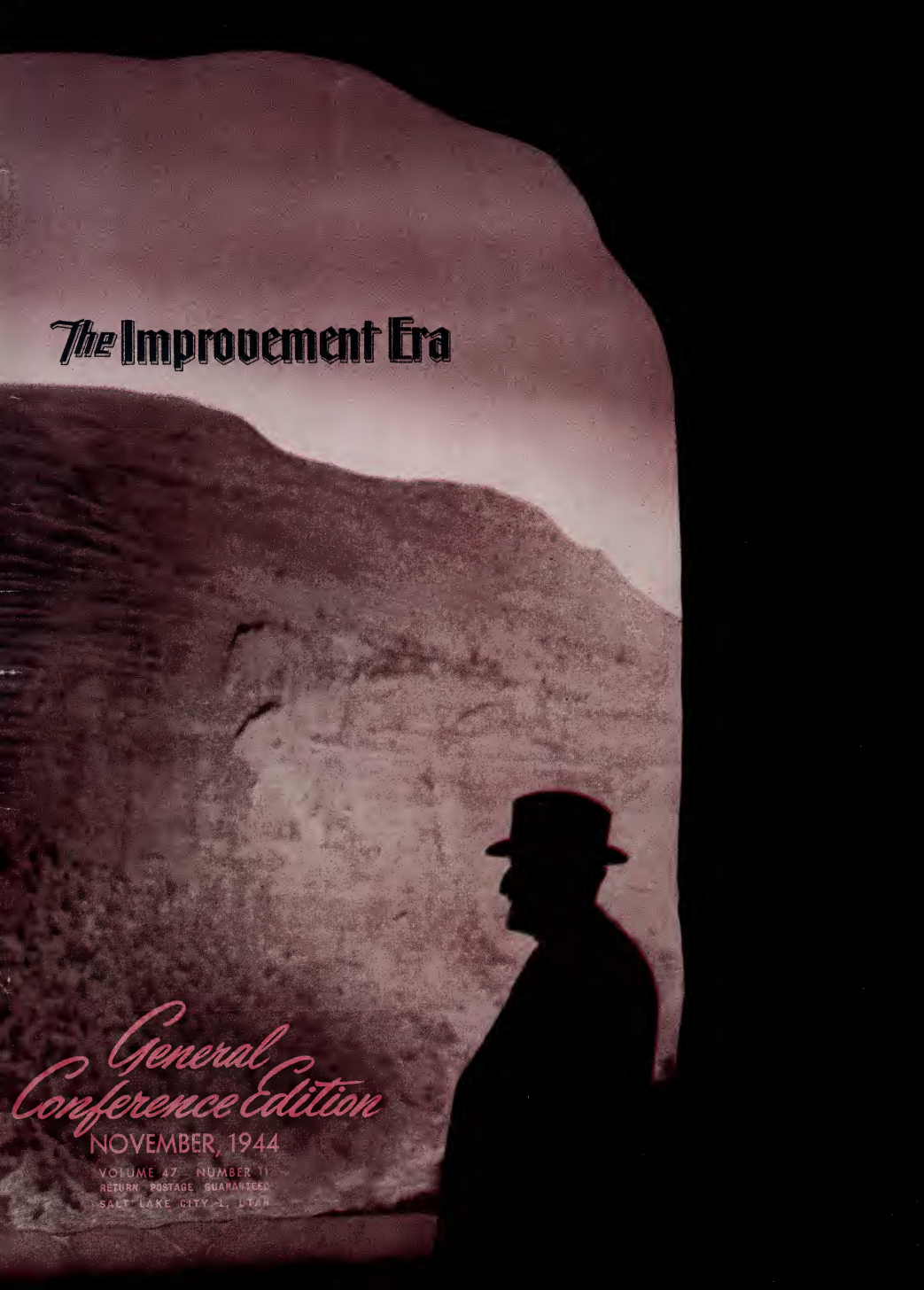


The Improvement Era



*General
Conference Edition*

NOVEMBER, 1944

VOLUME 47 NUMBER 11

RETURN POSTAGE GUARANTEED

SALT LAKE CITY 2, UTAH



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Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

IN the manufacture of bearings it has been found that softer metals become coated with foreign materials and resist wear while hard steel surfaces, not being receptive to foreign materials, remain bare during rubbing and may be attacked by oxygen, resulting in the loss of metal or wear.

THE greatest seasonal snowfall recorded is more than seventy-three feet, at Tamrack, California, during the winter of 1906-07.

ABOUT fifteen thousand doctorate degrees in the physical and biological sciences were awarded by American universities from 1934 to 1942.

THE human body can get two or three times as much thiamin or vitamin B₁ from boiled yeast as from fresh yeast. Boiling also increases the amount of riboflavin and vitamin G the body can get from yeast, according to Dr. Helen Parsons.

THE development of smut-resistant wheat is worth half a million dollars a year in the state of Utah alone.

THE historian, Luchaire, estimates that there has been as much bloodshed for the possession of the Vexin region which lies between Rouen and Paris in France, as for the plateaus of Lorraine between France and Germany. The Vexin region was the boundary between the Anglo-Norman empire and the French Capetian kings, during the middle ages.

CLEOPATRA, the famous Egyptian queen who lived just before the Christian era, wrote a book on cosmetics.

THE iron ore, amounting to just less than a hundred million long tons, transported in the Great Lakes in eight months of last year is twice as much freight as passes through the Panama and Suez canals together in any peacetime year, and would make a pile one hundred feet thick covering one half a square mile.

TO make quartz fibers fine enough to calibrate electron microscopes, a bow and arrow are used. A piece of cylindrical quartz is fastened to the end of an arrow and heated with an oxy-hydrogen torch until just ready to melt when the arrow is released, pulling out an extremely fine quartz thread up to twenty feet in length.

NOVEMBER, 1944

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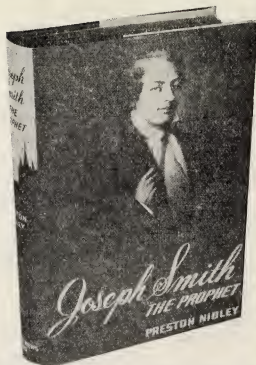
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My Thanks

By
Sylvia Probst Young

I, too, am grateful
That the land will
yield;
That autumn's arms
come laden with the
store
Of fruits from bending
boughs, grain from
the field.
My thanks for all of
this—but there is
more,
More that my heart is
grateful for I find
Than even harvest's
wealth, than the
good land.
I'm grateful for the
folk who have been
kind
When trouble came
my way, the friendly
hand
That helped to lift my
load and for the way
A thoughtful deed was
done for me, to bring
Warm comfort to my
heart, Dear God,
today
I'm grateful most for
love's fine offering,
Food for my soul is it.
I hold it dear,
My thanks I give for
friends who live so
near.

★

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"THE GLORY OF GOD IS INTELLIGENCE"

NOVEMBER, 1944

VOLUME 47, NO. 11

"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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CIRCULATION FOR THIS ISSUE: 95,000

The Cover

SEVERAL seasons ago,
Kent Kane, grand-
son of Colonel Thomas
L. Kane, was the guest
of President Grant on
a tour of the Southern
Utah canyons, during
which Mr. Kane did
much photographing.
A set of the pictures
of that trip recently
came from Hawaii
(where Mr. Kane is
now serving with the
United States Navy),
directed to Rachel
Grant Taylor. Among
them was this one of
President Grant look-
ing out at Zion Can-
yon from one of the
windows of Mount
Carmel highway, and
which Mr. Kane had
dramatically titled
"The Rock of Zion."
(See page 688.)

★

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Church of the Air

PRESIDENT J. REUBEN CLARK, JR., of the First Presidency, will deliver the Church of the Air address Sunday morning, December 24, 1944, at 11 a.m., Mountain War Time. This broadcast will be heard over C.B.S. stations, at 1 o'clock Eastern War Time, 12 o'clock Central War Time, and 10 o'clock Pacific War Time.

A-1 DOUBLE FEATURE

...and how your family will applaud!



THERE'S A SPECIAL REASON for the tremendous popularity of these golden waffles and tender pancakes! It's that famous "straight-wheat" flavor . . . the result of using only *wheat* flour, combined with *butter* and *five other baking ingredients*, especially blended for your convenience. For easy, delicious pancakes all you do is add milk or water to the ready-mixed Globe "A1" Pancake and Waffle Flour, stir and bake. A-1 waffles are an *all-time* hit, too . . . just try the recipe on the box for breakfast, lunch or supper.



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Zoom
Fisher's



**INSTANT-COOKING
Whole Wheat
CEREAL**

Poetry

BLESSED THE MAN

(In honor of President Heber J. Grant on his eighty-eighth birthday)

Ruth May Fox

BLESSED the man, who from days of his childhood
Has honored his birthright, fast holding the rod
Which leads unto life and endless progression
In that haven of peace, the mansions of God.

Blessed the man whom the Father has chosen,
Our prophet and leader in this dismal day,
When the world is wracked with a strife and confusion;
Men heed not the Light; they see not the Way.

Blessed the man, beloved by his people,
Whose heart overflows with kindness and love;
Whose generous hand never wearies of giving;
Whose faith is as true as the sunlight above.

Blessed the man who testifies boldly
That the portals of heaven are opened again,
The priesthood's restored; the truth of the gospel
As taught by our Savior is now among men.

Blessed the man beloved of the Father,
Whose message he bears to all the wide world:
"Repent, overthrow the kingdom of Satan:
Up, up with the standard of Jesus our Lord."

CANYON FAREWELL

By Dott J. Sartori

THROUGH the afternoon's clear glass
Cross the trail, pause, wave, and pass . . .
The half-moon hangs above the hill
Dim as the eye that says farewell.
The lengthened shadows seem to flow
From townward, and the wind is slow
That cooled the noontime. Where the tent
Glowed like a sail, one birch is bent
In a lonely arch. The camp is bare
That once was home to dwellers there.
The last blue curl of smoke is gone.
The rocks grow cold. The hike is done.

KEEPSAKE

By Frances Hall

SHE wore the hasty word of praise
Like a shining locket 'round her throat:
The little, quickly uttered phrase
Warmed to her happy fingering.
Became a lovely jeweled thing.
By night she'd made a nook apart
To treasure it through quiet days
Deep in her uncompanioned heart.

CAPRICE

By Martha Fereday Harrison

THE high wind bashed the naked trees,
Until they moaned and cried with pain.
The clouds frowned at such creatures,
And washed their wounds with drops of rain.

INDIAN SUMMER

*By Dorothy Hulet
A Young Writer*

THERE is a magic in the autumn haze
That creeps the low hills o'er,
In the graceful gliding movement of an eagle's lofty soar.
Almost can I in vision see an Indian lurking
behind each tree;
Or a canoe that slips down the stream as
phantom plies the oar.

There is a mystery in the leaves that fall
like parachutes from trees,
A mystery in the whisper of a playful
vagrant breeze.
Yet ever o'er this pleasant sound, I seem
to hear upon the ground
The rustling falls of many feet,
Indian feet, among the leaves.

And when the dancing whirling snow sprites
fall from heaven up above,
From the distance like a farewell comes the
mournful coo of doves.
Softly fading, Indian war calls, each as the
soft light snow falls.
O'er the wide white world of winter echoes
summer's song of love.

RURAL THANKSGIVING

By Clarence Edwin Flynn

WE thank kind heaven that our fields are
bright,
Spared from the cruel ravages of war.
They have not trembled under marching
might,
Are not defaced with shellhole, trench, and
scar.
As peaceful as in any yesteryear,
And rich with golden harvests do they lie.
As though the world were not distraught
with fear,
And clouds of doom had not obscured the
sky.

It may be we do not deserve this grace
More than do others the sad fate they know,
But we are grateful for a dwelling place
Where children still may play, and harvests
grow.
Make us more worthy of this happiness,
Kinder to others in their wretchedness.



WE GIVE THEE THANKS

By Lari Babbitt

FOR shelter, Lord, the great protecting
Shelter of thy love that follows those
We love wherever they may go,
And for this roof whose humble span we
share,
For simple food that keeps the body nour-
ished,
And for love . . . that greater food without
which
Sustenance is vain . . .
For the sudden beauty of a friend's kind
word;
For faith, sustained against the world;
And lastly, for this fragment of eternity . . .
this day . . .
We give thee thanks!

NOVEMBER

By Lincoln Thomson

A SHROUD of brown and gray is on your
loom
To swaddle dying Nature in her tomb;
But in its pattern you have woven charms
That warm the heart in face of winter
storms.

First of the months that neither sow nor reap,
Your barrenness gives you no cause to weep.
Your verdure? None save what was left to
die
By other months as they passed by!

And yet,
I think I know the secret of your charms,
For you take dying Nature in your arms,
And tenderly you lay her down to rest,
Then lock 'til spring her pregnant treasure
chest.

NOVEMBER DAWN

By Christie Jeffries

A NOISELESS, mist-wrapped Indian.
November dawn-wind steals
Through the trees and crouches
Where a leaf-drift conceals
Autumn's gathered treasure—
Amber, flame-touched gold,
Topaz, jade, and chrysoprase—
All his brown hands can hold,
The Indian clutches, tosses
In a swift, bright-hued shower—
And all the air about him
Seems bursting into flower.

UPON MY HEART

By Gilean Douglas

DRIFT down, pale yellow leaves, upon my
heart;
Perhaps with you I shall be comforted.
My spirit has been wounded and has bled.
It has been buffeted and torn apart.

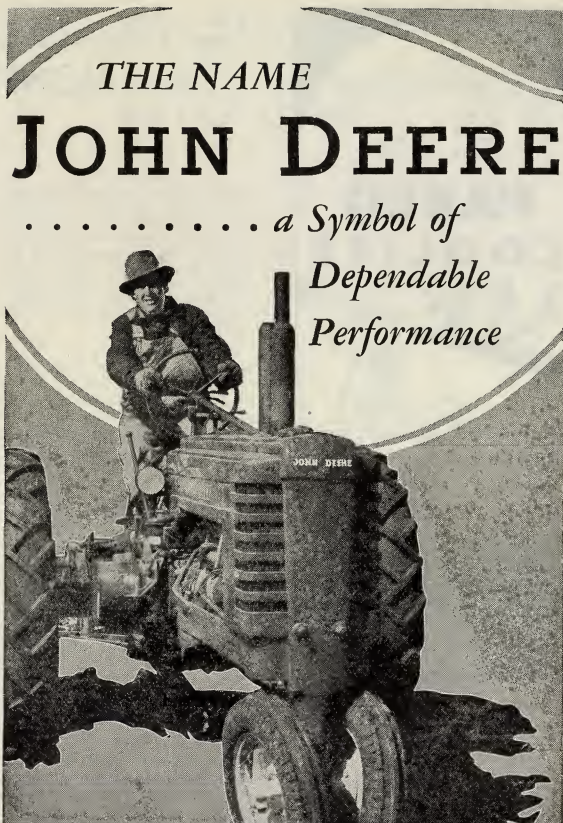
But I may learn to cool the fevered scar
Upon the water of this autumn stream,
And find new courage from the radiant
gleam

Within the strength and stillness of a star.

Drift down, pale yellow leaves, drift softly
down.

Perhaps with you I shall find happiness
And that the world I knew is something less
Than wind across a meadow spare and
brown.

NOVEMBER, 1944



THE name John Deere on farm equipment is an identifying mark that has been a symbol of dependability to American farmers for more than a century.

Twenty years ago, the John Deere Tractor was introduced. *It had only two cylinders.* Readily accepted by farmers, it gave them the things they wanted in a tractor—economical operation . . . simplicity of design . . . strong, rugged construction to give long life and dependability . . . easy and convenient operation . . . the ability to burn low-cost fuels successfully. The value of these basic principles hasn't changed. They are just as important today—you will find them all in the present line of John Deere Tractors.

Many improvements and refinements have been made in John Deere Tractors since 1924. Advances have been made in economy and ease of operation. Better materials and improved manufacturing methods have been adopted. New models of various types and sizes have been added to the line so that today there is a John Deere Tractor to fit most every farming need. Modern in every respect . . . streamlined . . . starter and lights . . . hydraulic power lift . . . multiple-speed transmission . . . yet the basic fundamental principle—two-cylinder engine design—remains unchanged. Unchanged because this engine design will give the farmer all the features he wants, and should have, in a modern, up-to-date tractor. See your John Deere dealer—now.

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"Yellow Pages"
for your local
PABCO dealer.

Why I Never Worry about MONEY

By DON A. MOTT

Editor's Note

THE following article, written by Mr. Don A. Mott of Orlando, Florida, was printed in a recent issue of *The Local Agent*, a monthly insurance magazine published in St. Louis, Missouri. Mr. Mott is not a Mormon, although he has a number of close friends whom he holds in high regard who are members of the Church.

BACK in 1930, the depression in Florida was pretty bad. I had quit school in the tenth grade in 1927 in order to help my father make a living for my mother and six children, and then, three years later, he and I were both out of work and things looked dark. We did have a few collard greens in the garden and some chickens, but we were getting pretty tired of chicken and collard greens.

I went to church one Sunday and heard the pastor preach on tithing. I remember his text was taken from next to the last chapter in the last book of the Old Testament: Malachi 3:8, 9, 10 in which the Bible says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out to you a blessing, that there shall not be room enough to receive it." This sermon has been embedded in my mind ever since.

The next day, I was walking down the street in Orlando, and as I walked, I promised the Lord, that if he would give me a job, a dime out of every dollar I made the rest of my life, I would give back to him. I meant by that, that I would give it to a church, charitable organization, or some poor family, because the Master said, "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40.) I walked into a meat market and asked for a job. The manager said, "There's an apron, put it on. Go to work."

Saturday, he paid me \$10. I put \$1 in the church, the next Saturday he paid me \$12, the next \$13, the next \$15, and from that day to this, I have not worried about money. God has been faithful.

In July, 1936, I sold my first insurance policy. I now spend my time visiting in the jails, hospitals, and prisons, and I am the chairman of the local Christian Business Men's Committee, an organization of leading business men (Concluded on page 693)

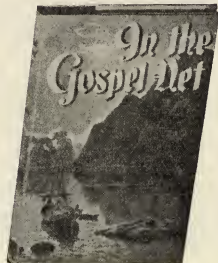
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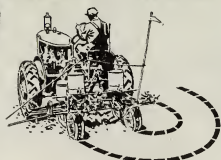


(Also now available is a new edition—the eleventh —of Gospel Standards by President Heber J. Grant—\$2.25 a copy—a "must" for every home and every reading list.)

FROM EVERY ANGLE



WITHOUT THESE BASIC FEATURES
NO MACHINE QUALIFIES AS
AN ALL-PURPOSE FARM TRACTOR



A SHORT TURNING RADIUS is required for row-crop farming. Farmalls A and B turn in 10 feet. Tricycle design, and individual wheel brakes that enable operator to pivot on either rear wheel, are indispensable features.



AMPLE CROP CLEARANCE is required for cultivating. Farmalls have up to 30 inches vertically and a wide range of rear wheel spacings horizontally. Low pressure tires increase traction and decrease soil packing. On every job the operator has a clear view of the work he is doing.

FARMALLS ARE FIRST



THERE IS NO SUBSTITUTE for the Farmall's versatility. It is built to operate with the greatest variety of quick-attachable tools ever known. The hydraulic "Lift-All" provides easy implement control.

ANY MAN WHO BUYS A TRACTOR buys it for one big reason: *the work the tractor will do.* The quality of work, the volume, and the variety are the real measures of tractor value. Couple these factors with original cost, plus upkeep and operation, and you have the whole story.

That's the way most farmers figure it out when they make this important investment. *The answer has turned out to be a Farmall tractor more times than all other makes combined.*

That doesn't happen by chance. It happens because these famous red tractors are designed and built to do more work, better work, and a bigger

variety of work per dollar of cost than anything else on wheels.

At the right are a few basic reasons behind Farmall tractor performance. The McCormick-Deering dealer will be glad to demonstrate how Farmalls, with their complete line of related tools and machines, make up the most efficient system of power farming in existence. . . . Those are the big things to remember when you plan the purchase of farm power equipment.

With all possible manufacturing speed,
THE FARMALLS ARE COMING!



INTERNATIONAL HARVESTER COMPANY
180 North Michigan Avenue Chicago 1, Illinois



POWER MUST BE PROPERLY APPLIED for efficient tractor operation. Farmall's correct gear ratios mean low fuel consumption. A governor controls operating speeds. Oil and air cleaners and dirt seals insure long wear. The power take-off and belt pulley complete the Farmall's unbeatable utility as an all-purpose farm power unit.

THE TOP TRACTORS FOR ALL FARMS

ALWAYS IN GOOD TASTE



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World acclaim establishes Mrs. J. G. McDonald's Chocolates as the finest that can be made. . . . Your continued preference justifies our efforts to be content with nothing less than perfection.

Select Mrs. J. G. McDonald's Chocolates and you're always in good taste.



**Mrs. J. G. McDonald
Chocolate Company**

Salt Lake City, Utah

Owned and Operated by

Mrs. J. G. McDonald and R. Neal McDonald

Books

CONSTANCY AMID CHANGE

(Albert E. Bowen. Deseret News Press, Salt Lake City, 1944. 211 pages. \$2.00.)

IN October of 1943, Albert E. Bowen, of the Council of the Twelve, undertook, at the urgent invitation of the Church Radio Committee, a task which had been seeking him for some time. Beginning on the tenth of that month, and continuing until the last week of the year, he delivered from the tabernacle, over radio station KSL, a series of twelve Sunday evening addresses, under the general title "Constancy Amid Change"—during the regular evening Church radio service. This book grew out of that series.

Coupled with a fixed and assuring faith, these writings are marked by compelling logic—logic learned by a boy on a pioneer farm, where reality was reality; the logic of an earnest missionary in a foreign land; the logic of a sincere teacher in the classroom (in which profession Brother Bowen began his college career in the days of the Brigham Young College in Logan, Utah)—the logic of the doctor of jurisprudence and member of the honorary scholastic society Order of the Coif (the academic degree and honor conferred on Albert E. Bowen by the University of Chicago)—the logic of the careful trial lawyer, and, beyond all this, the logic of one who has seen the gospel operate in his own life and in the lives of others, and who must speak out for all to hear who will. This book will stimulate thinking and sustain faith wherever it goes, in young and old.—R. L. E.

JOSEPH SMITH, PROPHET-STATESMAN

(Dr. G. Homer Durham. The Bookcraft Company, Salt Lake City, Utah. 1944. 225 pages. \$2.25.)

WITH introductory paragraphs to indicate the setting of the excerpts used in the book, the author has included parts of the writings of Joseph Smith as well as excerpts from the Book of Mormon which illustrate the statesmanship and vision of the founder of the Mormon Church. Among the many strong quotations, this selection from the Church history which Joseph Smith wrote seems particularly fitting: "There is one thing more I wish to speak about, and that is political economy. It is our duty to concentrate all our influence to make popular that which is sound and good, and unpopular that which is unsound. 'Tis right, politically, for a man who has influence to use it, as well as for a man who has no influence to use his. From henceforth I will maintain all the influence I can get. In relation to politics, I will speak as a man; but in relation to religion I will speak in authority."

Throughout all the writings sounds the insistent theme that democracy is the right kind of government, and that the right kind of thinking and acting will maintain democracy. Probably no other writer has been more converted to the inspiration of the Constitution, nor spoken more fervently in its defense. As to the destiny of the Americas, Joseph Smith often stated that this is the land of Zion, a term which meant to him and his followers, an ideal state where freedom and justice hold sway.

With an appendix which supplies a chronology featuring political highlights in the career of Joseph Smith, the book rounds out the author's thesis: "Joseph Smith's constant effort, in his own mind, was to influence the world of men towards an ideal of the kingdom of God."

Those who wish to understand fully the

stature of the founder of Mormonism cannot afford to miss reading this book.—M.C.J.

CHRISTIANITY THROUGH THE CENTURIES

(Dr. Daryl Chase. L.D.S. Department of Education. 287 pages. 1944. \$2.00.)

THIS recent publication of the L.D.S. Department of Education covers the span of Christian history from the advent of the Savior of mankind to the present, with particular emphasis on digressions from primitive Christianity, reformers and dissenters, and the creeds and practices and organizations of the many churches that have resulted from those digressions, until the restoration through Joseph Smith. The work is scholarly and well documented, as one would expect from the pen of Dr. Chase, now director of the L.D.S. Institute at Logan, Utah. In most instances, accepted writers and scholars belonging to the various religious sects and movements considered, have been consulted and allowed to speak through these pages in behalf of their own churches. Useful bibliographies appear at the end of each chapter. An index appears also at the back of the book, perhaps more helpful and more comprehensive than is currently customary in a work of this size. Written as a college textbook for use in L.D.S. institutes of religion, this work will find uses far beyond its primary purpose, both for the casual student of religion and for permanent reference purposes.—R. L. E.

HIS MANY MANSIONS

(Rulon S. Howells. Murray & Gee, Los Angeles. 1944. 252 pages. Charts and Diagrams. \$2.25.)

THIS is a new edition of a useful and interesting study in comparative religions, written by Rulon S. Howells, former president of the Brazilian Mission and now bishop of the South Eighteenth Ward, Salt Lake City. The beliefs and practices, organization and history, of each of the major Christian sects are presented in brief, readable style, in addition to organization diagrams for each sect considered. This work represents an earnest effort to let each church speak for itself—to let each religious group tell, from its own accepted and authoritative works, what it does and does not believe, with respect to the major issues and questions of religion. The author observes that there are over two hundred fifty different Christian creeds in the United States alone, and that for example, seventy-eight baptize by immersion; sixty-seven baptize infants; sixty-eight have optional forms of baptism, etc., etc., which leads every thinking man to ask himself "which way—which one?" One of the most interesting and useful features of the book is a large chart, giving, at a glance, the answers of the major sects to twenty-three major questions of belief and practice. Some have thought that the title to the book would seem to carry implications that are not wholly in keeping with its contents, but the missionary, and all who have occasion to meet and speak with members of other faiths, will find this book interesting and informative in the field of comparative beliefs, and well worth adding to personal libraries and reading lists.—R. L. E.

THE GREAT ANSWER

(Margaret Lee Runbeck. Houghton-Mifflin Company, Boston. 238 pages. \$2.00.)

THESE heart-warming stories of real people who have found assistance from a source beyond mortal power will bring comfort and strength to all who read them.

There are twenty chapters, and a prologue and an epilogue. And each chapter deals (Concluded on page 693)

THE IMPROVEMENT ERA



Sorry I was so rough, Ma'am!

IF you haven't read or heard about this story already, you're going to have a difficult time believing it's true. But it is. So true that it put Tug McDaniel in the headlines overnight.

Tug is head-brakeman on one of America's toughest stretches of railroad—The Hill.

You may know "The Hill" as the 7000-foot Donner Pass over California's high Sierra. Or as that wonderful trip through the thick pines and shimmering lakes of the Mother Lode country—the land that Mark Twain and Bret Harte put into books. Nearby is that fabulous lake in the sky called Tahoe.

Railroaders, however, know it as The Hill—the famous climb over the Sierra Nevada on S.P.'s Overland Route between Chicago and San Francisco, America's first transcontinental line.

Anyway, it all happened a few months ago—I mean all that added up to make Tug front page news. Tug was riding in the cab of one of our AC type locomotives

(you know, the tremendous ones with the cab-in-front) as it thundered down the steep Sierra grade with 65 cars of fighting stuff for MacArthur and Nimitz and Stilwell. Ahead was the '49er town of Dutch Flat. The time, 9:55 a.m.

Between Dutch Flat and Gold Run live the Wortells: Raymond, Janet and 19-month-old Billie. Only a deep gully separates their small shingled cottage from the railroad right-of-way.

Little Billie had been playing all morning in the sandbox out in back of the house.

But at about 10 o'clock, Janet Wortell made a discovery. Young William was not in the sandbox. In fact, he was nowhere to be found.

Two minutes later Janet's mother saw him—across the gully—playing—in the very center of the railroad tracks. The rest happened so fast that . . .

Well, anyway, Janet rushed down the

orchard, over the railroad fence, and up the embankment. But halfway up, she heard it—the whistle of the train. She didn't have a chance to make it.

Yes, it was *that* train—the one with the cab-in-front locomotive. Tug's.

And in the cab, three men—Engineer Whallon, Fireman Ulrich and Tug McDaniel—stared—petrified. The brakes screamed. With the tremendous load behind, they'd never stop in time. They knew that.

Tug climbed down alongside of the cowcatcher . . . Should he climb out on it, or jump out in front when they got close enough and outrun the train? Yes, that's it. Outrun it, scoop the boy up and dive away from the track. Nearer and nearer they came . . . the wheels screaming on the rails . . . nearer and nearer . . . don't fall, Tug, don't fall . . . easy now . . . NOW!

And out Tug sprinted along the rails in front of the oncoming locomotive, grabbed the child and dove to the side. The train rolled by.

* * * * *

Reporters were on hand bright and early the next morning at the McDaniel home. Everything was ready—cameras and all. Everything, that is, but Tug. Tug wasn't home. Tug was on his way back on another run, another S.P. man explained.

"But," one reporter spoke up, "this is news. We can't wait."

The answer, we think, typifies the attitude of an S.P. man today—or any other railroad man for that matter. It was: "Well, sir, those trains can't wait either."

Just in case you've been wondering where we got the title of this story—that was the first thing Tug said to Mrs. Wortell after he had saved Billie. "Sorry I was so rough with the boy, ma'am." Mrs. Wortell couldn't say a word.

Everywhere along S.P.'s 15,000 miles of line the war trains are rolling. Look at the map and you'll see why S.P. is one of America's most strategic railroads.



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THE AZTEC CONCEPT OF *Good and Evil*

By Dr. Charles E. Dibble

THE Aztec concept of the universe was one of constant contesting. According to Indian mentality the forces of good and evil were in eternal conflict. Often a single god had the power of blessing or punishing. Tlaloc, the god of rain, could express his wrath with floods, droughts, hail, ice, light-



TIGER AND EAGLE WARRIORS TAKE PART IN A FESTIVE CEREMONY

ning, and excessive rain during the harvest months. He could also send the gentle warm rains so beneficial to an agricultural people.

The natives witnessed the lasting conflict between the sun and the moon, day and night. Clothing worn by a warrior was also an expression of this dual contest. The tiger (ocelot) warrior was the personification of the night, the mysterious, and the evil. The eagle warrior was the personification of the day, the light, and the good. Only the more distinguished warriors attained this military rank, and the two orders were especially designated to secure

food for the contesting gods by taking prisoners for sacrifice or by sacrificing themselves. In Indian legend the sun often assumed the form of an eagle and descended to drink the blood of the sacrificed victim.

The activities of the tiger and eagle warriors were not limited to military conquest. During the regular religious festivals they danced and sang in their warrior dress to do honor to the gods. In the Indian manuscripts we often see warriors lay aside their arms to render homage to the deities they are duty bound to maintain.

Unusual M.I.A. Record



THIS is the unusual record of A. J. Curtis who was born in Logan, Utah, February 17, 1867.

Brother Curtis was a member of the first M.I.A. organized in Logan First Ward, October 1, 1881, and is still an active member after sixty-three years of service. He was made secretary January 1886. (He still has the roll book used at that time.) He held this position until May 1890, when he was released to go with his father to Mexico. Locating in Colonia Diaz he became president of the first M.I.A. organized there, October 6, 1890. One year later he returned to Logan and was sustained as first counselor in the M.I.A., Logan First Ward.

In succeeding years he has been president or counselor in five other wards where he has lived. During the entire sixty-three years of service he has never failed in his missionary work among the young people, and has been instrumental in the progress and growth in the wards where he lived and now at seventy-seven years of age, he is still carrying on the good work.

The V Mail Campaign

THE U.S. Army and Navy Postal Service re-emphasizes the importance of V mail, which effects a saving of 98% in cargo space over regular mail. Replacement of supplies and personnel has become a paramount factor in winning the war so that cargo space today is more necessary than at any other time. V mail is safe, too. After two years of expanding service, not one V mail letter has been lost. The V mail forms are being used in many new ways—to send medical information to field hospitals, to reproduce essential army and navy booklets and information sheets.

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UTAH POWER & LIGHT COMPANY



1

TOM: Here we go again! Every year it's the same old job, pruning away all the useless growth and deadwood!

ED: It pays out come harvest time. I'm all for lopping off waste anywhere you find it.



2

TOM: That's right! And the best waste-killer I ever heard of is this plan that cuts the cost of getting stuff to market.

ED: Who's doing that, Tom?



3

TOM: The Safeway grocery people. For over 28 years now, they've been improving on old ways of food distribution — cutting out expenses in between us and the consumers. It means a better deal all around.

ED: That's swell. Hey! What goes on here?



4

TOM: That was just to show you how out-of-date old stuff *can* get!

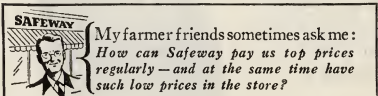
ED: You've made a *strong* point. I am beginning to get what you mean.



5

TOM: Glad to see you catch on so quick, Edward.

ED: I'll tell you one thing — this Safeway method sounds good — I'd like to hear more about it.



SAFEWAY

My farmer friends sometimes ask me:
How can Safeway pay us top prices
regularly — and at the same time have
such low prices in the store?

Answer is — Safeway has pioneered a method that simplifies getting foods to market. We've cut out needless costs in between producer and consumer. Our method of *distribution without waste* saves money — so you fellows that produce the stuff can be paid more for it, the consumer can buy at thrifty prices and still there's a fair profit for ourselves.

SAFEWAY

THE NEIGHBORHOOD GROCERY STORES

INVITATION: Better than a third of our customers are farm folks. Learn why. Trade a full month at your Safeway grocer's — compare what you save!

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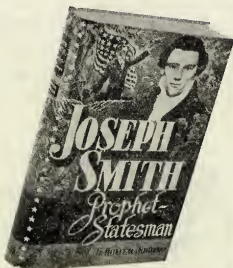
On this page are described four volumes that should be in every home library.

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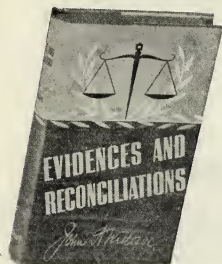


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By Rulon S. Howells

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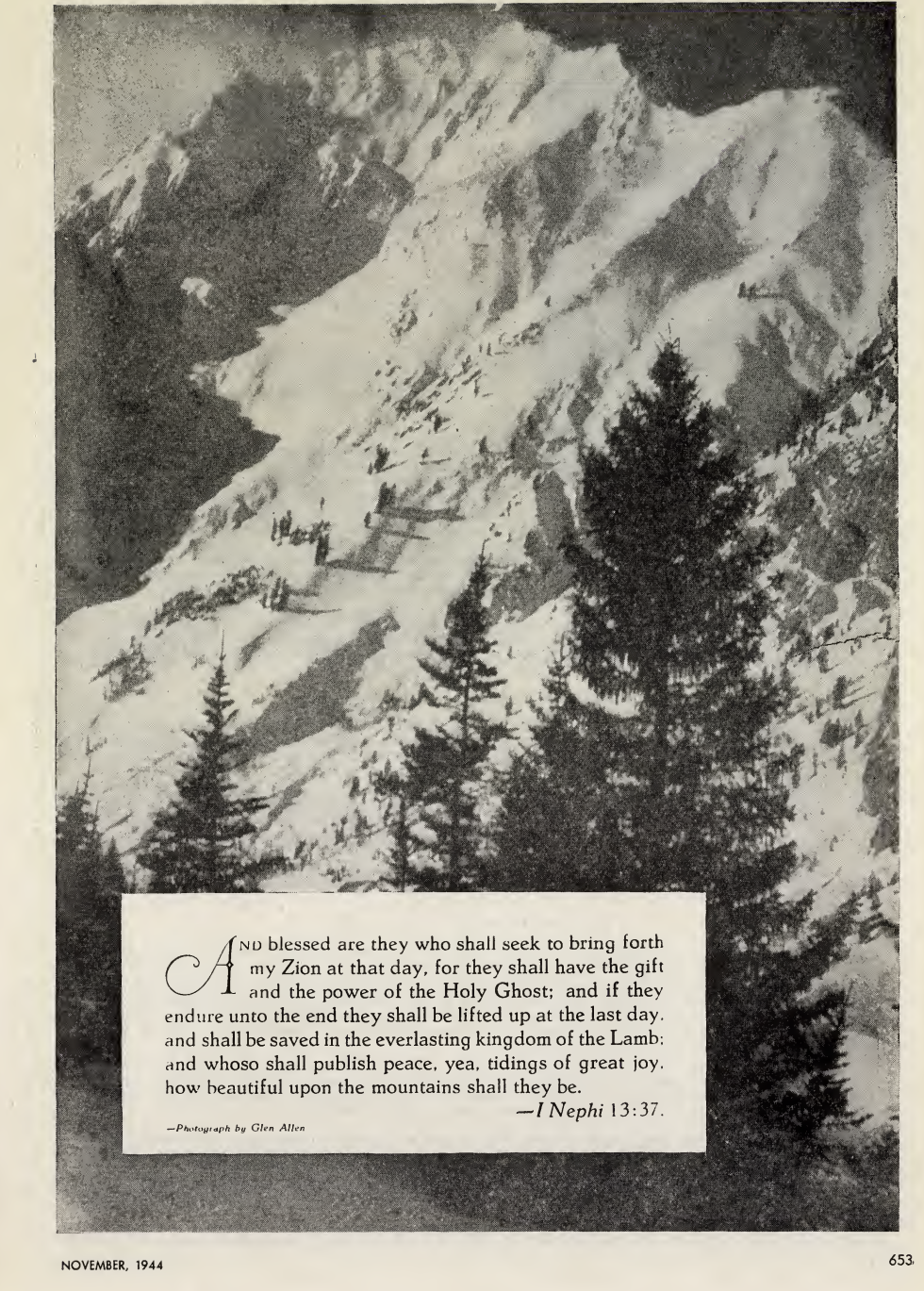
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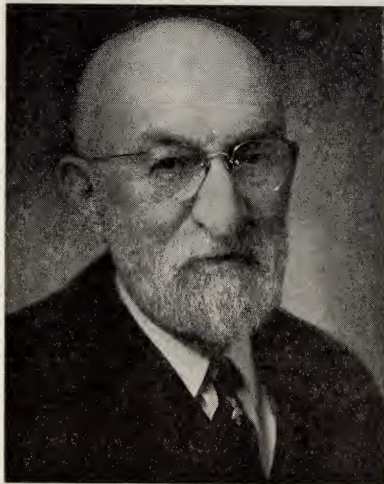
THE IMPROVEMENT ERA



AND blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be.

—1 Nephi 13:37.

—Photograph by Glen Allen



PRESIDENT HEBER J. GRANT

ADMONITION and BLESSING

By President Heber J. Grant

Address presented at the opening session of the 115th semi-annual general conference, Friday morning, October 6, 1944, in the Tabernacle

AGAIN, my brethren, I am privileged to be with you in another general conference of the Church, and I bear testimony that I know it is by the healing and sustaining power of God that I am here. In another six or seven weeks, the Lord being willing, I shall begin the eighty-ninth year of my life; and shall have completed sixty-two years since I became one of the apostles; and shall have served twenty-six years as president of the Church. In all this, and in much else, the Lord has blessed me richly; and I am grateful I can say that I am better now than I have been during some of the weeks and months just passed. I come to the office nearly every day, and I refrain from speaking to you now only on counsel of my doctor, whose advice I usually take.

I thank the Latter-day Saints from the bottom of my heart for their faith and for their prayers in supplicating God in my behalf, for his spirit, for health, for vigor in body and mind. I am here as a witness that God does hear and answer prayer, and I pray that his blessings may be upon Israel and upon all honest men everywhere.

BLESSING TO THOSE WHO WORK IN THE CHURCH

I desire especially to extend my blessing to all the men and women who preside in all the stakes of Zion throughout the Church, in all the missions, in all the wards, in all the quorums of the priesthood, and in all the auxiliary organizations. I am convinced beyond the shadow of a doubt that there cannot be found in any part of the world any other men and women giving so unselfishly of their time, of their talents, and of the best that is in them, for the salvation of the souls of men. I am satisfied that there are no other people who are devoting so much of their time, of their money, of their thoughts, and of their very being for the advancement of God's work at home and abroad, as are the Latter-day Saints. And with all the power that God has given me, I desire to bless the men and women who are thus giving their time and thought and are setting examples that are worthy of imitation, not only to those over whom they preside, but to all men. Every man and woman who is laboring for the salvation of the souls of men and keeping the commandments of God is entitled to be blessed, and I pray God that his blessings may come to them.

FAITH AND PROTECTION OF OUR YOUTH

Particularly in this critical time, do I pray for the youth of this generation, and for all those who labor for and with them, and who are responsible for their instruction. Their lives are beset by many temptations and evils and designs by those whom the Lord has chosen to refer to as "conspiring men." I pray that those who are at home and those who are away, in the armed forces and elsewhere, will be kept from evil in all its forms, by the prayers and righteous examples of their parents, by remembrance of the teachings in their homes and Church, by their own faithfulness and prayerfulness, and by the protecting influence of the angels of heaven.

There comes to mind an experience in connection with my brother, Fred, after our father died. Because of the mistreatment of a stepfather, and neglect, as a young man my brother ran away, and I was told by Brother Marriner W. Merrill, at that time bishop of Richmond, Utah, that the night after my brother ran away, he, Brother Merrill, went to bed rebellious. He said:

I turned to my wife, Sister Merrill, and said, "I feel that the Lord should have inspired me to take that boy away from the man who has reared him. He has abused and beaten him. His father is dead, and his mother has left the Church, and now he has gone out into the world with no hope that he will ever come back again."

And that night, so Brother Merrill told me, he had a dream in which he saw my brother in all kinds of wicked company in different states, and he saw that a light surrounded him. In the dream he said: "What does that light mean?" And a voice answered:

That is the influence that a faithful, God-fearing and God-serving father can have over a son to keep him from going astray, and to eventually bring him back to the truth.

Years later when my brother did come back and joined the Church, as I related here last conference, he fulfilled Brother Merrill's dream, because Brother Merrill said that he saw him laboring all over the Church, bringing wayward boys to a knowledge of the truth, and he did labor from Canada to Mexico in that service.

I am sure that we need a light to surround our boys and girls in this day, and I pray that the protecting influence of faithful, God-fearing, God-serving parents may follow them and keep them wherever they go. I believe that with the faithfulness and obedience of parents and proper influences in the home, and with proper instruction and example to youth, we can keep them from all the subtleties of the evil one.

I sympathize with our young people because of the temptations that beset them. I urge them, as I always have, to live the gospel of Jesus Christ fully. In that way they will have health and happiness and will meet with success in this life and will have an eternity of joy in store for them in the life to come. I bless them with courage to meet the problems that lie ahead.

CONCERNING VIRTUE

I want to say also at this time that the crying evil of the age is lack of virtue. There is but one standard of morality in the Church of Christ. We have been taught, thousands of us who have been reared in this Church from our childhood days, that second only to murder is the sin of losing our virtue; and I want to say to the fathers and to the mothers, and to the sons and daughters, in our Primary, in our Mutual Improvement associations, in our seminaries and institutes, in Sunday School, in the Relief Society, and in all of our priesthood quorums—I want it understood that the use of liquor and tobacco is one of the chief means in the hands of the adversary whereby he is enabled to lead boys and girls from virtue.

Nearly always those who lose their virtue first partake of those things that excite passions within them or lower their resistance and becloud their minds. Partaking of tobacco and liquor is calculated to make them a prey to those things which, if indulged in, are worse

than death itself. There is no true Latter-day Saint who would not rather bury a son or a daughter than to have him or her lose his or her virtue—realizing that virtue is of more value than anything else in all the wide world.

The devil is ready to blind our eyes with the things of this world, and he would gladly rob us of eternal life, the greatest of all gifts. But it is not given to the devil, and no power will ever be given to him, to overthrow any Latter-day Saint who is keeping the commandments of God. There is no power given to the adversary of men's souls to destroy us if we are doing our duty. But if we are not absolutely honest with God, then we let the bars down, then we have destroyed part of the fortifications by which we are protected, and the devil may come in. But no man has ever lost the testimony of the gospel, no man who had the knowledge of the truth has ever turned to the right or to the left, who was attending to his duties, who was keeping the Word of Wisdom, who was paying his tithing, who was responding to the calls and duties of his office and calling in the Church.

More than ever before, as we as a people are scattered abroad throughout the world, we carry upon our shoulders the reputation, so to speak, of the Church, every one of us. And the young men and young women of today who think they are being smart by getting a little wine and a little liquor in their homes, and doing that which the Lord tells them not to do, are laying a foundation that will eventually lead to their destruction. They cannot go on breaking the commandments of the Lord without getting into the rapids. And what are the rapids? The rapids of moderate drinking, nine times out of ten, lead to excessive drinking, and excessive drinking leads to the destruction of body and of mind and of faith.

Any Latter-day Saint who actually believes in the commandments contained in the Doctrine and Covenants must have no regard for advancement in life when he fails to keep what is known as the Word of Wisdom. There is absolutely no benefit to any human being derived from breaking the Word of Wisdom, but there is everything for his benefit, morally, intellectually, physically, and spiritually in obeying it.

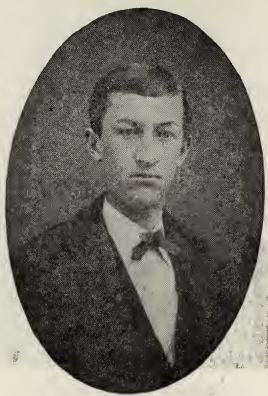
What does the Lord say to those who obey his commandments?

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

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

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

And I, the Lord, give unto them a promise, that the destroying angel shall pass by



A RECENTLY DISCOVERED HITHERTO UNPUBLISHED PHOTOGRAPH OF PRESIDENT GRANT, TAKEN AT ABOUT SEVENTEEN YEARS OF AGE.

them, as the children of Israel, and not slay them. (D. & C. 89:18-21.)

May every father and mother so order their lives that their example will be an inspiration to their children, and may all realize that every Latter-day Saint carries, to a certain extent, upon his or her shoulders the reputation of the Church of Christ. We are trying to raise our children to be God-fearing, and to live lives worthy of the imitation of all men. May we read the revelations of the Lord Almighty and his Son Jesus Christ, that have been given to us, as contained in the Doctrine and Covenants; may we read them with a prayerful and a humble heart, seeking God for power and strength to live them, whether we are at home or away from home; and may we listen and give heed to the counsel of our leaders who are with us today, I pray with all the power that I possess.

THE POWER OF PRAYER

I have little or no fear for the boy or the girl, the young man or the young woman, who honestly and conscientiously supplicates God daily for the guidance of his spirit. I am sure that when temptation comes they will have the strength to overcome it by the inspiration that shall be given to them. Supplicating the Lord for the guidance of his spirit places around us a safeguard, and if we earnestly and honestly seek the guidance of the spirit of the Lord, I can assure you that we will receive it. I am convinced that one of the greatest and one of the best things in all the world to keep a man true and

(Continued on page 694)

The Editor's Page



PRESIDENT J. REUBEN CLARK, JR.

Address delivered at the Friday morning session of the 115th semi-annual general conference October 6, 1944, in the Tabernacle

WE here and the Saints everywhere rejoice in the inspiration, the hope, the counsel, and the blessing of the great message of President Grant. May he live yet many years to give us his wise leadership.

I humbly pray that while I stand before you, I shall have an interest in your faith and prayers, that I may be able to say something that will be encouraging and up-building in these times of stress. These are trying times. Satan is walking up and down throughout the earth. He is wielding a power and an influence greater than ever has been before in my generation. We shall be able to keep the commandments of the Lord and carry out his work only as the Lord shall give us help, give us strength, and only as we shall live for those blessings.

It has been our boast—I was about to say—that God has poured out upon us in the last one hundred years since the establishing of the gospel a fulness of knowledge and of wisdom as to matters spiritual, not only, but also as to matters temporal never before equaled in the same time in the whole history of the world.

I need not recount to you the achievements in science, in art, and in all that is done to make life comfortable and secure. We have harnessed the forces of nature in a way they have never been harnessed before. God has been prolific in the showering upon us of his blessings, and yet, he having so blessed us and so brought things to our service, we are now engaged in using every one of them that is available and usable of our fellow men. Nothing that art or science has done but is used now to kill.

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POSTWAR PLANNING

in the Home

By PRESIDENT J. REUBEN CLARK, JR.

OF THE FIRST PRESIDENCY

We sometimes speak of our trials. I wonder if we remember what must be the trials of the Lord. He was sorely tried in the days of Noah. He was tried with Sodom and Gomorrah. He was tried by Israel. He has been tried in our day. I am sure he is being tried now. We alone, we of the older men—not the youth whom we have sent out to fight our battles—we are responsible for the conditions in this world. God will expect us, of this group of priesthood of the Church of Jesus Christ of Latter-day Saints—he will expect us to act as the ten righteous who could have saved Sodom and Gomorrah, if Abraham had been able to find so many.

WE hear a great deal today about postwar planning. It relates primarily, always, to our economic life. I am not much impressed with this planning, because in my view there are too many uncertain elements connected therewith to enable us wisely to plan. We shall have to wait and see what the postwar brings through forces and elements over which we have no control.

But there is one bit of postwar planning that we can do, and to that I would like to refer. Our boys, children almost, have gone out to do battle on the battlefronts of the world. We sent them out boys, in their innocence, in their inexperience, in their joyousness. We are going to have them back men, premature men, who have undergone trials of which we know nothing, who faced death consciously, day after day. Some of them will return—we hope most of them—glorious in their triumph over temptations and sin, able to take their place as the leaders of this people and as the leaders of the nation, seasoned in righteousness, seasoned in courage, seasoned in everything that goes to make a man and a servant of God.

But some are coming back wounded in spirit and in mind by hate, by revenge, by a willingness to kill, and sometimes by a will to kill, wounded and corrupted under compulsion in thoughts and acts and concepts which have never entered our minds and hearts. They are coming back questioning, questioning sometimes even the existence of a God who, as they look at it, would not tolerate such things as they have gone through, they not understanding that we have brought these ills upon ourselves. What are we going to do with these?

I am not thinking of their making a livelihood. That is the least of the problems. I am wondering into what kind of

homes we are going to bring these boys back. Is there to be contention; is there to be fault-finding; is there to be discord? Is it to be to homes without faith, without righteousness, homes in which unchastity dwells with its corrupting curse? Or are we to bring them back into homes of patience and charity, into homes of righteous living? Are we going to bring them back into homes of confidence and of love, of chastity, of respect for their fellow men? Are we going to bring them back into Latter-day Saint homes, and there carefully nurture and rebuild, until they shall once more become as near as may be normal men? Are we going to bring them back into homes of faith in God, faith in his Son, Jesus Christ, and his atoning mission and sacrifice, faith in the restored gospel and in Joseph Smith, with all that that implies?

That is a bit of postwar planning that can be done by every man and the head of every family in this Church and in this nation, and in the world. It is a postwar planning that requires no knowledge of new elements. It is a postwar planning that merely requires that we shall live the gospel, seek the Spirit of the Lord, ask his help, a planning that requires that we and our families shall live in accordance with the principles which he has given to us. How can we do that? By prayer, by keeping the Word of Wisdom, by love, by respect for the rights of others, by that companionship in the home between mother and father, brothers and sisters, that can take the wounded soul back to the bosom of the family, and make it whole.

I urge upon you Latter-day Saints this postwar planning. It is your duty to your own; it is your duty to yourself; it is your duty to your God. It is within the reach of each and every one.

THE Savior, commenting to the multitude after John's disciples had come and asked about him and whether he was the Savior, 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.)

God grant that to every father and mother, to every wife there will come the power to prepare themselves to receive

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THE IMPROVEMENT ERA

WILL NATIONS AVERT a World War III?

By PRESIDENT DAVID O. McKAY

OF THE FIRST PRESIDENCY

Address delivered at the Saturday afternoon session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

I PRAY I may have your sympathy and faith and prayers while I stand before you to discharge this duty.

Many appropriate references have been made during this conference to the desirability of peace. I am wondering if and when peace does come whether the nations will be sufficiently wise to avert a third world war.

And when he came near, he beheld the city, and wept over it.

Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. (Luke 19:41, 42.)

According to tradition, when these words were spoken, Jesus stood on the Mount of Olives, opposite a point in the walls surrounding Jerusalem, a few yards south of the Gate Beautiful. From this spot one may behold a beautiful view of that historic city.

It is wonderfully picturesque, with its quaint, flat-roofed houses, church towers, and mosque domes covering the four hills on which Jerusalem is built. The view is impressive even now; it must have been inspiring when Jesus beheld it in all its Herodian splendor.

But it was the inhabitants of the city, not the beautiful buildings or the commanding view that the Savior saw through tear bedimmed eyes when he cried: "If thou hadst known . . . the things which belong unto thy peace! but now they are hid from thine eyes." (Luke 19:42.) He saw the people divided into conflicting and contending sects, each professing more holiness and righteousness than the other and all closing their eyes to the truth. There were the conservative Hebraic Jews, holding rigidly to the Mosaic law; there were the more liberal mind, Hellenistic Jews whose views had been modified by pagan philosophy; there were a few Essenes with their asceticism and rejection of the Aaronic Priesthood; there were the Sadducees with their lifeless and formal observance of the Sabbath, and their denial of the resurrection; and, finally, the Pharisees with their "ostentatious almsgiving," "broadened phylacterics,"

"greedy avarice," "haughty assertion of preeminence," "ill-concealed hypocrisy" which was often hidden under a venerable assumption of superior holiness.

No wonder the Savior, seeing such division among the people, prayed to the Father so earnestly in behalf of his own little flock to keep them "one as we are one." No wonder the Savior, discerning perfectly the deceit and hypocrisy underneath the glassed-over outside of religion, uttered such scathing denunciation when he said:

. . . Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (Matthew 23:13.)

Such were the people whom the Son of Man saw when he stood twenty centuries ago on the Mount of Olives and "beheld the city and wept over it."

So we may picture him today weeping over a world weltering in an orgy of blood because a few gangsters fired by selfishness, revenge and desire for conquest have gone mad. Impelled by greedy avarice, and arrogating to themselves racial superiority, they strode forth to subdue, to conquer, and to kill. There was nothing left for law-abiding, peace-loving people to do but to try to prevent their depredations and murder. The result is the thunder-roar of a million cannons, the devastation of cities and farms, the wailing and suffering of women and children, the groans of the wounded and of the dying, and the death of the chosen youth of our land.

APPROXIMATELY only a quarter of a century ago, the world listened to the clanging of arms of nations fighting in a worldwide war that was supposed to end war forever. Up to that time it was the bloodiest war in history.

Again, misguided leaders of nations, worshipping the god of materialism, have brought on World War II, and unless the nations avoid the evil things which caused this war, there will be a World War III even more destructive, more terrible than the present murderous conflict. Like causes produce like effects.

Now, while the trying exigencies of war are wringing our hearts, it would seem the part of wisdom for men to examine some of the basic causes that produce armed conflict with the view of avoiding them in the future.



PRESIDENT DAVID O. McKAY

I. DEVELOPMENT OF BRUTAL INSTINCTS

THE seeds of war lie in man's nature. These seeds germinate at the first natural urge for self-preservation, self-perpetuation or a desire for conquest.

The fruit of such seeds is hatred and brutality.

Knowing this, the world's chief gangster trained his youth to be brutal. In anticipation, indeed, in glorification of armed conflict, this man declared that he would train youth to be brutal. "In my great educative work," said he, "I am beginning with the young. . . . Weakness has to be knocked out of them. . . . A violently active, dominating, intrepid, brutal youth—that is what I am after. There must be no weakness or tenderness in it. I want to see once more in its eyes the gleam of pride and independence of the beast of prey."

It is significant that one hundred years before this egotistic leader began to poison the minds of youth, a German philosopher—Heinrich Heine—warned the German people that:

Evils will follow the rise of "Germanic pantheism," because then there will awake in him that fighting folly that we find among the ancient Germans, that fights neither to kill nor to conquer, but simply to fight. Christianity has—and that is its fairest merit—somewhat mitigated that brutal German lust for battle. But it could not destroy it; and once the taming talisman, the cross, is broken, the savagery of the old battles will flare up again, the insane rage of which Nordic bards have so much to say and sing. That talisman is brittle. The day will come when it will pitifully collapse. Then the old stone gods will rise from forgotten rubble and rub the dust of a thousand years from their eyes; and Thor will leap up and with his giant hammer start smashing Gothic cathedrals. . . . and when you hear a crash as nothing ever crashed in world history, you'll know that the German thunder has hit the mark. At that sound the eagles will fall dead from the sky, and the lions in the farthest desert of Africa will put in their tails and slink away into their royal caves.

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A play will be performed that will make the French Revolution seem like a harmless idyll in comparison. . . .

Beware! I wish you well; that is why I tell you the bitter truth. You have more to fear from a liberated Germany than from the whole Holy Alliance with all its Croats and Cossacks. (Heinrich Heine, *Works of Prose*, ed. by Hermann Kesen, pp. 51-53.)

II. THE COLLAPSE OF HUMANITARIAN PRINCIPLES

THE substitution of ancient gods for Christianity was followed by the collapse of humanitarian principles, and, as Will Erwin said in "An Appeal to Common Sense," men were back to the ethics of the barbarian hordes. Barbarians of the twentieth century before Christ killed in any manner which their imagination suggested. And so now do civilized men of the twentieth century after Christ. The barbarians of the twentieth century before Christ made slaves of the conquered people, or forced them to pay tribute; so virtually do civilized men of the twentieth century after Christ.

"A brutal youth," having in their eyes "the gleam of the beast of prey" harp back to the law of the jungle, as far from the teaching of Christ as hades from heaven! It is the doctrine of avarice, selfishness, and hate.

There are some things which man should hate—he should hate injustice, hate hypocrisy; hate wickedness in all its forms, but never hate mankind.

We hope and pray that this second World War will soon come to an end, and that war-weary, heavy-hearted peoples may again have peace. What then? After all the suffering, after all the destruction of human life, shall we be so blind as to have it start all over again? If the germ of hate is permitted to develop, if strong nations strive to dominate the weak as Mussolini did Ethiopia, as Japan did Manchuria; if the few ruling nations, mighty in the implements of warfare, seek to dominate weaker nations and to tell them how to live and what to do; if they seek success only in materialism and shut their eyes to the value of human souls; if they reject the teachings of Christ and pursue their selfish interests, history will repeat itself, the world will be plunged into another war, and again the Lord in pity and sorrow will weep over the folly and blindness of the human race.

PEACE will come and be maintained only through the triumph of the principles of peace, and by the consequent subjugation of the enemies of peace, which are hatred, envy, ill-gotten gain, the exercise of unrighteous dominion of men. Yielding to these evils brings misery to the individual, unhappiness to the home, war among nations, with resultant misery and death.

Two thousand years ago Jesus wept over Jerusalem, the inhabitants of which were blind to the things which pertained to their peace. Today contention, strife, and hatred are manifest between capital and labor unions, and bitterness among advocates of Nazism, Fascism, Communism, and Capitalism. No matter how excellent any of these may seem in the minds of their advocates, none will ameliorate the ills of mankind unless its operation in government be impregnated with the basic principles promulgated by the Savior of men. On the contrary, even a defective economic system will produce good results if the men who direct it will be guided by the spirit of Christ.

Actuated by that spirit, leaders will think more of men than of the success of a system. Kindness, mercy, and justice will be substituted for hatred, suspicion, and greed. There is no road to universal peace, which does not lead to the heart of humanity.

III. TO AVOID ANOTHER WAR, THEN, PEOPLE MUST CHANGE THEIR WAY OF THINKING

MEN say that so long as human nature is as near to the animal nature as it is, that selfishness, suspicion, greed, chicanery, will continue to pervade and govern human society. If that be true then man must rise above the animal instincts, and strive for the higher and more abundant life. If this requires a change of human nature, then human nature must be changed. On this point, Beverley Nichols writes impressively:

You can change human nature. No man who has felt in him the spirit of Christ, even for half a minute, can deny this truth, the one great truth in a world of little lies. You do change human nature, your own human nature, if you surrender it to him. To deny this is only to proclaim yourself as an uneducated fool. . . .

Human nature can be changed, here and now.

Human nature *has* been changed, in the past.

Human nature *must* be changed, on an enormous scale, in the future, unless the world is to be drowned in its own blood.

And only Christ can change it. . . .

Twelve men did quite a lot to change the world, nineteen hundred years ago. Twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration many of the world's loveliest things were created, and many of the world's finest minds inspired.

If twelve men did that, nineteen hundred years ago, what might not twelve men do today? For God has now given us the power of whispering across space, of transmitting our thoughts from one end of the earth to another. What shall we whisper—what shall we think? That is the question. (*The Fool Hath Said*, p. 272.)

IV. ELIMINATE ARROGANCE OF SUPERIORITY

WITH the spirit of Christ in their hearts *no nation will arrogate to itself superiority over others, but give*

to each nation, however small, however seemingly backward, the right of self-determination.

V. SEEK MATERIAL ADVANCEMENT AS A MEANS TO SPIRITUAL ATTAINMENT

WITH the spirit of the gospel in men's hearts, nations will accept the truth that integrity is more to be desired than intellectual acumen or the accumulation of wealth. Men will then look upon material advancement not as an end in itself, but as a means to spiritual attainment. They will recognize the significance of "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Statesmen, churchmen, school teachers, civic officers, newspapers—all who in any way mold public opinion must grapple intelligently with spiritual apathy and moral decay.

Some day men must realize that only true religion can satisfy the yearning soul.

VI. TWO GREAT FORCES POINT THE WAY TO PEACE

I see two great forces leading the way from the abyss of another World War into the realm of peace and progress—*America and the gospel of Jesus Christ.*

America has the great opportunity to lead the world from political intrigue and cheap demagoguery, from national selfishness, from unrighteous usurpation of power, and from unholy aggrandizement. She must prove to the peoples of Europe and of all the world that she has no selfish ends to serve, no desire for conquest, no arrogance of national or race superiority. When these ideals are established America can blaze the trail and lead the world to peace.

This is a land where hate should die—
This is a land where strife should cease,
Where foul, suspicious fear should fly
Before our flag of light and peace.

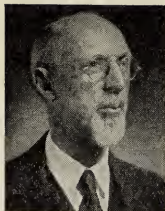
But I repeat, permanent peace will be found only in the application of the principles of the gospel of peace. Christ came to earth to bring peace and good will. When he said: "I came not to send peace, but a sword," he perceived how the acceptance of eternal principles might render asunder the dearest ties, and how a man's foes may become those of his own household. Asserting the principles of the gospel over everything else, he added: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Thus he but emphasized the great truth that acceptance of the principles of the gospel is the supreme purpose of life.

Again the Lord has revealed himself to man, and in that revelation may be found the answer to the perplexities and yearnings of the human soul.

Again in this age Christ has said:

. . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

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PRESIDENT GEORGE ALBERT SMITH

TRUE TO THE Faith

By PRESIDENT GEORGE ALBERT SMITH

OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday afternoon session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

I THINK nobody could stand here and look over an audience like this and fail to be impressed with the importance of this occasion. Men who come here from all over the United States to be here in general conference for three days, paying the expense incurred, and sitting in meetings day after day to be instructed by other men, are certainly in earnest. Yet, this has been the custom of this Church from the beginning.

The purpose of our being together is that we may think seriously, and wait upon the Lord. We are living eternal life, and here in mortality is the opportunity that God has given to us to prepare for happiness. I sometimes have said to my friends when they seemed to be at the crossroads, uncertain as to which way they wanted to go, "Today is the beginning of eternal happiness or eternal disappointment for you." We have our free agency; the Lord will not take it away from us.

About a hundred and twenty-five years ago a boy fourteen years of age, named Joseph Smith, lived with his parents near Manchester, New York. He was taught to study the Bible. In the community in which he dwelt when he was fourteen years of age they were holding religious revivals. The various denominations were inviting those who came to the meetings to join one of their groups. This boy was a little uncertain about which group he should join. He wanted to belong to the one that would please his Heavenly Father.

He had read in the Bible: "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him," and with that in his mind, he decided to put it to the test. The Lord would tell him which church he should be identified with.

He went out into the woods near his home and knelt down to pray. His own statement is that he saw the Father and the Son, and in answer to his question as to which church he should join, they informed him that not any of them was pleasing to the Lord, and that if he would be faithful there would be given to him a great opportunity to bring new light into the world. That was the beginning of the Church of Jesus Christ of Latter-day Saints.

Prior to that the people did not believe that God could be seen; they did not believe that we would have any additional information. They said the

Bible contained all that the Lord had spoken and would speak. But when this young man, not yet fifteen years of age, listened to the voice of his Heavenly Father, he knew that the heavens were not sealed and that the Lord could speak again; and soon he began his ministry. During the period from that time until now, the representatives of the Church of Jesus Christ of Latter-day Saints have traversed many parts of the world, and have gone with kindness and love in their hearts and invitations to their fellows to accept the message of truth, not to give up any good thing they have possessed, but to add to the good things that they did have, and put themselves in condition to know the purpose of life.

The result has been that the membership of this Church has continued to increase. Driven from their homes repeatedly, under the guidance of a prophet of God, they finally settled in the tops of these everlasting hills, and from that time until now, this land, then desolate and forbidding, has continued to produce, until today it is as the garden of the Lord.

WHEN the pioneers came into this valley, on the 24th of July, 1847, this was a wilderness. Today comfortable homes, houses of religious worship, business places, all these things have come, built from the grass-roots, if you will, by a people who came with only what they could bring in their wagons, and from that time until now they have believed in God and have worshipped him in spirit and in truth. They have sent more than 60,000 of their own members into the world to divide with our Father's other children the gospel of Jesus Christ, our Lord.

The result has been that we have continued to be happy; we pass through the experiences of mortality like other people, but we have had an anchor that has made our lives delightful, and when we were in doubt, like the Prophet Joseph Smith when he was a boy, we have this comfort: If we will go to the Lord in prayer, he will give us comfort.

Reference has been made in this conference to the importance of seeking the Lord in prayer. And we should know that our prayers will not avail us much unless we repent of our sins. Faith, repentance, baptism by immersion for the remission of sins, laying on of hands for the gift of the Holy Ghost, are the fundamental teachings of our Heavenly Father to us, and have been

the groundwork of the Church since it was organized.

Reference has been made to the fact that we are engaged in a terrible war. We are involved in it, far though we are from the scenes of conflict. But there are two wars going on, one a war for the destruction of human life and property, the other for the destruction of eternal happiness. The latter one is the most serious because it is eternal.

Today we have comparatively few regularly called missionaries in the world, but we have about 80,000 members of the Church in the armed services of our nation. If they have been properly taught in their homes, and have availed themselves of that teaching and conformed their lives to the inspiration that should come therefrom, all of them are missionaries. Thus, there are today in the world, by example, if not by precept, 80,000 missionaries laboring for the cause of the Master, demonstrating by their conduct that they know that God lives and that Jesus is the Christ.

Many of them may not return; quite a number of them have already given their lives in order that liberty of conscience and religion may remain in the world, but they have faced their problems believing they were doing their duty to God as well as their country. They have this assurance if they have kept the commandments of God, that they are living eternal life, that they will be resurrected from the dead, and that they will again have the companionship of those they love when this earth shall have been cleansed of all impurity and become the celestial kingdom.

TODAY you men are here with that serious thought in your minds, and as you read the papers—and it is very distressing to read the papers—and as you examine the public magazines that come to your table, you see that not only is the world at war, but it is drinking in the filth and degradation of humanity through the printed word, and through the information that is scattered broadcast. I was thinking today, if the magazines that I find upon the tables of my brethren and sisters, the popular magazines of the day, had been brought into my mother's home when I was a child, I would have been denied the privilege of looking at the pictures and reading the stories. There is so much in them that is debasing and destructive of the morals of humanity. But we go serenely

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along and our children are exposed to those things. If we are properly taught, it is a joy to have in our homes the purity of virtue, the sweetness of righteousness.

A number of years ago I was riding on a train with one of our prominent Catholic bishops—a very fine character—and as we visited and compared notes, he made some expressions with reference to the faith of the Latter-day Saints and their high standard of morality, and intimated he would like to know why it was that we were able to maintain such a desirable condition.

I confided in him and said: "From my mother's knee I have been taught that this body of mine should be kept sacred, as the tabernacle of an immortal spirit. I was taught when I was a child that to be clean in my living, was most important. In fact," I said, "upon one occasion my father called me to him when I was just a young man, and he said, 'My son, I have something I want to say to you.' And I said to the bishop: 'I loved my father; I almost worshipped him, and anything that he said to me sank deep into my soul. He said, 'My son, there are reports of evil in the community; bad men and bad women are coming in from different parts of the country, one or two at a time. I hope that you will avoid them, but if by any chance any wicked man were to enter into our home and attempt to take the virtue of your mother or your sister, I want you to know from your father that I would expect you to defend that virtue with your life. Then,' he said, 'that is not all. I lay the same obligation upon you with reference to every other man's wife and daughter.'"

As the bishop looked at me, I said: "That sank into my soul, and has been as armor to me as I have traveled through the world, and it has been a joy to me to hold up to our Father's other children that standard of virtue: not only shall we not have our own despoiled, but we should see to it that no other man's family should be despoiled."

He looked at me and said: "I thank you for that suggestion. I have never heard anything just like that. I hope you will have no objection if I repeat it as I go among my people."

It is regrettable that in the world today in many cases men do not appreciate that this temple of the body is sacred and should be so held, that this body of ours was given to us as a tabernacle for the spirit while we are here in mortality, but that the spirit that is in this tabernacle came from God. He is the Father of it. If men realized that, how much more careful they would be to protect this tabernacle and keep it wholesome and delightful.

THINK of what is presented to us in the world today. Not only has mankind strayed from the moral teachings of our Heavenly Father, for we were told here today that among the armed forces, those who are facing death, a large percentage of them are not living

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APOSTATE FACTIONS

*Following the Martyrdom
of Joseph Smith*

VII

ALPHEUS CUTLER

THERE were some faction founders who were convinced that the Twelve should preside after the martyrdom, yet they later had dreams of becoming the leaders of small groups of their own. Among this number was Alpheus Cutler, who had been a member of the high council in Nauvoo. He had assisted in the secret burial of the martyrs and was so well known by the Saints that he was affectionately called "Father" Cutler. A place only a few miles from Winter Quarters was named "Cutler's Park" in his honor.

While upon the plains the idea occurred to "Father" Cutler that Joseph Smith had once ordained him to go on a special mission to the Indians. This seemed a suitable time to fulfil the appointment, so he was soon opposing the Twelve and pushing his own interests.

He persuaded about three hundred of the pioneers to accept him as their leader. With this nucleus he founded a settlement in Mills County, Iowa, which later moved to Fremont County in the same state. For a time they had a settlement in Kansas where they preached to the Indians of that region.

Cutler began to teach that since the Gentiles had rejected the gospel and had killed the prophets, Joseph and Hyrum Smith, the gospel should be taken from them and preached only to the Indians and the Jews. He argued that since the times of the Gentiles was now fulfilled the gospel must go to the Indians, and since he was the only person authorized by Joseph Smith for such a mission, he should, therefore, preside over the whole church.¹

Just before his death in 1864, he called some of his elders and told them of a beautiful land far to the north, between two lakes, where they were to establish a colony and preach to the Indians. The following year his disciples found at Clitherall, Ottertail County, Minnesota, a country which seemed to resemble the description given by their aged leader.

In their northern settlement, which was forty miles north of any white colony in the state, they began to preach to the Indians of the Chippewa nation, but with no success. Before going north, however, they succeeded in converting one Indian named Lewis Denna, who had done extensive work among his people in Kansas and Nebraska. With his aid they made a treaty with the Chippewa Indians, but further than this they could not succeed.

In 1884, two L.D.S. missionaries visited the "Cutlerite" branch at Clitherall, Minnesota. In their report they said:

It was indeed interesting to converse with some of these old members who had lived in Nauvoo at the time of the Prophet Joseph

By E. CECIL MCGAVIN
Of the Church Historian's Office

Smith. When I heard them talk and bear testimony concerning the power of God which they had witnessed through the administration of Joseph Smith the prophet, it was almost like being in one of our own fast meetings in Zion, and hearing the Saints bear their testimony at home. In one of our meetings an elderly lady, apparently close to eighty years of age, arose in the congregation while I was speaking and asked for the privilege to make a few remarks, and, as I was preaching in their chapel, I very willingly consented. When she commenced her speech, she told us that she had forgotten more about "Mormonism" than I had ever known, and then she bore a strong testimony concerning the restoration of the gospel. In a very careful and gentle way, I followed her, and asked her if she believed that the Church of Christ, organized by the Prophet Joseph Smith, could be compared with the little stone which Daniel saw cut out of the mountain, and which was destined to roll forth until it filled the whole earth. She answered in the affirmative. Then I asked her where that stone was rolling now, if her people were the true followers of the Prophet Joseph Smith. "And," said I, "you must admit that the stone has ceased rolling, as you are here without organization of the priesthood, without sending out missionaries or building up temples; you are in such a state of inactivity as to say that the work of the Lord has stopped right here, if your theory is correct."²

THIS organization, now known as "The True Church of Jesus Christ," has a very small membership in Independence, Missouri, and a membership at their former settlement in Minnesota. The permanent principles of their faith are the order of Enoch and baptisms for the dead. Since 1913 all their property is deeded to the church and held in common, except where a female member marries a man who is not a member of the church. In their little chapel in Independence, Missouri, they have a font in which they continue to baptize for the dead.

Like the "evidence" in the Reorganized Church, they continue to quote "witnesses" who were present at special meetings when Joseph Smith emphasized the fact that he had given the keys to others, so that when he was taken they could carry on with full authority. "He then put his hand on Father Cutler's shoulder," it is related, "and said, 'Here is the man that will do it.'"

Reverend R. J. Fletcher is minister at the present time. They have fewer than fifty members in their society today.

¹From letter to Andrew Jensen, on file in Historian's Office in manuscript histories and notes.

²Journal of History (Reorganized), XIII:454

Living ALL TRUTH

By **GEORGE F. RICHARDS**
OF THE COUNCIL OF THE TWELVE



GEORGE F. RICHARDS

Address delivered at the Saturday afternoon session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

The time is to come when every knee is to bow and every tongue confess that Jesus is the Christ. Then, if not before, as sure as there is a God in heaven and life beyond the veil—and there is nothing surer—then men will know, all men will know the truth pertaining to religion and salvation.

But it is not necessary that we wait until that time, for to know the truth pertaining to salvation the Lord has given us the key to this knowledge, when he said:

... 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.)

How would we know? By the revelations of God through the Holy Ghost. The same as Peter received the light and knowledge. When Christ our Savior asked his disciples: "Whom say ye that I am?" Peter answered: "Thou art the Christ, the Son of the living God." Jesus said unto him:

... Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:17.)

It was revealed by the power of the Holy Ghost.

It is written:

... No prophecy of the scripture is of any private interpretation. For the prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:20, 21.)

There is the secret—holy men of God, enjoying the Holy Ghost, under its influence, gave to us the scriptures, ancient and modern, and it is a commandment of the Lord that we search the scriptures, for in them they "testify of me."

The people of the world of mankind today have not that Holy Ghost that was enjoyed by those holy men of God who gave us the scriptures. If they had the Holy Ghost, in the same degree of power that was had by those holy men who gave us the scriptures, then they would understand the scriptures just as did those men who gave the scriptures to us.

We are not only to receive the Holy Ghost, being born again, the way the Lord has designed that it should be and has been in the days of the primitive Church, but we are to live and labor so as to have the constant companionship of the Holy Ghost, and he will not dwell in unholy tabernacles.

The scriptures tell us no man can say that Jesus is the Lord but by the Holy Ghost. And what man knoweth the things of man save by the spirit of man which is in him; even so the things of God knoweth no man but by the Spirit of God.

(Continued on page 708)

My brethren and sisters and friends, I use this salutation advisedly, for I realize that I am not only addressing a large congregation of men holding the priesthood, and officers of leadership in the Church, but another group, possibly larger than this, that is on the outside listening in, made up of faithful men and women of the Church, and possibly some who are not members of the Church. I salute them, and you, my brethren, as my friends.

I have a friendly feeling toward all those who hear my voice, and toward all mankind. I hope that feeling is reciprocated. I would like to do something for my friends, but what can I do? I remember the Apostle Peter on one occasion when there was an afflicted person pleading for aid, he said, "Money I have not, but such as I have, I give freely unto you. Be ye healed." And he was healed.

Money I have not to give to my friends who are so numerous, but as a witness for the Lord Jesus Christ I would point the way to those who have not understood the way of life and salvation,—the way into that narrow path that leads to that goal. And to those who have entered the path I would counsel them to neither deviate to the right nor to the left, but to pursue a straightforward course, that when they reach the end of the trail they will not be disappointed with their life's work.

Quoting from Whittier's "Maud Mulder":

Of all sad words of tongue or pen, the saddest are these: It might have been.

I desire to add my testimony to those of my brethren of this conference, for I have a testimony abiding in my soul, and I know without any question that the work in which we Latter-day Saints are engaged is the work of the Lord, the gospel of the Lord Jesus Christ, the power of God unto salvation unto all those who accept it and live according to its precepts. It is the same as that which was instituted in the councils of heaven before the world was. It is not a new gospel, but the old one restored.

It is the same as Christ our Lord taught and lived, and by living it made him what he was in life and what he is after life, enthroned in glory at the right hand of our Father in heaven. It is intended to make us like him and to save us with him, and it will do so if we follow in his footsteps, and walk in the

light as he is in the light, loving the Lord and keeping his commandments, and this I admonish all my hearers and myself, that it will be the efforts of our lives so to do.

It involves the accepting and receiving of certain principles and ordinances, the keeping of certain commandments, the obeying of the laws of God, performing acts of service to our Father in heaven, and to his children here on the earth, the making of sacrifices, the forming of family relations, ties that are to exist throughout the eternities, to live and serve the Lord by faith and not by sight, putting our trust in him, living by every word that proceedeth forth from his mouth.

There is reward ample, that of forgiveness of sin, a wonderful blessing innate in the gospel of Christ; the companionship of the Holy Ghost, the resurrection with the just, and eternal life and exaltation in the kingdom and presence of God the Eternal Father and his Son Jesus Christ.

The Savior said to his disciples:

In my Father's house are many mansions: ... I go to prepare a place for you. ... that where I am, there ye may be also. (John 14:2, 3.)

That would be a good enough place for you or for me.

It is written: "... 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." (I Cor. 2:9.)

And it is also written that if we love the Lord we will do his work and his will and that will make for our satisfaction. There is satisfaction in having been right, and disappointment in having been wrong on any question which we may have considered; especially is that true where others have considered the same question and their views and ours differ. The more important the question under consideration, the greater the satisfaction if right, and the greater the disappointment if wrong.

The most important question that has ever engaged the attention of man is that of religion, or salvation; of what it consists, and how it may be attained. There is no other question that has received the attention of so many people, and on no other question has there been such a diversity of opinion. Hence, the many religious organizations upon the earth today.

Power of REPENTANCE

By JOSEPH FIELDING SMITH

of the Council of the Twelve

Address delivered at the Sunday afternoon session of the 115th semi-annual general conference October 8, 1944, in the Tabernacle



JOSEPH FIELDING SMITH

My brethren, I rely upon your faith and prayers, and the guidance of the Spirit of the Lord in what I may be led to say this afternoon.

One hundred and fourteen years ago the Lord restored the gospel and organized again his Church upon the earth. The reason for such organization and restoration is the fact that for centuries the world had been in spiritual darkness, without the authority, and without the understanding; they knew not how to worship the living God.

The Lord said, in the commencement of this work:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth;

That mine everlasting covenant might be established;

That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers. (D. & C. 1:17-23.)

The everlasting covenant had been broken; the correct understanding of gospel principles had disappeared through apostasy; the right to officiate in the ordinances of the gospel had ceased among men. It became necessary that all this might be restored, and that faith might increase among the people through an opening of the heavens and a restoration of the gospel.

So the Lord sent his messengers from his presence, with the fulness of the gospel, and with power, and the authority of the priesthood to bestow upon men, and gave them commandments, as indicated in this commandment—because the Lord knew the calamities which were to come upon the world, and it was his will that a proper warning, and the opportunity to receive the gospel be given unto men that they might repent and turn from their evil ways and serve the Lord.

He sent forth his messengers into all parts of the earth to preach this gospel, and that is in fulfillment of the promise that is made by our Lord as you find it recorded in the 24th chapter of Matthew, not correctly given in the Bible, however, but it is given correctly to the Prophet Joseph Smith. When the Lord was speaking to his disciples, he said unto them, "And again this gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." That is the correct understanding of his words.

And again this gospel has gone forth into the world, and the Lord said, speaking of his servants:

... The voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. 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.

Wherefore, fear and tremble, O ye people, for what I the Lord hath decreed in them shall be fulfilled. (D. & C. 1:4-7.)

And so his servants went forth; they have been going forth for over one hundred years, proclaiming the truth, crying repentance, calling upon the people to turn from their evil way to the worship of the living God.

I HAVE been very pleased throughout this conference, because it has been a cry of repentance. The Lord said to some of those early missionaries who went forth, when they asked for information and guidance, they were to preach nothing but repentance and remission of sins. He said he was sending them out into a perverse, stiffnecked and wicked world.

Let me read one or two of such passages to you. In March, before the organization of the Church, the Lord said:

Oh, this unbelieving and stiffnecked generation—mine anger is kindled against them. (D. & C. 5:8.)

And in sending forth these missionaries with the message of truth, he again said:

I give unto you, who are the first laborers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfil this promise, this great and last

promise, which I have made unto you when I will. (D. & C. 88:74-75.)

And again, when these missionaries were called to go, the Lord gave them this instruction:

Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, 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.)

That was the counsel given to these missionaries. So they went out into a perverse world, meeting the opposition, the hatred, and the condemnation of men, gathering out, as the Lord said they would, two of a family and one of a city—rather a strange expression,—but they gathered them out, and I am looking at this particular moment into the faces of the sons of the parents who heard the message of truth and gladly received it, and were gathered out.

BUT the world refused to hear the message, and down through these one hundred and fourteen years that this gospel has been preached among the nations of the earth, the world has refused to hear. They have rejected the words of the prophets; they have ridiculed the missionaries who took the message to them. Everything that Satan could do to bring to pass his purposes and to destroy this everlasting work which has come, never to be destroyed again, nor to be taken from the earth, everything he could do was done, and the minds of the people generally were blinded; but here and there those who were of the house of Israel, who could recognize the voice of the Shepherd, were gathered out.

Now some of my good brethren who have spoken have given some of the thoughts I hoped to say, so I may repeat a little.

Once again, the Lord said to his missionaries:

Hearken ye, for, behold, the great day of the Lord is nigh at hand.

For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trumpet of God shall sound both loud and loud, and shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I shall call again.

Wherefore gird up your loins lest ye be found among the wicked.

(Continued on page 728)

Family SOLIDARITY

By STEPHEN L RICHARDS

of the Council of the Twelve

Address delivered at the Sunday morning session of the 115th semi-annual general conference October 8, 1944, in the Tabernacle

DEAR BRETHREN:

I hope that I may be pardoned if I express great personal gratification and pride in the lofty addresses delivered from this pulpit this morning by my recently sustained colleagues in the Council of the Twelve [Ezra Taft Benson and Mark E. Petersen]. I am sure that you also must have greatly enjoyed their timely, inspiring discourses.

There is a matter which has given deep concern to the presiding brethren of the Church for some time past. It is not a very popular subject for discussion, but its importance and its urgency are such that I have concluded to make it the subject of my remarks upon this occasion. By way of preface and as a part of the discussion, I venture to revive for you some old verses that were better known sixty or seventy years ago than they are today. They were written by Will Carleton, an American journalist, and published in a volume in 1873. The title is "Over the Hill to the Poorhouse."

Over the hill to the poorhouse I'm trudgin' my weary way—

I, a woman of seventy, and only a triffe gray—

I, who am smart an' chipper, for all the years I've told,

As many another woman that's only half as old.

Over the hill to the poorhouse—I can't quite make it clear!

Over the hill to the poorhouse—it seems so horrid queer!

Many a step I've taken a-toilin' to and fro. But this is a sort of journey I never thought to go.

What is the use of heapin' on me a pauper's shame?

Am I lazy or crazy, am I blind or lame?

True, I am not so supple, nor yet so awful stout;

But charity ain't no favor, if one can live without.

I am willin' and anxious an' ready any day To work for a decent livin', an' pay my honest way;

For I can earn my victuals, an' more too, I'll be bound,

If anybody only is willin' to have me around.

Once I was young an' han'some—I was, upon my soul—

Once my cheeks was roses, my eyes as black as coal;

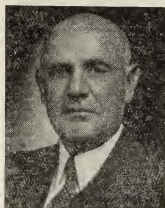
And I can't remember, in them days, of hearin' people say,

For any kind of a reason, that I was in their way.

And nobody ever hinted that I was a burden then.

And when to John I was married, sure he was good and smart,

But he and all the neighbors would own I done my part;



STEPHEN L RICHARDS

Taint no use of boastin', or talkin' over free,

But many a house an' home was open then to me;

Many a han'some offer I had from likely men,

For life was all before me, an' I was young an' strong,

And I worked the best that I could in tryin' to get along.

And so we worked together: and life was hard, but gay,

With now and then a baby for to cheer us on our way;

Till we had half a dozen, an' all growed clean an' neat,

An' went to school like others, an' had enough to eat.

So we worked for the child'r'n, and raised 'em every one;

Worked for 'em summer and winter, just as we ought to've done;

Only perhaps we humored 'em, which some good folks condemn,

But every couple's child'r'n's a heap the best to them.

Strange how much we think of our blessed little ones!

I'd have died for my daughters, I'd have died for my sons;

And God he made that rule of love; but when we're old and gray,

I've noticed it sometimes somehow fails to work the other way.

Strange, another thing: when our boys an' girls was grown,

And when, exceptin' Charley, they'd left us there alone;

When John he nearer an' nearer come, an' dearer seemed to be

The Lord of Hosts he come one day an' took him away from me.

Still I was bound to struggle, an' never to cringe or fall—

Still I worked for Charley, for Charley was now my all;

And Charley was pretty good to me, with scarce a word or frown,

Till at last he went a-courtin', and brought a wife from town.

She was somewhat dressy, an' hadn't a pleasant smile—

She was quite conceity, and carried a heap o' style;

But if ever I tried to be friends, I did with her, I know;

But she was hard and proud, an' I couldn't make it go.

She had an edication, an' that was good for her;

But when she twitted me on mine, 'twas carryin' things too fur;

An' I told her once, 'fore company (an' it almost made her sick)

That I never swallowed a grammar, or 'et a 'rithmetic.

So 'twas only a few days before the thing was done—

They was a family of themselves, and I another one;

And a very little cottage one family will do, But I never have seen a house that was big enough for two.

An' I never could speak to suit her, never could please her eye

An' it made me independent, an' then I didn't try;

But I was terribly staggered, an' felt it like a blow,

When Charley turned ag'in me, an' told me I could go.

I went to live with Susan, but Susan's house was small,

And she was always a-hintin' how snug it was for us all;

And what with her husband's sisters, and what with child'r'n three,

'Twas easy to discover that there wasn't room for me.

An' then I went to Thomas, the oldest son I've got,

For Thomas' buildings'd cover the half of an acre lot;

But all the child'r'n was on me—I couldn't stand their sauce—

And Thomas said I needn't think I was comin' there to boss.

An' then I wrote to Rebecca, my girl who lives out West,

And to Isaac, not far from her—some twenty miles at best;

And one of 'em said 'twas too warm there for anyone so old,

And t'other had an opinion the climate was too cold.

So they have shirked and slighted me, an' shifted me about—

So they have well-nigh soured me, an' wore my old heart out;

But still I've borne up pretty well, an' wasn't much put down,

Till Charley went to the poormaster, an' put me on the town.

Over the hill to the poorhouse—my child'r'n dear, good-bye!

(Continued on page 726)

Important Announcement

THE First Presidency have granted to the Y.W.M.I.A. the privilege of using the sacrament service on Sunday evening, November 26, to present a program commemorating the Diamond Jubilee of their organization which was effected on November 28, 1869, by President Brigham Young in the Lion House, Salt Lake City, Utah. Our grateful appreciation is extended for this courtesy and for the willing cooperation of stake presidencies and ward bishoprics in the celebration of this important anniversary.

Since the Tuesday evening following falls on the actual date of the organization by President Young, the Mutuals are asked to make modification in their regular programs so as fittingly to observe this Jubilee. This is concurred in by the general superintendency and board of the Young Men's Mutual Improvement Association.

Programs and projects for this celebration have been sent to all stakes and wards and missions.

GENERAL PRESIDENCY, Y.W.M.I.A.

SONG OF JUBILEE

THIS is the year of our Jubilee
Ring out the story from sea to seal
Tell how a Prophet with wisdom rare
Looked down through the years in a vision fair.

See Zion's daughters, a noble throng
Gathering together in praise and song—
This is the year of our Jubilee,
Glad, happy year of our Jubilee.

Thanks for the faith that led the way;
Praise for the faith in our hearts today.
Still marching onward without a fear,
Honor and glory will crown each year;
As rays of light from the diamond pure,
So our devotion will ever endure—
Send the glad tidings from sea to sea—
Now we rejoice in our Jubilee.

RETROSPECT

AN air of expectancy pervaded the Lion House on that November day in 1869. There was a stir of excitement among the girls of the Young family as they chatted together in the upstairs, gable-windowed bedrooms. What could father be calling this extra special meeting for? It must be important, for all the women of the family had been asked to be present, and, in addition, the president's counselor, George A. Smith, and his wife, Bathsheba. As the girls primped a bit and fingered lovingly their gowns of voluminous folds with their touches of bows, buttons, braid, and other trimmings, did they have a premonition of at least a part of their father's message?

In a few moments came the sound of the big dinner bell which called the family together each evening for prayer, and into the parlor walked sedately the girls and their mothers. When all were seated in the comfortable pioneer chairs, President Young took his place

DIAMOND of the YOUNG WOMEN'S

at the round table and thus addressed the group:

"I have long had it in my mind to organize the young ladies of Zion into an association so that they might assist the older members of the Church, their fathers and mothers, in propagating, teaching and practicing the principles I have been so long teaching. There is need for the young daughters of Israel to get a living testimony of the truth. I wish our girls to obtain a knowledge of the gospel for themselves. For this reason I desire to organize my own family first into a society for the promotion of habits of order, thrift, industry, and charity; and above all things, I desire them to retrench from their extravagance in dress, in eating, and even in speech. . . . We are about to organize a Retrenchment Association which I wish you all to join."

plan and also in the knowledge that life and books can give and in the culture that marks refined society. President Young also knew that the young womanhood of the Church was to become an important and vital part of its strength and glory, for, standing side by side with their brothers, the girls were to be given opportunities for abundant service. They were to engage in teaching and helping each other, and in guiding little children; and perhaps, too, he glimpsed the time when many of them, like the young men, would be the bearers of the message of the gospel to the mission field. He wanted them to be happy first of all and by their very joyousness, to grace their homes and their community life, and he desired with all his heart, that they should be kept clean and free from the sins of the world. He would have them gracious and modest,

PRESIDENTS OF THE YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION SINCE ITS ORGANIZATION



Elmina S. Taylor

Martha H. Tingey

Ruth May Fox

Lucy Grant Cannon

Many more things were said and the organization was effected with Ella Young Empey as president and six of her sisters as counselors. Thus, seventy-five years ago, on November 28, 1869, was born the second women's organization in the Church—the Retrenchment Association, which later developed into the Young Women's Mutual Improvement Association.

VISION

GREAT souls dream dreams and have visions of things to be, and President Brigham Young was a great soul. He knew full well that the Church of Jesus Christ would not long remain isolated in the valleys of the West; even in that early day, each year was bringing more and more strangers from other parts and other lands, and he sensed the inroads outside customs and practices would make upon the youth of his people. The girls of Zion must be fortified; they must be educated, first in the faith of their fathers and in the way of life established under the restored gospel

yet strong and courageous. He would have them polished even as precious stones.

Others had the vision, too—Eliza R. Snow, Isabella M. Horne, and soon thereafter, our first great president, Elmina S. Taylor. These names and many others should be forever remembered on our honor rolls, for those early women worked incessantly to build in the Church an organization which should be acceptable to the youth themselves, to the priesthood and to the Lord.

Many resolutions were formulated by the Retrenchment Societies, both by the one composed of the Young family and by those of the various wards as they came into action, and the girls of today would be interested and sometimes amused in reading them. We quote from two of them:

Resolved, that inasmuch as cleanliness is a characteristic of a Saint and an imperative duty, we shall discard the dragging skirts, and for decency's sake, those disgustingly short ones extending no lower than the boot tops. We also regard "panniers"

JUBILEE —♦— MUTUAL IMPROVEMENT ASSOCIATION

By Clarissa A. Beesley

GENERAL BOARD, Y. W. M. I. A.

and whatever approximates in appearance toward the "Grecian Bend," a burlesque on the natural beauty and dignity of the human female form and will not disgrace our persons by wearing them. And also, as fast as it shall be expedient, we shall adopt the wearing of home-made articles and exercise our united influence in rendering them fashionable.

—*Daughters of Brigham Young*

Resolved, that as Jesus being accountable to God for the use we make of the abilities and intelligence he has given us, we are determined to devote our time and talents in governing ourselves, storing our minds with useful knowledge, and improving every opportunity afforded us of qualifying ourselves to fill useful and honorable positions in the kingdom of God.

—*Fourteenth Ward Society*

FULFILLMENT

HAVE the dreams of those early leaders been realized? After seventy-five years let those who best know the Mutual Improvement Association and its extensive program, answer. Wherever is found the Church of Christ there are found the mighty organizations of these young people, and their verbal and written records that have come from all the stakes of Zion, from the countries of Europe, and from other foreign missions to bear witness to their breadth and scope. Let those who have been present at youth conferences, in class sessions, in testimony meetings, tell of the thousands of young women who have given expression to their faith in the gospel and to their loyalty to the Church and its teachings. Let the many thousands of girls who have received education in the gospel, in literature, in home building, in the problems which concern youth, and who have

OFFICERS OF THE FIRST RETRIBUTION SOCIETY

Center: President Ella Y. Empey

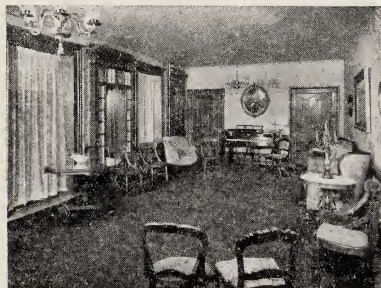
Reading clockwise, beginning at top: Tina Y. Williams, Maria Y. Duggall, Phoebe Young, Dora L. Young, Caroline Young, Emily Y. Clawson.

actively participated in cultural activities, give voice to the broadening experience and enrichment of life that have come to them. Let those who were stirred to the depths at the great golden Jubilee recall the mammoth music festival, the pageant, and the parade in which 12,000, representing every stake and many missions, marched with banners flying as indicative of the spirit and power of these young people. Let those who have witnessed the groups of fair girls and stalwart young men engaged in the dance, lifting it above the cheap and commonplace, exult in this achievement. Let those who have been moved by the earnest young voices in public address and in story and by the presentations in drama, recall these memories now. Let the many projects which have occupied the attention of youth and contributed to the well-being of the membership throughout the Church, testify to the strength of this movement. Let the books which have been read witness the love of literature both religious and secular which these young people have cultivated. And let the slogans and themes reveal the true

spirit of devotion and love of God and his counsels which have been the motivating force and background of the entire program these many years.

We believe that President Young would be satisfied with the organization he effected in the Lion House in 1869. We believe that he would be grateful for the accomplishments of these seventy-five years. He would know that, while some have been indifferent and careless, the vast majority of the girls of Zion have been mindful of their heritage and that, with their companions, the young men of the Church, whom he also organized, in 1875, they have indeed been "New Pioneers on the March" and that they stand today, as they celebrate their Diamond Jubilee, true and loyal to the faith.

It is fitting that throughout the length and breadth of the land this Jubilee be commemorated. May fathers and mothers and brothers unite with the young women in thanksgiving and rejoicing that in the earth today, in the midst of error and unbelief, there is established the Church which is acknowledged by the Master as his own and that in that Church youth finds an honored place.



THE PARLOR IN THE
LION HOUSE

—*Photograph by
Hal Ruml*



JOHN A. WIDTSOE

THE RETURNING SOLDIER

By John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

Address delivered at the Friday afternoon session of the 115th semi-annual general conference, October 6, 1944, in the Tabernacle

My dear brethren and fellow workers:

In his address this morning, President Clark spoke of postwar problems. They are many, and they keep pounding upon our thinking. President Clark enlarged upon the most important of these problems. I would like to call your attention to one or two minor, though also important, problems, which are being much discussed at present. If it seems to be largely of a temporal nature, my defense is that in the gospel of Jesus Christ there is really no distinction between the temporal and the spiritual. Speaking to the Prophet Joseph Smith, the Lord said:

... verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal. . . . (D. & C. 29:34.)

At a recent stake conference, a fine young man, a soldier, enjoying a brief furlough, addressed the congregation. He was clearly perplexed. He wondered why, in the heat of battle, he had escaped the bullet that took the life of his buddy. He spoke of the interruption of his education; the frustration of his life's plans; and the hell that we call war, into which he had been catapulted. He declared his readiness to die, if need be, for the freedom of man; but wondered why men should have to die to possess freedom, which belongs to every man by the right of his existence. "Shall this self-destruction of man continue?" he asked. As he sat down, he voiced the question now asked by millions of men: "What of the future?"

I thought of the 80,000 youths and young men of our faith, members of the Church, nearly all of whom will return, after the war, whole in body, but perhaps maimed in spirit, and scarred in memory, by the unnatural life in the army and navy, and by the inexpressible horrors of warfare, as conducted by "civilized" man. They will return to a world which has been shaken and changed by the turmoil and tumult of battle in the air, on the land, and under the sea. It will be a new world. They shall not see again the world they once knew. The forces of change will have carved deep furrows in the face of human existence.

These returning men were torn from their native soil by the roots. In the field of war, they have been nurtured with the poison of destruction. How

to transplant them, to revive their full vigor, and ensure normal growth after the war, is perhaps the major problem among the many that will arise in the proposed reconstitution of the world.

Human history does not justify the belief that returning armies will be adequately rehabilitated by governmental efforts. Grants of small sums of money, or the offering of opportunities to the few, cannot restore that which has been lost, or supply the needs of the many who will need help. That has been tried before, without success. Salvation by government, whether spiritual or temporal, before or after a war, is a delusive and elusive will-o'-the-wisp. With God's help, men win success by self-effort, and only so.

THE responsibility for our homecoming boys, who are really the coming generation, will rest, as in ages past, upon the family and the home, and the cluster of neighborhood families and homes. Each man must bear his own burden. Such help as he needs must be given by family and immediate friends. By such a distribution of a labor among many, any task is easily accomplished, far beyond the power of any government. In every household we must convert our faith for peace, and our love for our boys, who have been willing to face death for us, into sober planning and direct activity. We must sift the many possibilities for the benefit of the returning lads. This duty, which we owe our defenders, cannot be shifted to others. Nor can a central agency undertake it successfully. Moreover, that is ever the method of the gospel of Jesus Christ.

Now is the time to undertake such planning and the consequent preparation. There should be no delay. We must be prepared. Building is slower than destruction. Our boys may soon be coming home. They will then be ready for the next adventure. We must not reward their sacrifices with disappointment. Rather, we must be ready also with the necessary advice and help. It may be too late if we do not begin now.

In this important matter, Latter-day Saints must needs cling to the well-established ideals of the Church. Among them is one that we treasure greatly. We have the reputation of being a productive and creative people; and indeed we deserve it. We have always tried to better the world, to leave it richer than we found it, spiritually and temporally. In our temporal affairs we have taken the Lord at his word; that he has given man dominion over the earth, on the condition that he would seek to subdue it in the sweat of his brow. We have

proved this promise to be true; we know that only as we toil do we overcome obstacles. We have learned also that whenever human energy is applied to the resources of earth, wealth is produced. That is indeed the only way that true wealth, much or little, can be added to the world's possessions. By that method this people made a garden out of the desert; and by that method they have bettered their own economic conditions; and have led others into paths of prosperity. By that method every man may win wealth sufficient for his needs. It is the surest approach to a competence. We are a practical-minded people. Of that we are proud. This basic principle should be before us in planning for our returning sons.

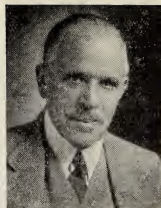
It is an equally well-established Latter-day Saint principle that ignorance waits on no man. Dominion of the earth will ultimately be in the hands of those who know, and use their powers intelligently. Therefore, as a people we believe in education—the gathering of knowledge and the training of the mind. The Church itself is really an educational institution. Traditionally, we are an education-loving people. Remember the valiant group, young and old, who more than a hundred years ago gathered daily in upper rooms of the Kirtland Temple? They were really the founders of adult education in the modern world. They dipped into English, mathematics, history, science, law, and languages. They were fearless in their educational aspirations. They exemplified the words of Brigham Young. "The religion embraced by the Latter-day Saints . . . prompts them to search diligently after knowledge." Remember, also, the succession of educational institutions marking the progressive history of the Church! Schools, colleges, and universities attest the high place of education in "Mormon" philosophy. Do not forget the surpassingly high present educational standing of our people.

Our young men, returning from the front, should be encouraged to take up their educational work where they laid it down when the country in its need called for their service; and they should be urged to continue it to the end of their program. Despite the loss of time during the war period, and the apparent financial need, they would make a mistake to rush into active life without proper development and training.

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WINNING THE PEACE

By Joseph F. Merrill
OF THE COUNCIL OF THE TWELVE



JOSEPH F. MERRILL

Address delivered at the Friday afternoon session of the 115th semi-annual general conference, October 6, 1944, in the Tabernacle

BRETHREN and Radio Listeners: Much is said these days about winning a lasting peace following the terrible and fearfully destructive global war now raging. Various plans are proposed for attaining this greatly and widely desired objective. But we know that this can be achieved only if certain conditions are met among which are fair, right, and just provisions made for all nations, defeated as well as victorious. But in the few minutes allotted to me I desire to talk about some conditions on the home front that affect peace.

The reply of Jesus to the lawyer who asked "which is the great commandment in the law" was as follows:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets. (Matt. 22:37-40.)

Since we are all children of our Father in heaven, the term "neighbor" as used by Jesus means our fellow men. Now, as an evidence that we love our neighbors as we love ourselves, we must treat them in all respects in our relations with them as we would like to be treated were the circumstances reversed—we in their shoes, and they in ours. In other words, we must live the golden rule. And because we do not live the golden rule there is more or less severe and tragic trouble all the time within the borders of our country, all of which would disappear if we kept the second great commandment.

Yet none of us fully keeps this commandment. Why? One reason is we are all too selfish, not some of us only, but all of us. Let me particularize by citing a few cases.

First, let us begin with a corporation having assets worth millions of dollars. Its money has come from thousands of stockholders and the sale of bonds. The stockholders elect directors who in turn appoint officers and other employees and fix their salaries. Some of these salaries are likely large—very large. The greater the assets the greater the salaries are likely to be. They really far exceed the needs of the recipients to maintain a decent standard of living. Commonly, also, these salaries have no relation to the ability of the corporation

to pay dividends. Hence some stockholders feel aggrieved, thinking they are not fairly treated. Further, these big salaries incite workers to demand higher pay and create prejudice in the minds of the public against the corporation. Is any thought given by the directors to the golden rule when they fix compensations for themselves and the high-ranking officers? And does the company management always treat its employees as brothers, as neighbors, entitled to be dealt with according to the requirements of the golden rule? A few of these employees may even be none indispensable to the success of the company than the officers themselves, but in comparison they are underpaid. I have reference to inventors and others endowed with special gifts the products of whose ingenuity make it possible for the company to have a prosperous business. Our marvelous mechanical civilization is based upon research and invention. Managers are often ordinary men, given opportunity. Inventors are always men with extraordinary endowments.

ANOTHER illustration, seldom given: A highly respected and necessary profession has allowed itself to be maneuvered into a position where it absolutely controls one phase of the well-being of the public. There is no closed shop labor union of which I have heard that so completely controls its field as does this profession. It limits the number permitted to qualify for the profession, thus preventing any overcrowding in the field of service, and so practically insuring full employment to entrants. The standard of fees is so high that multitudes in the middle classes are hardly able to afford necessary service. The income of successful practitioners is far above that of most other people of equal or greater ability but engaged in other essential vocational fields. The situation appears to be entirely out of harmony with the requirements of the golden rule.

Let us glance at the political field. Though the need for statesmen was perhaps never greater in the history of the country, the supply, perhaps, was never proportionately less. Certainly the supply of politicians, even demagogues, was never greater. I use the term "politician" in the sense of a holder or seeker of political office who regards getting and holding the office as the all-important thing and who schemes, bargains, and promises in order that he may get support and votes. His principles are often tenuous and easily changeable to suit the needs of the hour. The demagogue is an unprincipled politician.

The statesman is a man who would

"rather be right than be president." He is an able man of principles and of character who avoids compromising with his principles and disdains buying support by making promises to people who seek wholly selfish ends, for this is akin to the crime of bribery.

But it is probably true that the people themselves are responsible for the paucity of statesmen and the abundance of politicians and demagogues. Many years ago I sat one evening in the park with an elderly man, manager of the apartment house in which I lived. He said that for thirty years he was a member of the Illinois state legislature and related many interesting experiences. But I shall never forget one remark he made which was "every man has his price; some votes can be obtained for \$50, others for \$500, and occasionally \$50,000 is the price." Unsupersituated as I was, this statement was hard for me to believe, but I had no reason then or now to doubt its truth.

Yes, the people themselves help to make politicians by offering them tempting inducements. The desire to serve the public is commendable, particularly when it is coupled with pure motives. But the itch for office and the emoluments thereof, sometimes affects otherwise good men so deeply that they yield to all sorts of temptations in their efforts to obtain or retain office.

Our primary election system is bad in at least one respect—it helps to make politicians and demagogues. The short time allotted me will not permit of showing why, but supporting reasons will occur to my listeners. It requires a strong man of firm resolve to go into a hotly contested primary for a high office and come through untarnished. In the primary he is on his own, not governed by the platform and backed by the resources of his party. He is likely to be contacted by many groups, actuated by wholly selfish motives and offered assistance of money and votes if—. A statesman is not purchasable; a politician may have his price. Even highly respectable groups may forget themselves and make offers and considerations, as has previously been done right here in our own state, so rumor says. Shame upon them wherever and whenever their motives are selfish and not clearly in the interests of the public good! In such cases, in principle at least, are they not offering bribes? Good laws

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Genealogy

A Quarter Century of Participation in Temple Work

ALTHOUGH for several years prior to 1919 the members of the 177th quorum of the seventy residing in the Rexburg Stake had conducted an annual outing for its membership, when the time arrived for consideration of this annual event, a member by the name of Archer B. Willie suggested that a pilgrimage be planned to the Logan Temple as the 1919 annual outing.

This change met with the hearty approval of the council who immediately commenced to make plans. The goal was one hundred percent participation. The brethren knew of the many obstacles they would encounter to attain such a goal in this agricultural section, but they worked faithfully to the end desired. When the actual count was made, it was learned that ninety-six percent of the membership was present on that first excursion.

The following brethren constituted the council at that time: Frank Jacobs, Christian Schwendiman, Fred J. Heath, Ezekiel Holman, Charles O. Hamilton, John Schwendiman, John J. Ladle, and B. Lorenzo Waldram, secretary. They were also supported by the stake presidency, Mark Austin, Nathan Ricks, and James Blake as well as the ward bishopric and the ward clerk.

The company consisting of thirty-five carloads assembled at the church, July 25, 1919, at 4:00 a.m., leaving and traveling in a body over poor, dusty, unsurfaced roads in cars which were quite primitive. With the exception of several flats, a lost battery, and one abandoned car, the last of the company arrived in Logan at three o'clock the next morning. So successful was this trip and so enthusiastically accepted by all members present that the quorum resolved to make the Logan trip an annual mission.

In the year 1927 the 177th quorum which was made up of the Sugar City Ward was consolidated with the 159th quorum from Teton and Newdale wards, the new quorum being called the 159th quorum. Since this union the annual pilgrimage has been continued. On these missions most members and their wives participated in four or five sessions of temple work.

Only on two occasions did the quorum presidency and secretary fail to go one hundred percent. Because of this activity some twelve thousand persons have received their endowments by proxy and thousands of sealings have been performed.

The present council feels that these temple missions have done much to increase the activities of its members. Most of them perform their Church duties faithfully and all have partici-

Guidance

By CHARLES A. CALLIS OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday evening session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

I MUST NOT encroach on the time of the First Presidency in this important meeting. May I read a story that was published in *The Reader's Digest* of April 1944:

"THAT'S THE SPIRIT"

The bomber had been almost ripped apart by German cannon. The ball turret gunner was badly wounded and stuck in the blister on the underside of the fuselage. Crew men worked frantically to extricate the youngster but there was nothing they could do. They began to jump.

The terror-stricken lad screamed in fear, as he saw what was happening. The last man to jump heard the remaining crewman, a gunner, say, "Take it easy, kid, we'll take this ride together."

And they took that ride of death together, and together they stood at the gates of God, the selfsame God who died for all men.

Brethren, in this hour of trial, we must all take the ride together, eschewing all selfishness and personal advantage. You ask for a postwar program. The Lord gave it to us. It is as follows:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands! (D. & C. 56:16, 17.)

The blood of the rich men's sons and the blood of the poor men's sons commingle at this very hour upon bloody battlefields in a brave endeavor to keep the temple of liberty inviolate and keep eternal those principles of freedom for which our forefathers bled and died.

Is it not possible for the rich man, the capitalist, and the laborer to meet at

pated in some measure in the projects of the quorum.

The year 1943 marked the conclusion of a quarter century of annual participation in temple work and would likely have been the last quorum mission to Logan had the Idaho Falls Temple been dedicated as planned. However, due to postponement of the dedication, the quorum made its twenty-sixth mission in July of 1944.



CHARLES A. CALLIS

a round table conference and settle all these economic troubles? If they will meet in the spirit of Christ, these things will be settled to the satisfaction of all concerned.

May God send that day which the Nephite people enjoyed, that golden era of two centuries, where in their industrial and social life all things were had in common; they lived in the prosperity of Christ; there were no rich and no poor. Banish selfishness from the world and this blessed condition would be realized.

We are in the midst of turbulent times. Reason is invited to give way to partisanship; but we must not blind ourselves to the good of all the people of the United States. Let us pray with the poet:

God give us men. A time like this demands Strong minds, great hearts, true faith and ready hands!

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish pride, lo Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

—J. G. Holland

May God give us reason. May we in prayer approach him for guidance in temporal as well as in spiritual things, and may unselfishness rule the land, and rule in the hearts of men, that these economic differences may be adjusted in the spirit of tranquility, reason and divine justice, and may we all take the economic ride together, I humbly pray, in the name of Jesus Christ. Amen.

May God bless all who do and love to do this sacred and important work.

Temple Work in Phoenix Stake

At the close of the Mesa Temple for the year, on June 30, Phoenix Stake completed the most successful season in temple work in its history. An elder was furnished from the stake regularly each week to perform baptismal ordi-

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THE TEST OF *Propriety* IN *Conduct*

By ALBERT E. BOWEN
of the Council of the Twelve



ALBERT E. BOWEN

Address delivered at the Sunday afternoon session of the 115th semi-annual general conference October 8, 1944, in the Tabernacle

CONFUSION seems admittedly to be the dominant characteristic of our times. There is confusion of procedures, a baffling contrariety of opinion as to what ought to be done and how to do it. There seems to be agreement about only one thing, namely, that the world's affairs are terribly messed up. But there is no agreement about the causes for the sorry condition, nor the remedy. Men confess, almost it seems with pride, that they don't know what they ought to believe. They are bewildered and overwhelmed with a sense of futility.

One thing seems clear: our perplexity grows out of a failure of vision—of penetrating insight. We get ourselves all tangled up in a maze of superficialities and mistake consequences for causes. We tell ourselves over and over again that life in this day has become very complex; that it is not simple and elementary any more as it once was; and that our outlook and approaches to the problems of the day must take on the same complexities as the intricate web of mechanisms we have woven about ourselves.

It may be granted that with our great increase in population, our shifting over from simple rural life to concentrations of great numbers in industrial centers, the consequent change from self direction to supervised direction, the increasing degree in which the free practice of individual convenience impinges upon the comfort and convenience of others; the impact upon our lives of changed conditions resulting from inventions, transportation and communication facilities—it may be granted, I say, that all these conspire to introduce an apparent complexity into our organized lives. But I wonder if, after all, the differences are not largely superficial and mechanistic rather than fundamental.

Are there not, in reality, underlying, universal principles with reference to which all issues must be resolved whether the society be simple or complex in its mechanical organization? It seems to me we could relieve ourselves of most of the bewilderment which so unsettles and distracts us by subjecting each

situation to the simple test of right and wrong. Right and wrong as moral principles do not change. They are applicable and reliable determinants whether the situations with which we deal are simple or complicated. There is always a right and a wrong to every question which requires our solution. We might be saved a lot of misery and discontent and disputation in this world if we just stopped to apply the simple test, "what is the right of this thing" before we moved into action concerning it. By thus getting down to the root of the matter we should have reduced the problem to its simplest terms and it would not matter very much whether it was crusted over with a simple or a complex layer of incidental elements. They would all have to yield to the basic law of right.

I THINK I can illustrate how basic issues are buried under a cover of superficialities by reference to an experience in the life of Paul. In the course of his missionary journeys, he came to Ephesus where he found certain poorly instructed believers. He taught in the synagogue for three months when, because of opposition, he separated his disciples, and they went their ways teaching for a period of two years with such effect that the record says: "All they which dwelt in Asia heard the word of the Lord Jesus Christ." This brought the Christian message squarely up against the idolatry of the Ephesians with the result that there was a great conversion from idolatry. Says the account in Acts 19:23-29:

And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings they were full of wrath. . . . And the whole city was filled with confusion.

Now, the fundamental issue, and the only issue, was between the teachings

of Jesus and the pagan religion of the Ephesians. But that issue was completely buried under the furore engendered by a purely incidental consequence. Paul was teaching the way of life, a thing of transcendent importance to all the race of men, the future of the world. With the purely collateral consequence to the business of a few silversmiths and art craftsmen he had no concern.

But the incident was not decided on the merits of the respective doctrines concerning the souls and destiny of men. So far as immediate results were concerned a superficial materialism completely smothered and took out of the reckoning the fundamental moral and spiritual issue involved. For Paul's companions were taken into custody, and when he would have gone publicly to their defense, he was restrained by friends but for which restraint his life likely would have been taken.

In one way or another the process illustrated in this incident has been repeating itself throughout history. Every would-be world conqueror from Alexander on down and almost every empire builder, too, for that matter, has pursued his course in total disregard of the question of what is right. They find it easy to obscure the moral issue by burying it deep under an overburden of casuistries. It is easy for the powerful aggressor to say that his country is denied access to raw materials; that it is overcrowded and must have *Lebensraum*, an outlet for its over-congested population; free and open lanes of commerce, and to give these and a thousand other specious reasons for his course. These are made to justify the ruthless overpowering and destruction of weak neighboring states if perchance they fail to bow to the conqueror's will or permit themselves to be absorbed into his ambitious design. A color of righteousness may be given the whole monstrous scheme by pointing out the virtue of the ultimate objective—to bring a larger good to his people and perchance also alleged benefits to his conquered and plundered neighbors, just as Demetrius could justify his inciting the mob against Paul by pointing to the threat of his teachings to their accustomed means of making a livelihood.

However impressive the array of justifying reasons may be, when they are brushed away the simple question left is whether the powerful have a right

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HAROLD B. LEE

ON DETECTING *Truth* FROM *Error*

By HAROLD B. LEE
of the Council of the Twelve

Address delivered at the Saturday morning session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

PROMPTED by my reflections over the past months of experiences I have had, and inspired by that very comprehensive message read to us from President Grant, and from the impressions of this meeting, I have some things I should like to say that to me should be vital to all Latter-day Saints, and indeed to all seekers after truth.

There came to my office some time ago a faithful Latter-day Saint who related an experience in which she was placed in a very embarrassing situation. She had been deceived and led astray by those who professed to have had spiritual manifestations, and because she had followed what she thought was the light, she had found herself in rather serious economic difficulties. As she finished the story of her experience, she asked me this question: "How can one be certain that a thing is true or false, or that his decision is approved of the Lord?"

I have thought a lot about that question, because I find it being asked by those who have been led into conditions of confusion, by those who have professed to have received by dreams and revelations certain information as to mining properties that were supposedly for religious and spiritual purposes. I have known of those who have likewise been led into organizations that were unwholy because of their listening to teachings of some who profess to set up organizations they call the "United Order." It is the same question that many of our fine young women are asking when there are those who encourage them to live in illicit relationships under guise of authorized marriage contracts, by some who profess to be the authorized servants of the Lord.

From students who are struggling in their higher education we have the same inquiry: "How may we know the difference between truth and that which we study so often in our textbooks?"

There are those in the military service, under the pressure of the exigencies of war, who are imbibing many distorted views that they have difficulty in squaring with the truth. In these days

hardly do we listen to the radio to one who gives a political speech but what we hear the shouts of "Untruth!" and opposing speakers being called untruthful.

In a recent visit to a conference I learned that a man had attained quite a following by relating what he termed a vision, in which the Savior was supposed to have appeared to him, and he thought he was making a great contribution to the personality of the Savior by telling the people that He had red hair, in contradiction to the revelations of the Lord.

So in all these experiences the question is asked: "How may we know the difference between truth and error, and how may we be able to detect the same?"

As I studied the matter and gave some thought to it, I found the Lord had revealed something very precious to us. He said:

Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world. . . .

Behold, verily I say unto you, there are hypocrites among you, who have deceived some, which has given the adversary power; but behold such shall be reclaimed;

But the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the world. (D. & C. 50:2, 7-8.)

The Lord has told us further that we should seek the best gifts, that we be not led astray. Apparently the Lord had in mind the very conditions under which we now live, for in the words of prophecy that he gave to his disciples when they asked him how they should know when his second coming was nigh, he said this:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insonmuch that, if it were possible, they shall deceive the very elect. (Matt. 24:24.)

Now mark you these words—"who are the elect according to the covenant."

Some of those were to be led astray who were to be members of his Church, so I am not surprised in this day when with the power of these evil spirits they are finding a following from those who profess membership in the Church. The

extremes to which the master of darkness would go to lead astray those who were to be deceived is indicated by the experiences of many of our prophets. I cite the experience of Alma's contention with the anti-Christ, Korihor, who, you remember, was stricken dumb when he asked for a sign, and while he was thus impressed that the power of the Lord was upon him in judgment because of his wickedness, wrote his testimony that Satan had appeared to him as an angel of light and had told him that there was no such a thing as God.

So he may come today with guileful ways, with deceiving and lying spirits, to entrap us.

But the Lord has not left his people alone, and those who would may be well guided in the midst of these trying conditions. The prophets of every dispensation, and indeed our own leader in this conference, has told his people how they might avoid these pitfalls. The Apostle Paul 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.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. . . . Neither can he know them, because they are spiritually discerned. (1 Cor. 2:9-11, 14.)

THE writer of the Gospel of John, told of a light, in describing the powers controlled and operated by the Savior, the true light that was to light every man that cometh into the world. In modern revelation the Lord told us more about this when he spoke of the light which was to shine, which was to enlighten our understanding, and was to give light and intelligence to all mankind; it was to be in the light of the sun, the moon and the stars; indeed, we might say this light was to constitute the reason in man and the instinct in animal life.

But to baptized believers there was a greater light given, and that was the power of the Holy Ghost which has been spoken of here. That power which Jesus described was to give us power to understand all things, to bring to our recollection that which he had taught, to reprove the world of sin and of righteousness and judgment, and to guide us into all truth. Moroni told us that if we ask with a sincere heart, with real intent and with faith in Christ, that by

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SPENCER W. KIMBALL

Address delivered at the Friday afternoon session of the 115th semi-annual general conference, October 6, 1944, in the Tabernacle

DEAR BROTHERS and the radio listeners:

In attending the genealogical sessions of the quarterly conferences in many stakes there has been sung beautifully the song, "Open the Gates of the Temple," which ends with the solemn testimony: "I know that my Redeemer lives, and because he lives, I shall live," and I always feel to say with Luke:

... I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: ... (Luke 10: 21.)

In a high council testimony meeting some time ago I heard one of the number say: "I am happy in the work and have made research and this Church and its doctrines satisfy me better than anything I have found." Then another arose and with deep feeling declared: "This is the work of God. I know it. It is the Lord's eternal plan of exaltation. I know that Jesus lives and is the Redeemer." I was uplifted by his sureness. And I went to the revelations of the Lord to see how it is that some are so sure while others are passive or have doubts.

I recall the experience of the Apostles when the Lord manifested himself to them after his resurrection and found a group who accepted him, but one of the quorum being absent declared that he would not believe unless he could see in the Lord's hands the print of the nails, and thrust his hand into the wounded side. And when the Savior, anticipating his doubt, had commanded Thomas to thrust forth his hand and feel and know, he said:

... Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:29.)

The Lord thus indicated that a knowledge of spiritual things may be had without perception through the five senses. He has keys by which we may have a knowledge of his work. In the temple he taught the Jews. They marvelled at his knowledge and positiveness and said: "He speaks as one having authority."

YE MAY KNOW THE TRUTH

By Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

The Redeemer 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.)

What is it to know of the doctrine? It is an unwavering assurance. The Lord has offered a rich reward but has provided that it can be had only by meeting certain requirements. He has said:

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.)

In this case the blessing promised is a knowledge of the divinity of the doctrine. And in this case the law or requirement is that one must "do his will." Most of us know what his will is, far more than we have disposition or ability to comply.

The Lord has reiterated his promise with much emphasis:

If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things—which bringeth joy, that which bringeth life eternal. (D. & C. 42:61.)

WE preach and discuss the revelation known as the Word of Wisdom, and usually think of the temporal blessings that will come to us in increased health if we live in harmony with its teaching, that we might run and not be weary and walk and not faint, and the destroying angel should pass us by, but there is also a spiritual aspect which is more far-reaching and should stimulate us to high purpose. The promise I am thinking of is this:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments... shall find wisdom and great treasures of knowledge, even hidden treasures. ... (D. & C. 89:18, 19.)

What could be so precious as wisdom and knowledge, even hidden treasures? Surely the treasures here referred to are not those of scientific accomplishments. Such will come revealed as light from heaven discovered through the research of men, but these hidden treasures of knowledge in the revelation are those which can be had only by use of the keys given, which are: "Walking in obedience." And while the discoveries in the physical world are very important to us here in mortality, the spiritual

discovery of a knowledge of God and his program reach into and through eternity.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

Another revelation gives us this:

... For unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. (D. & C. 42: 65.)

which indicates another requirement: One must be baptized and receive the Holy Ghost and still live the commandments to be given the knowledge of the divinity of the work. Mere passive acceptance of the doctrines will not give the testimony; no casual half-compliance with the program will bring that assurance; but an all-out effort to live his commandments. We often see this in the lives of members of the Church. One said to me in a recent stake I visited, "I assiduously avoid all testimony meetings. I can't take the sentimental and emotional statements that some of the people make. I can't accept these doctrines unless I can in a cold-blooded and rational way prove every step." I knew this type of man as I have met others like him. In no case had they gone all-out to live the commandments: Little or no tithing, only occasional attendance at meetings, considerable criticism of the doctrines, the organizations and the leaders, and we know well why they could have no testimony. Remember that the Lord said:

I, the Lord, am bound when ye do what I say; but when ye do not what I say; ye have no promise. (D. & C. 82:10.)

Such people have failed to "do what he says." Of course, they have no promise.

On the other hand we have the missionary completely immersed in his work, giving to it his every thought and energy, and living closely the commandments. Almost without exception they have lived worthily, kept the commandments, and have been rewarded with a knowledge as promised by their Savior, in proportion to their faithfulness. Consider also the thousands of ward, quorum, and stake and mission leaders who have an abiding testimony. It is not blind loyalty but faithful observance, and turning of keys which open the storehouse of spiritual knowledge. The Lord revealed again to the Prophet Joseph:

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PET PEEVE

By Lois Bodine



HER OWN SELF-CONSCIOUSNESS INCREASED THE TENSION AND SHE FELT WARM AND UNCOMFORTABLE.

ELLEN rearranged the roses in the center of the table for the third time. The table did look nice, she decided, standing off to survey it once more before going back to the kitchen to put the rolls in the oven. Oh, she did hope everything would be all right! Shank Ruthewood was the most interesting boy she had met in ages, but his dignity was rather frightening sometimes.

The front door slammed, and she heard the tinkling of twelve-year-old Ted's ukulele:

Oh heh, oh ho, come see the beau, Ell has caught a new date.
He's tall and he's thin, but she'll ask him in
And feed him chicken for bait.

Louder and louder grew the refrain as the little tyrant repeated his rhyme. Ellen knew a moment of impending disaster before she rushed into the hall. "Oh, Ted, stop that this minute!" she cried. "You'll disgrace us. Who could entertain company with all that going on?"

But her tormentor pranced gleefully around the hall and into the living room, clutching his instrument under one arm. "Shanky is a stuffed shirt, Shanky is a—"

"Oh, Daddy, make him hush!" Ellen implored her father, who was seated in his favorite chair reading the evening paper. "Shank'll be here any minute, and he might hear."

"Can't you children get along?" Mr. Long interposed mildly, glancing up from his page. "Quit paying any attention, Ellen, if you want him to stop. Why did you ask company while your mother's away if you can't manage it without all this to-do?"

In vexation Ellen hurried back to the

kitchen. That was the way it always turned out. Dad never was much help in corralling Ted. Of course she could have waited until Mother came back from Aunt Jane's, but this was the best chance she'd have to show Shank that she could really cook and act hostess.

"Ted, please be decent this once when I have company," she begged, following him into his room.

"Oh, sure. I'll act natural. But you're not going to catch me putting on any airs for that corporal!" Ted promised none too earnestly, and that was the best Ellen could get from him before she ran belatedly to see about the already too-brown rolls.

JUST then the doorbell buzzed, and Ellen was introducing Shank to Dad. She had no fears about their not liking one another. Shank was a real man, serious and really grown-up about things, Ellen thought proudly, watching his broad shoulders in their freshly pressed uniform as he stepped forward to shake hands with the older man.

"El-len!" came Ted's voice which sounded as if he might be in the attic. "Know where Mom put my baseball things?"

"Excuse me," Ellen said as sweetly as she could but with exasperation mounting high. Everything would be ruined if they waited until Ted ransacked the attic, and she didn't want him bursting in, craving soup while she was trying to serve the rest of the meal.

"Ted," she called sternly, mounting

the attic stairs a few steps, carefully holding out her newly cleaned skirt.

"Will you please come down here and wait until dinner is over to start rummaging in that attic?"

"Aw, go ahead and eat. I'll find them."

"No. I'm not going to have you barging in and spoiling everything."

"Oh, yeah?" Briefly Ted's head appeared at the hole above her head.

"Well, Ellen, I'm going to find my baseball things first. Who cares about Corporal Shanky Ruthergoody, anyway?"

"Ted!" Ellen gave an apprehensive glance toward the living room, but the blur of voices in animated conversation calmed her fear. She turned with a sigh toward the kitchen for a last minute inspection. Everything would be ruined if they waited any longer.

Quickly Ellen announced dinner and served the soup. The little toast bars were just the right brown, she was thinking elatedly as the diners took their places. Mother always served crackers, but this time everything had to be just right.

THE food was good, Ellen knew, but somehow the conversation lagged. It was a strain, this business of serving the right food at the right time and making the casual sort of conversation right for the dinner table. Although Dad was courteous enough, he was always absorbed in eating and not particularly interested in talking just then. Her own self-consciousness increased the tension, and she felt warm and uncomfortable.

Just then the chords of Ted's uke
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THE IMPROVEMENT ERA



PARICUTIN

MEXICO'S BABY VOLCANO

By Dr. J. J. Howells

PARICUTIN, MEXICO'S BABY VOLCANO

—Photographs by Author

RECENT press dispatches have carried the notation, "Mexico's new volcano covers another village and a noted geologist barely escapes with his life."

I visited Mexico in February of this year. The volcano was just one year old at that time. I consider it Mexico's greatest scenic wonder and if the war news earlier had not driven it from the front page, the Mexican government would have built a paved road to this new volcano and thousands of tourists would visit it annually.

The incredible story told by a Mexican farmer about the birth of the new volcano occurring in his corn field a year ago, made news and was flashed all over the world. It is probably the first time in the history of man that an individual witnessed the rare sight of the birth of a volcano.

The telling of this simple story to newspaper men and magazine writers made the Mexican farmer, Dionisio Pulido, a rich man.

I heard the story from his fifteen-year-old son who was working in the field with his father at the time the volcano was born. We were sitting around a campfire at the Last Observation Post—a shack located on a hill, about a mile and a half from the base of the volcano, and heard the strange story from this boy. He said, "Father was plowing in the corn field with the oxen when a spiral of smoke and steam shot out of the ground and extended into the sky. Soon the earth opened up and our farm was covered with ashes and red-hot rocks which were blown high in the air. We all ran for safety. Father hurried to the next village to tell the padre that there was a witch under the ground. After a few days the neighbors' farms were covered, and soon the monster had destroyed not only the farms, the forests, but the village was covered with ashes."

Although Mexico's baby volcano is not yet two years old, it has influenced the lives of over ten thousand people. It has covered with volcanic ash and lava many miles of good farm land, villages, and thousands of acres of forests. Volcanic ash has fallen on the city of Mexico, three hundred miles away. The volcano now has a diameter of over

seven miles and rises from the ground in an almost perfect cone. The top of this cone is over two thousand feet high and scientists have estimated that over three thousand tons of rock and molten lava per minute are thrown from the crater of the volcano, at times reaching a height of 2,000 feet above the top.

The volcano exhibits a fireworks at night as spectacular as ever Vesuvius boasted. The eruptions come with a violence that can be heard for many miles and the enormous column of smoke and gas coming from the volcano is so heavy at times as to black out the sun and to keep the doomed region in shadow.

It is a long ride from Mexico City to Uruapan, the "City of Flowers," which is twenty-five miles from the base of the volcano.

We were tired when we arrived there at ten o'clock at night. There are only two hotels in the town and our reservations had been taken by government officials. The guide had said, "You must see the volcano at night for at that time it is most spectacular, as the molten rock and cinders light up the country for miles around."

The native hotel was poor, cold, and uncomfortable. At two o'clock in the morning, in two old jalopies, our party started for the volcano. Our destination was the city of San Juan, where



THE LAST OBSERVATION POST—SON OF DIONISIO PULIDO TELLING OF BIRTH OF VOLCANO ON FATHER'S FARM.

we left the cars and made the rest of the journey on Mexican ponies. The horses were thin and underfed and I had difficulty in mounting my horse. True, the stirrups hung only a foot from the ground, but each time I put one foot in to mount the animal, he either sank down on his knees or leaned sideways in such a manner that I was unable to proceed until three men came to the rescue. They kicked the animal, shouted, and held up the mount until I got in the saddle. Wrapped in a Mexican blanket and with a large sombrero on my head, I started in the dark for the last lap of the journey to the volcano. It is necessary to dress in this manner because any little change in the wind, and one may be showered with hot cinders which readily burn holes in one's clothing and they are most uncomfortable to the skin.

It has been said by writers that the volcano is the greatest show on earth, and it does not disappoint you in any way. You witness its almost constant eruptions with a feeling that is somewhat akin to fear. Tourists have been constantly warned by the Mexican government that anything may happen and you feel that way when you look at this great phenomenon of nature which, in

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AMERICA A CHOICE LAND

By Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE



EZRA TAFT BENSON

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, October 8, 1944, during the 115th Semi-Annual Conference.

To the peoples who should inhabit this blessed land of the Americas, the Western Hemisphere, an ancient prophet uttered this significant promise and solemn warning:

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . . For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. (Book of Mormon, Ether 2:10 and 12.)

Founded on the truth of Christian principles, this nation has become the world's greatest power. Whence have come our blessings of influence and success, and what assurance do we have that these blessings may be continued? Have they not come as a result of a humble and devout recognition of the overruling power of Almighty God in the establishment of this nation, and the willingness of the founding fathers to conform their actions to divine law?

Our earliest American fathers came here with a common objective—freedom of worship and liberty of conscience. The Pilgrim Fathers, the Puritans in New England, the Quakers in Pennsylvania, the Catholics in Maryland, the Lutherans in Georgia, and the Huguenots in Virginia, all came seeking God and the enjoyment of God-given, self-evident rights based on eternal principles. Familiar with the sacred scriptures, they believed that liberty is a gift of heaven. To them, man as a child of God, emphasized the sacredness of the individual and the interest of a kind Providence in the affairs of men and nations. They acknowledged their dependence upon God as they exhibited their humble faith in, and devotion to, Christian principles.

Those who later became the leaders and founders humbly recognized the need for, and actuality of, divine guidance. They saw clearly the importance of vital religion and morality in the affairs of men and nations. The following are a few quotations from their sincere statements. George Washington said:

No people can be found to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people

of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency.

Then as to the place of religion and morality, the Father of our Country continues:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

Daniel Webster with prophetic vision declared:

If we and our posterity shall be true to the Christian religion, and if we and they shall live always in the fear of God, and shall respect his commandments. . . . we may have the highest hopes of the future fortunes of our country.

However, he pointed out that if we fail so to do then,

No man can tell how sudden a catastrophe may overwhelm us that shall bury all our glory in profound obscurity.

These are solemn words but fully as sobering are the words of Abraham Lincoln uttered many years later as follows:

God rules this world. . . . I am a full believer that God knows what he wants a man to do—that which pleases him. It is never well with that man who heeds it not. . . . Without the assistance of that Divine Being, I cannot succeed, with that assistance I cannot fail.

And then regarding our duty to God, Lincoln warns:

It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow. . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord.

Yes, the early leaders and the people generally of this great nation recognized the necessity for spiritual support if the nation was to endure. They gave humble expression to this conviction in the inscription, "In God We Trust" found on the coins of the land. The holy Sabbath was a day of rest and worship. Religious devotion in the home was a common practice. Family prayer,

reading of the holy scriptures, and the singing of hymns were an everyday occurrence. There is every evidence that "our fathers looked to God for their direction."

In framing that great document which Gladstone declared "the most wonderful work ever struck off at a given time by the brain and purpose of man," our early leaders called upon a kind providence. Later the product of the constitutional convention was referred to as our God-inspired Constitution. They had incorporated within its sacred paragraphs eternal principles supported by the holy scriptures with which they were familiar. It was established "for the rights and protection of all flesh according to just and holy principles." Later the Lord himself declared, "I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose."

Founded as a great Christian nation our forebears have bequeathed to us an incomparable inheritance as a sacred trust. As Americans, are we worthy of these rich blessings? Are our lives such that we feel assured of the future security of this great nation? Well might we remember that a continuation of all these glorious promises is conditional.

And what can we say of our material progress? Travel across this great land and note its broad fruitful farms, its humming factories and gleaming cities; its schools, churches, recreational areas, and its rich natural resources. Remarkable advances have been made in providing an ever-increasing array of conveniences, comforts, and beauties for man. Today the average standard of living of our citizens exceeds all known past records of the human family.

The following is a quotation from a prewar article by Samuel B. Pettengill:

We have six percent of the world's land area and seven percent of its people. But that seven percent has thirty-two percent of the world's railway mileage, fifty-eight percent of its telephones, thirty-six percent of its developed water power, seventy-six percent of the world's automobiles—enough so that every man, woman, and child under the flag; 130,000,000 Americans, could climb into these cars and all ride on rubber at the same instant of time, a nation on wheels, a miracle of achievement.

This little seven percent of the world's population has forty-four percent of its

radious; produces sixty percent of the world's petroleum, forty-eight percent of its copper, forty-three percent of its pig iron, forty-seven percent of its steel, fifty-eight percent of its corn, fifty-six percent of its cotton, twenty-five percent of its sugar, thirty-three percent of its coal.

This seven percent of the world's population has forty-five percent of the world's total wealth; and far more than half of all the wheels that turn on this planet, . . . turn on American soil.

In the worst year of the worst depression of our history 30,000,000 out of 32,000,000 American boys and girls of school age stayed in public schools. And on the point of security for old age this little seven percent has \$108,000,000,000 of protection on the lives of 64,000,000 Americans more security than all the rest of the world put together.

Truly this is a choice land—the richest nation under heaven. The Lord has kept his promise. We have been “free from bondage and captivity and from all other nations under heaven.” Materially we have excelled. We have become a great power. But what of our spiritual progress? Do we accept Jesus Christ as “the God of the land,” the Redeemer of the world? Do we worship him in spirit and in truth? Are we followers of the Prince of Peace and believers in his divine admonitions? He has clearly pointed the way and would that all his children might follow!

TODAY the world is engaged in bloody conflict—a life and death struggle. Begun among Christian nations who had the Bible, it is resulting in a loss of life and property unequalled in the history of the world.

One might easily imagine a repetition of the words of the Master, spoken over disobedient Jerusalem, repeated today as he gazes from the heavens on this war-torn world:

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. (Matthew 23:37 and 38.)

Does not our house appear to be left to us desolate? Men seem to be groping blindly, aimlessly, without finding the way. With all our material progress we have made no appreciable advancement in human relations. Man still seems to be motivated largely by selfish interests without the power to control himself, his greed, and his passions. Is it not true that as a nation we have forgotten God? Yes, it seems clear that as a people we have become indifferent, irreverent seekers after passing pleasures which have no permanent value. We have turned away from the eternal principles of righteousness.

The words of the immortal Lincoln ring down through the ages as a solemn indictment today:

We have been the recipients of the choicest bounties of heaven. We have been preserved these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which

preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to God that made us. It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness.

In our rush for material things we have forgotten “the God of this land.” We claim to be a Christian nation, but we ignore the teachings of Christ. Religion seems to be a declining influence in the lives of our people. Records show that more than half of our population are not members of any church and many of those who are members are passively inactive. It has been estimated that less than one-half of the children of the nation are being reached with any type of religious education. Recently published statistics show that but forty percent of the children of the United States between the ages of five and seventeen are enrolled in Sunday School. Concern has been expressed in recent years for the lack of support for the church and for the number of churches that have closed their doors. We seem to live in a nation of irreverence.

DEVOTION in the home, which in the past has been such an anchor to youth, has all but vanished. Few families unite daily in family prayer and the reading of the scriptures. Yet all will agree that this practice in years past contributed much to the strength of this great nation. We need the blessings which come from daily communion with God.

The ancient prophet, Isaiah, said:

Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way and the unrighteous man his thoughts. (Isaiah 55:6-7.)

One of the cardinal sins in our country is profanity—the taking of the name of the Lord in vain. Reverence for the name of deity is enjoined in holy writ. Jesus made this clear when teaching his disciples to pray; he said, addressing the Father, “Hallowed be thy name.” Blaspheming the name of God separates man from his Creator.

And what of the holy Sabbath. From Mt. Sinai came the decree which is still in force: “Remember the Sabbath day to keep it holy.” Is not this day observed more as a holiday, a day of pleasure and indulgence with little thought for its sacredness? Would not a stranger in our land conclude that we consider this sacred law obsolete? The early citizens of this country respected the will of the Lord and observed this holy day as a day for rest and worship. They were blessed for so doing. We also need the blessings which come from Sabbath observance.

And what of our attitude as a nation regarding the sacred obligations of parenthood? “Multiply and replenish

the earth” was among the earliest commands given of the Lord. No more sacred obligation has been placed upon men and women than that of honorable parenthood. We cannot escape the grave responsibility. The tragedy of broken homes—the breaking of the sacred bonds of holy matrimony on the least provocation is a national blot upon this great nation. The divine law: “Thou shalt not commit adultery” is still in force. Sexual sin is next to murder in the category of crimes in the sight of God. Our record is such that it should have a sobering effect on all true Americans interested in the future welfare of the nation. We cannot continue to break these sacred laws without reaping the sad results of disobedience.

As a nation we need the refining and sustaining influences which come from obedience to divine law. Without such blessings the future of the nation is insecure. How can we expect divine acceptance when as a nation we are drunken through the staggeringly increased uses of intoxicating liquors, narcotics, and tobacco. The human body is the tabernacle of the spirit, and God expects that it be kept clean and unimpaired. The increase in these vices weakens the moral fiber of our nation and brings disappointment and sadness followed by greater sins.

ONE of the shocking results of disobedience to God's commandments is causing deep concern to most thoughtful people today. Is it not enough to sober us when Mr. J. Edgar Hoover, director of the F.B.I., reports an increase in 1943 of forty-three percent in arrests of boys under eighteen, and an increase of girl arrests under twenty-one of forty-eight percent? Broken down, the arrests of females under twenty-one for offenses against common decency, such as drunkenness, vagrancy, disorderly conduct, prostitution, commercial vice, and other sex crimes increased fifty-seven percent in 1943. For the two-year period, 1942-43, the increase was more than one hundred percent. It is no wonder that Mr. Hoover cries out in the face of these facts:

This country is in deadly peril. We can win this war, and still lose freedom for all in America. For a creeping rot of moral disintegration is eating into our nation. . . . America's youth, indicted by public opinion as reckless and carefree is blamed for these misdeeds, but the real fault lies elsewhere. Before any youth has broken the law, some adult has committed a more serious crime. Driven by lust for money or enslaved by pleasure, the adult generation forgets that the most solemn obligation any person can assume in the eyes of God and man is to guide and direct a child along proper paths. To place anything ahead of that responsibility is akin to criminal negligence.

Judge Harry S. McDevitt of Philadelphia is authority for the recent statement that “a new penitentiary should be built every other week to accommodate the United States' growing criminal population. The national prison popula-

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Watchmen OF THE VINEYARD



MARK E. PETERSEN

Address delivered at the Sunday morning session of the 115th semi-annual general conference October 8, 1944, in the Tabernacle

By MARK E. PETERSEN
OF THE COUNCIL OF THE TWELVE

THE Church is often spoken of as the "vineyard of the Lord." It is so referred to in a parable that the Lord gave to the Prophet Joseph Smith, which I wish to relate to you here:

A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive-trees:

And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive-trees may not be broken down when the enemy shall come to spoil and take unto themselves the fruit of my vineyard.

Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower.

And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

Might not this money be given to the exchangers? For there is no need of these things.

And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees.

Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Whyl' what is the cause of this great evil?

Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. (D. & C. 101:44-54.)

THE gospel plan has many fields of activity. Each one of those fields is vital and essential. We have the work of the priesthood quorums for men and for boys; we have the Church welfare plan; we have our financial system of tithing, and fast, and other offerings; we have the work of the auxiliaries; we have the plan of clean living, known as the Word of Wisdom, and many other fields of activity. Each one is positively essential in its place; each one was set there by the Lord himself as part of the plan of salvation. It is not for us to say that any part of the plan of God is not essential. It is not for us to say that any part is unimportant, to be disregarded with impunity.

One organization may not say to another, "I have no need of thee," any more than the eye can say to the ear, "I have no need of thee," nor the hand to the foot, "I have no need of thee." As Paul said:

For the body is not one member, but many; . . . if the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members everyone of them in the body, as it hath pleased him. (1 Cor. 12:14, 17, 18.)

Let me repeat that last bit of scripture: "Now hath God set the members everyone of them in the body as it hath pleased him."

The Lord expects us to live the gospel by participating in the program of the Church. Every part of that program may be likened unto the trees and the tower in the parable I have read to you. Each tree was planted by commandment of the Lord; the tower was to be erected likewise by the commandment of the Lord, who clearly explained to his servants the purpose of the construction of such a tower.

Likewise, the various parts of our program have been set in the Church by the Lord for a particular purpose, a wise purpose in him, as a means of bringing into his fold the souls of men.

But there are those among us who do not consider that all these parts of the program of the Church are necessary. They feel that they are unimportant, and that therefore they are not in any way bound to comply with them. How much are they like the servants in the

vineyard, spoken of in the parable in these words:

And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of this tower? And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? For there is no need of these things. (D. & C. 101:47-49.)

We might paraphrase the words of the parable to express the attitude of some among us by saying:

What need hath my Lord of this Church welfare program, seeing this is a time of prosperity? What need hath my Lord of a plan to remove the aged from the public welfare rolls of the state and the counties, seeing that we pay high taxes, and are invited to accept the government dole without so much as having to work to get it?

Or what need hath my Lord of this Melchizedek Priesthood program, with its four committees and its projects and assignments for the members of the quorums, seeing this is such a busy time and we have not time to take care of our own personal affairs, let alone bother with the affairs of our brethren? Or what need hath my Lord of an Aaronic Priesthood program? Why should we bother with a standard quorum award plan, requiring the boys to attend their priesthood meeting every Sunday morning, seeing that Sunday is the only day of the week on which they might stay in and sleep and get a little more rest than they normally could get? Also, why bother with such a program when so many of our boys are in the service of their country?

Or what need hath my Lord of printing and publishing a Church News for its service men; why should we bother sending it out to those boys, when it is just too much trouble to mail it to them?

Or what need hath my Lord of a Word of Wisdom, when I simply must have my cup of coffee for a morning "pick-up"?

Or what need hath my Lord of a tithing system when I need my money for other things?

To return to the words of the parable:

And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

You look into the failure of any person to live the commandments of God, or you look into the failure of any organization to follow the outlined program of the Church, and you will find the person, or the organization, which does not regard the program of the Church or the commandments of the Lord as particularly important. "What need hath my Lord of these things?"

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THE SIGNIFICANCE OF *Patriarchal Blessings*

By

JOSEPH F. SMITH
Patriarch to the Church

Address delivered at the Saturday evening session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle



JOSEPH F. SMITH

INASMUCH as this is a priesthood meeting, and inasmuch as at our last semi-annual conference I spoke at the priesthood meeting, this was the one session at which I expected to be comfortable. I have learned another lesson in jumping at conclusions.

Since this is a priesthood meeting, if I may have the assistance of my Father in heaven, I should like to attempt, at least, to make a few observations that may answer some queries you have, and I feel safe in assuming that some of these queries are common, because of the frequency with which they have been put to me.

Oliver Cowdery occupied a unique position in the Church. He was called to be a special witness, and that is according to the law. The Lord has said time and again that his word is to be established in the mouths of two or three witnesses. It is significant that the Prophet Joseph did not receive the priesthood by himself, but he, together with Oliver Cowdery, received the priesthood, and it was Oliver Cowdery's calling to bear witness to these things.

The Savior himself, according to the law, required a witness, and his Father, in person, bore witness to the divinity of his Son. Together they appeared to the Prophet Joseph Smith. You will find ample Biblical support for the necessity of witnesses.

Oliver Cowdery did not remain faithful, and his position was given to Hyrum Smith.

And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as a counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right; That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people. That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven. (D. & C. 124:91-93.)

Hyrum Smith was called to be the patriarch to the Church, but he was also called to take Oliver Cowdery's place as special witness to the Prophet.

... From this time forth I appoint unto him that he shall be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph; That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever. (D. & C. 124:94-96.)

That calling was over and beyond his office of patriarch. He was a special witness of his brother, and was shown the keys of presidency. Now this situation has been unique in the history of the Church. Since that time that has not been necessary. There are thousands of persons who now are witnesses of the divinity of the Prophet Joseph Smith, so that the office that Hyrum Smith held was more than the office which subsequent patriarchs have held.

PATRIARCHAL blessings are sacred things. It is significant to me that in the revelation, the great revelation on priesthood, the word "patriarch" itself is not used. I have pondered that considerably.

It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. The order of this priesthood was confirmed, to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. (D. & C. 107:39-40.)

Then the order of this priesthood, beginning with Adam, is chronicled in the 107th section of the Doctrine and Covenants.

Now we know that these men were patriarchs. I am not sure that I know precisely why the words "evangelical ministers" were used, rather than the word "patriarchs." It seems, however, significant to me that the term here used suggests very definitely the spiritual nature of the patriarchal office. It is not an administrative office, it is not an executive office, it is a spiritual office.

The old patriarchs, of course, lived under a patriarchal system of government. The head of the family was, actually the head of their government, and that continued for a good many generations. We no longer live under a patriarchal form of government. Our civil government is greatly different. The Prophet Joseph Smith, in a meeting with the Twelve, explains specifically that

"evangelical ministers" means "patriarchs."

If I remember correctly, he gave these instructions on the 27th of June, 1839. I may be wrong. One of the duties of a patriarch in these days is to declare the lineage of the persons receiving blessings. I am of the opinion that that means much more than simply a declaration of fact. Some persons who have received patriarchal blessings and who have not had their lineage declared have shown a good deal of concern, wondering about it.

I must confess, for myself, I have never been able quite to understand why we should be so much concerned about merely not knowing. Certainly this declaration of lineage is a more important thing than simply giving an individual a psychological satisfaction as to his heritage.

I believe that a declaration of lineage, by the authority of the priesthood is also a declaration of, and an assignment to, a responsibility. When one has his lineage declared, he is given a responsibility to fulfil, according to that heritage.

ON the very day that the Prophet explained that evangelical ministers meant patriarchs, he also explained some of the functions of the Comforter. He explained the difference between the two comforters, and he explained that one of the functions of the Holy Ghost is to purge the Gentiles of their Gentile blood. Now we know that today heritages are mixed. Pure racial strains—certainly in the Occident—are almost impossible to discover. Bloods are mixed, but a Gentile, born of full Gentile lineage, being converted to the gospel, accepting the gospel, and receiving the Holy Ghost, through his faithfulness, according to the Prophet's words—and these are not my words—according to the Prophet's words, will have his Gentile blood completely purged, and he will become literally of the blood of Israel.

I think that fact is something for patriarchs prayerfully to ponder.

The question has arisen a number of times recently whether or not fathers are entitled to give their children patriarchal blessings. The answer is yes and no. After all, if you are going to deal technically merely in the meanings of words, a patriarchal blessing means a father's blessing. A patriarch is liter-

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THE TEST OF Christianity

Address delivered at the Saturday afternoon session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle



LEVI EDGAR YOUNG

By
PRESIDENT LEVI EDGAR YOUNG
OF THE FIRST COUNCIL OF THE SEVENTY

SITTING in this large audience are a number of men in the service of their country. They wear the uniform of United States soldiers. It is always a fine thing to have them in our midst. On the banks of the Potomac River in Washington at Arlington Cemetery, is the tomb of the Unknown Soldier whose body was brought from France at the close of the First World War. Carved on the tomb is a message of beauty. It reads: "Here lies in honored glory an American soldier known but to God"—a message that all Americans may do well to keep in mind!

I WISH to have the help of my Father in heaven while I speak to you this afternoon.

The Puritan preacher, John Eliot, known as the apostle to the Indians, wrote as a preface to his Bible after having translated it into the Narragansett language: "Work with faith in Jesus Christ can accomplish all things." It was a motto peculiarly fitting to his times; it is peculiarly fitting in our own day. It meant as Frederick Harrison has aptly written that to toil in producing things needful for human life is to offer up ourselves to the law of creation which ordained that life on this earth could only be sustained by the sweat of man's brow. The terrible times through which we are passing are destined to leave war within every nation as well as our own. It may prove harder to win peace than to win war. There will be a dearth of food, of clothing, and saddest of all, a lack of Christian fellowship. Are the religious forces influential enough to set an example of self-denial, of self-restraint, of discipline and a renewed faith in the teachings of the Savior of the world, who taught that peace can only come as people love the Lord their God and their neighbors as themselves?

We have too often failed to give ourselves to the word of the Lord. We have run after wealth, praise, and honor, and thought that Christ may be found by seeking eminence and power. This is not so. Many of us will have to learn that it is not the outward and physical, but by the inward and physical that men become true men. Did not the Master say: "Whosoever will save his life shall lose it. . . ." He taught that the majesty and sanctity of living is for the invisible: that is to say for honor, truth, fidelity, and the kingdom of righteousness.

There were honored names that took part in the great religious changes that

came into the world in the sixteenth century. The daring and forceful methods of John Calvin, Martin Luther, Melancthon, Zwingli, and John Knox, and many others left their results upon the world. We do not doubt their integrity to what they considered the fundamental doctrines of Jesus Christ, but sin and disaster have been growing to the present day. There are in this country two hundred and fifty different religious creeds with a total membership of some eighty million souls. The burning question of the hour is: Where is the simple and pure religion of Jesus Christ as taught by the Master two thousand years ago? The Bible has suffered at the hands of those whom it sought to help. Men have failed to read its teachings through to the end with an intelligent thoroughness. They have made selections according to their human knowledge "and have missed its spirit and the trend of its instruction, and the glorious uplift of its truths."

WHAT will be the characteristics of a religion of Jesus Christ as humanity returns to the old way—the way of Christ our Savior? The followers will hold to the power of the priesthood of God, to authority, and liberty, to the doctrine of individual salvation, the spirit of truth that binds people into a Christian society. The unity of the Church of the living God will be envisaged by a society, for which Christendom waits. It will be the religion of Jesus Christ, and not a religion about Jesus Christ. Thus we come to the supreme test of religion—*revelation*. This was the fundamental teaching of the prophets of the Old Testament. Isaiah in richness of spiritual expression wrote ages ago:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening up of the prison to them that are bound. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of

the Lord, that he might be glorified. (Isaiah 61:1-3.)

Our Savior came to save. He sought out the lost souls who had wandered far away. Sin was in the world then as it is today. He came to redeem the lost by the principle of repentance and holy baptism by one who has the power of God. If the Christian world has forgotten this, then it has lost its divine power. "All great truths," it has been said, "are simple truths." If the followers of Jesus will begin to teach the ways of the gospel of Christ in that humility which comes of the genuinely pure heart and the high regard for the intellect, then the divinity of the gospel will take new root in the soul of men. It will be Christianity again.

A new message of the Redeemer is in the world today. It says in part:

We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

We believe that the first principles and ordinances of the gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

* * *

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (The Articles of Faith.)

THIS message is purifying and refining. It will correct the abuses of human society; the abuses that obstruct the pathway of God's work. It is revelatory, "fulfilling the largest meaning and possibility of *revelation*." And furthermore, we have a truth: "Whosoever (Concluded on page 708)

THE FIRING LINE

By LeGrand Richards

PRESIDING BISHOP

Address delivered at the Saturday morning session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

BRETHREN, in your presence, and with the utmost humility and sincerity, I desire to express to my Heavenly Father my deep gratitude for membership in this great Church, and for your fellowship and the fellowship of the Saints, and the blessings that I am privileged to enjoy as a member of his Church.

We called a deacon to talk in one of our stake conferences recently, extemporaneously, and he expressed his gratitude to the Lord for his blessings, and among them he said, "I thank the Lord for the privilege of being reared in a Mormon home." I have thought of that a good many times since, and I think of all my blessings I could be most grateful for the privilege of having been reared in a Mormon home.

Then I thank the Lord for the influence of the gospel which has assisted my wife and me in rearing our children. I realize the condition the world is in today; they need the influence of the gospel of Jesus Christ more than anything else to enable them to keep their moorings and to be faithful and true to the high standards of this Church.

In traveling from stake to stake, attending stake conferences, in almost every chapel we enter there hangs on the wall a memorial flag or banner, with stars representing each boy and girl in the armed forces. In many cases they total approximately ten percent of the ward or the stake population. I never look at a flag like that but what I realize that every star represents a boy or a girl. I think of those boys, and my own two sons, of where they go and what they do. I am most grateful to the Lord for my present assignment to labor with the youth of Zion. Of all the responsibilities that are mine, I regard this as the most precious and the most important.

I think of these boys by day and by night, not only the ones who are on the firing line and are in precarious conditions and circumstances, but also those who have to meet the temptations of the world by which they are surrounded under their present conditions. I wonder if we at home have done all we should for them, that as they live we will be proud to know that they stand for us individually, for our homes, for this great Church. Are we willing that the world should judge us individually and as a people by their lives and the things they do?

Then I think of the temptations that

they are subjected to. I am sure we were all impressed yesterday with what President Grant said about President Merrill seeing President Grant's brother wearing a halo, as it were, about him, it being the influence of his father. I pray that wherever our boys go our influence may go with them, and may be as a light to their path, to guide and direct and to give them power and strength to resist evil with which they are surrounded at the present time.

I desire to read a few words from a letter I received from a captain from one of our bases. "After wading through the muck and mire and vice, immorality and corruption, it takes courage of a high caliber to keep yourself immune from partaking of the same." And then he tells of attending an officers' party when he was the only one of all present, men and women, who was not under the influence of liquor. Then I wonder if my boy were there if the influence of the home and of the gospel would be such that he could stand out alone against that entire group of officers, even though they taunted him, as they did, as the captain explains in his letter.

NOW, I want to read a few words from my own missionary son who recently entered the service. He says:

My companion and I are plenty disgusted with the boys here. Their language is positively evil, foul and vile. If the Lord preserves their lives, they will be mighty fortunate. Day and night filthy talk.

Things would not be bad at all if we had a company of returned missionaries.

Thank God that our boys are able to discern the difference between the ways of the world and the way they have been taught in this Church.

A returned missionary came into my office not long ago. I knew his parents well. He was serving at one of the bases here in Salt Lake, and I said: "What kind of boys are you associated with?"

"Oh," he said, "they are swell fellows. They would do anything in the world for you. But," he said, "they profane the name of God all day long, and when you tell them they are doing it, they don't believe you. They have just been used to it, it is their natural language, it is the way they talk."

He said: "Do you want me to tell you the rest of the story?"

I said, "Well, yes."

"Well," he said, "they don't think any more of being immoral, going out for a woman, than they would to go and buy a beefsteak if they were hungry."

You wonder that the world could fall to such a condition as that.

I attended a stake conference in San



LEGRAND RICHARDS

Diego. Brother Hugh B. Brown was there, and we had some sixty-odd of our boys of the armed forces present. They sang for us; some of them talked, and after the conference one of the boys came up to me and said: "Bishop, you'll never know what a day like this means to us." He said, "The world is so wicked—you think men are wicked, but I want to tell you that they are not in it as compared with the women."

I could not understand that, because I had been reared in Zion and know of the teachings of the gospel and the high standards of our women. And this condition seems to be largely conceded by leaders in the world. When I was in Atlanta as president of the Southern States Mission, one of our most prominent ministers of Atlanta, in talking before a Bible society in Virginia, made this statement about conditions in the world. He said:

Society thinks it is cute for debutantes to be carried home Monday morning gloriously drunk. History shows that all conditions which preceded the downfall of every empire of the past face us today. It remained for the twentieth century to lift woman down from her throne, teach her to drink as we drink, smoke as we smoke, and blaspheme as we blaspheme.

ROGER BABSON indicates that there are four requisites to restore the world to peace, one being a return to righteousness and Christianity in action, and then he adds, "There, however may be a great difference between righteousness and theology, between theoretical Christianity and Christianity in action."

Booth Tarkington, in giving an explanation for the condition the world is in today, said: "Lop-sided progress did it—scientific material advance achieved by nations undeveloped in spirit."

Will Durant, who was here not long ago, made this statement: "We will be poor and virtuous again."

I thought much about that, and I thought that if poverty were the only price of virtue, God grant that poverty might come, for virtue must return to the earth if we would be able to stand when he makes his appearance.

Returning from Oregon a few weeks ago from attending a conference, I sat in the men's rest room while the porter was making up the berths, and there were an army officer and one or two others present, and a doctor who was in

(Continued on page 704)

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK 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, RUFUS K. HARDY

The New Roll and Report Books

ON the evening of October 6, 1944, an outline of the new rolls and reports to be used in the Melchizedek Priesthood work was presented in the Assembly Hall to representatives of stake Melchizedek Priesthood committees from all over the Church. The many expressions of endorsement and complete approval coming from stake leaders encourage the opinion that the new system fills a need of long standing and will be welcomed and adopted with enthusiasm.

The new forms are simple and easy to understand. Each one has been carefully integrated with the other and bears a direct relationship to the whole. Features contributing to confusion and uncertainty have been eliminated. Instructions for the use of each form are explicit in every detail and will be a part of the printed form.

The new system will become effective January 1, 1945. Orders for printed supplies, not already placed, should be directed at once to the Council of the Twelve, 47 East South Temple Street, Salt Lake City, Utah. The order blank supplied to stake committees should be used in ordering supplies. All forms will be furnished without charge.

To assist in a further preliminary study of the new system, the following digest of each form is submitted:

THE GROUP ROLL AND REPORT BOOK

The group roll, pages for keeping a record of group finances, the quarterly group report forms, and detailed instructions in the use of each, are combined in this record book. It is to be used by each group unit making up quorums of high priests, seventy, or elders.

The roll provides for checking each member's attendance at the weekly group priesthood meeting, the monthly quorum meeting, other Church work during the priesthood meeting hour, living away from home, recording assignments to visit fellow members, visits made, and "Other Information."

The quarterly group report is to be filled out in duplicate by the group leader and the original mailed to the quorum president immediately following the last group meeting of the quarter. The duplicate copy is to remain in the record book for future reference.

THE QUORUM ROLL AND REPORT BOOK
(For the quorum of seventy or elders whose membership lives within one ward)

This record book, like that for the group unit, combines the roll, financial records, and the quarterly report forms, with full instructions in the use of each. The quorum forms are the same as those for the group unit but adapted to quorum use.

The original of the quarterly quorum report is to be mailed to the chairman of the stake Melchizedek Priesthood committee on or before the seventh of the month following the close of the quarter. The duplicate copy is to remain in the record book for reference by the quorum presidency.

THE MASTER ROLL AND REPORT BOOK
(For quorums with membership in two or more wards)

The Master Roll and Report Book, like those for quorums and groups, combines the roll, a record of quorum finances, and the quarterly report, with carefully detailed instructions. This roll is to be used only by the quorums of high priests, seventy, or elders whose memberships live in two or more wards.

The roll section provides for a complete list of the quorum membership, attendance of each member at the monthly quorum meeting, ward of residence, address, date of ordination and by whom ordained if received into the quorum through ordination, date member is officially received into the quorum, and a "Remarks" column for listing other pertinent information. The Master Roll does not provide for a detailed record of activities of members since this information is supplied to quorum officers in the group reports.

The quarterly quorum report is to be filled out in duplicate immediately upon receipt of quarterly reports from group units making up the quorum membership. The original is to be mailed to the chairman of the stake Melchizedek Priesthood committee on or before the seventh of the month following the close of the quarter.

QUARTERLY REPORT OF STAKE COMMITTEE

The quarterly report of the stake Melchizedek Priesthood committee combines the report of the activities of

the committee and a composite of reports from all quorums of the Melchizedek Priesthood within the stake. The use of this form is a complete departure from any system heretofore suggested.

After completing that section of the report which calls for a record of the work done by the stake committee, the quorum president, assisted by the secretary, is to audit and then record, in this form, each quorum report. The audit should especially check the accuracy of percentage items.

The quarterly report of the stake committee is to be completed immediately upon receipt of quorum reports and mailed to the Council of the Twelve, 47 East South Temple Street, Salt Lake City, Utah, on or before the 15th of the month following the close of the quarter.

When this composite report has been mailed to the Council of the Twelve, the individual quorum reports may be destroyed since the duplicate copy of this report includes each quorum report.

MINUTES OF QUORUM AND GROUP MEETINGS

A separate book will be available for the recording of minutes of all quorum and group meetings and each quorum and group unit should be supplied therewith. The pages in this minute book will largely be left blank to eliminate the restrictions of a form more explicit.

The custom is quite prevalent in many wards and stakes of the Church to make minutes too long, by recording unnecessary information. The minutes should be confined to the record of the business transacted and an epitome of the remarks made on subjects discussed. Of course, any important decision or action taken should be made a matter of record.

ROLL PAD

In some groups and many quorums, the calling of an audible roll would not be practical. Too much valuable time would thus be consumed.

The use of the roll pad is recommended in such instances. The pad should be passed to each member during the quorum or group meeting to enable him to indicate his attendance and other activities as called for. The secretary should supply a pencil so that confusion incident to "borrowing" may be avoided.

When the pad is returned to the secretary, he should immediately copy into the roll all information thus submitted.

(Written for the immediate attention
of quorum presidencies)

A NEW and completely different form of annual report is required of each quorum of the Melchizedek Priesthood *beginning with the current year*. This report replaces forms heretofore designated as L, M, and N. It is reproduced below in every detail except for the instructions which will be included in the printed form.

Upon examination, it will be evident that the living of the standards of the Church is being emphasized in the annual report. Men who bear the holy priesthood and who hold positions of leadership are expected to conduct their lives in keeping with the word of the Lord.

Part One of the report specifies that each quorum president and counselor, in the order of his seniority, sign his name and make a personal statement as to whether his life is in harmony with the questions asked. The quorum sec-

retary is not required to make such a statement.

Upon close examination of Part Two of the report it will also be evident that only upon the basis of a personal interview with each quorum member, who is living at home, can the report be made to reflect the true status of quorum members with regard to the standards of the Church as set forth therein. This brings us at once to a very important assignment immediately confronting the presidencies of all quorums of the Melchizedek Priesthood.

Members of the presidency of each quorum of high priests, seventy, and elders, are to personally interview each quorum member, who is living at home, to determine his answer to items 8 to 14 inclusive, excepting percentage items, so that this report may be completed and mailed to the Council of the Twelve, 47 East South Temple Street, Salt Lake City, Utah, not later than January 1, 1945.

It is suggested that quorum presidents and counselors go alone when interviewing quorum members. Confidential matters may be more freely discussed when only the quorum officer and the member are present. Care should be exercised to avoid any embarrassment to the member. The interview should not be conducted while he is in the presence of members of his family.

Neither quorum secretaries nor group leaders are to be asked to assist quorum presidencies in conducting these interviews.

When making the survey, avoid recording any information, except in this report, which will identify any member with the answers made. This is a confidential report and the statements of members should be held in strictest confidence.

When each member has been interviewed, the quorum presidency should take a list of quorum members to each respective bishop at the end of the year and ascertain each member's tithing record as to whether he is a full tithe-

(Concluded on page 683)

THE CONFIDENTIAL ANNUAL REPORT

In order that the general authorities of the Church and priesthood quorum leaders may be more helpful to quorum members, the following report is called for as an index to the attitude of the quorum presidency and members toward the standards of the Church as set forth in the Thirteenth Article of Faith, and as an indication of the measure of their spirituality. This information is to be determined from the personal statement of each member of the quorum presidency and through personal interview with each quorum member who is living at home.

PART ONE

Each member of the quorum presidency, in the order of his seniority, will please sign his name, write his address, and personally indicate his answers to the questions set forth in the form below. The quorum secretary is not required to make such statement.

[illegible]

PART TWO

- | | | |
|-----|---|-------------|
| 3. | Total quorum members enrolled December 31, 1944. (Include all members regardless of activity status or place of residence) | |
| 2. | Number quorum members living away from home December 31, 1944 | |
| 3. | Number quorum members living at home. (Item 1 less Item 2) | |
| 4. | How many members of your quorum have been personally interviewed to obtain the information contained in this report? | |
| 5. | Number full tithepayers | |
| | A. Percent full tithepayers. (Divide Item 5 by Item 3) | |
| 6. | Number part tithepayers | |
| 7. | Number exempt from payment of tithing | |
| 8. | Number observing the Word of Wisdom | |
| | A. Percent observing the Word of Wisdom. (Divide Item 8 by Item 3) | |
| 9. | Number not observing the Word of Wisdom. (Items 8 and 9 should equal Item 3) | |
| 10. | Of those not observing the Word of Wisdom, how many use liquor?..... Tobacco?..... Both?..... | |
| 11. | Number who hold regular family prayer. (At least daily. See Book of Mormon, III Nephi 18:18-21; Alma 34:18-27; 34:37; D. & C. 34:17.) | |
| | A. Percent holding family prayer. (Divide Item 11 by Item 3) | |
| 12. | Number attending sacrament meeting during 1944. | |
| | A. Regularly (whenever possible. See D. & C. 59:9-10.) | |
| | B. Occasionally | |
| 13. | Percent attending sacrament meeting. | |
| | A. Regularly. (Divide Item 12A by Item 3) | |
| | B. Occasionally. (Divide Item 12B by Item 3) | |
| 14. | Number observing the Sabbath day. (See D. & C. 59:9-10.) | |
| | A. Percent observing the Sabbath day. (Divide Item 14 by Item 3) | |
| 15. | Number away from home on missions December 31, 1944 | |
| 16. | Number on stake missions December 31, 1944 | |
| 17. | Do you have knowledge of any morally unclean members in your quorum? | (Yes or No) |
| | If so, have you reported such cases to your stake president? | (Yes or No) |
| 18. | Do you have any members of your quorum who do not have a reputation for honesty, integrity, and fair dealing? | (Yes or No) |
| | If so, report any labors by the quorum presidency with such members and results noted. (If no action has been taken, so state.) | |

Statement of quorum finances:	\$.....	\$.....	\$.....
	Total Receipts	Total Disbursements	Balance on Hand Dec. 31
		Signed.....	Quorum President.....

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY DECEMBER 1944

Text: HOW TO WIN BOYS

Chapter XXIV: Training Boys for Citizenship

Quotations from the Text:

1. "... *The Bible is the one great text of citizenship! Without the sermon on the mount there is no complete Christian citizenship.*"
2. And Christ with infinite intelligence, infinite sympathy, and with the rare gift of inspired human illustration, elaborated the old ordinances and made the art of citizenship something wholly desirable and something practical. "How," said he, "can you affirm your love of God whom you have not seen unless you love your brother, your neighbor, your fellow citizen whom you have seen?"
3. In Christ's mind the one finest idea of Christian citizenship lay in the very helpful and active example of the *Good Samaritan*. And with subtle suggestion he made it clear that many of the scholars and religious leaders (reread the parable!) *go by on the other side*. The *Good Samaritan* means a feeling of practical and spontaneous obligation. We must do something about it! The priest's and Levite's side is one of utter indifference. Oftentimes very pious and highly moral people never even see the need of practical Christianity!
4. The fine old phrase, "For God and Country," is citizenship at its supreme pinnacle.
5. Teach the boy—Christ the Savior first! Then Christ the elder brother, Christ the truest friend, Christ the cornerstone of the Church. But never forget *Christ the citizen!*
6. Yes, your boy pupil for God first of all. But your boy pupil for country as well, for here he must dwell, here he must do his work, here he must build his home, here he must make his name honorable and his influence a power for good.
7. Don't go back on boys! They are growing. Nature sees to that. They are maturing. It is a strange new world fraught with a multitude of confusing challenges. And I feel it can be truthfully stated that God looks down with real joy in his great heart when he sees us working over our little molds and trying to reshape selfish ambitions and erratic and thoughtless little personalities into the likeness of Christ, the perfect citizen.
8. Our very obligations to build for the citizenship of tomorrow is an honor. There is a thrill in the fact that as the boy would say it, "It's up to us!"

Helps for the Class Leader:

1. This lesson provides a splendid opportunity for a full discussion of the Church program for training boys to be good citizens. Carefully analyze

Youth Speaks

REED
A.
BENSON



YOUTH'S NEED FOR SPIRITUAL GUIDANCE

(Address delivered by Reed A. Benson during the recent quarterly conference of the Bonneville Stake. Reed is the son of Elder Ezra Taft Benson of the Council of the Twelve.)

THE youth of today are confronted with all kinds of temptations. It is a time when the spiritual lives of our young people must be awakened in every way possible. The times are requiring sacrifice, heroic sacrifice, but as the youth must be equal to our duties and their call. We must place our faith in God, and with pure motives from the heart keep alive our ideal of honesty, and our integrity to our religion.

What good is it if youth gain the whole world and lose their souls? As a little poem states:

We are blind until we see
That in the human plan,
Nothing is worth the making
If it does not make the man.
Why build these cities glorious
If man unbuilded goes,
In vain we build the world unless
The builder also grows.

Let me read a statement made by Roger Babson:

"But let me tell you, that the younger generation will need to have something more permanent than real estate, bank accounts, insurance, or even democracy. Unless they have a sane spiritual foundation they are licked."

If youth are looking only toward their own material advancement, if they are thinking only of getting ahead finan-

how the following organizations are training boys to take their place in the world as honorable citizens:

- A. The priesthood quorums
- B. The Sunday School
- C. The Y.M.M.I.A.

Notice to Bishops

IN the new Confidential Annual Report now being required of all quorums of the Melchizedek Priesthood, the tithing record of each quorum member is called for. The amount of tithing is not asked, but it is desired to know whether each member is a full tithepayer, part tithepayer, or exempt from the payment of tithing.

Quorum presidencies have been advised to procure this information from each respective bishop. It is urged, therefore, that each bishop cooperate in supplying this information to quorum presidencies when approached. The amount of tithing paid by each quorum member should not be disclosed. This is confidential between the bishop and the member.

cially or in the business world, they cannot possibly cast aside the standards and doctrines of the Church and expect to succeed, for it just won't work.

Another statement made by Mr. Babson:

"Some men with great natural ability achieve big things. Others who have just as great ability don't accomplish much of anything. What makes the difference? I say it is the power of religion. I know a dozen men, who are drifting along or plugging along not getting anywhere. If I could put into them the power of this something which I call religion, they would go ahead twice as fast, even ten times as fast. I have not been able to find a single great and useful institution which had not been founded by either an intensely religious man or by the son of a praying father or mother."

Because we are in a somewhat chaotic condition right now, the only safe road to follow is to forget the unsettled conditions by finding something that will be mentally absorbing, physically exhausting, and spiritually awakening. There will be some young folks who will say that they do not want to redirect these urges, who cry out that they want to live now, for the moment, and let the future take care of itself. There can be no lasting satisfaction or happiness in following that reasoning.

Youth can never reach that so-called crackpot age, when they think they can outgrow the Church.

You who risk the remorse of tomorrow for tonight's thrill, why not try the kind of thrill that brings lasting joy instead of remorse, for there is no lasting happiness except in goodness.

Our religion is not a straight jacket making life burdensome. It is not like a kill-joy that banishes the romance and gladness out of life. It lays no restrain-

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

ing hand upon anything that will contribute to the permanent happiness and righteous achievement of man. There is no life that would not be made richer and happier through it; no commendable endeavor that it does not encourage and sustain.

We the youth of today face the most difficult period in our lives, and are living in one of the most wicked periods in history. It is up to us to maintain our standards and declare the truth, no matter what happens.

In closing I would like to read a poem called "Be Strong."

Be strong

We are not here to play, to dream, to drift,
We have work to do, and loads to lift
Shun not the struggle, face it, 'tis God's gift.

Be strong

Say not the days are evil, who's to blame,
And fold the hands, and acquiesce—oh shame.

Stand up, speak out, and bravely in God's name.

Be strong

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long.
Faint not—fight on—tomorrow comes the song.

May the Lord bless the youth of this Church that they may maintain their standards and succeed spiritually in this life, and have eternal happiness and exaltation in the life to come.

The New Annual Report

(Concluded from page 681)

payer, part tithepayer, or is exempt (items 5, 6, and 7). Information as to the amount of tithing paid should not be requested since this is confidential between the bishop and the member. Bishops have been instructed to co-operate with quorum presidencies in this matter.

It is realized that this assignment coming so late in the year may impose inconveniences upon some quorum presidencies. However, it is hoped that all quorum officers will accept this assignment in the proper spirit and lose no time in getting the survey under way and in actively promoting it to a successful conclusion.

Stake Melchizedek Priesthood committees are asked to supervise this work, keeping in close and frequent contact with quorum presidencies so that this special assignment may be completed and the annual report submitted in full by January 1, 1945.

NOVEMBER, 1944

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 December, 1944

"GLORY TO GOD IN THE HIGHEST"

NEW dolls to tuck into tiny beds, new sleds, skates on shoes, toys of every description, new clothes, a tree with lights and trimmings standing proudly in a corner of the favorite room, delicious foods, candies, nuts, scores of both useful and useless gifts, loved ones coming home from far and near—these we have come to associate with Christmas. These have quite generally become the theme or the object of our celebration. Our minds are occupied for weeks in meticulous preparation and planning for the event.

But what do we celebrate? What or whom do we hold in remembrance? What transpired which is worthy to claim such universal attention?

Judging from the standards of our celebrations could it be suspected that we thus pay tribute to the birth of a baby boy, born King of kings and Lord of lords? Could it be thought that in this fashion we honor the birth of him who died that we might have eternal life? How empty and meaningless are such gestures if they feature our celebration of the birth of the Redeemer of the world.

Poor misguided creatures are we if on Christmas day our voices do not mingle in that heavenly chorus which, at his birth, shouted "Glory to God in the highest, and on earth peace, good will toward men." Impoverished are the souls of men who on Christmas day and all days do not rejoice and give thanks for the birth, the life, and the atoning sacrifices of the Son of God. Blind are the eyes which see but which do not perceive the many evidences of his love for all mankind. Deaf are the ears that hear but which do not admit to the consciousness of man the words of life and salvation which have lived through the centuries since Mary bent over her baby boy "wrapped in swaddling clothes."

The real Santa Claus spirit in the home at Christmas time is not wrong. The joy of giving cannot be denied. It is good that we gather in family groups to rejoice with one another. It is not wrong to enjoy the bounties of the earth which God has provided for our blessing. But it is a serious error if these practices occupy the whole of our attentions and make up the spirit of our celebrations. Surely it could be aught but offensive to suppose that these exhibitions could in any way express gratitude to our Heavenly Father for the birth of his Only Begotten Son.

God gave to us his Son to be our Redeemer. Consider well his gift. It was the greatest within his power to give.

In every Latter-day Saint home let there be giving this Christmas season as always. But let there be more gifts of pure love, packed in unfeigned kindness, wrapped in sincere friendship, and tied with the strong cords of fellowship. Let there be prayers of gratitude to God for the birth of a baby boy, even Jesus Christ our Lord. Let every soul be host to the spirit and power of the Savior of the world. Let every word, thought, and action proclaim in concert with the hosts of heaven "Glory to God in the highest, and on earth peace, good will toward men."

Genealogy

(Concluded from page 668)

nances for the dead. More endowment work was done by members than in any previous year. Full cooperation of the stake Sunday School board, and the stake presidency and high council has

made this achievement possible.

We now have a complete company of ordained ordinance workers in our stake who will be at the temple at least once each week during the coming season.—Reported by J. J. Bodine, chairman, Phoenix Stake Genealogical Committee.



The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 12:00 NOON EASTERN WAR TIME, 11:00 A.M. CENTRAL WAR TIME, 10:00 A.M. MOUNTAIN WAR TIME, AND 9:00 A.M. PACIFIC WAR TIME.

Every Man to His Own Labor

"WHAT is there illustrious that is not attended by labor?" (Cicero.) Thus spoke truly the ancient philosopher. History does not record, nor does scripture, that the Lord God excepted anyone when he said: "Six days shalt thou labor, and do all thy work." (Exodus 20:9.) In short, honest work is the rightful lot of all men, and there is little satisfaction to those who do not earnestly labor according to their talents and their physical and mental abilities. And since to labor is a God-given command, it may well follow that no man is beholden to another for the right to labor. This is one of the freedoms that must not be overlooked—freedom to work. But men differ as to the kind of work they want to do and are able to do. Some can perform service that would be impossible for others. Some can write the play; others can speak the lines; some can draw the blueprints; others can build the walls; some can create the design, and others can give it substance. If all men wanted to do the works of a Michelangelo, the world would be filled with exquisite art, and have no bread. If all wanted to build buildings, the world would be filled with empty structures, and have no books to read, no music to hear, and no sustenance for life. And so, every man to his own labor according to his wants and needs, his gifts and talents, his aspirations, and his physical and mental equipment, and according to the needs of his own generation—and let no man stay his hand. As any conscientious parent would readily recognize as stupid and wasteful any attempt in the schoolroom to hold back his able and industrious child to the pace of the dull and indifferent student, so in the daily pursuits of mankind, any influence which tends toward the deliberate slowing-down of the abilities of men may readily be recognized as stupid and wasteful. Unless a man is permitted and encouraged to do his best, he will shrivel within himself, and the world will lose with him. One may well imagine what would be the result on the battlefield if a soldier's performance were limited to what might be expected from the more fearful, the less courageous, the less efficient!—if territory gained and enemy ships and planes accounted for were restricted by prior arbitrary rule to the standards of the least willing or the less able! Any influence which deters any man from the constructive use of his full powers is damaging to human character and a hindrance to human progress, for the world is enriched by the sum of the total constructive labors of all, whether it be labor of the mind or of the hand, or of both, it matters not. "To rejoice in his labor; this is the gift of God." (Ecclesiastes 5:19.) For it is written: "Life gives nothing to man without labor." (Horace.)

Johnny Goes to School

THE annual return to school of millions of our youth has become an oft-repeated routine, now more or less taken for granted. Indeed, so accustomed have we become to the procedure, that in answer to the question, "What is Johnny doing these days?" we think it sufficient merely to reply that "Johnny is going to school." It seldom occurs to most of us to ask ourselves or anyone else *why* Johnny is going to school, or what he is learning when he gets there, or by whom his studies are directed, and toward what end. And yet it startles us when we remember that elsewhere, where other ideas are prevalent—ideas which are not compatible with our way of life, not compatible with freedom or individual responsibility or individual conscience—millions of other Johnnies are also going to school, and what some of them have been taught, and what some of them have failed to be taught, has proved not to be good for them or for our generation or our world. Learning is not learning at all, in a real and honest sense, if it is dictated by expediency rather than truth, or by the controlled agencies of a directed propaganda. Warped and twisted learning, Johnny would be better off without—as events of the present and immediate past have proved and will yet further prove. Better that Johnny were left unschooled in some matters than that he be misshapen by the positive ignorance of knowing too much about things that aren't so. Adulterated truth is often more dangerous than honest ignorance. He who teaches the youth of any nation has one of the gravest of all responsibilities, because behind all the visible forces of this world, is the greater force of ideas and ideals, and to mislead men in mind or in spirit is perhaps an even greater wrong than to regiment them physically. And so again, it isn't enough to know merely that Johnny is going to school, because whole generations of Johnnies have been going to school in many lands for a long time, some of whom have been taught truth and some of whom have had their minds deliberately warped to further the purposes of evil and conspiring men. The fact that it *has* happened means that it *can* happen—and against such encroachment as this we must ever be mindful and vigilant. We are grateful that Johnny can go to school again this year. We are grateful that truth may be taught in those schools to which our Johnny is going, and we give reminder to those who teach the youth of all nations, that a city or the material structure of a country may be rebuilt, but a mind distorted by false teaching is a tragedy, the effect of which and the end of which no man can know.

September 3, 1944.

September 10, 1944.

from Temple Square

"How Forcible are Right Words!"

SOMEONE has said that those who speak or write have a grave responsibility in war time. This is profoundly true—but it is also true without its limiting clause of time, because those who speak or write have a grave responsibility at any time, and at all times. If we may judge things to come by the past, during days which precede the deciding of public issues, we may expect considerable heat to be generated through the medium of ill-chosen words. We may expect rumors to be started on their way seemingly with little conscience, and often with little substance in fact. We may expect to hear much calling of names and much tearing down of reputations. We may expect to see many closets broken into in an attempt to find long-forgotten skeletons—or, perhaps, to make some new ones where old ones are not to be found. In an effort to divert attention from themselves and their own records, many may be expected to point fingers at others and lay the blame elsewhere for deficiencies and errors. We may expect to hear much whispering, wheedling, and whooping. And while all this may not be to our liking, it may give us some small comfort to remember that such things are not peculiar to our time. This is a pattern long-familiar, to which those who interest themselves in affairs of state have become accustomed. But notwithstanding this, one would surely be forgiven the hope that we might now have become old enough and wise enough to focus attention on basic issues and fundamental principles, without becoming lost in the smoke screen and barrage. And so, as we face the pressure of the days ahead, with all of their claims and counter-claims, the only safe and sane thing a free man can do is to sit back with dispassionate judgment, look at the record, observe the trends, decide what he wants and act accordingly—and not be misled by late repentance or frantic promise. From the scriptures there comes to mind a phrase from Job: "How forcible are right words! but what doth your arguing reprove?" (Job 6:25.) When we hear "right words" and look at the record to see if the "right words" have been coupled with the "right performance," then we may have some basis on which to proceed. And to all who would shape the thinking or direct the action of other men, let it be solemnly repeated, that he who speaks or writes, any time, on any subject, has a grave responsibility, and a sacred obligation to confine himself wholly to truth.

September 17, 1944.

Citation for "A Good Man"

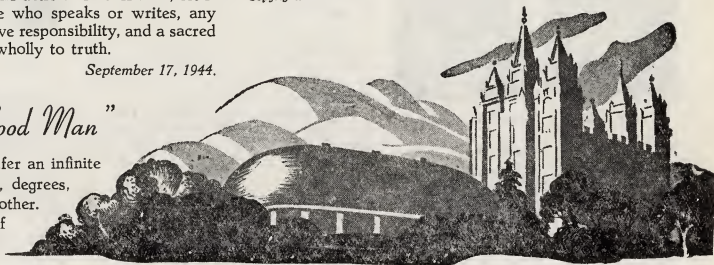
THE institutions of men confer an infinite variety of honors, titles, degrees, and awards of one kind or another. Almost every organization of any description that has

brought two or three or more together in a common purpose, issues its credentials, its recognitions, its citations, to which often much publicity is given, and for which there is much demand and much acclaim. From the highest honors conferred by the most exclusive of learned societies, from the most sought-after titles, to simple certificates of merit and commendation—all are in one form or another recognitions from one man to another of some degree of excellence, or supposed excellence, in some field of thought or action. But amid all this variety and multiplicity of citations and honors, of awards and medals, of fame and notoriety, some genuine and some spurious, there is one achievement of highest distinction, seldom mentioned, and yet, happily, not so rare. It is a distinction that receives little of the world's publicity, good or bad; and for which perhaps no medal was ever made, no citation ever written, no degree ever conferred, but which enables him who has it to take from life its greatest enjoyment—gives him the approval of his own conscience, the confidence of children, the respect of neighbors, the trust of friends. In short, it is the high distinction of having earned the right to be called "a good man." He it is who is the steady influence of neighborhoods and communities. He is the backbone of all nations that endure. He it is who makes life worth while, and the world worth saving—and even though he may never see his name in lights or in print for being "a good man"—yet he is the reason people can live in decency; he is the factor that makes property safe; that makes virtue possible; that has made civilization as good as it is, despite all its weaknesses. And so, to the youth of our generation, and to all men everywhere who desire peace in their hearts, joy in living, and the assurance of things to come, we give this reminder: greater than brilliance, greater than cleverness, greater than "knowing all the answers and all the angles," more to be sought after than glamor or wealth, than title or acclaim, is the right to be called "a good man." A good man may have all these other things besides; he may have received many other honors and citations, but the quality of goodness transcends them all. Of this the ancient philosopher spoke when he said: "In goodness there are all kinds of wisdom." (Euripides—*Alcestis*.)

(See also page 725.)

September 24, 1944.

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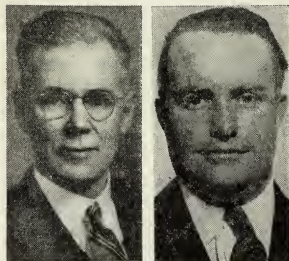


The Church Moves On

Coordinators

ELDER HAROLD B. LEE of the Council of the Twelve is chairman of the L.D.S. Service Men's committee which now cares for the spiritual needs of approximately eighty thousand members of the Church who have gone into the service of their countries. He is assisted by Elder Mark E. Petersen of the Council of the Twelve and Elder John H. Taylor of the First Council of the Seventy. Working with this committee is Coordinator Hugh B. Brown, who is president of the British Mission, and directing the work in England, and the following assistant coordinators: Riley A. Gwynn of Washington, D.C., whose area is from the New England States south and including Virginia; W. Wallace McBride of Columbia, South Carolina, North and South Carolina; J. Orval Ellsworth of Lubbock, Texas, western Texas and eastern New Mexico; Willard L. Kimball of San Diego, California, southern California with the exception of Los Angeles, and all of Arizona; W. Aird Macdonald of Stockton, California, from Tulare, California, north to Medford, Oregon; Harry Clarke of Salt Lake City, Wyoming, Colorado, Nebraska, and western Iowa; John Longden of Salt Lake City, Utah and Nevada; James R. Boone of Jacksonville, Florida, southern states; Clifford L. Nielsen, Los Angeles, California, Los Angeles and from Long Beach to Camp Roberts; Lt. Col. C. Clarence Neslen, northwest area; Castle H. Murphy, president of the Hawaiian Mission, the Pacific area.

These areas may be broken up and supervisors appointed by the coordinators to assist them in given districts.



ERNEST C. ROSSITER EDGAR B. MITCHELL

Tahitian Mission President

EDGAR BENTLEY MITCHELL, JR., of Tremonton, Utah, has been appointed to preside over the Tahitian Mission by the First Presidency. He will succeed President Ernest C. Rossiter.

President Mitchell filled a mission in

Tahiti from 1930 to 1934. He has also filled two stake missions in the Bear River Stake. At the time of his appointment he was serving as stake mission secretary.

Accompanying him to the Islands will be his wife, Emma Ruth Maughan Mitchell and their three small children.

Tabernacle Choir

THE singing of the Salt Lake Tabernacle Choir has been integrated with a U.S. war department motion picture showing highlights of the Italian campaign.

Heading the group of technicians who came to Salt Lake City, July 13 to make the recordings was Dmitri Tiomkin, who composed the music and lyrics which were used. The lyrics were written in Latin to represent the neutral viewpoint.

Choir conductor J. Spencer Cornwall wore an earphone over one ear to listen to directions for split-second timing given from the sound booth during recording. Dr. Frank W. Asper was the organist.

Ernest S. Horsley Dies

ERNEST SAMUEL HORSLEY, friend, counselor, Church and civil servant, and pioneer of Price, Utah, died September 3, in his eighty-fourth year. He was patriarch of the Carbon Stake, a position he had held for thirty-two years. A native of Tottenham, Middlesex, England, he had emigrated with his parents in 1877, and had returned to his native land in 1893 and again in 1909 to do missionary work. Besides having served a near-third of a century as patriarch he had been active in M.I.A. and priesthood quorums and had served as bishop for over twelve years.

—Reported by Jessie Holdaway.

Dedications

THE Mayfield Ward chapel of the Gunnison Stake has been dedicated by Elder Marion G. Romney, assistant to the Twelve.

The Utahn Branch of the Duchesne Stake chapel was dedicated June 24 by Elder Ezra Taft Benson of the Council of the Twelve.

The mission home of the Western Canadian Mission at Edmonton, Alberta, Canada, was dedicated August 19, by Elder Oscar A. Kirkham of the First Council of the Seventy.

The chapel of the Leedale Branch of the Western Canadian Mission was dedicated August 21, by Elder Oscar A. Kirkham of the First Council of the Seventy.

The "B Street Home"

SOUTH EIGHTEENTH WARD members, Ensign Stake, have opened a home for the widows of the ward who are now being supported wholly or in part

from the fast offerings of the Church. The property was acquired in February 1942, and the home, located on B Street, has been remodeled since then by the priesthood quorums and auxiliary organizations of the ward. Approximately one hundred thirty-seven individuals have worked a total of 4,677 hours. Today the home has five two-room apartments, a caretaker's apartment, and a large reception room. It was dedicated September 10, by David R. Langlois, ward work director during much of the renovation.

Ward Organized

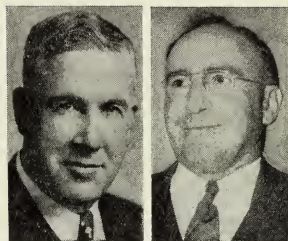
THE Renton Ward of the Seattle Stake has been organized from the former Renton Branch, with Alfred L. Rosenhall sustained as bishop.

Wilshire Ward Nursery

WILSHIRE WARD, Los Angeles Stake, Sunday School has a nursery to care for the tiny tots of parents wishing to attend Sunday School. Doris Mae Huck, a recent convert to the Church, offered her services in starting the nursery after noticing that parents either had to bring their children to classes or stay home to care for them. Miss Huck sterilizes the nursery equipment before use each week.

Northwestern States Mission

SAMUEL E. BRINGHURST of Murray, Utah, was appointed in mid-August as president of the Northwestern States Mission by the First Presidency. He succeeds President Desla S. Bennion who has served at the Portland, Oregon,



DESLA BENNION SAMUEL E. BRINGHURST

headquarters for two and one-half years, and now will return to his Spokane, Washington, home.

President Bringham filled a mission in Switzerland between 1909 and 1912. He is a former stake Sunday School superintendent, high councilman, bishop's counselor, bishop, and stake president.

Mrs. Bringham will accompany him to preside over women's activities in the mission field.

Music

Ward Music Guild

SECOND SESSION
(November)

By Gerrit de Jong, Jr.
Dean of the College of Fine Arts,
Brigham Young University,
and Member of the General
Music Committee

WE hope that your ward music guild had a successful organizational session last month, and that as a result all those who work in any way with the music activities of the ward thoroughly understand the contribution to be made by their part of the ward music program. If there is any unfinished business in respect to organization or assignments, now is the time to dispose of that.

In this month's guild session we shall discuss some of our frequently used hymns that present difficulties of one kind or another for the chorister. The organist is as interested in this topic as the chorister, for, unless the organist understands what the chorister means by the particular beat pattern and gyrations he uses, the chorister and organist cannot possibly be together, so that the congregation will get confused and chaos result.

The following hymns have been taken from among those suggested by members of classes for choristers held the last few years, and are in all probability, therefore, the hymns that generally offer difficulties to our Church musicians. Let us indicate (1) the specific difficulty, and (2) the remedy found to be most useful in each case. If any other devices for overcoming the difficulties discussed are known to any members of the guild, they should also be considered at this time.

DISCUSSION OF HYMNS

In No. 13, "The Happy Day Has Rolled On" (Beesley), the difficulty is in starting the song. Use the first half of the upward movement as the preliminary beat, then turn the baton around in an upward circular motion and indicate the impending part of the beat. Be careful to time the next beat so that it will indicate the time of the half note, which is the beat note.

In No. 29, "Prayer is the Soul's Sincere Desire" (Careless), there is often trouble in

starting the second line together. In the last measure of the first line slow the speed of the second beat so that it will be possible for the singers to take a breath after the word "unexpressed." Only that way can they be started together on the word "the" of the next line.

Use the same way of correcting the difficulty found in hymn No. 32.

In No. 118, "For the Strength of the Hills" (Stephens), the difficulty comes in trying to keep the singers together in the final phrase. At the fermata the baton should stop half way across its path to the left during the second beat. With the other half of this beat indicate the eighth note for the word "our." The next quarter-note will be indicated by the third beat to the right, which should be somewhat retarded. Divide the up-beat into four parts to indicate the notes of the alto part, retarded sufficiently to make the singing of these notes easy. Holding up the left hand at the same time will help to indicate that the other parts should be sustained.

Beating time for the first two measures of the first two lines of "Come, Come Ye Saints," No. 194, usually gives difficulty. Change the meter of the first two measures of the first line to 4/4 by making the eighth note over the word "Saints" into a dotted quarter and the dotted note over the word "feet" into a half note. Make similar changes in the second line at "you" and "pear." Use the beat pattern of four in these four measures, and of three for the remainder of the song as written in the Hymn Book. Observe properly the fermata on the second beat of the last measure of the second line. Sometimes it is advisable to divide the third or up-beat of the third line with the word "Tis," to launch the singers well on the line.

No. 290, "I Know That My Redeemer Lives" (Edwards), cannot be sung effectively as written rhythmically. To overcome having the first part of this hymn sound hurried, add fermatas over the notes in the first line at the words "lives" of the first phrase and "gives" of the second phrase. (These fermatas were to be indicated in earlier editions of this hymn by heavy lines.)

In No. 395, "O My Father" (arranged by Stephens), the difficulty is the determination of a successful beat pattern. When this hymn is used as a congregational number, it is best to use a combination of the twelve and four beat patterns. For the beginnings of phrases, where there is likely to be a tendency to lag, use the twelve pattern, and for most of the other measures use the four pattern.

No. 421, "God of Our Fathers" (Woodbury), begins with a part measure contain-

ing three quarter notes, each of which is smaller than the beat note. Proper subdivision of the beats is the key to launching this hymn successfully as a congregational hymn. Use the first half of the second beat as the preliminary beat, and the second half of this beat for the first quarter note. Divide the up-beat equally for the next two quarter notes. Mark the speed of the half note (which is the beat note) with the first two beats of the first full measure. Divide the second and third beats as at the beginning in this measure and in any succeeding measures where necessary to hold the singers together.

In No. 88 of the *Sunday School Song Book*, "Nay, Speak No Ill," the difficulty is in changing from one measure signature to the other without upsetting the beat pattern. For example: At the end of the second line of this song, the up-beat of the last measure must be divided so as to act as the performing part beat for the first eighth note of the third line. Getting back to the four pattern for the last two measures of the song is simple if one observes the note values.

In No. 220 (S.S.S.), "Lead, Kindly Light," we find a difficulty similar to that of No. 421 of the *L.D.S. Hymn Book*, discussed above. Follow the pattern given for "God of Our Fathers" for the first three notes; divide the first down-beat unequally to indicate the time value of the sixteenth note. Make this movement slightly to the left after the down movement. Divide the second beat with movements to the right and also the third beat with upward movements for the four eighth notes over the words "mid th' encircling." At the word "gloom" establish the speed of the quarter note, the beat note.

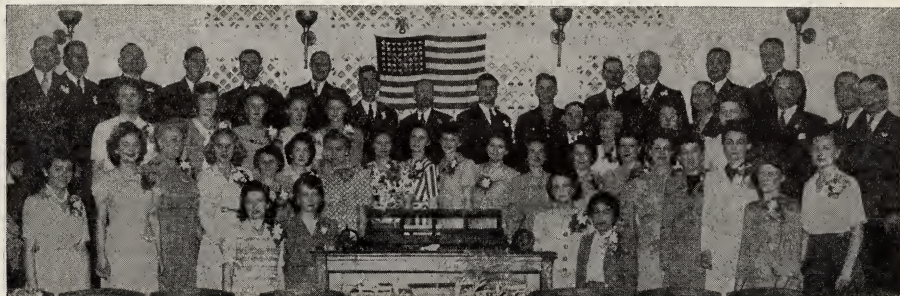
Oakland Ward Choir

THE choir of Oakland Ward, Oakland Stake, has more than fifty members. Director Ethel Lind Mauss gives especial attention first, to the musical interpretation of choir anthems; and second, to the words which are sung, so that their meaning may be effectively and sympathetically rendered for the congregation.

This choir enjoys singing some of the choruses from Handel's "The Messiah," and is at present preparing to present a music festival.

As is usual among effective organizations, this choir is well provided with the necessary officers. Fredone Nielson and Rebecca Nethercott are organists; Easton Willey is president, and Vida McBride, secretary.—A. Schreiner.

OAKLAND WARD CHOIR



EDITORIALS

Notice

NOVEMBER 28 next marks the 75th anniversary of the organization by President Brigham Young of the Young Women's Mutual Improvement Association. The association is making of this anniversary a Diamond Jubilee, and has prepared special programs to celebrate the occasion.

They are asking that on November 26 next they be permitted to use for their special services that part of the sacrament meeting which is not consumed in the opening exercises and the administration of the sacrament. The First Presidency has approved this program.

We ask the bishoprics of the various wards of the Church to give the association the opportunity they desire, and request them to cooperate with the association in making this occasion one worthy of its significance.

We congratulate the Young Women in their successful efforts in carrying out the original purposes of this worthy organization.

HEBER J. GRANT
J. REUBEN CLARK, JR.
DAVID O. MCKAY

October 14, 1944

The First Presidency

The Rock of Zion

THIS title suggested by Kent Kane's cover photograph (see cover note, page 642) is strongly befitting the subject of this writing—President Heber J. Grant.

Permitting him to bespeak the occasion for himself, we quote from his opening address at the recent general conference:

In another six or seven weeks, the Lord being willing, I shall begin the eighty-ninth year of my life; and shall have completed sixty-two years since I became one of the apostles; and shall have served twenty-six years as president of the Church. In all this, and in much else, the Lord has blessed me richly. . . .

Since then, November, the anniversary month, has come, and we are yet that much closer to those events, the arrival of which he anticipated, "the Lord being willing."

The twenty-second of this month is the eighty-eighth anniversary of his birth, and the twenty-third marks the twenty-sixth anniversary of his presidency of the Church.

President Grant is, in truth, the "Rock of Zion." His feet are planted upon the immovable foundations of truth. His house has been builded on the solid substance of unshifting principles, and when the rains have descended and the floods have come and the winds have raged, his house, thus built, has stood.

The years have wrought changes in his physical structure, as they do in all men, but the inroads of time upon the flesh have but enhanced spiritual fitness and perception, and have ever strengthened faith. There has been no yielding where principles and realities of time or eternity were concerned. His spirit, his real strength, the winds have not eroded.

Since President Grant's youth there has never been a time when he wouldn't look a man in the eye and appraise him and his motives—and that in language in which there was no double meaning. Since his youth, there has never been a time when he would yield a right principle, no matter who or how many

were for or against him. Since his youth, there has never been a time when he has knowingly refused to look facts in the face, and call things what they were—even when men less strong, less honest, perhaps, at least less frank, would have hushed and passed by. These characteristics, too rare, and altogether priceless, have won for him some criticism at times, as would be expected, but great respect; and much of love, from honest and sincere men. The unrepentant sinner and the man of questionable motives, never could, and would not now, feel comfortable in his presence. A man of honor and sincerity, of whatever station in life, would find confidence and refreshment of soul in his presence.

Except for its first nine years of settlement, President Grant has lived all the years of the development of the inland west. Every town, almost every house and building, every industry, every road, almost every root and branch, has seen its beginning, or grown to maturity, since he came upon the scene. Of this activity he has a large part, not by virtue of position only, but by virtue of a vigorous personality and a great capacity that reached out into everything that vitally touched human lives. And now, as the years are counted, he may be said to be old, but one who sees beyond his time is never old; and one who lives in the realm of realities that never die, is never old.

President Grant, the "Rock of Zion," is a symbol not of age, but of strength, both to his own people and to others—for he lives for and with eternal verities. May his days be blessed, and may God preserve unto us, as long as his purposes are served thereby, the abiding strength of spirit that belongs to this man who is honored and loved of men even as he is honored and loved by his Father in heaven.—R. L. E.

1869—Diamond Jubilee—1944

WHEN seventy-five years ago, on November 28, 1869, President Brigham Young visioned the work for the young women of the Church, he received inspiration that has borne rich fruits in the lives of those who have benefited from the association. Begun with seven members, the membership has now extended to an enrollment of over 65,000 in the wards and branches of the Church. The activities include religious lessons as well as spiritualized recreation through the four cultural arts: speech, drama, dancing, and music.

Congratulations are due the officers and teachers of the great young women's association for their unceasing activity in calling into constructive participation the thousands of young women whose lives have been shaped in accordance with the vision of President Young. Along with these congratulations must also go the challenge that must not be unanswered: Where are the thousands of others who should be in weekly attendance at our Mutual meetings? By recalling the vision that initiated the work in 1869, we can redouble our determination that not one of the daughters of Zion shall be allowed to lose her birthright through any negligence on our part as leaders in the great Young Women's Mutual Improvement Association. Ours is the privilege of seeking the inactive and stirring in them a desire to affiliate with others, that together they may strengthen their joy in testimony. This testimony will make them enjoy their lives more completely, for a knowledge of this gospel will reach into every waking minute of their lives and give them the power to live more abundantly.

We know the temptations which confront our young people in 1944, but we know also the force of our gospel, and knowing this power, we must in this year of jubilee resolve that each girl in our Church will be given the opportunity for activity which will give her the strength to rise victorious over every difficulty which may come her way.—M. C. J.

EVIDENCES AND RECONCILIATIONS

lxxvi. Is Astrology a Science?

ASTROLOGY is not a science. At the best it is a pseudo-science or false science. It is dangerous because it seems profound, but rests on unproved claims, which are in opposition to our best knowledge. Besides, it mixes hopelessly fact and fancy, thus deceiving the uninformed.

Astrology declares, somewhat impudently, that it is based on the well-substantiated doctrine that all things in the universe, stars, planets, and men, attract one another. The nearer they are, the stronger the attraction; the farther removed, the smaller the attraction. That is Newton's law of gravitation, which is supported by numerous long-continued, carefully checked observations.

Having made that bow to truth, astrology leaves all sound science. It asserts that not only do universal bodies attract one another, but that the course of individual human lives, the acts of men, and the events of their years, are the effects of the heavenly bodies, concentrated at the time of birth. That is, men are but pawns of universal forces. They are cast here and there, in this or that event, by outside powers, practically beyond human control. This is a near denial of the existence and free operation of the human will. It is the doctrine of predestination.

Such a principle is in full opposition to gospel truth, which teaches that the underlying cause of all human action is the operation of man's free agency, of his indestructible will. Though a man may have been fore-ordained in the pre-existent life to certain labors on earth, he retains the right of the free agent to accept or reject the commission during his earth life. Astrology, by its basic principles, makes of humanity a community of slaves.

Moreover, the direction of human lives by sun, moon, and planets has not been proved. Through the ages that astrology has deceived men, it has not succeeded in presenting acceptable proof of this basic assertion. Eminent professors of astrology, to whom test cases have been given, with moments and places of birth of men, have never been able to recount even the important events of the lives submitted, much less the numerous minor happenings which make up life. The so-called "research bureaus" of astrology seem to confine their attention to persons of great renown. They appear fearful of large numbers; for example, the many who in a given locality were born at about the same time. The reports of these bureaus sound much like the splashing of a drowning man for life. The whole doctrine is the child of ignorant, superstitious, and uninformed ages.

Even then astrology is not content. It offers to predict, from the positions of the planets, coming events in human lives. By that act it enters the truthless, ruthless, destructive field of fortunetelling and occult science. This is the height of its folly. At best, so human history teaches, the future acts of man may only be guessed at, upon the basis of past experience. Man may, by the exercise of his will, change, modify, or destroy the expected event of tomorrow. The future is in the Lord's keeping. We can control it only by living in obedience to immutable divine law. When inquiry was made as to Christ's coming, the answer came that not even the angels in heaven know. The prophetic power, claimed by astrologers, is contrary to gospel doctrine.

Astrology plays, however, as it has always done, upon the desire of people to look into the future. With the promise of such foretelling it has ensnared many, high and low. Fortunetelling is today its chief bid for support. In every life are questions concerning tomorrow. Does she love me? Shall I succeed in the enterprise? Or, where is the ring I lost yesterday? The army of charlatans, including astrologers, live by forcing people into the belief that safe answers to such questions may be obtained. Should astrology give up its prophetic function, it would meet an early death.

To befuddle the ignorant and superstitious, a so-called horoscope is set up for each person. The planet that is in the "ascendancy" at the moment of birth forever directs the events of that personal life. As far as the individual is concerned, his life consists of a succession of clashes or harmonies among the ruling planets and other heavenly bodies. Therefore, the position, of course, of that planet must be continually followed.

To accomplish this, horoscopes are cast. A horoscope is not a fearsome thing in which lurks the future of the victims to be revealed by the astrologer for a fee—always for a fee! A horoscope is simply the celestial globe divided by great circles into twelve sections called "houses"; the points of intersection of their boundaries with the ecliptic are the twelve "cusps." If the exact time and place of birth are known, by the simple use of astronomical, not astrological, tables, the positions of the planets in these "houses," at that moment and place may be determined.

The fearsome thing about a horoscope is that without rational authority, the planets and "houses" have been given significance. For example, the planet Venus signifies musicians, painters, artists, etc., while poor Saturn signifies old men, miners, laborers, etc. And, the third "house" means, to a person, short journeys, relatives, contracts, communications; while roads, contracts, neighbors are its "mundane" meaning. All of which makes no sense, and has no foundation in fact and truth. There lingers the feeling that the whole mass of confusion is derived from the supposed characteristics of the mythological Greek gods, which have given their names to the planets. And, let it not be forgotten that a horoscope may be read only for a fee. The stars must feed their clever guessers. "The horoscope remains as the blue ribbon exhibit of the misuse of intelligence."

Astrologers, themselves, have at times been forced to acknowledge that astrology has little claim to such power. Many have admitted that the foretelling part of astrology is only shrewd guessing. Raphael, whose *Ephemeris* is commonly used, and, in his day, the most popular of astrologers, wrote in 1901:

The most difficult and least understood part of astrology is the *directional*, or the calculation of future events. There are zodiacal directions, mundane directions, secondary directions, progressed cusps, revolutionary figures, eclipses, new moons, etc., etc., until, in short, if they were calculated in detail, there would be at least an important influence every week on the average. The stern facts of life do not bear out such copious influences, and it is practically a waste of time to work out the primaries, as they are called, when not more than ten percent will be found to coincide with the event. I regret that I must adhere to the opinion so often expressed, which is that none of our systems of directions are correct, but that the secondary as taught in my key, comes nearer the truth than any, yet it is, sadly deficient and unreliable. I do not take the planets as symbols, but as forces, producing or causing the events that occur during our pilgrimage on this earth. The true key to astrology was lost centuries ago, and has not yet been found.

Our knowledge of the zodiac is sadly deficient, and it is this deficiency that causes so many failures. (Raphael's *Ephemeris*, for 1901, next to last page.)

(Concluded on page 735)

—Jastrow, *The Story of Human Error*, p. 7

Homing

ONE BOYHOOD

By Morrison Colladay

THE boy, after he grew up, didn't remember much about the early years in Kentucky. He was seven when his father decided that that state was becoming too civilized for a poor man. The father had heard of rich land in Perry County, Indiana, which was open for anyone to occupy. He built a raft and with his kit of carpenter's tools started out to locate a new home for the family.

The raft capsized in an Ohio River rapid. The father managed to save the tools and continued his journey. He found a spot he liked in the dense Indiana forest and started back to Kentucky on foot to get his wife and children.

He borrowed two horses from a neighbor to carry the household goods to the new home. The mother and the children walked. The family possessions consisted of not much more than some bedding and a few pots and pans. However, this was an unimportant detail. The father's tools would build furniture for the new home and his rifle provide food for the family.

When the little expedition reached Indiana, he hired a wagon for the last part of the trip, and then had to cut a road for it through the virgin forest to the home site he had selected near Little Pigeon Creek.

Here they all happily set to work to build a "half-faced camp"—that is, a shed with three sides and a roof but open in front. They lived in this shack for a year while the father and the boy cleared ground for a corn patch and built a rough cabin. They moved into the cabin before it was completed, and it seemed so luxurious after the shack

that it was left for a couple of years without floor, doors or windows.

THE boy worked in the corn patch and hunted. The forest was full of game of every kind. He could always get a deer in a couple of hours by watching in a nearby glade where there were deer licks. The father had furnished the cabin with a few three-legged stools, a table and a bed made of poles stuck between the logs in one corner of the room. The boy slept on a pile of leaves in the loft which he reached by climbing pegs driven into the wall.

The family was happy and prospering when tragedy struck. There was always a great deal of sickness among settlers in the Indiana forests, chiefly malaria. In 1818 came a terrible pestilence which has never been certainly identified—the natives called it "the

milk-sick." The little settlement on Pigeon Creek was almost wiped out of existence. The foster parents of the boy's mother had followed the family to Pigeon Creek and built a cabin near them. They both took the "milk-sick" and both died early in October.

The boy's mother had nursed them. She now fell ill and died a few days later.

The father made coffins of green lumber for all three, and they were buried in a clearing in the forest.

The boy, grieving for his mother, worried because she had not had a proper funeral. A few months later he traveled to a neighboring settlement where he had heard that an itinerant preacher named David Elkin was holding services. He persuaded Elkin to go back with him to preach a sermon over the snow-covered grave.

Today that grave is marked by a stone with this inscription:

Nancy Hanks Lincoln, mother of President Lincoln, died October 5th, A.D. 1818, aged 35 years. Erected by a friend of her martyred son, 1879.



Here's How

Helpful Hints on Ironing

To prevent "spotty" starch that gives you an unsightly smear or scorched spot, make sure that your starch solution is as hot as possible and free from lumps. And there are some prepared starches that make it easy to get a lump-free solution. So get a smooth hot solution when you starch and you'll be able to say good-bye forever to the chief cause of scorched starch spots and smears.

Here's a tip for easier ironing: sprinkle your starched pieces lightly and evenly and turn them right-side-out to iron. This right-side ironing gives a professional finish, and you'll find that cottons actually take on a merrier appearance. Dark things, however, should be ironed on the wrong side to prevent the starch from showing.

FAULTLESS FARM FUNNIES...TABLE TALK

BY GRAHAM HUNTER



Cook's Corner

Josephine B. Nichols

FROM GRANDMOTHER'S KITCHEN
TO YOURS

(A few of her favorite recipes)

Baked Ham and the Trimmings

- 9 to 12 pound ham
- 1 cup brown sugar
- 2 teaspoons mustard
- 1/2 teaspoon cinnamon
- vinegar
- whole cloves

Wipe ham with damp cloth. Make a paste of sugar, mustard, cinnamon, and vinegar. Spread paste over ham and stud with whole cloves. Place fat side up on a rack in an open pan. Do not cover and do not add water. Bake at 300° F. twenty to twenty-five minutes to the pound. Serve with sweet pickled watermelon, glazed sweet potatoes, and asparagus or string beans.

Chicken Shortcake Waffles

- 2 cups flour
- 3 teaspoons baking powder
- 2 tablespoons sugar
- 1 teaspoon salt
- 2 eggs
- 1 1/2 cups milk
- 6 tablespoons melted shortening
- hot chicken slices
- 2 cups cream sauce
- stuffed olives

Mix and sift dry ingredients; add beaten eggs, milk, and shortening. Beat thoroughly. Bake in hot waffle iron.

Arrange slices of hot chicken on each waffle. Pour over hot, well-seasoned cream sauce. Garnish each serving with stuffed olive rings.

Dinner Rolls

- 1 cup milk
- 2 tablespoons sugar
- 1 teaspoon salt
- 2 tablespoons melted shortening
- 1 cake yeast
- 3 cups sifted flour
- 1 egg

Scald milk; add sugar, salt, and shortening. Cool to lukewarm. Crumble in yeast and stir until dissolved. Add 1 1/2 cups flour and beat until smooth. Add stiffly beaten egg white and remainder of flour. Knead lightly. Place in well-greased bowl. Cover and let rise in warm place, until double in bulk, about 1 1/2 hours. Shape into small rolls. Place in greased pans, cover, and let rise until light, about 40 minutes. Brush with egg yolk which has been mixed with one tablespoon milk. Bake in hot oven, 450° F., about ten minutes. Makes two dozen.

Cardinal Salad

- 1 pkg. lemon gelatin
- 1 1/2 cups boiling water
- 1/2 cup beet juice
- 2 tablespoons vinegar
- 1 teaspoon salt
- 1/2 tablespoon onion juice
- 3/4 cup celery, diced
- 1 cup cooked beets, diced

Dissolve gelatin in boiling water. Add
(Concluded on page 692)

Margie says...



**FOR EATING ENJOYMENT
MAKE YOUR STUFFING
& BASTE YOUR TURKEY
WITH DURKEE'S
TROCO MARGARINE!**

DURKEE'S TROCO MARGARINE is grand for

- Turkey Dressing
- Basting Turkeys
- Seasoning Vegetables
- Making Cakes
- Hard Sauce

The pure, nutritious vegetable oils are churned right in with the fresh, pasteurized skim milk. Durkee's Troco Margarine is smooth, perfectly blended, and every pound is enriched with 9,000 units of Vitamin A.

Improves all foods ... IN them and ON them.



The Winter Milk Supply



MOTHERS are wondering if there will be Irradiated Sego Milk for babies during the winter when milk production is low.

We have made provision for that by allocating shipments during the summer so that there will be as much milk available this winter as there was last summer.

More Irradiated Sego Milk is being produced than ever before. The government needs large quantities, and that need must be met. Next to that we want the babies' needs to be supplied.



SEGO MILK PRODUCTS COMPANY

Originator of Evaporated Milk
in the Intermountain West

Plants in Richmond, Utah; Preston and Buhl, Idaho



“So What?”

This curious character isn't any one you know. It certainly isn't any one *we* know. In fact we don't believe the man exists who wouldn't prefer a crisp, *white* shirt to one that looks dingy and gray.

But we *have* known women who acted as though their husbands couldn't tell the difference. Not deliberately, mind you! They just didn't know how to get *all the dirt* out of shirts—or any badly soiled garment.

We get to know these women because a lot of them write to us—when they try Fels-Naptha Soap. They say this mild, golden soap, blended with naptha, makes washing quicker and easier. That it gets things sweeter and cleaner. They say they'll never use anything else.

These women are housekeepers—just like you. So we're passing the tip along.



FELS-NAPTHA SOAP...banishes “Tattle-Tale Gray”

(Concluded from page 691)

beet juice, salt, vinegar, and onion juice. Chill. When slightly thickened, add celery and beets. Chill until firm, and then unroll on a lettuce leaf. Garnish with mayonnaise.

Hot Gingerbread Ring with Applesauce

- $\frac{1}{2}$ cup shortening
- $\frac{1}{2}$ cup sugar
- 1 egg
- $1\frac{1}{2}$ cups sifted flour
- 1 cup sifted whole wheat flour
- 1 teaspoon soda
- 1 teaspoon cinnamon
- $\frac{1}{2}$ teaspoon ginger
- $\frac{1}{2}$ teaspoon salt
- 1 cup mild molasses
- 1 cup hot water

Cream shortening; add sugar. Add egg and beat well. Sift dry ingredients together. Combine molasses with the hot water. Add dry ingredients to first mixture alternately with liquid. Pour into heavily greased nine-inch mold. Bake in moderate oven, 350° F., for forty-five minutes.

Turn out on hot serving platter and fill center with applesauce.

(Old English) Hot Spiced Cider

- 1 gallon sweet cider
- $1\frac{1}{2}$ pounds brown sugar
- 6 two-inch pieces cinnamon
- 1 tablespoon whole cloves
- 1 tablespoon whole allspice
- $\frac{1}{2}$ teaspoon salt

Mix in the order given and bring to the boiling point. Boil fifteen minutes and strain. Serve hot.

Paricutin

(Concluded from page 673)

one short year, has caused such destruction.

SINCE I visited the volcano in February of this year, the village of San Juan has been covered by molten lava and thousands now are homeless.

The eruptions from Paricutin have been slow but continuous, and now after a year and nine months, recent newspaper reports from Mexico say that the eruptions from Paricutin have increased in violence and that molten lava has covered another village five miles distant from the volcano itself.

Scientists do not agree as to what causes volcanos. Some say that the inside of the earth is formed with molten material and that the crust of the earth's surface is but thirty miles deep and that wherever this molten lava comes to the surface, great danger exists and volcanos are born. Indeed, some contend that volcanic formations exist from the Aleutian Islands down the western part of America to the Andes. However, the Mexican farmer, on whose property the volcano was born, said that he was sure there was “a witch under the ground,” and after witnessing the spectacular eruptions of this new-born Mexican volcano at night time, one is almost inclined to believe the Mexican farmer and discredit the theory of science.

PET PEEVE

(Concluded from page 672)

jangled discordantly from the back hall, and Ellen was thankful for Ted's noisiness. But her relief was momentary, for almost immediately she recognized the same tormenting chant he had played before Shank's arrival. Then she knew sheer panic as he drew nearer, humming with a taunting "Tum-de-tum-de-tum-m-m."

"My pet peeve," she murmured apologetically. "The little brother."

"Aren't they all?" In wonder she noticed Shank was laughing in deep appreciative chuckles.

"All what?" She knew it sounded stupid.

"All pet peeves!" He grinned in Ted's direction. "Sounds good to me. Reminds me of home. My kid brother goes around tormenting the life out of the

rest of us with something he calls a musical horn. I thought he was a peeve then, but I don't think so now. Why, a kid brother, especially a natural warty kid brother, helps one appreciate his home life. He's symbolical, somehow, of American freedom, where children are children, especially in our American home life." He halted suddenly, earnest eyes embarrassed all at once at the inner feeling revealed.

Ellen, somehow, felt very childish and petty just then. "Oh, Ted," she called out with a little rush of tenderness flooding her throat as she understood a little of what Shank was trying to say. Somehow, he made many little things seem unimportant and some little things seem very important.

"Ted!" she called again. "Are you ready for me to get your soup now?"

BOOKS

(Concluded from page 648)

with some incident which, even in these dark days, reveals that God has not forgotten or forsaken his children, even when they may have temporarily forgotten to include him in their reckoning.

This is a book that no one can afford to miss reading.—M. C. J.

CHURCH AND STATE IN EDUCATION

(William Clayton Bower. University of Chicago Press. 101 pages. \$1.00.)

A n argument for religious education, with a suggested public policy.—J. A. W.

MY UNCONSIDERED JUDGMENT

(Noel F. Busch. Houghton, Mifflin & Co., Boston. 1944. 196 pages. \$2.00.)

T he author, senior editor of *Life Magazine*, has an eye for the colorful and a tongue for the clever; this combination makes for delightful reading—and some barbed thinking. The basis for the book is the journey which Mr. Busch took from New York to Buenos Aires, Capetown, Cairo, Tunis, London, Dublin, and to New York again. The journey was by way of an introduction to the leading men and the predominant conditions which prevail in the countries which the author visited.

The book, therefore, has many facets of interest: biography, travel, history, and, above all, good common sense, all characteristics which recommend it to the thoughtful reader.—M. C. J.

THE SHAPE OF MEMORY

(Winifred Welles. Henry Holt and Co., New York. 1944. 89 pages. \$2.00.)

W ITH a foreword by William Rose Benet and an introduction by Louis Townsend Nicholl, this book of poetry, posthumously published, takes on the characteristics of a truly splendid memorial. In all, forty-two of Miss Welles' poems are printed—and each one has something to offer the readers in each of the various moods in which they may find themselves at different times. Miss Welles' ability makes this volume a real experience to the reader who will let her talk to him through the rich and varied poems in this volume.—M. C. J.

THE LIQUIDATION OF WAR PRODUCTION

(A. D. H. Kaplan. McGraw Hill. 133 pages. \$1.50.)

A RESEARCH study of the committee for economic development. Full of facts and opinions concerning this live question.—J. A. W.

WHY I NEVER WORRY

(Concluded from page 646)

who believe that God's business should come first. We take care of God's business, and he takes care of our business. People call and buy insurance over the telephone, others come into the office, and I very seldom walk down the street but what someone stops me and wants to insure his home, his automobile, or his business, or inquires about some other form of insurance. Honestly, this is what I attribute my success to as an insurance agent.

For fear that some may misunderstand, let me assure you that I recognize my responsibility to my policy-holders and those in the community who need protection. I believe that business men

should turn their entire insurance account over to one agent and make him responsible for handling all their insurance needs, and certainly the agent should be qualified and conscientious enough to do this job. He should also represent companies who have a reputation for paying their claims promptly and liberally.

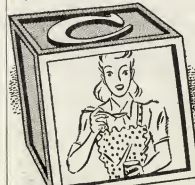
My agency is operated by two very capable stenographers and myself. Business almost doubled in 1941 over 1940. 1942 showed an increase of \$13,000 over 1941. In 1943 my total increased \$15,000 over 1942, and for the first three months of this year, we are approximately twenty-five percent ahead of last year.



Buy several brands. Open each can wide. Check the color. Note Morning Milk's appetizing, natural color.



Compare texture. See how creamy rich Morning Milk is! Thousands use it just like cream.



Then taste each milk just as it comes from the can. Yes, you can taste the difference. Morning Milk has a finer flavor.

Utah's Own
Finer-Flavored

MORNING MILK

SCARCE STAMP

issued by RUSSIA in honor of the Teheran Conference. Flags of the United States. Great



Britain and Russia are pictured in their national colors. The stamp is given absolutely FREE to all persons not now on our mailing list. Send for yours now. When mailed, we will include others of our interesting offers for your inspection.

T. K. BARKER, Box 448 D, Palo Alto, California

GENERAL CONFERENCE, FRIDAY MORNING

HEBER J. GRANT

(Concluded from page 655)

faithful in the gospel of the Lord Jesus Christ, is to supplicate God secretly in the name of Jesus Christ, for the guidance of his holy spirit. I am convinced that one of the greatest things that can come into any home to cause the boys and girls in that home to grow up in a love of God, and in a love of the gospel of Jesus Christ is to have family prayer. It is not for the father of the family alone to pray, but for the mother and for the children to do so also, that they may partake of the spirit of prayer, and be in harmony with the spirit of the Lord. I believe that there are very few who go astray, that very few lose their faith, who have once had a knowledge of the gospel, and who never neglect their prayers in their families, and their secret supplications to God.

But the minute a man stops supplicating God for his spirit and direction, just so soon he starts out to become a stranger to him and his works. When men stop praying for God's spirit, they place confidence in their own unaided reason, and they gradually lose the spirit of God, just the same as near and dear friends, by never writing to or visiting with each other, will become strangers. We should all pray that God may never leave us alone for a moment without his spirit to aid and assist us in withstanding sin and temptation.

COMFORT TO THOSE WHO MOURN

I want to say that my heart goes out in the deepest sympathy and in the most sincere and earnest prayer that I have ever offered for the comforting influence of the Lord to be given to the brethren and sisters who have sons and brothers and fathers and husbands in the war at the present time. I pray that the Lord will bless each boy who has gone into the service, and that he will help each of them to live in accordance with the principles of the gospel, so that each may have a claim to the blessings of the Lord to the full extent that accords with his wisdom.

I am praying with all my heart and soul for the end of this war as soon as the Lord can see fit to have it stop. And to those homes that have been sorrowed by the loss of loved ones through death, may the peace and understanding and comfort of our Father in heaven be there unfaillingly. And to you who are bereaved by the cruelty of war, I say, do not look forward to a life of care and trouble and anxiety, but look only to the duties and responsibilities of a single day, and by performing the duties each day that rest upon you, the burdens will be lightened, notwithstanding all the sorrow that may come into your lives and the many things that may be hard for you to bear. I know the anguish of your feelings, and I can say this to you out of the sorrows of my own life. I have been blessed with only two sons. One of them died at five years of age

and the other at seven. My last son died of a hip disease. I had built great hopes that he would live to spread the gospel at home and abroad and be an honor to me. But he was taken, as some of your sons have been taken. And never in my life am I so grateful for the gospel of Jesus Christ as I am when some of my family or beloved friends are called home to their final reward. There is nothing in the revelations of God to Joseph Smith for which I am more grateful than the following quotations from what is known as "The Vision," namely, the 76th section of the Doctrine and Covenants:

And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That he came into the world, even Jesus, to be crucified for the world, and to sanctify the world, . . . and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father had put into his power and made by him;

Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him. (D. & C. 76:40-43.)

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:22-24.)

I know as well as I know anything in this life that Jesus Christ is in very deed the Savior of mankind, and that God has seen fit to establish the Church of Jesus Christ upon the earth. I thank the Lord that I have an abiding knowledge of God, our Father, and Jesus Christ, his Son, and that I have pleasure in bearing witness to all the world of this knowledge that I possess.

Death has no real terror to any true Latter-day Saint. A faithful Latter-day Saint has been blessed with a testimony of the divinity of the work in which we are engaged, and he knows that when he passes to the other side he will have an eternity of joy and happiness, and this I promise you—you who have lived righteously and who offer your lives in the service of your country, and you who live righteously and are left to wait, and sometimes to mourn.

FREEDOM AND THE CONSTITUTION

Every faithful Latter-day Saint believes that the Constitution of the United States was inspired of God, and that this choice land and this nation have been preserved until now in the principles of liberty under the protection of God.

Here are some of Lincoln's statements:

Let the people know the truth, and the country is safe.

Let none falter who thinks he is right, and we will succeed.

Let us dare to do our duty as we understand it.

The following quotation from Abraham Lincoln with respect to the observance of law is also worth repeating often:

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the revolution never to violate, in the least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, in spelling books, and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the Political Religion of the Nation.

I quote here two verses from a declaration of the Church contained in Section 134 of the Doctrine and Covenants, regarding our belief in governments and laws in general, as adopted by a unanimous vote of a general assembly of the Church over a century ago:

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, both in making laws and administering them for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life. (D. & C. 134:1, 2.)

These principles are fundamental to our belief, fundamental to our protection. And in the providences of the Lord, the safeguards which have been incorporated into the basic structure of this nation are, if we preserve them, the guarantee of all men who dwell here against abuses, tyrannies, and usurpations. From my childhood days I have understood that we believe absolutely that the Constitution of our country is an inspired instrument, and that God directed those who created it and those who defended the independence of this nation. Concerning this matter it is my frequent pleasure to quote the statement by Joseph Smith, regarding the Constitution:

The Constitution of the United States is a glorious standard: it is founded in the wisdom of God. It is a heavenly banner; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.

And such the Constitution of the United States must be to every faithful Latter-day Saint who lives under its protection. That the Lord may help him to think straight, and to pursue a straight course regardless of personal advantage, factional interest, or political persuasion, should be the daily prayer of every Latter-day Saint. I counsel you, I urge you, I plead with you, never, so far as you have voice or influence, permit any departure from the principles of government on which this nation was founded, or any disregard of the freedoms which, by the inspiration of God our Father, were written into the Constitution of the United States.

Let us realize that God is mightier than all the earth. Let us realize that if we are faithful in keeping the commandments of God and cherishing the principles inspired of him, his promises will be fulfilled to the very letter. For he has said that not one jot or tittle shall fall to the ground unfulfilled. The trouble is, the adversary of men's souls blinds their minds. He throws dust, so to speak, in their eyes, and they are blinded with the things of this world, and the adversary obtains power over them, and robs them of their freedom, which is what he tried to do in the beginning.

I say to you, Latter-day Saints, that the pearl of great price is life eternal. God has told us that the greatest of all the gifts he can bestow upon man is life eternal. We are laboring for that great gift, and it will be ours if we keep the commandments of God. But it will not profit us merely to make professions and to proclaim to the ends of the earth that this is the gospel, but it will profit us if we do the will of God. The fundamental thing for a Latter-day Saint is to be honest. The fundamental thing for a Latter-day Saint is to value his word as faithfully as his bond; to make up his mind that under no circumstances, no matter how hard it may be, by and with the help of the Lord, he will dedicate his life and his best energies to making good his promise; and that he will not permit some personal advantage to cause him ever to compromise his principles.

I say to you that it is not an insignificant thing to hold the priesthood of God—to have the right to influence the powers of the heavens for good; and it is not a slight thing for us to neglect to honor the priesthood of God in those who preside over us, nor to ignore them in their counsel. My faith is such that I could lay down all that I possess rather than ever depart from the Latter-day work. I value all things as nothing in comparison with having the spirit of God to guide me. And I promise you, as a servant of the living God, that every man and woman who obeys the commandments of God shall prosper, that every promise made of God shall be fulfilled upon their heads, and that they will grow and increase in wisdom,

light, knowledge, intelligence, and above all, in the testimony of the Lord Jesus Christ. May God help every one of us who has a knowledge of the gospel, to live it, that our lives may preach its truth.

I leave with you my testimony that God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of God. How do I know it? I know it as well as I know that I live. I know heat; I know cold; I know joy; and I know sorrow; and I say to you that in the hour of sorrow, in the hour of affliction, in the hour of death, God has heard and answered my prayers, and I know that he lives. I leave my testimony with you.

May God give direction to all of the utterances of this conference. May he bless our youth away, and us at home, and give his direction to the leaders of nations, and speedily bring about the accomplishment of his purposes. May he bless you, one and all, and every honest man and woman that lives upon the face of the earth, in his humble prayer, and I ask it in humility in the name of Jesus Christ. Amen.

J. REUBEN CLARK, JR.

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back and nurture to health and strength the wounded soul which may come to them after this great war is over, that those who return may once more become useful members of the Church, and of society, and so shape their lives that they, too, may come to rest in glory in our Father's kingdom. I humbly pray, in the name of Jesus. Amen.

NICHOLAS G. SMITH

Assistant to the Council of the Twelve

Address delivered at the Friday morning session of the 115th semi-annual general conference October 6, 1944, in the Tabernacle

IT is a great thrill, my brethren, for me to meet with you, the men who have been called to guide and direct the destinies of a million people, and I thrilled as we listened to the wonderful things that have been given to us this morning, and to the



NICHOLAS G. SMITH

clarion call of President Clark, that we begin our post-war planning and be prepared to welcome back our boys and girls into homes where the Word of Wisdom is observed and family prayers are indulged in.

I am a firm believer in family prayer, and I do not think there is anything too small for us to ask for, notwithstanding the fact that I was talking with an educator not long ago who said: "It stands to reason that God can't hear all the prayers that are offered up by the hundreds of millions of people that are in this world, to say nothing of all the other worlds and their inhabitants."

Now, I do not pretend to know how the Lord can hear and answer all these prayers, but I do know that from my infancy my mother taught me to go to my Heavenly Father in prayer, that the Lord loves little children, and that he would answer my prayers. I have been amazed as I have met up with difficulties to discover how solutions came to problems. Surely the Lord does hear and answer prayer, and if we have a praying family, and these boys and girls who have been undergoing these terrible experiences come back, they will be mighty happy to join in those prayers.

These boys of ours are having terrible experiences. One of my stalwart missionaries was on the beachhead of Anzio in Italy. He had been in a foxhole for weeks. He came out of it to get cleaned up and have a little rest, and as he was writing, telling me of the glorious experiences he had had up in the Northwestern States Mission, he said: "You know, I think there is something wrong with all of us. Here I have been looking to see if I couldn't catch some German boy with his head up so that I might be able to shoot him, and I knew that there were German boys all around waiting for me to stick my head up so they could shoot me, and as I sat in that foxhole this past week and thought about it all," he said, "I don't know why we should act this way, and I have asked my Heavenly Father to help me to understand."

He was praying in his foxhole, all right, and he sent this little rhyme in his letter. I do not know whether he himself wrote it, or where he picked it up:

Three monkeys sat in a coconut tree
Discussing things as they seem to be.
Said one to the others, "Now listen, you two,
There's a certain rumor, that can't be true—
That man descended from our noble race.
The very ideal it's a disgrace.

"No monkey ever deserted his wife,
Starved her babies, or ruined her life.
And you've never known another monk
To leave her babies with others to bunk,
Or pass them on from one to another
Till they scarcely know who is their mother.

"And another thing, you'll never see
A monk build a fence round a coconut tree,
And let the coconuts go to waste,
Refusing all other monks a taste.
If I'd put a fence around a tree,
Starvation would force you to steal from me.

"Here's another thing a monk won't do,
Go out at night and get on a stew,
Or use a gun, or a club, or knife
To take some other monkey's life.
Yes, man descended, the ornery cuss,
But brothers, he didn't descend from us!"

This fine young man who had filled a glorious mission up in the North-
(Continued on next page)

western States, just a few days after he had written me this letter, paid the price that so many of our boys must pay, for he was killed. When I think of these fine young fellows who have a testimony of the gospel of Jesus Christ burning in their souls, and who played their part in the mission field to try to tell people of this better way of life, that they have family prayers in their home, that they develop an unselfish spirit, that they be kind to their neighbors, I am sure that it is a terrible thing for such men to pay this price; and when they come back, having been taught to kill, to destroy houses and everything that civilization has yet built up, as well as the lives of the people, they will need prayer.

Now the men who sit in this congregation today are the men whom our Heavenly Father will hold responsible for the lives that the men and women and children live in the stakes of Zion in the Church—a million of them. I am sure there would not be one here who would fail to have his family prayers, or who would do anything secretly or openly that would make a living soul start on that road that leads to destruction. I know you love the people. My association with you as I have been working, visiting in the stakes at the conferences, visiting with the brethren, has convinced me of the fact that that spirit is abounding amongst the leadership of the Church, and it should be—a spirit of humility, a spirit of prayer.

Prayer is not any unusual thing, of course. Prayers have always been answered. I picked a hundred and twenty-five references in the Holy Bible to prayer, and noted the many things that have been asked for, and noted how they were answered. Even an ax was called to swim, the Bible puts it, when a poor workman had lost his ax, and dropped it into the river, and it was a borrowed ax. He wanted it back that he might return it, and his petition was answered; the ax was caused to swim. I wonder if any of us would make light of such a suggestion.

You remember that our Heavenly Father said to Solomon: "Ask what I shall give thee." Then it goes on to say, in I Kings 3:6-14:

... Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, [said Solomon], and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing.

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart: so that there was none like thee before thee, neither after thee shall any arise like unto thee.

And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

A few weeks ago I was returning from Washington, D.C., and I was awakened in the morning after an all night ride. The chef in the dining car said to me, "You know, people stood up all night in the coaches, and there were dozens and dozens of soldier boys who were sleeping on the platforms of the cars." He said, "I wish people could be better to these men."

You know the transportation troubles. I suppose many of the boys were cold before that night was over, because it was a chilly night. However, as we neared Chicago, my reservations were for the twenty-second out of Chicago, and I was coming into Chicago on the evening of the twentieth, which meant that I would have to stay two days. Just a little bit before we entered Chicago I said, "Heavenly Father, help me to get out of here. I don't want to have to remain over in Chicago two days, there is much I can be doing at home."

When I arrived at the station the train was late, and I went over to see if there was a possibility of getting a reservation, but the ticket man said: "No, there aren't any reservations; they are all taken. There is not a thing in this train, but come back in a little while."

I went over to a restaurant and had something to eat, read the newspaper, and then just before train time went back to the station and went to the ticket office and said: "Have you anything yet?"

He said: "No, there hasn't been one cancellation. There is not a thing in any of these trains going west."

So I thought I would go and make my arrangements to remain two days in President Davis Stoddard's home, unless I could get out. Then I went down to the drugstore and thought I would have a malted milk, but as I sat down at the counter I looked across it and saw a familiar face. I once heard a man in

Chicago say he had been there twenty years, and he had never met a living soul on the streets of that city that he knew. There were several thousand people milling around in that station. I saw a face that looked familiar, and I tried to catch her eye, but couldn't, so I walked around and asked her if she was not Mrs. Homer McCarthy.

"Why," she said, "Bishop Smith! What are you doing here?"

She sent her daughters upstairs to get her husband, who, by the way, is manager of the Aurora plant of the Montgomery Ward Company, and she said: "Homer is going out to Utah to put our eldest daughter in Brigham Young University."

Pretty soon Homer came over. It had been thirteen years since I had seen him, and he said: "Bishop, what are you doing and where are you going?"

I said, "Well, I intended to go home on one of these trains, but I can't make it. Not one reservation has been cancelled, and there is no opportunity."

Then Homer said, "Well, Bishop, my daughter can have the upper berth, and you and I will sleep in the lower. Would you come and be with me, and we can have a visit as we go along."

I thought about those boys who were sleeping out on the platforms of the trains on those two nights, and I said: "I would be delighted to do it, Homer." And that got me on the train, and as the conductor finished checking the train he came and said, "I have one upper, Upper 10, left on this train. You may have it." As I crawled up into that bunk I thought of that little prayer I had offered, "Heavenly Father, help me to get home." And so it was in such a natural way my prayer was answered.

In the answers to my prayers I have found that the Lord is just natural and sweet and glorious always.

Brothers, he lives! This is his Church, and he has called each of us to a responsibility, and we cannot fill that responsibility unless we are praying men, and as we are praying men we will have discernment, we will have the spirit of the Lord to help us to so live that no mortal can take offense at our lives. God bless all of us who are called to lead, and let us get into the hearts and souls of all of our people, a desire to serve God and keep all his commandments, so that our postwar plan, as called for by President Clark, will be one of force and power that cannot be equalled in all the world, is my prayer, in Jesus' name. Amen.

FRIDAY AFTERNOON

JOSEPH F. MERRILL

(Continued from page 667)

should be made and enforced that would protect the public and public officials from all forms of bribery and near bribery.

In passing, may I say frankly that I believe a return to the convention sys-

tem, where to a large degree candidates were "called," would be a factor in saving nominees for election from some of the temptations they now face in the primaries.

WE know that a dangerous doctrine has been fostered by some selfish groups and accepted by some politicians

to the effect that the world owes everybody a living, irrespective of one's worthiness. Of course no living soul, unable to help himself, should be allowed to suffer for the necessities of life, if it is possible to prevent it. We are all fully committed to this Christian truth. But, unfortunately there are people who are indolent, thriftless, selfish, and sinful. Yet, they are voters, and thus they have influence with politicians. But they are also human beings and therefore our brothers. They need to be helped to reform and helped to opportunities where they can work for what they get and thus become self-respecting. But is it not demoralizing to them to agree with the idea that the world owes them a living, irrespective of their worthiness? As a matter of fact should not worthiness always be a prime factor in determining the rewards given to anyone? Is not this what our religion teaches us? Could divine justice be otherwise based? Eternal progress, a beautiful doctrine, is based on worthiness.

Let us refer to another phase of our theme—that of selfishness as seen exhibited by some officials and members of organized labor. I think it very unfortunate for all concerned—union members and the public—that these organizations and groups have been pampered by selfish politicians and others until they have become a dominating factor in the politics of this country. Now, I believe wholeheartedly in labor unions and in collective bargaining. But the idea of "the closed shop," as we commonly understand the expression, is very repugnant to me. As I see it, "the closed shop" is based upon selfishness run riot. It ignores the basic principles that all men are equal before the law and no one should be deprived of his right to "life, liberty, and the pursuit of happiness." This is the very foundation upon which this republic was founded. To weaken or destroy the foundation is to endanger the very existence of our republic. We frequently use the expression "our American way of life," unmindful of the fact that the true American way of life is based upon our divinely inspired Constitution, as it was interpreted by the ablest legal minds in this country during the first century and a quarter of our national history.

But now—is it due to the emergencies of war?—bureaucrats have taken over. Personal liberties have been severely restricted and in order to serve his country in a war-service or war-production plant, or in some other plants, a man must join a union, so it is said, and pay initiation fees, sometimes high, as well as dues, as required by closed-shop agreements. Recently I was told a plant needed a skilled worker. One was obtained through the employment agency. He was a drinker. At length he was discharged after twelve days of bungling work, because of being continually under the influence of liquor. The plant had been operating open shop, though

the employees had a union of their own. The drunkard appealed to his union with the result that the company was ordered by a bureaucratic agency to bring him back, to pay him the high wages for lost time, and to make a closed-shop agreement with the drunkard's union without an election being held to determine who were entitled to bargaining rights. All the company workers, not members of the drinker's union, and largely in the majority, I was informed, were thus forced to join a union they did not prefer. But no appeal to the courts was permitted. Was this procedure in harmony with the requirements of the golden rule and of the Constitution?

It is said, however, the closed-shop is necessary for the success of the union movement. If so, let the union movement fail. We must not deny any man his free agency or take from him his right to "life, liberty, and the pursuit of happiness." The right to work is absolutely fundamental. I repeat, I am in hearty sympathy with the organization of labor and with collective bargaining, that is, with the plan of a committee of employees meeting regularly with employers to consider all matters of mutual concern. But in my feelings I am strongly opposed to the "closed shop," as the term is commonly understood. And I do not believe the "closed shop" is essential to the success of labor unions, operated on principles of right, fairness, liberty, and justice. Did not Samuel Gompers also have this view? Further, should any organization, operated on principles antagonistic to these, be tolerated in America? Would it be tolerable for the Church to say to its people living in Logan, or Provo, where we are in the majority, you must not permit non-tithepayers to live among you? Certainly not. Yes, the right of every American citizen to "life, liberty, and the pursuit of happiness" should be protected, be he Mormon, Jew, Gentile, infidel, or pagan, white, yellow or black, union member, or independent. Every American citizen should be free to do as he pleases so long as he does not infringe on the rights of others.

Right now there is a pressure movement on to raise wages of workers in war industries. Do those sponsoring this movement recognize that there are millions of workers in America, engaged in essential industries, whose incomes did not increase during the last three years in anything like the proportion to those of workers in war industries? In fact, because of the rise in the cost of living, the net income of multitudes of Americans is less today than it was three years ago. Can this be said of any worker in war industries? Figures say not. If another raise in wages of these war workers should now be made, would there not be a still greater discrimination against these multitudes? The situation is extremely complex. But is there any fair-minded citizen, be he a union or a nonunion American, who wants to profit at the expense of his neighbors? Let us hope not.

My time is up, so I must close. Of

course a multitude of illustrations could be given of the fact that few, if any, of us fully keep the second great commandment. We are all in need of repentance. Let each of us search his own heart and make sure that it beats in harmony with the divine will and then act accordingly. In my humble judgment, lasting peace—certainly worth the price—in our beloved America, as in the world at large, must be based upon living acceptably before God the second great commandment. Brotherly love must prevail. Liberty and freedom under wise and righteous laws, administered in harmony with the provisions of our divinely inspired Constitution, must be preserved. Selfishness and greed must be subdued and righteousness exalted. The Lord help each of us to this end, I pray in the name of Jesus Christ. Amen.

JOHN H. TAYLOR

Of the First Council of the Seventy

Address delivered at the Friday afternoon session of the 115th semi-annual general conference October 6, 1944, in the Tabernacle

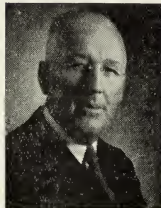
DEAR Brethren: I am very happy to be with you in our conference, and I trust that I may contribute to the spirituality of our meetings held during the days of this conference.

We as a people are trying to correlate, and with considerable success, our faith and works, knowing that this type of combination will bring to us the best in life and a better reward in the future life.

It has always seemed strange to me that so many of our friends expect us to live more consistently according to our faith than they expect other people to live their faith. Perhaps it is because they are acquainted with our teachings and know that we emphasize the fact that our salvation is so dependent upon how righteously we live here upon the earth. That well-known saying of the Apostle James, "... show me thy faith without thy works, and I will show thee my faith by my works" (James 2:18), is consistent, practical, and efficient.

In talking to a visitor one time on Temple Block, he inquired about our religion and asked for an explanation about our faith and our Church. As usual, I commenced immediately to

(Continued on next page)



JOHN H. TAYLOR

quote from the Articles of Faith and explain about the establishment of the Church. In a short time he made this remark:

I am not concerned, particularly with what you believe or have written; I am more concerned as to how efficiently you carry out the things that you believe and have written.

A similar thought was expressed by a musician who had been brought here from the east by the M.I.A. to judge some of our contests at a June conference. On a Friday evening we were at Saltair where the dance festival was being held. The dancers had been well-trained and were so efficient that they could execute the different intricate steps and formation with considerable skill, and because of the precision and order it was very beautiful. In order to see better, the man from the east and some of the rest of us stood on the band stand and watched the demonstration on the dancing floor.

A while later, he made this comment:

The thing I am wondering about is, after seeing all these young people on the floor so perfect in their deportment and their culture, just what will happen when they finish this demonstration and commence to dance the regular dances and act, so to speak, as they please. If I go into your wards or your stakes, will I find the same type of beauty and culture that I find on the floor tonight?

This same thought is given prominence by the Apostle James in this statement:

If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. (James 2: 15, 16, 17.)

When our friends see us in action, doing the things we have been taught to do, their faith and confidence in us increases and is a testimony to them of the worth-whileness of the gospel.

I REMEMBER hearing of a man who was very sick in one of our wards. His crops needed planting. He was the only one on the farm, his boys having gone to war. If he couldn't get out and plant, he would have no crops in the fall. A number of his neighbors and members of his quorum, hearing of his condition, assembled at his farm at a given time with their plows and all other utensils necessary to prepare the ground and plant the crops. In a short time it was all done, and the brother and his family were assured of the necessary food and money at the harvest time. That was a demonstration of the gospel in action.

It is just the same in thinking about the Word of Wisdom. I am certain the majority of our boys who are away are living up to the principles of the Word of Wisdom and doing it splendidly. Occasionally we find some boy who may not do this.

An incident was related of one of

these boys. We had a young man who had just gone into the army and who had only recently become a member of the Church. He was explaining to a number of other soldiers about the Word of Wisdom and our people living so closely to that part of our faith. An officer came along who was also one of our people and, hearing the discussion, said to this young man:

I wonder why you want to be so fanatical about these things. I am quite sure that you know as the rest of us know that no one will be shut out of heaven because he smokes a cigaret or takes a drink.

The splendid testimony of President Grant this morning would rather convince a fellow that it is not so much the one cigaret that is against him but what it leads up to and finishes with. Once we leave the road of right, it is often very difficult to find our way back to it again.

In my visits to some of our wards, I see so many of our meetinghouses not so well-filled at sacrament sessions. We often read in the papers the statement that people are not going to the churches on Sunday, and because of the lack of attendance many churches are being closed.

I wonder whether we are making the necessary effort to prove to the Lord that we not only have faith but also works in honoring and keeping his holy day sacred. Perhaps we need to repent and indicate to our friends that our religion has the vitality in it not only to keep our meetinghouses open, but also to crowd them with our membership because we love the Lord enough to keep his commandments.

May our Heavenly Father bless us that we may be so consistent in our living that he can say to us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord." (Matt. 25:21). I pray in Jesus' name. Amen.

JOSEPH L. WIRTHLIN

Of the Presiding Bishopric

Address delivered at the Friday afternoon session of the 115th semi-annual general conference October 6, 1944, in the Tabernacle



JOSEPH L. WIRTHLIN

PAUL declared: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." (Rom. 1:16) Others define the gospel as tidings of great joy, some as the body of

doctrine promulgated by the Savior and his apostles, and it may be termed the constitution of God's kingdom; but Paul's definition causes one to pause and contemplate the intriguing term "godly power" as an element in the plan of salvation and whether or not man can acquire and develop godly power.

The power of God is manifested by and through the priesthood. It was through the power of God that worlds were created, providing a tangible evidence of God's power. The power of God is evidenced and keenly felt in righteous words, honest deeds, sincere emotions, and clean thoughts of men. The power of God is creative, both in a spiritual and temporal sense, for all things were created, first, spiritually and then temporally. By his power the earth was formed; by his power light and darkness were separated; by his power the land and water were separated; by his power the vegetation, fowls of the air, the fish of the sea, and all earthly creatures were brought into being; but the most important of all these was the creation of man in the exact image of his Creator. The finite mind cannot comprehend or understand the full significance of the creation nor of the principles and the powers involved therein, but we do know that the creation was a great and stupendous work accomplished by actual, spiritual, mental, and, who knows but what some physical, effort was necessary on the part of our Heavenly Father. There must have been an element of work, of effort, in it, or else why the declaration found recorded in Genesis 2:2, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made," an indication of the necessity for rest after such a tremendous accomplishment.

When Adam was placed in the Garden of Eden to enjoy its beauty, comforts, and food already produced, the Lord enjoined him merely to prune the garden and keep it in good condition; but soon thereafter, the fall came as foreordained, and Adam was cast from the garden. He found himself in the lone and dreary world, far different from the orderly Garden of Eden. The voice of the Creator declared to him that if he were to eat, in fact to exist, it would depend upon his efforts whereby in the sweat of his brow and the toil of his hands should he eat his bread, pointing out, too, that noxious weeds and thistles would stand in his way, creating the necessity for more work and effort. With Adam leaving the garden, there came into being the most important project among men, namely, that of agriculture which produces food and raiment for man, the first two physical requisites, and moreover affords more actual work than any other industry. But Adam was not left unqualified to meet this new condition, for his Eternal Father had bestowed

upon him the mental and physical potentialities to create by his labors all the necessities of life. So man from the beginning possessed the potential power of creating his requirements through work. The words "create" and "work" are synonymous. Hence, the power of God is work.

The very spiritual, mental, physical makeup of man fits him for work and the acquirement of godly power there-through. Think, if you will, of all God's creations, there are none comparable to man spiritually, mentally, or physically. In the mind of man, the plan is formulated, and physical instruments, such as the hand, bring into actual existence the plan of the mind. There is nothing comparable to the hand as a useful tool. The things that can be done and accomplished by the hand are innumerable. The most delicate mechanical instruments, such as the electric eye, the radio, radar, all forms of transportation, and buildings, are the creations, first, of the mind, influenced by the spirit of inspiration, and, secondly, the hand of man—man, the son of the Eternal Creator.

WE have spoken of man's mental and physical attributes, but what of the spiritual? There is no question but what the development of the spirit depends entirely upon the mental and the physical work of man. Therefore, any individual who denies himself the privilege of work denies himself salvation and exaltation in the kingdom of God. He denies himself the power of creation. First, he imposes on others and their efforts the responsibility of providing temporal sustenance. Secondly, his mind being idle, he becomes open to the influences of the evil one, for as it has been said, "An idle mind is the devil's workshop." Mental progression stops. "No man can be saved in ignorance." Physically, he becomes weak, subject to disease, and as medical science has declared, his span of life is shortened ten to twenty years, which is logical because the body, like a machine out of use, becomes rusty and obsolete. Spiritually, he loses contact with the divine. His spiritual body literally starves and becomes emaciated and weak. The experiences of mortality have done him but little good.

The Lord knew his children in the spiritual world, fully realizing that upon their return to his presence, there would be a great difference in achievements—some taking full advantage of the opportunities in mortality, thereby achieving highly. Others would achieve in a partial way. Then there might be the indolent and careless. Therefore, out of justice and proper rewarding, the Lord indicated that his children would be judged by their works and very properly established three glories as a reward—the celestial for those who achieved highly, the terrestrial for those who achieved partially, and the telestial for those who were indolent and careless.

THE modern day trends in religion advocate the corrupt philosophy that man's salvation is assured by grace alone, which contradicts the teaching of the Master, "Faith without works is dead." And why should faith without works be dead? Because the godly power of work, the power of God unto salvation, has not been invoked. Moreover, men are being taught a demoralizing, and might I say a most degenerate, doctrine that the world owes them a living without physical or mental effort upon their part. There has been nothing in history which has undermined and destroyed the moral fabric of the people more than this false doctrine, not a new doctrine, for it had its inception in the council of heaven when the Son of the Morning, Lucifer, proposed to save mankind without any effort upon their part. Men are encouraged to lean upon the government for their sustenance rather than to depend upon their God-given powers to create by the sweat of their brow and the work of their hands the necessities of life. It is odd that there are those who think that our government has an inexhaustible resource of money which will always be available.

On this point may I quote Robert Ingersoll. I do not agree with him on many things, but on this point, he is right. Said he:

In the first place the government does not support the people, the people support the government. The government is a perpetual pauper. It passes 'round the hat and solicits contributions; but then you must remember that the government has a musket behind the hat. The government produces nothing. It does not plow the land, it does not sow corn, it does not grow trees. The government is a perpetual consumer. We support the government. Now, the idea that the government can make money for you and me to live on—it is the same as though my hired man should issue certificates of my indebtedness to him for me to live on. Some people tell us that the government can impress its sovereignty on a piece of paper, and that is money. Well, if it is, what is the use of wasting it making one dollar bills? It takes no more ink and no more paper—why not make one thousand dollar bills? Why not make a hundred million dollar bills and all be billionaires? How do you get your money? By work. You have to dig it out of the ground. That is where it comes from. Men have always had a kind of hope that something could be made out of nothing.

The only preventive for further decadence in the morals, intelligence, spiritual, and materialistic affairs of man is not less work but more work, the proper understanding between employee and employer, both of them realizing that they have sacred obligations to one another. He who would hire the laborer should realize that there is imposed upon him a sacred obligation, namely, as stated in Luke that the laborer is worthy of his hire. On the other hand, he who labors with his hands should remember his obligation of an honest day's labor. It is as the writer of Proverbs declares in 10:4: "He becometh poor that dealeth with a slack hand: but the hand of the diligent

maketh rich." The last sentence of this verse that "the hand of the diligent maketh rich," impels me to quote to you a statement of Abraham Lincoln:

Labor was prior to capital, but property is the fruit of labor. Property is desirable and is a positive good to the world. That some should be rich shows that others may become rich and hence is just encouragement to industry and enterprise. Let not he who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example insuring that his own shall be safe from violence when built.

The power of God which is work, creative work, is the foundation stone of salvation, temporally, spiritually, and mentally. The cornerstone on which this great republic rests is that of work and free enterprise. Should the cornerstone deteriorate, the national structure will collapse. The cornerstone must be strengthened and reinforced by greater endeavor, for there is now resting upon this nation a burden of debt the like of which the world has never known before, stupendous beyond the imagination and comprehension of the average mind; and its liquidation, if it is liquidated according to just and honest principles, can only be accomplished through the application of godly power, namely, work on the part of its citizens. This statement is sustained by an excerpt taken from a bulletin published by the Tax Foundation in New York City:

The relation between average earning power and the average debt load on the individual is significant. A large part of the debt is held by banks, insurance companies, and other savings and investment institutions. The future welfare of millions of people depends on the continued solvency of these institutions and that depends on maintaining the value of their assets, including government bonds. But the value of the government bonds depends on the labor and earnings of the people and on their capacity to provide enough taxes to pay the interest and redeem the principal of the debt.

Anything short of this will bring bankruptcy and chaos to all. One cannot think or speak of the gospel of the Lord Jesus Christ as being the power of God unto salvation, spiritually, mentally, and temporally, but what there comes to mind the memory of the intrepid pioneer—he who saw and understood the gospel with all its implications and obligations, accepting them wholly, willingly, and with no reservations as to work—hence, his memorable achievements. There stands to his memory an everlasting monument in the form of the restored Church of Christ, a great state, the emblem of which is the beehive—a symbol of industry, thrift, and no place for the idler but an attitude of helpfulness to the aged, the widowed, and the fatherless. As heirs to all these blessings, there stands before us the challenge of the pioneer, and if we accept it, we will take from his gnarled hand of toil the torch of the gospel of salvation to exemplify its ideals, its saving power in unceasing

(Continued on next page)

JOSEPH L. WIRTHLIN

We are a blessed people in that we have a living prophet of God, whose counsel on the matter of work is as follows:

I have never seen the day when I was not willing to do the meanest work [if there is such a thing as mean work, which I doubt] rather than be idle. . . . I assert with confidence that the law of success here and hereafter is to have a humble and prayerful heart and to work, work, work.

Of all Christian peoples and American citizens, we should stand out pre-eminently as a people full of faith in the Creator, a people of integrity, and a people which demonstrates and proves to the world that the power of God in the gospel of the Lord Jesus Christ is the power and the efficacy of work.

I humbly pray that every man, woman, and child in Israel will understand the full significance of work, in the name of Jesus Christ. Amen.

SPENCER W. KIMBALL

(Continued from page 671)

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am, and that I am the true light . . . and, . . . the Father and I are one. (D. & C. 93:1, 2, 3.)

THE Lord will not discriminate between his children but delights to own and bless us all, if we will let him. And here he reveals another most important item,—one must be free from sin to claim the blessing of an unwavering testimony, and sin is of two kinds, those of omission and those of commission.

When I was a very small boy, I was taught the habit of going to sacrament meetings. Mother always took me with her. Those warm afternoons I soon became drowsy and leaned over on her lap to sleep. I may not have learned much from the sermons, but I learned the habit of "going to meeting." The habit stayed with me through my life. And even from those early years in the testimony meetings, I often came home distressed by the expressions of critical people who took issue with those who had borne their testimonies with such fervor and sureness. "Why does Sister Blank say she knows that Jesus is the Christ? How can she know? Why does Brother Doe declare with such definiteness that Joseph Smith was a Prophet of God and that this is the Church and kingdom of God? I doubt if they know any more about it than I do." Then I refer those who would rationalize to Colossians 2:8:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

But our Father in heaven has repeatedly promised such knowledge upon compliance with his commands. Hear his words in modern revelations

speaking to those who fear him and delight to serve him in righteousness unto the end. He says:

And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them. . . . (D. & C. 76:7-8.)

It was in 1841 that the Lord commanded the Prophet to release his brother, Hyrum, from the Presidency that he might function as the Patriarch. In his place William Law was called and was instructed through the seer:

. . . let him be humble before me, and be without guile, and he shall receive of my Spirit, even the Comforter, which shall manifest unto him the truth of all things. . . . (D. & C. 124:97.)

And a similar promise was made to Sidney Rigdon as he was called to be a spokesman to the Prophet Joseph:

And I will give unto him power to be mighty in testimony. And I will give unto thee power to be mighty in expounding all scriptures and that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the kingdom of my kingdom on the earth. (D. & C. 100:11-11.)

The Lord seems to extend the same privileges and makes the same promises to all his people:

. . . I the Lord am willing to make these things known unto all flesh. (D. & C. 1:34.) Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (D. & C. 6:7.)

It should be kept in mind that God cannot be found through research alone, nor his gospel understood and appreciated by study only, for no one may know the Father or the Son but "he to whom the Son will reveal him." (Luke 10:22.) The skeptic will some day either in time or eternity learn to his sorrow that his egotism has robbed him of much joy and growth, and that as has been decreed by the Lord: The things of God cannot be understood by the spirit of man; that man cannot by himself find out God or his program; that no amount of research nor rationalizing will bring a testimony, but it must come through the heart when compliance with the program has made the person eligible to receive that reward. The Savior could have taken highly trained minds from the temple porches for the chief builders of his kingdom, but he went to the seashore to get humble fishermen. He wanted men who would not depend upon their own intellects *only* to ferret out the truths, but unbiased men to whom he might reveal his new program, men who were trusting and sincere and willing to serve. He tested Peter on one occasion by asking him to identify him, and with power and sure of his grounds the first apostle declared: "Thou art

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Christ, the Son of the living God." (Matt. 16:16.) Surely the Redeemer must have been pleased, and he then revealed the source of Peter's knowledge by saying:

. . . Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:17.)

There were many trained and educated Jews in Jerusalem who rationalized themselves completely out of a testimony and the rich spiritual life. Though Jesus was among them and they could see his miracles and hear his words, it was still an impossibility for those scribes and Pharisees to prove him to be the Redeemer by any of their mental processes, or by the kind of proof that many moderns require. But Peter and his associates, receptive as they were, knew the process. They lived the truth, and they *knew* the truth, and the truth made them free and gave them peace.

To acquire a testimony, then, one must be in tune with the Spirit of the Lord, keep his commandments and be sincere. Because one does not receive this positive assurance is no reason why another cannot. To say that another person cannot see the light because you fail to comprehend it is to place unwarranted limitations on another's power. To say that no one can know of the doctrine because you do not is like saying that there is no germ or virus because it is not visible to you, and is to deny the word of God.

To hold his testimony one must bear it often and live worthy of it. The Lord declared his displeasure in the failure of his people to bear testimony.

Destructive criticism of the officers of the Church or its doctrines is sure to weaken and bring an eventual end to one's testimony if persisted in.

And so there have come ringing down through time the testimonies of men who knew and bore witness:

John, the cousin of Jesus, saying: "Behold the Lamb of God which taketh away the sins of the world."

The apostles in the storm-tossed ship exclaiming: "Of a truth thou art the Son of God."

The Prophet Mormon from Nephtie history declaring: ". . . God is not a partial God—but he is unchangeable from all eternity to all eternity."

Nathaniel, an Israelite in whom could be found no guile: "Rabbi, thou art the Son of God. Thou art the King of Israel."

Andrew, the apostle, who told Peter, his brother: "We have found the Messiah, which is being interpreted the Christ."

Joseph Smith and Oliver Cowdery in their positive declaration: "That he lives" and "that he is the Only Begotten of the Father."

And Job with his unalterable testimony: "I know that my Redeemer lives."

These and countless others through the centuries have "done the will of the Father." They have received a knowledge of him and his work. This same promise is made by our Lord to all who will do likewise.

May I add my testimony. This is the work of God. He is at the helm. It will go forward till his glorious program is consummated. I bear my testimony most humbly in the name of Jesus Christ. Amen.

JOHN A. WIDTSOE

(Continued from page 666)

ing; without the eye-and-mind-opening vistas that follow the wise discipline of schools. The coming age will require the service of trained minds and bodies more than before. During the late financial depression, few men who had professions, including agriculture and the trades, were unemployed. The untrained group suffered most. We must see to it that our returning boys, even at our own heavy sacrifice, finish their educational ambitions. Thus we shall better protect their futures. Some help may be offered by the federal government. Schools will do their utmost, we may be sure, to intensify and shorten the courses required for men who have matured quickly among the stern realities of warfare.

Education cultivates the innate powers of man, and gives him a vision of eternal truth and the great gains of the centuries. It should also help fit a person to make a living, and to perform better the work likely to be required of him, and from which he earns his bread and butter. In that sense, all education, dealing with men, having earthly needs, should be practical. Probably most of our young men have already decided upon their life-pursuits; all should do so, and make their educational training subserve their life's needs. All their learning, including that which seems at first remote, should fit into the student's life ambition. Wise parents, and all young men, will heed this matter with care; and direct their educational efforts to a definite objective. Wasted educational opportunities are seldom recovered.

AMONG the membership of the Church, farmers and craftsmen predominate. They are true wealth producers, for they convert the elements about us into articles needed by man. By the efforts of these wealth producers, the prosperity of the world may best be measured. Therefore, the Church has always advocated that its members keep close to agriculture, the crafts, and the industries. They form the safe base of the pyramid of social and economic life on earth. More than a hundred years ago the Prophet Joseph Smith, then building the city of Nauvoo, stressed this principle in no uncertain words.

Probably more than half of our Church membership is agricultural. Of that we are proud; for that we are grate-

ful; we hope that it may ever be so. Tillers of the soil are a steady, dependable element in society. There is an unusual stability in the lives of farmers and farming communities. They know better than any other group that as we sow, so do we reap. The succession of seed time and harvest bespeak to them an orderly universe. The changing seasons reveal powers beyond man's control, for which he must prepare in favorable years. Big lessons of life come out of the profession of farming. Seldom does a hare-brained social, economical, or political philosophy issue from those who, upon the soil, face wind and weather for their sustenance. If the farmer is caught, for a time, by the oily promise and airy prospects of a fluent demagogue, he is usually the first to repent, often in sackcloth and ashes, and to return to a sensible, lawful order of living. A strong rural membership brings safety to the Church not otherwise obtainable. It is so in the nation.

We believe in rural life. By that we mean not only living on a farm, but in a rural community, composed of farmers and the necessary craftsmen, tradesmen, and professional workers. If living joyfully is the purpose of life, the small community, in which all modern advantages and comforts may now be available, has a distinct advantage over the crowded city. Because of this, eminent business and professional men, operating in large centers, often commute to their homes in rural neighborhoods. The present two chief candidates for the office of president of the United States maintain their homes in rural communities. Already there is a strong movement towards the decentralization of industry, so that workers may be placed in smaller communities, with the family kitchen garden and other similar advantages. The experiments of Henry Ford in the field of combining industry and agriculture are notable.

The city of Zion, as laid out by the Prophet Joseph Smith, was planned to accommodate between 15,000 and 20,000 people—a relatively small city for the capital of a kingdom—the kingdom of God. The whole city was to be divided into twenty-four wards with six hundred to eight hundred souls in each ward. Each lot was to be four by twenty rods, ample for a dwelling house, outbuildings, and gardens. All public buildings would be placed in the easily accessible center of the city. Such a plan would be ideal in our day, if living richly is the consideration. Indeed, we came near to this ideal in laying out our cities in the intermountain country. The Mormon village system has contributed much to our strength and our happiness as individuals and as a people. It is one of the many Mormon contributions to the plan for human welfare. It is interesting that many sound thinkers in our day are advocating similar cities and villages.

THE majority of the service men of the Church have come from the farm. They are acquainted with rural conditions. It would be wise to encour-

age them to return to the farm. They would make no mistake if they do so. Modern agriculture has become a profession of equal dignity with the older, so-called, learned professions. It is good business, if practiced properly. It has the unequalled power to yield daily, sane joy to the farmer and his family. And from generation to generation it builds men and women of strength for the world's service.

If the family farm is too small to be divided, lands may yet be obtained. Such opportunities are usually known in every community. Communication with the agricultural committee of the welfare program will reveal many localities where lands may be obtained under conditions that may be met by our young men. Our western lands are far from being fully occupied.

Besides, in the irrigated area, where so many of our Church members live, the people have it within their own power, within their own locality, to increase the area of tillable land. By conserving, and using more rationally, the water now available, the irrigated area may be greatly increased. Almost everywhere there is a great waste of water. The fallacy remains that the more water used the better it is for the plant. Over-irrigation follows. The fact is that the yield of a crop is completed with much less water than is usually applied. Water saved may be used to redeem more land of which there is a surplus in the West.

Immense quantities of water are lost by seepage. In one ideally located L.D.S. community, nearly one half of the water held in the reservoir is lost in transit over three or four miles to the farms. The task of making this canal water-tight is slight compared with the labor of the pioneers who settled that community and dug the first canals. There are also hundreds of places where water now going to waste might be stored, of spring water held back for later crops. By a little united effort on the part of the people, such projects could more easily be completed than the pioneer projects of the founders of the West. Why wait for others to do it for us? Let us do it ourselves!

In addition, the introduction of new, more intensive, and more profitable crops, is increasing the acre income on the farms, thus automatically enlarging the agricultural area. The relatively small farm, if cultivated properly, is the most satisfactory. There is yet land available for our young war veterans.

You who may advise our lads to return to the farm should also remember that the profession of farming has moved forward with the vast progress of recent years. Much of the toil has been taken out of the tillage of the soil. Motorized implements, from plowing land to baling hay, even for the small farm, under control of one man, have cut down the former manual labor. Only the other day I saw a farmer's son drive a herd of pure-bred, sleek, dairy cows to the cooperative shed to be milked by

(Continued on next page)

machinery. When this herd was on its way back, another took its place at the iron milk-maid. Such devices, helps to the farmer, are steadily increasing. The farmer need no longer be kept busy from dawn to dark. Headwork is today the prime requisite of the farmer. The day of the pioneer is not over. Progress is never-ending, on the farm as elsewhere. Problems beckon to every man of courage; and there is joy in conquest.

When we think of our boys who have

gone out, willing to face death, if need be, for our freedom, our hearts grow warm. They have a claim upon our help when they return, to enter upon paths that will lead to service and joy. When we do our best and most for them, we do not do too much.

May the Lord bless us in this matter; and may he bless and protect our sons who are placed in battle array and guide them wisely upon their return. This I pray in the name of Jesus Christ. Amen.

GENERAL CONFERENCE

SATURDAY MORNING

MARION G. ROMNEY

Assistant to the Council of the Twelve

Address delivered at the Saturday morning session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

I DON'T know just why it is that I always feel like this when I stand before you brethren in this great building. The other day I was in Nampa, Idaho, attending a stake conference, and I said to one of the brethren up there:



"My name is Marion G. Romney."

This man said: "Oh yes, I know you. I heard your heart beat, and I heard you breathe the first time you spoke in the tabernacle."

I still feel that way. I know you are

my brethren. I know you know my limitations. I know you want me to succeed, but when I am ministering in this work of God I am always very humble.

I am very much in harmony with the spirit of those two lovely hymns we have sung this morning. If I had known that I was to be the first speaker, and could have chosen the hymns, I could not have chosen better.

I have been thinking of that marvelous appeal for prayer made by President Grant yesterday in his message. I have been thinking of it in connection with a passage of scripture, a commandment which the Lord gave to the Prophet Joseph Smith. Perhaps I was so impressed because I had been thinking, as I am sure you have been, of the great hold which Satan has upon the inhabitants of the earth today. The commandment was:

Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. (D. & C. 10:5.)

The subject of prayer deserves the consideration not only of Latter-day Saints but also of the whole nation, for a belief in God and prayer has been almost universally professed in the United States.

One of our greatest needs today is to turn to God in true prayer, that we may conquer Satan and escape the hands of the servants of Satan that do uphold his work. I should like to call your attention to some of the prerequisites to the realization of this need. The first is belief in God the Eternal Father, as taught by Joseph Smith.

THERE is a world of difference between a prayer understandingly addressed to "our Father which art in heaven," and a prayer addressed to some unknown god defined in some such language as "cosmic energy," "universal consciousness," or as "the first great cause." No man prays to a theoretical god with any faith or expectation that his petition will receive a sympathetic consideration. But one can pray to the true and living God with the knowledge that he actually deals with men. When God is believed in as our Eternal Father, we can to a degree understand our relationship to him, that he is the father of our spirits, a loving parent who is interested in his children individually, and whom they can love with all their hearts, might, mind, and strength.

Such a belief is essential to true prayer because intelligent beings will not pray fervently to a God they do not know. Such praying will be done only by people who believe that their prayers can be heard and answered by an understanding, sympathetic parent.

Associated with belief in God the Eternal Father is belief in his Son Jesus Christ and an acceptance of his divine mission as the Redeemer of the world. This belief is as basic to true prayer as is belief in God, the Eternal Father. It is because Jesus is our Redeemer and therefore our advocate with the Father that we must always pray unto the Father in *his name*. While yet in mortality he said to his disciples, "I am the way, the truth, and the life: no man cometh unto the Father but by me." (John 14:6.) He promised them that if they prayed in *his name*, they should receive whatsoever they should ask. (John 14:13-14; 15:16; 16:23-24, 26.) To the Nephtie multitude, whom he taught after his resurrection, he said, "... Ye must always pray unto the

Father in *my name*" (III Nephi 18:19), and to this generation, "... Thou shalt continue in calling upon God in *my name*." (D. & C. 24:5.)

I call these well-known teachings to your attention because on a number of occasions recently I have heard prayers in religious services which were not offered in *his name*. Latter-day Saints ought not to be ignorant of these commandments nor hesitant about obeying them. Our hearts are filled with gratitude beyond expression for what the Savior has done for us. We sing with feeling, "Oh, it is wonderful that he should care for me enough to die for me!" Every time we partake of the sacrament, we witness unto the Father that we are willing to take upon us the name of his Son. A prayer not offered in his name suggests insincerity or lack of understanding.

When we pray unto the Father in the name of Jesus for specific personal things, we should feel in the very depths of our souls that we are willing to subject our petitions to the will of our Father in heaven. "Thy will, oh God, thy will be done" should never be lip service only. "Thy will be done on earth as it is in heaven" (III Nephi 13:10), is the pattern given by Jesus in the Lord's prayer, and emphasized in Gethsemane when in blood-sweat and agony he prayed, "... Not my will, but thine, be done." (Luke 22:42.)

THIS principle we learned in our home through a rather impressive experience. During the early years of our married life, my wife and I intensely desired what we considered to be a particular blessing. We set about through fasting and prayer to obtain it. We considered many of the scriptures which seemed to make a blanket promise that "... Whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.) We asked, we believed, we thought we had faith, but though we fasted often and prayed fervently, the years rolled by without bringing us the desired answer to our prayers. Finally we concluded that we had not fully understood; that we were not giving proper consideration to the will of the Lord. Rather were we concentrating our faith and prayers upon receiving the particular thing which by predetermination we had set our hearts upon. We had to reconsider the conditions of the promise. We found that Jesus had stated them in full to the Nephties as follows: "... Whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you" (III Nephi 18:20), and to this generation thus, "Whatsoever ye ask the Father in my name it shall be given unto you, *that is expedient for you*." (D. & C. 88:64.) We had to learn to be as earnest in praying, "If it be thy will" as we were when presenting our personal appeals.

We need have no fear that our well-being will not be served by such an ap-

proach. It is God's work and glory "... to bring to pass the immortality and eternal life of man." (Moses 1:39.) I think I am within the mark when I say that the obtaining of eternal life by each individual person, including specifically you and me, is part of the work of God and adds to his glory. His will concerning us and our affairs cannot be other than for our advancement toward immortality and eternal life. Submitting to his will will in every instance be for our own good. And this we must do in faith if we would have peace and happiness in our present state of imperfect living.

The time will come when we shall know the will of God before we ask. Then everything for which we pray will be "expedient." Everything for which we ask will be "right." That will be when, as a result of righteous living, we shall so enjoy the companionship of the spirit that he will dictate what we ask. On this point the Lord has said, "He that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh" (D. & C. 46:30), and again, "And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. But know this, it shall be given you what you shall ask." (D. & C. 50:29-30.) Nephi, the son of Helaman, so lived. He with unweariness declared the word of God. He sought not his own life but the will of God, and to keep his commandments continually, and to him the Lord said, "... all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will." (Helaman 10:5.)

Now, in submitting our requests to the will of our Eternal Father and asking in the name of Jesus, when, where, and for what shall we pray?

The psalmist sang, "Evening, and morning, and at noon, will I pray," (Psalms 55:17.) During his earthly mission, the Savior taught by parable that "... men ought always to pray, and not to faint." (Luke 18:1.) In this dispensation, he has said in many revelations, "Pray always." He said this to the Prophet Joseph Smith (D. & C. 10:5), to Martin Harris (D. & C. 19:38), to Thomas B. Marsh (D. & C. 31:12), and to many other individuals; he said it to the Church (D. & C. 20:33), and finally he said, "What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place." (D. & C. 93:49.)

As there is no limitation as to when we should pray, so there seems to be no limitation as to where we should pray or what we should pray about.

... In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. (Ph. 4:6.)

... Cry unto him for mercy; for he is mighty to save. ... Cry unto him when ye are in your fields, yea, over all your flocks.

Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening. Yea, cry unto him against the power of your enemies. Yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them. ... But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness. Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare and also for the welfare of those who are around you. (Alma 34:18-27.)

Pray in your families unto the Father, always in my name [said the Savior], that your wives and your children may be blessed. (III Nephi 18:21.)

... Pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private. (D. & C. 19:28.)

Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

Wherever, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen. (D. & C. 65:5-6.)

Most all of you who are within the sound of my voice are witnesses that no person in true prayer ever called upon God in vain. There is hardly one of you who cannot personally testify, out of your own experience, of the power of prayer. Here is an example from the life of President Lincoln:

General Sickles had noticed that before the portentous battle of Gettysburg, upon the result of which, perhaps, the fate of the nation hung, President Lincoln was apparently free from the oppressive care which frequently weighed him down. After it was all past the general asked Lincoln how that was. He said:

"Well, I will tell you how it was. In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of affairs, I went to my room one day and locked the door and got down on my knees before Almighty God and prayed to him mightily for victory at Gettysburg. I told him that this war was his, and our cause his cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him, and he did stand by our boys, and I will stand by him. And after that, I don't know how it was, and I cannot explain it, soon a sweet comfort crept into my soul. The feeling came that God had taken the whole business into his own hands, and that things would go right at Gettysburg; and that is why I had no fears about you."

Lincoln believed in God. He prayed mightily in the strength of great humility. He did not alone ask God to stand by him, but he promised to stand by the Lord. He received his answer in the way which you, my brethren, are so well acquainted with,—the sweet comfort which crept into his soul.

In the spring of 1820, Joseph Smith, Jr.—one of God's mightiest spirit sons—but then a little known fourteen-year-old boy in the backwoods of New York state, while reading the Bible in search of light on a vital problem, was moved upon by the Spirit to ask God in faith for the wisdom he lacked. Retiring to a secluded spot in a wooded grove, he "kneeled down and began to offer up the desires of" his "heart to God" in vocal prayer. It was while this boy was so engaged in humble prayer, and in answer to that prayer, that the great vision of the Father and the Son which opened this last dispensation of the gospel was given.

A GREAT deal more could be said upon this vital subject of prayer, but this is not the time nor place for me to say it. In conclusion, I plead with all men everywhere to turn to God in true prayer. This is the number one requisite for peace in the world. It is the only way that we can conquer Satan and escape the hands of the servants of Satan that do uphold this work. We Latter-day Saints know that God is our Eternal Father, that Jesus Christ is his Son and our Redeemer, and that we must bring our desires and our lives in harmony with his divine will, praying to him always about all things in the name of Jesus. Let us see to it that from henceforth no day shall pass in which we do not fervently, in family and in private prayers, express our gratitude to our Heavenly Father and seek his guiding and protecting care, I humbly pray in the name of Jesus Christ. Amen.

ANTOINE R. IVINS

Of the First Council of the Seventy

Address delivered at the Saturday morning session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

I CRAVE an interest in your faith and prayers, my brethren, that what I may say may be directed by the Spirit of God, through your prayerful help.

As I travel over this vast country of ours, I, like you perhaps, have been impressed by the vast amount of unproductive and untitled land that we have. Only a small portion of this state and the other states around us is well cultivated and really productive. There is

(Continued on next page)



ANTOINE R. IVINS

a writer whom I read frequently who has made the statement that there are more uncultivated souls than lands. I wonder if that is true.

Certain it is that there are many souls in the world today who have been improperly cultivated, else we would not have the conditions prevalent that we are struggling with now.

I like to look upon this body of men as the tillers of the soul of the Church, and it is our problem to see that the soul of the Church is well cultivated, so that it can yield itself to the purposes of God. The soul of the Church is a composite of the souls of its members, and so we become the tillers of the souls of the members of the Church, and it becomes our duty as we face this problem, each and every one of us, to till our own garden spots first, and if they turn out to be productive, then there is no question that the greater fields will, likewise, be productive.

When we think of the soul of the Church, and the souls of the members of the Church, we naturally wonder what constitutes a well-developed, well-cultivated soul.

We have already been told that the first and great commandment of the gospel of Jesus Christ is that we should love God with all our hearts, and that we should love our neighbors as ourselves. That is the great fundamental principle of the gospel, and since the purpose of the gospel is to develop men in their souls and give them joy and happiness and better life, then the first requisite of a well-cultivated soul is that he must love God and love his neighbor, be willing to serve God and serve his neighbor.

Then we, who are the custodians of the people, so to speak, the tillers of the soul, must see that we love God and love our neighbors, so that we can help others to arrive at that state.

There are many other virtues that enter into this picture. Right along as second to love come charity and mercy. Can we feel that our souls are well cultivated if we have not charity? If you read the scripture you will find that all these other things seem to fail in the absence of charity and mercy.

Then comes forgiveness. We must be ready to forgive when persons who have sinned against us, prompted by sincere repentance, attempt to make restitution. If we are going to forgive, we are going to forget likewise, for forgiveness falls flat if it is of the mouth only and not of the heart, and if, after saying we forgive, we still carry in our minds the offense and hold it as an obstacle to the progress of the one whom we have forgiven.

We must be honest, too. We must be honest with ourselves, we must be honest with our neighbors, we must be honest with the state, we must be honest with the Church. There is too great a lack of honesty in the world today; too many do not think seriously enough of those problems and feel that so long as we can act within the technicalities

of the law, we are sufficiently honest for the day. I question that very much, brethren. I think we all ought repeatedly to examine our hearts and our attitude, to make sure that we are honest.

And we should be industrious. If there is anything that the Church has been noted for in the past, among those things comes the fact that we have been an industrious people. We would like to continue to be such, industrious, frugal and careful. If we are, there is little question but that God will bless us and help us to meet the exigencies of our lives.

We should be sympathetic with our neighbors in their trials and troubles. We should be willing to help them over their difficulties. We should be trustworthy, so that when we make a promise, everybody will know that we keep that promise to the very letter, that our word will be as our written bond, and nobody will question us. We should live clean, honorable, and upright lives. No other thing will give us greater happiness, or will develop our souls to a greater degree than to live the law of chastity which is prescribed by our Church as by no other organization on the earth.

ALL of these things tend to develop the spirit and the soul of man. The Prophet Joseph Smith has told us that the soul consists not only of the spirit of man but of the spirit and body inseparably connected. Then, in the development of the soul, we have next, after the spiritual development, that of the body. I believe what the scripture says, that the body is the temple of the spirit, the temple of God, and that his spirit will not dwell in an unclean body. Our purpose, then, as well as to develop the other phase, is to develop our bodies, to attempt perfection in them, so that the spirit which God grants the privilege of dwelling in this body of clay shall, in its development, be unhampered by physical imperfections.

If we can do these things, we shall not have it said of us that there are more uncultivated souls than land where we abide and we, the priesthood presidents of the Church of Jesus Christ of Latter-day Saints have this as our great purpose and our great field of activity: to develop the souls of the people and the soul of the Church. This is a complex problem but it is wholly within our power, if we can only gain the assistance that comes from the companionship of the Spirit of God. If we are humble—and humility is one of the highest virtues that we should cultivate in this spiritual development—if we are only humble, and if we apply the spirit of prayer as Brother Romney has just said, we can gain that power that comes from the Spirit of God.

That Spirit will give us the interest which will impel us to greater activity than we have ever undertaken before.

That, brethren, is my prayer today, that we, the servants of God and the servants of his people, for he has told us that inasmuch as we serve the least

among us, we are serving him; that we can get his Spirit to give us a true vision of our responsibility and the power to meet it fully and completely. All of us should examine ourselves and our problem, and then make a high resolve before our Heavenly Father that we will, to the best of our ability, magnify our calling. If we can but do that, there is no question about the power of the priesthood of God. That he may grant it to us, I pray, in the name of Jesus. Amen.

LEGRAND RICHARDS

(Continued from page 679)

the armed forces just returning on furlough from New Guinea and the Islands of the Pacific. Someone started the subject of Salt Lake, and then I admit to you brethren that I never listened to a man use more vile language than that doctor did when he spoke of Brigham Young and the Mormons. I shall never repeat it as long as I live, to man or woman.

Then I spoke up and said, "Doctor, I would just like to tell you that I am from Salt Lake City, and I am a member of the Mormon Church, and I have traveled all over the United States and in Europe, and in Mexico and Canada, and the islands of the sea, and if there is a people on this earth as morally clean as the Mormon people it has never been my privilege to meet them." I referred him to an article that appeared not long ago in *Life* magazine from the surgeon general's office of the United States, in which the statement was made that the greatest deterrent to the success of the armed forces in the United States and the war industry was venereal disease. The article indicated that eighty-five percent of all the men in the armed forces, including married men, were living immoral during the term of their service.

He turned to the officer sitting there and said: "That doesn't begin to cover it, does it? Why, it is ninety-nine and nine-tenths percent."

Then I told him of a letter I had in my possession from the superintendent of the L.D.S. Hospital in Salt Lake, in which the superintendent indicates that they had given the Wasserman test to over 7,000 boys who passed through the missionary home here in Salt Lake, and out of those 7,000 tests, only four of them showed any trace of impure blood, and I said: "Doctor, if you can duplicate that anywhere in the world, I'd like to know where."

Then he added: "Well, over in New Guinea, even the doctors and the nurses 'let their hair down.' " That was his own expression. He said: "They figure they may never come back, and they are getting all they can while they are there. But," he said, "there was one nurse from Salt Lake, a Mormon girl, who said, 'I left my home clean, and I am going to return as I left.' "

I said to myself: "God bless her." And I know that if her parents knew

they would say the same thing. I cannot help but feel if there is rejoicing in heaven over one sinner that has come to repentance, surely there must be great rejoicing in heaven when a Mormon girl or boy has the courage to stand out against the entire group and keep himself sweet and clean.

I thought of the words of Joseph when sold into Egypt, tempted by Potiphar's wife—you know how she laid a trap for him—and then Joseph said: "How then can I do this great wickedness and sin against God?" He refused all her entreaties and efforts to seduce him, even though he realized that he might incur the displeasure—which he did—of those who ruled over him, and he was cast into prison.

I saw a picture in Brussels, when I was laboring as a missionary in Europe, depicting a man as he stood with a revolver and shot off his head. As he did that thing, there stood on either side

an angel, one an angel of light, the other an angel of darkness. As he pulled the trigger that severed his head from his body, the angel of darkness turned with a laugh of triumph, and the angel of light turned and wept.

BRETHREN, wherever your boys and girls go those influences will go with them. If there is anything you can do at home to strengthen them to meet the temptations that come before them, please do not leave undone what can be done. I say this to you fathers, and you officers in this Church. I cannot help but think of the words of Jesus when he said, "Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."

And think of the words of the Presidency of this great Church to all the youth of the land, "Better dead clean, than alive unclean."

God help us to help them, I pray, in the name of Jesus Christ. Amen.

SAMUEL O. BENNION

Of the First Council of the Seventy

Address delivered at the Saturday morning session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

AT the beginning of my remarks I acknowledge the hand of the Lord in permitting me to be here today. I pray the Lord that I may be sustained.

It was forty years ago now, at this particular time of the year that I was preparing to go on my mission. I called on President Joseph F. Smith, according to appointment, and told him I was ready to go. He said to me, "Brother Bennion, you stay here and help elect Theodore Roosevelt, and then go." And I did.

I am delighted to be here and to see this great congregation. I enjoy the companionship of my brethren; I would not want to live in mortality without it.

Seventy-seven years ago my progenitors came down Emigration Canyon into this valley, and they found here a desert—nothing that was inviting enough for them to want to stay. They came from the green fields of England, into this desolate place; almost all they had in the world was in a wagon box. And many others were in the same condition. But there was one thing in their hearts, one thing that brought them from the shores of England: they had a testimony of Jesus. They knew that

the Redeemer lives; they knew that this is the work of God, and they believed the prophet of God when he said, "This is the place," and, "Here we will build a temple unto our God; here will be our home; this is where we are going to reside."

The Indians could scarcely live. My parents knew them, and these Indians were living on the rodents of the earth, and anything they could get. The same soil that is here now was here then, but it was barren.

But the Lord had said through his prophet, Isaiah, centuries before:

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: . . . they shall see the glory of the Lord, and the excellency of our God. (Isaiah 35:1 and 2.)

Isaiah knew the Lord. He was a prophet of the living God, and it was given him to look down through the stream of time. The Lord put those words into his mouth, and he delivered that scripture, and this has become now one of the greatest gardens of the earth. The Lord had planned for his people. Men could not live in this country who did not have a testimony of the promises concerning it. All who are here today and those who hear my voice can see that this great country has been made to blossom as a rose; it is lovely, as Isaiah predicted it would be.

Go where you may, I care not where—I have not been abroad, but I have seen all the states of the United States and Canada and Mexico, and it is all this country—and there are no more fruitful fields than in this land where the Lord led the people, this once barren and forbidding country.

Land that I positively know has been tilled for sixty years—I have seen

it—has produced a better crop this year than at any time in its history, because it has been fertilized and cared for. Water used in the right way, with crop rotation, and fertilization, have made it what it is.

AND as it has been with the land, so it has been with the membership of this Church. There never was greater strength in the land than at the present time. It does not make any difference to me, brethren, what people think about the Mormon Church, or its doctrines, I cannot help thinking of the words of the Lord to Job the prophet: "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2.) Who is it? Who dares to question? The plan of God is here. He further said to Job:

Where was that when I laid the foundations of the earth? declare, if thou hast understanding. . . . Whereupon are the foundations thereof fastened? or who laid the corner stone thereof . . . and all the sons of God shouted for joy? (Job 38:4, 6, 7.)

The great program of God for his children was planned from the beginning, and when he came to Joseph Smith, he revealed unto him this plan of salvation. And this plan came to you and to me, and will come to all men who make an investigation of it. Joseph Smith bore that testimony to the children of men. He also brought to our attention the words of Paul the apostle: "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." (I Corinthians 12:3.) Jesus said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Nay, more, "he cannot see the kingdom of God." (John 3:5; 3:3.)

I have listened to hundreds of men and women who have come out of the world, so-called, into this Church, who have been baptized and who have had the witness and power of God given to them by the Holy Ghost, say that they could no more go back into their old way of thinking than they could go back to yesterday—they have been born again into a new world.

The faith of the Latter-day Saints is an established fact, and men and women of honor and integrity, by the thousands, from all parts of the world, are located in these valleys where the Lord led them. Here there is power such as the world has never seen; truly out of Zion goes forth the law.

I call the attention of all to the words of the president of this Church, that were read yesterday; they came from the prophet of God. And to the testimony that David O. McKay bore, and to the sermon that was delivered by President Clark. They are all readable. They set forth the issues of the present day. How many of us will follow them when we go back into our homes; how many will say to the children of men among whom we labor: "The word of God came to us again." Call their attention to these commandments:

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SAMUEL O. BENNION

SAMUEL O. BENNION

Thou shalt not lie, thou shalt not steal, thou shalt not bear false witness against thy neighbor, thou shalt honor the Sabbath day and keep it holy, thou shalt not take the name of the Lord thy God in vain, and thou shalt not commit adultery.

The plan of God is here to fertilize the spiritual fields of the Church. As the land has produced more since the membership of the Church began to till it, as it has grown richer under careful supervision, so will the strength of the children of men grow through the powerful influence of God, and our people will carry off victoriously the plan of God, for this is his work. It will never fail. It does not make any difference to me what men think about Mormonism, or what they think about this Church. I mingle among them; I have done so for many years—many of them are fine men, good men. There are good men in the Church and out of the Church, and when we find out what they are good for, they should be put to use. But even though they may not recognize it, there

is a Power guiding this people to high destiny and even now they have become, as the Prophet Joseph said they would, a "mighty people in the midst of the Rocky Mountains."

I pray the Lord to bless us. I am thankful for the privilege I have of being here. I know this is the work of God and that he lives, that he came to Joseph Smith and that Joseph Smith brought to the world again the plan by which all men may know their Redeemer and give praise to him.

I do not believe this is the end of "Sweet hour of prayer." I believe it is just a beginning. The hour of prayer will go on into time beyond our power of conception and will be a part of the great story of the Latter-day Saints. Last December, I heard in one of our stake conferences, a lovely chorus of about a hundred and fifteen or twenty young women. Their music was most inspiring. I said to myself then and I say it now, I expect to hear the voices of millions of such beautiful singers and participate in countless hours of prayer.

The Lord bless you. Amen.

THOMAS E. MCKAY

Assistant to the Council of the Twelve

Address delivered at the Saturday morning session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

PRESIDENT GRANT and Brethren: It is a great privilege to be engaged in a work that can bring together so many hundreds of fine men—all officers in the Church, having a definite responsibility. I am thankful for my membership in such a Church—a Church where everybody has an opportunity to work.

I am happy that the mission presidents are with us again. I think the calling of mission presidents is one of the most responsible in the Church—it

is a real job under normal conditions, but at present when all the young elders are released and in the service of our country, the responsibility is much greater than ever. I congratulate you mission presidents upon the splendid way in which you continue to carry on.

Since returning last week from a most delightful and instructive tour of the Canadian Mission, and after listening to the very interesting reports and testimonies of our mission presidents in their meeting with the general authorities, in the temple last Wednesday, I feel like paying tribute to the mission presidents' wives and the young lady missionaries, and the Relief Societies of

the missions. To repeat what President Reeder stated in his very excellent report: The sisters are following the injunction of the Prophet Joseph, viz., "to provoke the brethren to good works."

But while listening to the mission presidents tell of the fine work of their wives with the Relief Societies and Primaries, and especially while listening to the fine group of young lady missionaries in the Canadian Mission give their reports and testimonies, my mind kept reverting to a splendid group of over five hundred seventies with whom I was very closely associated while president of the Ogden Stake. We had nine quorums, and since the division of the stake recently there are now eleven in the two stakes. I thought if President Ursenbach, his talented wife, two charming daughters, and thirteen-year-old son, Gerry, a natural missionary, who are doing such a splendid work in the Canadian Mission, had only three or four pairs of missionaries specially picked from those eleven quorums, what a relief it would be, and what a help to the local branch presidents, the local missionaries, and especially to the unorganized branches and the scattered members and friends; just one missionary from each of the eleven quorums would furnish five pairs, and if we had at least one missionary from each of the nearly three hundred quorums, it would furnish seventeen missionaries or eight and a half pairs for each of the thirty-five missions of the Church; this is just a postwar suggestion. I am sure that with proper leadership in the quorums, such a plan could be carried out without hardship to the members of the quorums and without interfering with the splendid stake missionary work that is now being carried on. Quorum welfare and other projects to maintain the

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missionary funds I am sure could be instituted. Quite a number of the quorums have already in the past maintained one or more missionaries in the field and are ready as soon as the war is over to again carry on, and all the other quorums could also do it. I believe it is practical, and then, too, it is a fine thing to have a definite aim or goal always in view.

Please do not misunderstand me. I do not wish, in the least, to depreciate the value of our younger elders in the mission field. I am suggesting these pairs of seventy second mission men, in addition to the two thousand or more young elders. I have long had a feeling that some day Russia would be a most fruitful field for missionary work, and I think that day is near at hand; also China and perhaps India—thousands and thousands of fine people in these great countries know nothing of Christianity.

But in the organized branches and districts at present under local supervision we will need more experienced men, not to supplant the local workers but to help them.

In the twelve missions comprising the European group in those war-torn countries where so many will have lost not only all their earthly possessions, but many of their loved ones, and some of them perhaps also their faith in a Supreme Being—the local brethren and sisters who have carried on so loyally and efficiently will need experienced help—second mission men if possible.

NOW just a brief statement about conditions in the European missions. Letters and reports are being received more regularly all the time—a few of them get by without being censored. We have even heard indirectly from the East and the West German missions; also from the French, the Belgian, and the Netherlands missions. We also continue to receive letters and quite complete reports from the three Scandinavian, the Palestine-Syrian, South African, Swiss, and the British missions.

Brother Hugh B. Brown, president of the British Mission, is carrying a tremendous responsibility, and is doing it as usual efficiently and without complaint. In a letter recently received he said:

My work continues to be intensely interesting, and I hope somewhat profitable. I wrote you some time ago of our move to Birmingham and hope to write you soon telling you we have returned to London. I was there over the week end, and while the building at "Ravenslea" is at present unfit for human habitation, I believe it can be repaired soon, as there are very promising indications that the war will be over in Europe and with it the menace of flying bombs removed.

I can report the British Mission as being in rather a satisfactory condition, satisfactory when you view it in the light of what has happened in these last four years. The taking away of practically all the men who hold the priesthood, the breaking up of



THOMAS E. MCKAY

families, the withdrawal of the missionaries, and the leaving of affairs in the hands of local men, have all had effects, but in spite of it all there is a valiant band of Latter-day Saints carrying on as best they can in good old Britain.

In the course of my travels to the branches and districts of the mission, and to the military camps and air bases, I have an unusual opportunity to see a cross section of the Church in action, and what I see makes me proud.

I get daily letters from the service men from various theaters of war and from the training camps, and in all of them there is a spirit of humility, faith in God and trust in his guiding hand—this is evidence of the helpful effects of early training.

We have also received reports from the district and branch conferences held in Norway and Denmark, also the annual conference of the Swedish Mission, held June 23 to 26—four days—and the attendance of Saints and visiting friends is reported as record-breaking.

The conference in Bergen District, of the Danish Mission, was scheduled to be held April 22 and 23, but because of a terrific explosion in Bergen on the twentieth, where forty-three people met their deaths and many were injured, and much property destroyed, the scheduled meetings had to be changed. The explosion ruined some of the homes of our members, but the members themselves escaped injury with the exception of a few who received some scratches. The concert that was to have been given Saturday night was given Monday, and the proceeds given to these sufferers; in the mission, more than four thousand kroner were raised for the unfortunate ones.

In Denmark, in addition to holding their regular meetings, the mission has had made and placed in the entrance of the chapel in Copenhagen, a memorial marble plaque of the Prophet Joseph Smith, to commemorate the one hundredth anniversary of the martyrdom of the Prophet. The following paragraph is quoted from the Danish Star:

The memorial is not to be brought about by the money of the Church or that of a few individuals; that would be contrary to the very idea of it. No, every Danish Latter-day Saint who acknowledges his faith in Joseph Smith as a prophet, seer, and revelator must share in it. The memorial is to be a symbol of our unity and to show appreciation for what the Prophet Joseph Smith has done for every member. Thus we appeal to all Saints. None go free, children or adults, all are to take part. To reciprocate the amount is not large, only twenty-five øre from each. Signed, The Committee.

In a letter from Sweden we received the following:

I am in hopes that President McKay received my telegram with salutations from the East German mission president. He is at present in German military service in the neighborhood of Esbjerg, Denmark, and has occasionally been addressing the meetings held there.

Also via the Swedish Mission comes this letter from our new acting mission president in the West German Mission:

I and my family are all well, and also of my brothers and sisters I have good reports. Even though the war has demanded sacrifices from among them, still the Lord has greatly blessed us. The gatherings are kept up, although under some limitations. From the statistics on the reverse side you can gain a survey. This is for 1943:

Children blessed 62, 34 boys and 28 girls
Baptisms and confirmations, 62
Ordinations, 75
Deaths, 70 members, of which 18 were killed in the war

A brief reference to the French Mission, then I will close. The first is quoted from a monthly bulletin now being issued by the French-Swiss District.

A special program was given at La Chaux de Fonds on May 14, honoring mothers, with children contributing the major part of the program.

Brother Leon Fargier of Valence, France, has made an extensive tour of the country, visiting among others the branches of Paris and Besancon. Sacrament meetings were held in each place, to the joy of the Saints, almost exclusively women. Other branches visited: Nîmes, Valence, Grenoble, and St. Etienne. The Saints, although few in numbers, remain faithful and meet together regularly.

The following is a paragraph from a letter of one of our soldier boys, Brother James P. Condie—a former French missionary now with the Seventh Army in France, and formerly with the Fifth Army in Italy, to his parents, Brother and Sister Parley M. Condie, of Preston, Idaho:

I had the long-dreamed-of privilege of holding a meeting with nine Saints of one of our active branches before the war. Some others were prisoners or in the P.F.I. (Resistance). Several were ill, and we have visited and blessed them.

A protestant minister offered his chapel and his congregation, but I felt with so little time I had best hold a meeting with the Saints, and then visit as many sick and friends as possible. It was a glorious occasion. It was for them the dream come true. I concluded that missionaries should be sent as soon as possible. There is a lot of good will here right now. Several expressed the desire to join the Church. The Saints have suffered much, but their testimonies are an inspiration.

May our Father in heaven continue to bless Brother Condie, and the 80,000 others of our young men who are now serving their country. They, too, are missionaries; they are missionaries. This is a great missionary Church. May we so live that the inspiration of the Lord may always be with us, so that it can never be said of any one of us, "He was called and found wanting"; but rather may we each be able to say truthfully when our earthly mission is finished, as Paul said: "I have fought a good fight, I have finished my course, I have kept the faith." I pray in the name of our Savior. Amen.

HAROLD B. LEE

(Continued from page 670)

the power of the Holy Ghost we might know the truth of all things.

These powers are given to us on condition. And the conditions as to the ways by which man might be darkened and be unable to see and perceive by these great God-given powers were well set forth yesterday by Brother Kimball in his very excellent address. We are to understand further that the wicked one would come and that he should take away light and truth from the children of men through disobedience.

I listened to a doctor friend explain a very interesting matter to me, when he said that all germ cells within each individual were directly or indirectly connected with some nerve system. By that connection there was made possible an intelligence in the individual necessary to maintain the vital life processes. So, likewise, it seems to me, that in the Church we as individuals must maintain our connection with the source of divine intelligence if we, too, are to maintain and direct the growth of our spiritual lives properly. Failure to maintain this intelligent connection in the germ cell or the individual brings decay, stagnation, and death, in the case of the individual, or spiritual death in the case of a member of this Church.

THERE are spiritual phenomena that have sometimes disturbed us and that have seemed to be induced by this master of darkness. The Lord has given us certain definite ways by which we may perceive and detect the same. In one revelation he told us, "And that which doth not edify is not of God, and is darkness. That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day."

Again he told us we might understand that those who were ordained of God and were set at the head, to them would be given the understanding to know the difference between these spirits, suggesting clearly that it was the business of the members of the Church to seek to be guided by the counsel of those who have been set at the head.

In the revelation given to the Prophet Joseph Smith, known as the 132nd Section of the Doctrine and Covenants, the Lord sets this out in plainness, in which he said that there is only one man on the earth at one time who holds the keys of this authority, by which all contracts and bonds and things pertaining to the salvation of the children of men should be sealed.

In an address delivered by Elder Joseph Fielding Smith in October of 1920, he made an explanation of this matter. He said:

I hold the priesthood; you brethren here hold the priesthood; we have received the Melchizedek Priesthood—which was held by Elijah and by other prophets and by Peter, James, and John. But while we have authority to baptize, while we have authority to lay on hands for the gift of the Holy Ghost and to ordain others and do all these things, without the sealing power we could do nothing, for there would be no validity to

(Continued on next page)

that which we did. Of course an elder can baptize, and they did baptize before Elijah came, and that was valid, and the ordinance work that was done then was valid; but the higher ordinances, the greater blessings which are essential to exaltation in the kingdom of God, and which can only be obtained in certain places, no man has a right to perform except as he receives the authority to do it from the one who holds the keys. It makes no difference how great an office you have, what position in the Church you hold, you cannot officiate unless the keys, the sealing power, is there back of it. . . .

I have no right, there is no man upon the face of this earth who has the right to go forth and administer in any of the ordinances of this gospel unless the President of the Church, who holds the keys, sanctions it. He has given us authority, he has put the sealing power in our priesthood, because he holds those keys; and if the President of the Church should say to us, "You shall not baptize in this state or in that state, or in this nation," any man that would go forth to baptize contrary to that command would be violating a command of God and going contrary to authority and power; and that which he did would not be sealed. . . . The man who holds the keys can bestow and he can withdraw; he can give the power, and he may take it again; and if he takes it, that ends our right to officiate. That has been done; it may be done again.

I wish that we understood that. I wish that we might understand these principles by which we might obtain this light, as an answer to those who ask us the question, "How may we detect truth from error?"

To all those then who would seek an answer to their question may I reply by asking them these questions:

Are you living righteously in order that you may enjoy the influence of the Holy Spirit, and the revelations of the Holy Ghost? Have you studied the matter out in your mind, and then have you asked God if this thing is right? If so, you may have the right to enjoy the spirit to know that it is right. Does that which you have had presented to you enlighten you? Does it edify your soul? Is it in harmony with the teachings of the gospel? Is it approved and accepted by those who preside as the leaders of the Church?

If your answers to these questions are in the affirmative, then you are entitled to the great promise that the Lord made in a revelation to this people, in which he said: "And if your eye be single to my glory, your whole body shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things."

May the leaders of this people who sit in this congregation so live and so teach that those who are wavering in their faith, who are being led astray by these false and lying spirits, may be so taught to live and to walk that they might enjoy this fulness of light that will preserve them from the errors that otherwise would bring their downfall, I pray humbly, in the name of the Lord Jesus Christ. Amen.

DAVID O. McKAY

(Concluded from page 658)

I feel that we can join with the poet in saying:

O Christ, who died to give men life,
Bring that victorious hour,
When man shall use for peace, not strife,
His valor, skill, and power.

God grant that the nations of the earth will soon open their eyes, and behold the light of the world, and thereby accept in this day the things which belong unto their peace, I pray in the name of Jesus Christ. Amen.

LEVI EDGAR YOUNG

(Concluded from page 678)

principles of knowledge we attain unto in this life will arise with us in the resurrection." This provides a scope of unlimited progress, and makes due place for all the human instincts that constitute the spiritual nature of man. It limits man to his highest possibilities. This new message meets the supreme test of religion—*revelation*. For in him is the supreme Sonship: "The glory of the Only Begotten of the Father, full of grace and truth." What we have this day has redeemed you and me far more than we have realized. Our world must go forth with the teaching that God does live, and we freely give that which we have freely received. We will become a power through our idealism and faith. All of this, the Prophet Joseph Smith meant when he declared in words as revealed from God:

Ye must grow in grace and in the knowledge of the truth. (D. & C. 50:40.)

May we all abide more and more each day by the laws and commandments of God. I ask in the name of Jesus Christ. Amen.

GEORGE F. RICHARDS

(Continued from page 661)

"And the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned."

There is a difference between the natural man and those who understand the things of the Spirit of God. One has been born again and the other has not. The rich man, Nicodemus, who came to Jesus by night professing belief in him, saying that he knew he must be a teacher sent of God for no man could do the work that he did, except God be with him, received this reply:

Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. (John 3:3.)

Nicodemus, not understanding how it would be possible for a man to be born again, the Savior replied: "... Verily, I say unto thee, except a man be born of

water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) That is the explanation of being born again. We hear it on the day of Pentecost, when the assembled multitude of different nationalities in their own tongues heard from the mouths of the disciples of Christ, under the power and influence of the Holy Ghost which was manifest there in a remarkable degree, that he who had been crucified was indeed Christ, the Savior of the world, and being converted and convinced, and having faith, they cried out, "Men and brethren, what shall we do?"

Peter answer them, "... Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sin, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) There is no other way prescribed by the Lord of heaven by which we may have the Holy Ghost, by which the scriptures have been given, by which they can be interpreted and understood.

So these people who have not taken the course—and they are numbered by the thousands—I suppose hundreds of thousands who have never heard of the gospel—since they have not received the Holy Ghost in the way the Lord has appointed, they need a teacher. We have a splendid example of that where an angel of the Lord appeared to Philip, and told him to go down south to the way leading from Jerusalem, to meet a certain Ethiopian who had been up to Jerusalem to worship and was returning to his home in Gaza, Ethiopia. Philip did as he was required, and as this man came along in his chariot—for he was a wealthy man, a man of high repute, the treasurer to the queen's treasury in Ethiopia—he had the Bible open upon his knees to the 53rd chapter of Isaiah, and Philip hailed him and asked him if he understood what he was reading. "How can I," said he, "except some man shall guide me?" He invited Philip into the chariot, and he sat beside the Ethiopian and taught him the gospel. When they came to a place that had plenty of water, he said: "Here is water. Why should not I be baptized?"

Philip said: "If thou believest with all thy heart, thou mayest." He professed belief in Jesus Christ, and Philip and he went down into the water, and he was baptized by Philip. When they came up out of the water, Philip was caught away by the Spirit of God.

A teacher is needed.

I refer you, my friends, to the case of Saul of Tarsus. Jesus Christ had to take him in hand. And Saul, after he became an apostle of the Lord, declared that what he did in persecuting the Church, he did conscientiously, thinking that he was doing God service.

It takes something more, brethren and sisters and friends, than education and learning to comprehend and understand the things of the Spirit of God and the gospel of the Lord Jesus Christ.

I BEAR you my testimony in all sincerity. I know that this work is true. I know that God lives, a glorified and exalted personage, having a body of flesh and bones and spirit as tangible as man's, all-powerful in heaven and in earth; the earth is the Lord's and the fulness thereof. He is the Eternal Father of all men. Jesus Christ is the First-born in the spirit and the Only Begotten of the Father in the flesh; he is the only name under heaven by which mankind may be saved. No man can be saved in the kingdom of God without believing on the name of Jesus Christ and in the efficacy of his atonement.

By the same token I know that Joseph Smith is a mighty prophet of God, raised up in these last days, and through him the Father and the Son have revealed themselves anew to the world of men, and Joseph Smith was succeeded by Brigham Young, and each of the presidents of this great Church of Christ, in his day and time, has been inspired and led by the Lord, supported by faithful men, the general authorities of the Church, and faithful Latter-day Saints, and this work has grown and prospered and will continue to do so until the Son of Man shall come to take his kingdom and reign upon the earth as King of kings and Lord of lords.

I bear to you, my brethren and sisters and friends, this testimony in the authority of the holy priesthood as a witness for the Lord Jesus Christ, in his name. Amen.

RICHARD L. EVANS

Of the First Council of the Seventy

Address delivered at the Saturday afternoon session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

I NEED your sustaining help, my brethren, and that of my Father in heaven, whenever I stand before you.

Since we met here at general conference six months ago, we have observed the anniversary of an event of great importance to this Church and people—the one hundredth anniversary of the martyrdom of the Prophet Joseph Smith. During the last few months I have been reading, and am still reading, all that I can find pertaining to Jo-



RICHARD L. EVANS

seph Smith, both that which he himself has spoken or written and that which

has been spoken or written concerning him.

I find that by all the standards by which any of the prophets of all times may be judged or accredited, Joseph Smith stands with the greatest of them, and conforms in all things to the accepted definitions of a prophet. So profound were his utterances, so comprehensive the pattern of truth revealed through him, that whenever I think of him, unless I bring myself up short, I am inclined to think of him as among those men who lived long in years—among the sages and the seers who attained old age.

Considering the accomplishments of his life, I find it almost incredible, and must remind myself of it frequently, that he gave his life for the cause of truth at almost the exact age at which I stand before you here today, to the very year, and almost to the very month. The shortness of his years does not comport with the breadth and depth of his teachings.

Notwithstanding his youth, he invaded virtually every field of thought and human activity, in the physical sciences, in economics, in sociology; and in religion and things of the spirit; he uttered things which were beyond the common knowledge and practice of his day, and which in many instances, are still beyond the common knowledge of our day.

If we had no other standard by which to convince ourselves that Joseph Smith was a prophet of God, standing among the greatest of all time (in addition to the assurance which comes to us by the spirit of testimony) we need but compare his teachings with the current teachings of his time, and to compare his teachings with the current teachings of our time, by which comparison we will inevitably reach the conclusion that the thought and belief and knowledge of the world have moved steadily toward the utterances of Joseph Smith.

These things he could not have known for himself. There is only one way in which he could have known them, and that is by revelation from God, our Father in heaven, which is how he did know them. The world has always been slow to forgive, and to accept, those to whom it has been given to see beyond their time, and Joseph Smith is no exception to that rule; but whether or not they accept him in name, they are moving, and have moved, toward his teachings, of which there is ample evidence.

Through him there was revealed a plan of life, in truth so obvious that all who desire to see and understand may do so—obvious in all things that pertain to our essential welfare, here and hereafter. But beyond the simple and essential things, we find ourselves at times delving for the mysteries, which is not in itself a thing to be condemned, until it results in the inordinate consumption of time, and leads to heated argument and the obsession of speculation upon things which no man does know or can know.

ON this subject I give you one of the utterances of Joseph Smith, and a statement following it, by the Quorum of the Twelve, who were associated with him in his day. First let me quote from the Prophet:

A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time, and experience, and careful and . . . solemn thoughts can only find them out. . . . None but fools will trifle with the souls of men.

How vain and trifling have been our spirits, . . . our private as well as public conversations. (D.H.C. Vol. 3, pp. 295-6.)

From another statement, written in 1839, from an Epistle of the Twelve to the Church, I take excerpt, on this same line of thought:

Study the word of God, and preach it and not your own opinions. . . . Leave the further mysteries of the kingdom till God shall tell you to preach them, which is not now. The horns of the beast, the toes of the image, . . . are not going to save this generation; for if a man does not become acquainted with the first principles of the Gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation? . . . (D.H.C. Vol. 3, pp. 395-6.)

A word of restraining counsel to our quorums, and to us as individuals, whenever we are tempted to become heated in speculation about things which we do not and cannot know, except by revelation: "Study the word of God, and preach it, and not your opinions."

I have known of intimate friends becoming heated in argument and estranged in their feelings—seriously so—in speculation about things which no man does know or can know, until the Lord sees fit to give us further light on some subjects of controversy and concerning which we lack completeness of knowledge.

I think sometimes we are seeking mysteries also in fields other than in religion, when the plain and obvious truth is before us, and the answers are there to be had without probing beyond them. I think that we have looked for economic mysteries at times, hoping that there will be found some other answers than the plain and simple answers, which involve work and thrift and living within our means. We may have been guilty of looking for a good many other mysteries in other fields also—but we have, in fact, as a people, and the world has, in those things which have been given to them and to us, all of the fundamentals of truth which are essential to man's temporal and spiritual salvation. There are no new answers, my brethren, fundamentally speaking, and those who are chasing after them and overlooking truth in the process, are doing themselves and all men great injustice and hurt.

I close with another guide to conduct, from the same Epistle of the Twelve, quoted above, of 1839, written by the associates of and under the immediate influence of, the Prophet Joseph Smith:

. . . Be honest; be men of truth and integrity.
(Continued on next page)

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riety; let your word be your bond: be diligent, be prayerful; pray for and with your families; train up your children in the fear of the Lord; cultivate a meek, a quiet spirit; clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men; bear with one another's infirmities, considering your own weakness; bring no railing accusations against your brethren, especially take care that you do not against the authorities or Elders of the Church, for that principle is of the devil; he is called the accuser of the brethren; and Michael, the archangel, dared not bring a railing accusation against the devil, but said, "The Lord rebuke thee, Satan"; and any man who pursues this course of accusation and murmuring will fall into the snare of the devil, and apostatize, except he repent. (D.H.C., Vol. 3, pp. 394-5.)

I am reminded, in closing, of an excerpt from one of the letters I have read in the files of President Grant from his correspondence of some forty or fifty years ago, when he was away at one time, and one of his brethren wrote to him, complaining that he did not know what his mission in life was, but he wished he knew what the Lord expected of him, apparently expecting or hoping for some special manifestation or call. President Grant wrote him in his characteristic frankness and directness, and said:

My dear brother: . . . All that the Lord expects of you or of me, or of any other man is for us to do our full duty and keep the commandments of God.

I leave this thought with you, with the testimony of my conviction of the Prophet Joseph Smith and his divine mission, and the divinity of the Lord Jesus Christ, of the truthfulness of this work, and in its inspired leadership of this day. I do it in the name of the Lord Jesus Christ. Amen.

GEORGE ALBERT SMITH

(Concluded from page 660)

moral lives. I am happy to say that I believe that in that group that has gone out from the Church of Jesus Christ of Latter-day Saints there are thousands who will return home just as clean as they went, if they come at all, and if they do not come back to us alive, they will be prepared to stand in the presence of their Maker and give an account for the time they spent on earth, and explain to him why they are there now because they offered their mortal lives to safeguard their fellows.

Today I am thinking of the need not only of prayer, not only of faith—the world is teaching that, too—but I am thinking of the need, the sublime need, if I may use that term, of repentance from the things of the world and the turning away from the temptations that afflict mankind.

We are in the Church of Jesus Christ of Latter-day Saints because we desire eternal life in the celestial kingdom. We cannot have that kind of a life unless we keep ourselves clean. It would not make any difference who the man

is, whose son he is, or what family he belongs to, or what church he belongs to, if he despoils his body he must account some time to God for his base life.

So we who have had a proper teaching should instill in the lives of our families, the seriousness, not only of keeping ourselves as we should be, but if we should make a mistake, how great the need of repentance before it is too late. So let us set our houses in order. When we write to our loved ones who are in the army and navy and air service, send them a message of confidence. Say to them: "We count on you," even as the patrician mother who gave a shield to her son who was going to the army, and said: "Come home with it or upon it." So we should say to these boys, by letter if we have not already trained them, "Come home in purity, or come home not at all."

That is the gospel of Jesus Christ: that is the purpose of this conference. The reason we are here today is that we believe sincerely that we are the sons of God and that he desires that we be happy forever, and the life that is to make us happy is the life that conforms to the teachings of the gospel of Jesus Christ, our Lord. Let us see to it that wherever we go we teach by precept the gospel of repentance, and by our conduct live the gospel of repentance and faith in God; and in prayer let us go to him and plead for power to resist evil and to cleave to that which is right, that in the end we may have the companionship of those we love, throughout the ages of eternity, and that right here upon this earth, when it shall become the celestial kingdom.

That is why we are here today, brethren. That is the blessing that God has given to us in the gospel of Jesus Christ—it is that anchor that should make us secure against all evil, if we will permit it so to do.

IN conclusion let me say, knowing that

I stand here as one of the older ones among you, I leave with you my testimony. This is not some imaginary thing with me; I know that God lives; I know that Jesus is the Christ; I know that Joseph Smith is a prophet of the living God, as I know that I stand here and speak to you; and with that knowledge in my soul I plead that we shall go forward with faith and with prayerfulness and with hope and courage to receive at the hands of our Heavenly Father a glorious welcome home when mortality shall cease and we go on to immortality. I pray that it may be so for us and for all that we love, wherever they may be.

One word more. Let us remember the mothers of these men who are in the missionary field and in the armed services—for they are both the same—let us remember these good women, and where they are bereft let us go out of our way to comfort their hearts. They have not given their own lives, but they have given that which is dearer than life itself, and we owe it to them, after the sacrifices they have made to bear children, to surround them by the arms

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of our love and let them feel that we are in sympathy with them, and grateful that they are able to go on, waiting for the gathering of the family when it shall finally come.

God bless you, and peace be in your hearts and in your homes, throughout our great land, and throughout the world as a result of repentance and righteousness. I humbly pray, in the name of Jesus Christ. Amen.

OSCAR A. KIRKHAM

*Of the First Council of the Seventy
Address delivered at the Saturday
evening session of the 115th
semi-annual general conference
October 7, 1944, in
the Tabernacle*

I NEVER appear in a capacity of this kind but what I am almost overawed with the challenging responsibility that is mine. As I hesitate for a moment, to try to feel the inspiration that may be mine, with your faith and prayers, I am

at this moment constrained to do something different from what I have prepared if I had spoken over the air, and I shall follow that inspiration.

As I have traveled up and down the Church, I have been impressed as I have met

you brethren, many of you, in wards and stakes, under the stress and strain of a year that has perhaps had no comparison in our history, and also that has drawn upon us, and our energy, like no other year in our life. I feel in my heart tonight, here in our intimate relationship in a priesthood meeting to give you for your own consideration and thinking one or two things that have been helpful to me in my life.

I feel sure they have a spiritual relationship; they have a priesthood relationship; and are vital to our success.

I want to suggest to you one or two daily tasks. They have helped me. The first one: Every day, if we are going to fulfill our responsibility in leadership in the Church, we should do something which will protect and build our bodies. They are the tabernacles of the spirit, and we should do everything we can to keep them clean and efficient.

No matter on what age level we are living, we should have annually, a physical examination; and then, under the advice and counsel of medical help, take up some simple form of exercise, or experience in the open where we can keep ourselves fit.



OSCAR A. KIRKHAM

Too many of the brethren that I see as I visit about the Church have neglected that opportunity, and as a result, not only in their physical life and enjoyment, but in their spiritual obligations they are not doing their best.

I happened to have the opportunity once to meet one of the Mayo brothers, and I asked him a question about the relationship of the spirit of man and his physical body.

He said to me, "I don't know just exactly what you refer to, but," and he put his hand up before me and said, "I have often thought about where life begins and ends, and if I draw a knife it is hard to tell where the spirit begins and where the flesh ends or begins. It is all wrapped up together."

I can testify to you brethren, myself, that because of a bad stomach I have said unkind words. When I am not feeling physically fit, I have not been at my best, in kindness and in efficiency. So I appeal to you tonight, and from my life I bear testimony that I know if I keep at it, as I strive to do every day, something to keep myself physically fit, I am helping myself so that I can give better service, and I am also more susceptible to the spirit of inspiration and help from on high.

I know you can cite, and maybe you have in mind now, some of the great intellectual geniuses, some of the great spiritual characters who have not enjoyed the best of health. But with the responsibility that is ours, I am sure that we can be more efficient if we sincerely care for ourselves, every day in some way.

ANOTHER suggestion I make to you, and I am sure it will help us, is that every day we take one of our standard works of the Church, or the work of some good commentator of gospel principles, and read at least fifteen to thirty minutes. It is this every day that counts, forming the habit; it is worth more than two hours' reading at some one time. If you have the responsibility of leading a quorum or some other definite religious instruction work, try this method of preparation. Read the text through, then a period of meditation, then reading again, and so the third and the fourth and the fifth reading brings fuller understanding.

We must go beyond the first impressions, deep into the heart of the text; there we will find the real challenging truth.

I am reading now the New Testament, and I am practicing as best I can the very thing that I am trying to give you, and I am sure it will be helpful to you. And so I suggest that you read every day fifteen to thirty minutes on some gospel theme. Get the habit, it will help you wonderfully; it will color the whole day. Your meditations will be upon the glorious things of our Heavenly Father. Then when the hour comes, and you ask for the inspiration of God, the Holy Ghost will quicken your memory, and the beautiful things from your

reading will come to you and help and bless you.

Now, out of my years of experience with boy life I make the next suggestion to you, and I know it has a bearing upon our leadership in a priesthood capacity and other Church service.

From Baden-Powell came this wonderful suggestion to the Boy Scouts, and he gave it to the world. It has resulted in more real inspiration for service to mankind than almost any text that I know of, and it is simply this: "Every day do a good turn."

Please do not feel that I am referring at this moment now to a boy; I am talking to a man. I am asking that every day as priesthood leaders this spirit of service go forward in our lives, that we might feel the gospel in action, doing some simple, kindly act.

A young man was picking up the glass of a broken milk bottle near a home in California. He was a member of one of our stake missions. A woman from the window was looking at him. The moment that he knocked at the door she said, "Come in. I do not know what you have to sell, but come in."

The young stake missionary said: "I was greatly surprised at this invitation."

In a moment, however, the woman enlightened him when she said, "I saw you gathering up the glass at the gate. You are welcome in my home." A gospel conversation was soon going forward.

It is these simple kindly acts that count. A child or someone in your own home may be in need. It is your mother who is away, and you write that letter, for you haven't seen her for years. Every day doing that good act somehow expands the heart, and we feel the things we teach. It is wrapped up in the life that is striving to practice what it preaches, a radiation that men feel. So I invite you in the future, every day, to do some kindly act; put religion into action.

Finally, I suggest to you every day to pray at least once—but here is the qualifying clause—and feel the prayer. I confess to you that I have prayed many, many times, and when I got into bed, under the covers, I have said: "Well, they were only words."

I am very sincere about this, because through the kindness of the Lord I bear testimony to you that when out of my soul I have asked for a blessing, I have felt the glory and strength of prayer.

My brethren, these are my suggestions to you, born of experience, and I humbly offer them to you. I know that they will prove helpful.

God help us to keep the tabernacles of our spirit, and of his Spirit, clean and fit. May he help us in studying his word daily, that we may feed our souls. May we practice our glorious religion, and feel daily the joy of service.

May God grant to us the daily exercise of prayer, the yearning of a soul crying for help, and praising God for his many blessings. This is my humble prayer, and I ask it in the name of Jesus Christ. Amen. (Continued on next page)



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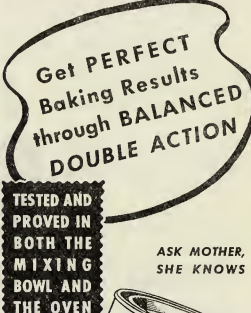
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MARVIN O. ASHTON

Of the Presiding Bishopric

Address delivered at the Saturday evening session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

I KNOW of no one whom I would rather follow than Oscar Kirkham. I remarked to Bishop Wirthlin, who sat next to me tonight, as soon as I felt a little relaxation go through the audience a few moments ago, "There is a different feeling here tonight. We are not under such a strain when we are not 'on the air.'"



MARVIN O. ASHTON

Much has been said today about prayer, including the last few remarks of Brother Kirkham's. I have never bragged about how much praying I do, but if there is any time I do pray, and pray fervently, it is during conference time—and you know why.

I thought President McKay had some inspiration when he used to announce the speaker, and then say who was to follow. As far as I am concerned, if he wanted to say who was on deck as the third one up, I would say he had still more inspiration. I do not know if anybody has had the courage to tell it to him, but I am telling it to him right now.

As one looks out of his window into the world today, he sees things to criticize, and if you please, persons to criticize as he never did before. It does not take very much intelligence to tell what is the matter with the world, here, there, and everywhere. Brother Kirkham has given you four rules of good procedure in life. I would like to give you two which I am sure will "dovetail" into his sound advice. First, *now* is the time when we ought to say our prayers fervently; second, *now* is the time to do our own thinking. I say that with as much fervor as I know how to say it.

Tonight as I speak I would like to feel perfectly free. I am going to speak as I would like to speak, and trust that I will be understood. It will be a kindness of you who are here if you will take what I say in the spirit it is given. I trust that what I say will be tempered with good judgment so that I will not be embarrassed, nor embarrass the good brethren I love.

(Continued on page 714)

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A detailed line drawing of a train crossing a large steel truss bridge over a river. The train consists of several passenger cars and a locomotive. Various labels are placed along the train and bridge, including "Electronics", "Light Weight Metals", "Plastics", "Railroad Laboratory Research", "Streamlined Passenger Equipment", "CAB-TO-CABOOSE, TRAIN-TO-TRAIN, TRAIN-TO-DISPATCHER RADIO COMMUNICATION", and "OPERATION". The background shows a city skyline and a river with buildings and a bridge.

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MARVIN O. ASHTON

(Continued from page 712)

Someone who has been championing very fervently the Word of Wisdom—and I mean *championing*—made this remark the other day. I shall give you his exact words: "I wonder if it wouldn't be a good thing now for us to let up a little on the Word of Wisdom and preach *honesty*."

Now don't get excited; let's stay with the Word of Wisdom. As I go about the Church from stake to stake, if there is anything for which I take off my coat and for which I unmercifully fight, it is the Word of Wisdom. I won't say *let us let up* on the Word of Wisdom, but this observation relative to old-fashioned integrity sticks to me!

I suppose there never was a time when we gave more thought to our diet. We want it to be balanced. We want it to have the right calories. I suppose it is very important that our diet be well balanced, that in what we eat, there shall be the different elements to take care of the different needs of the body, for energy, heat, and tissue. If a person doesn't get a proper diet, he may die of partial starvation or what they choose to call it these days *malnutrition*. A person may stuff himself with potatoes, but if this were his only diet, he would soon be in bad shape.

I remember in Scotland when I was on a mission, I stood at the corner one day and saw one of their public schools let out for noon recess. I saw many a little child hobble along the streets with his little legs so bowed that a good-sized pig could run straight through without touching either leg. What was the trouble? *Partial starvation*. Tea and cookies and cookies and tea! Does our thinking, because it is not balanced properly, sometimes suffer in the same way? In plain American English—is our thinking bowlegged? Or to be more frank, do some of us get on the horse of tithing and ride it to death? Do some of us sit astride the *genealogy steed* and ride it till its tongue hangs out? Do some of us ride the *welfare pony* until it is covered with lather? Do some of us think of nothing but the Word of Wisdom, or prayer, and forget the other things necessary to make a real citizen and, if you please, a real Latter-day Saint? Brigham Young said at the time of the Indian wars, "Brethren, say your prayers, but keep your powder dry!" Could a good-sized pig run through our thinking without touching either leg? In other words, do we "strain at gnats and swallow camels"? Do we think bowlegged?

If there is anything that the Lord has held important in our lives, it is that we be honest. Nothing in history has been awarded with much greater punishment than dishonesty. To illustrate: The story of Ananias and Sapphira. Things were held in common. As a member of the Church would sell his

(Continued on page 716)

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MARVIN O. ASHTON

(Continued from page 714)

property, he would turn in all the money to this common fund or storehouse. Ananias and Sapphira connived together that they would have the reputation of giving their all and yet would have the pleasure of retaining some of the money. When confronted by Peter, Ananias, as he put his cash on the counter, represented to Peter that was all. Well, the story was short. As a reprimand from the heavens, they carried him out a dead man. An hour or so later, Sapphira, not knowing what happened, did as good a job of lying as her husband. She was carried out a dead woman. Well, this was quite a lesson. Now, the thinking of Ananias and Sapphira wasn't balanced. They were inconsistent. In other words, these good people were thinking *bouleerged*.

Probably there is nothing that illustrates what I am trying to emphasize better than the length to which people are going these days to get on the relief rolls. Now, I know I am treading on dangerous ground, especially if I get into the realm of the old-age pensions. I am going to observe very carefully and watch every step I make. A civilization is marked by its attitude toward the aged. May it never be said of me that I wasn't thoughtful of the old. You know, after all we are all going to be old some day or die in the attempt!

That which we mete out to the old may sometime be meted out to us. We should be most concerned about our fathers and mothers, our grandfathers and our grandmothers. I often think of the story in the old reader of the grandfather who ate in a dark corner of the kitchen by himself while the rest of the family partook of the better food at a well-spread table. The young son about four or five years of age was seen whittling away on some boards. The father of the lad was inquisitive: "Johnnie, what are you doing?" came the question. The answer came quickly, "Dad, I am making a *trough* for you so when I get to be a man, it will be all ready!"

When our legislature passed the old-age pension, they wanted to be kind and were probably justified in their action, but the point I am trying to emphasize is the misrepresentation that some of our people stoop to, even those over sixty-five, and for that matter, before they are sixty-five!—to get this free money. Some of them are downright dishonest. To put it plainly, they are eligible for membership in the "Ananias and Sapphira Club." Let me illustrate what I mean:

Sometime ago in an investigation we found seven people with rather sacred Church responsibilities, with compensation, where they were getting old-age pensions as well as the salary mentioned. They were hiding the facts from those who should know. Sometime ago we discovered a man working for us at our office getting the salary from us and an old-age pension at the same time, and yet that brother, I am sorry to say,

had the gall to go to his quorum meeting Sunday mornings pretending to be a Saint! Sometime ago in visiting one of the stake conferences, I found people enjoying old-age pensions who had turned their property over to their son or sons in order to be eligible for old-age pension, and last year their farm produced \$10,000.00 worth of apples! I ask these people, whose thinking, I'm sure, is suffering from malnutrition, what kind of God in heaven do they think they are worshiping who could look down and smile at all that? Years ago, as a boy, I remember father always went to the market to buy his hay by the wagon load. That is the way hay was sold, in the bulk. If a farmer were unscrupulous enough to add water to the hay before it was sold, he might get away with it. A farmer of this particular kind was heard to call out into the yard, "John, put another dozen buckets of water on the hay and come in to prayers." That poor fellow was not thinking straight. Neither are the members of our Church who get on these relief rolls under false pretenses! Bobby Burns, the Scotch poet, put it very aptly, "The man of independent mind looks and laughs at a' that."

"Consistency, thou art a jewel!" Yes, folks, while our missionaries are out in the world, trying to bring honest souls into the Church, some of us at home are doing this kind of thinking. While they are giving a good pail of milk, we, at home, are kicking it over! What do people think of the rest of us when we are so inconsistent?

Not too long ago I went to a stake consisting of six wards, where we found one hundred fifty families on relief, notwithstanding this was more of an agricultural area with business augmented by war industries,—peaches, \$3.00 a bushel, other crops accordingly—this was the condition we found. It seems to us that often no consideration is given from where the money comes or how long the government can stand such a strain. The only thing in which they are interested is *self*, or in other words, "The government can go to the devil, but I am going to get mine!" Is this the stuff that built up America? Is this the mettle that killed the snakes and made the desert blossom as a rose?

It is a question oftentimes of *degree*—how far we should go into these things. Let us, as members of the Church, be fair to one another—to use the rough expression—let's not pass the buck! Let's face the truth if it kills us! The trouble is not alone with others as it is with ourselves. Let's be frank and diagnose our own case and we will get better that much quicker than we will by evading the truth. Sometime ago, in visiting a stake, I took occasion to read the reports showing how much hard liquor was consumed in that stake. A member of the stake presidency was indignant at the figures and refuted some-

thing like this: "We would have Brother Ashton understand that the only reason so much liquor is consumed in our stake is that we have so many hunters coming from Salt Lake." Brothers and sisters, let's not fool ourselves. If the shoe fits us, let's wear it.

Sometimes we are like a horse that isn't bridle-wise, when we pull the left rein, the horse goes headlong to the left and if we pull the right rein, he goes headlong to the right. One time I had a little mare that tipped us over in the ditch because she wasn't bridle-wise. And the sad part of it is that men who hold public offices and should know better, even encourage this careless handling of the truth. When we find out what kind of fellows they are, if we would just kiss them good-bye, we'd be wise.

If you think I am trying to talk politics tonight, you are sadly mistaken. I have enough to answer for without that. I thought Brother Bennion was very brave today. I would not be as brave as he, but he got away with it all right. I am not talking politics. I did not say a Democrat was honest, and a Republican was not, or vice versa. I am going to keep right out of that. What I am trying to do is to talk honesty. The sad part of it is that these fellows in office, whether it be now or two years ago, or four years hence, or whatever you wish to call it, pretend to be our friends, and they forget all about what honesty is. When you get a fellow like that kiss him good-bye, but do it as quickly as you possibly can.

YEARS ago a contractor told me a story, along this line, that I shall never forget. It may have its application right here. The assets of a ranger were largely his sheep. The old gentleman had three sons, one of whom was supposed to be one of those fellows who was not too bright. The rancher died, and the thing now to do was to divide the estate which, as stated, was largely sheep. The two older boys connived together. They would abide by the wishes of their father before his death, and yet very decidedly they wanted the best of the bargain and pooled their interests against their simple young brother. As the sheep were to be divided, they thought they would make three pens, putting in each pen a third of the sheep. By the way, this little fellow who was thought not to be too bright had a pet sheep that, like Mary's little lamb, its fleece was white as snow and every where the boy went, this lamb was sure to go. He loved it very dearly. He thought so much of it that he decorated it with a blue ribbon. He fondled it and caressed it. Now, the two older boys thought they would capitalize on the love of the boy for the animal. They proceeded accordingly. Into the center pen of these three pens they had constructed, with the dividing of the sheep, they put all the gummers, all the runs and all the scabby sheep. Of course,

they watched that the number was the same in each pen, but into this pen of the culls, they put the pet lamb with the blue ribbon around his neck. Now, it doesn't take much reasoning to follow the philosophy of such a wonderful division of the father's assets. Now, they said to their weak-minded brother, "Willie, you may take your pick." Willie did just exactly what they thought—he made a bee-line for the pen wherein bleated the pride of his heart—his pet lamb. He opened the gate, rushed in, put his arms around his pet lamb and said something like this, "My dear little lamb, we have been friends a long while. I have called and you have come and because of my affection for you, I have put a blue ribbon around your neck. I loved no one of the fold as I loved you, but," he added, "my dear, when you as-

sociate with a bunch like this, this is where we must say good-bye." Yes, if we would say good-bye to some of these fellows who are supposed to be our pets, we would make this a better America!

Some of our citizens are hanging on to what they can get like bloodsuckers! It isn't a question of "what should I give to my country," but "how much can I bleed her?" "The other fellow is getting his, I am going to get mine!"

Let us teach our children honesty! When Abraham Lincoln found that damaged book in the crevice of the logs, he did not need to run to the owner and say, "I will make that up in split rails," but he *did*! When he found a shortage of tea, he did not have to walk five or ten miles to make it right, to be forgiven, but he *did*. When he was a lad of nine

(Continued on next page)

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MARVIN O. ASHTON

or ten, his mother put her arms around him and said, "Abe, leave that stuff alone"—*whisky*. When he was elected president of the United States, he could have had champagne, but he put a big pitcher of water—Adam's ale—on the table as much as to say, "If you don't like that, you can lump it." In other words, the seeds of his mother's teaching bore good fruit.

Let's start early. The python egg is as innocent looking as an hen's egg, but out of it comes the reptile that grows as big as your leg and hangs from the first tree and strangles its victim, whether it be man or beast. *Let's crush the egg of dishonesty before it hatches!*

Now, I just want to say this in closing. Bishop Richards was very frank today in telling what some of our young people are doing. It comes to me from many directions that sometimes young people think that so long as they do not drink tea or coffee, nor smoke, they can get away with anything. Some of the soldier boys say some of them will not do some of these things, but "we can get what we want." That is a bad situation. Am I too frank? I am going to say what I have said before: I do not want my children to drink tea nor coffee, but I would rather have them take a bath three times a day in coffee and lap it up as they swim in it than to lie! To repeat, the Lord expressed himself along this line very emphatically. The occasion I have mentioned: He was in favor of a double funeral in the Ananias family. You cannot do very much with a liar. The Lord won't have him, and if I were the devil I would not have him either, because I would be afraid of being double-crossed.

May the Lord help us to be consistent. May he help us to think straight. Let's remember that "an honest man is the noblest work of God." The closing remarks of President Grant's message to us at this conference pleaded with us to think soundly. May the Lord help us to be consistent in our thinking. I ask in the name of Jesus Christ. Amen.

JOSEPH F. SMITH

(Continued from page 677)

ally, a paternal ruler. That is what the word means, and any father in the Church who holds the higher priesthood, may, in the authority of that priesthood, give unto his child a blessing, and that is a patriarchal blessing, in that it is a father's blessing.

But according to the ruling of the Church, that blessing is not to be recorded as having come from an ordained patriarch, because it does not come from an ordained patriarch. The business of declaring lineage and giving patriarchal blessings, these blessings given by one who is ordained a patriarch; that is the privilege of the ordained patriarch. Such blessings are recorded

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Others can't imitate LEVI'S!

and kept in the Church historian's library.

THERE are some who would like to have more than one patriarchal blessing. In the early days of the Church many people received many patriarchal blessings, or at least blessings by patriarchs. The First Presidency and Council of the Twelve have advised that one person receive one patriarchal blessing. Now, that is not one of the laws of the

Medes and Persians. There are and have been a few cases that have come to my attention where persons have received patriarchal blessings when they were very young, and where they have felt that the blessings have been mostly fulfilled, and they would like another patriarchal blessing.

The advice of the First Presidency and the Council of the Twelve is to the effect that under normal circumstances one person should receive one patriarchal blessing. I think that wherever there is to be an exception, the recom-

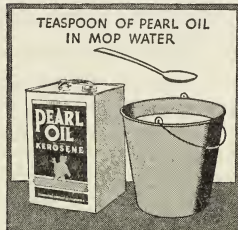
mendation for that exception should be made very, very carefully, and bishops and stake presidents should exercise care in that regard. If the bishop and the stake president concerned, after careful and very thorough consideration, feel that conditions warrant it, they may issue a signed recommendation to their patriarch to give an additional patriarchal blessing to the person recommended. In such rare cases, where the lineage has already been declared, there is no need, of course, for repetition. (Continued on next page)



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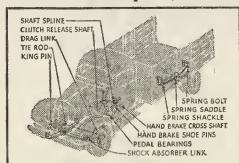
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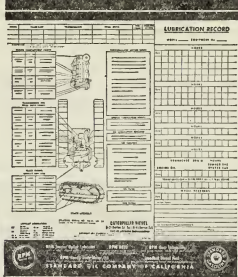


ruin chassis bearings if they are not properly protected. To provide the best protection, lubricate regularly and correctly with RPM Chassis Grease.

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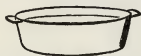
To insure against leaks when replacing water-pumping-plant gaskets, smear both the gasket and the flanges with RPM Waterproof Grease. Use it also to lubricate grease-type water pumps on automobiles, trucks and tractors. RPM Waterproof Grease is not affected by hot or cold water.

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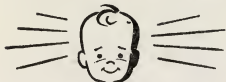
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A PATRIARCHAL BLESSING is a very personal thing. Sometimes zealous teachers in auxiliary organizations develop enthusiasm in classes for patriarchal blessings, and there have been cases where whole classes have gone to receive their patriarchal blessings at one time. This, brethren, would better be avoided. It is commendable, on the part of teachers of children, to talk about patriarchal blessings, to explain the importance of them and their value, but the individual himself, if he wants it, should first obtain his proper recommendation, and then make his own appointment with the patriarch, and having received that blessing he should hold it sacred. It is not a thing to be published; it is not for everybody to see; it is for his comfort, for his strengthening. It is his blessing.

Every one of you who has had a patriarchal blessing probably has a testimony about it, and almost daily one of the great joys that comes to me—as it does to every patriarch—and also one of the terrifying things about the position, is the testimonies of persons who have received patriarchal blessings.

Let us teach our children the value

of them, let us teach them what they are, let us instill into them a desire to get them.

I think one of the biggest thrills that I have had was a few weeks ago. One day on my appointment sheet I read merely "appointment." There was no name. I asked my secretary who that was, and she mumbled something rather inarticulately. At the appointed hour, my little nine-year-old boy came into my office, beaming all over. On his own initiative he had gone to his bishop and the president of the stake and he brought me his recommendation to have his daddy give him a patriarchal blessing.

I acknowledge my weakness; many times a day I am aware of my utter dependence upon our Father in heaven. I ask you, my brethren for your sustaining prayers. I bespeak for every patriarch in the Church the prayers of our brethren.

God give us vision in these times when nations are being sacrificed upon the altar of unrighteousness. Give us the power to see and the strength to do, I pray, in the name of Jesus Christ. Amen.

DAVID O. MCKAY

Of the First Presidency

Address delivered at the Saturday evening session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

TO the leaders in stakes, in wards, and in quorums of the Church, I wish to say that there is present need for the putting forth of greater effort than ever before to teach the Word of Wisdom. The man or woman who keeps the Word of Wisdom is true to himself or herself. The man who is honest with his God in paying his tithes and offerings is usually honest with his fellow men. The man who speaks the truth is one who should be chosen to teach your children, and leaders in stakes and wards should be more careful than ever to see that the teachers in our auxiliaries and in our quorums are men who are true to themselves, to the Church, and to their God.

You know that too many of our girls today are indulging in nicotine. Designing men, by attractive, insidious advertising, are leading youth astray. Recently (and that is just a few weeks ago) several young girls, some of whom are members of the Church, were playing cards, and nearly all of those present were smoking. One of the girls who herself was smoking, said during the game while a cigaret was in her hand: "Next Sunday I begin to teach a Sunday School class. I am going into religion!"

A Catholic girl who spoke to a Mormon girl who was not smoking, said: "I do not understand that. Your Church

does not believe in smoking. Why is she appointed to teach a Sunday School class?"

"Well," said the Mormon girl, "you smoke."

"I know, but I am not teaching."

When that young girl was asked to teach a Sunday School class I think some bishop slipped! Young men and young women whom we appoint to teach our children should be asked specific questions regarding their attitude toward the standards of the Church. I should not like to have any little grandchild of mine sit in a class Sunday morning and listen to a girl teach the Word of Wisdom, or any other principle of the gospel, and then have that grandchild see her teacher smoking a cigaret. A girl who accepts the responsibility of teaching, and who indulges in smoking and drinking is guilty of hypocrisy, dishonesty of the worst kind.

Jean Val Jean as Monsieur l'Mayor—you will remember in that great work of Victor Hugo's (*Les Misérables*)—came one day upon some laborers who were very busy pulling up nettles. The nettles were lying there—thrown out to die. The great leader picked up one and said: "This is dead, but it would be well if we knew how to put it to some use. When the nettle is young the leaves make excellent greens, even when old it has filaments and fibers like hemp and flax. Cloth made from the nettle is worth as much as that made from hemp. Chopped up, the nettle is good for poultry; pounded, it is good for horned cattle."

He named some other uses and added, "If we would take a little pains the nettle would be useful; we neglect it and it becomes harmful, then we kill it."

He then paused and said: "How much men are like nettles! My friends, remember this, that there are no bad herbs and no bad men; there are only bad cultivators!"

I think the man or woman who stands before a class to teach the standards of the Church who teach the self does not live up to those standards is a "bad cultivator."

Bishops, do not hesitate to ask the men and women whom you choose to teach our children the following questions direct:

Can you support the authorities of the Church? Are you in harmony with the bishopric? With the stake presidency? the general authorities?

Do you keep the Word of Wisdom when you are out in society, on the street, or wherever you are?

Do you pay your tithing?

Do you keep the Sabbath day holy?

Are you honest in your dealings with your fellow men?

Do not hesitate to put these and other pertinent questions directly to teachers, when you call them. Appeal to them and try to make them realize that to be a teacher is to be a leader, a copartner with the Creator in moulding souls.

The thought behind the following lines is worthy of a better dress than the author has put upon it:

The sculptor may chip the marble block,
The painter a blot erase,
But the teacher who wounds a little child
May never his fault efface.

O realize then, indifferent one,
In moulding a plastic soul
In you cause, the scar you make
May meet you at Judgment's Roll.

God help us as teachers and leaders
to set worthy examples to our children,
I pray in the name of Jesus Christ.
Amen

J. REUBEN CLARK, JR.

Of the First Presidency

Address delivered at the Saturday evening session of the 115th semi-annual general conference October 7, 1944, in the Tabernacle

My Brethren: I shall not detain you. I arise from a sense of duty and because President McKay has asked me to do so.

Some four years ago I was down in Oklahoma City attending a Scout meeting. I gave some pretty strong doctrine for that group regarding the teaching

(Continued on next page)

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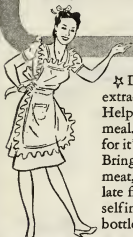
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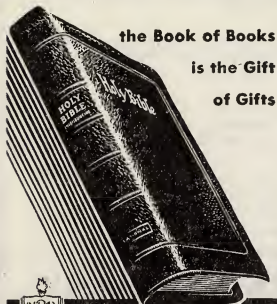
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J. REUBEN CLARK, JR.

of youth, and I summed up the principle behind some of my observations in a sentence reading somewhat like this: "Youth will not hearken to a sinning man crying repentance." I still stand by that observation.

I would like to say just a word or two on a subject that I touched on last conference and that I may talk about again at some other conference if I shall be spared to be with you. I refer to the question of unity, and I will make my observations brief and as pointed as I may.

Brethren: If this Church is to grow as the Lord wants it to grow, if the people are to become as righteous in their living as the Lord wants them to become, there must be unity in this Church. It will not do for presidents of stakes or for bishops or for heads of auxiliary organizations to chart their own course. If we are to move forward we must move together. I loathe war so much that I hate to use any illustration in connection with it, but I do call your attention to this fact, of which we are all sensible in these times, that there could be no successful campaign by a series of armies if they did not act in unity. If every general "went off on his own," there never would be a successful operation.

Now, so much for unity in administration. I would like to say just a word about unity in faith. The whole history of the world shows that nations have gone into decay and have fallen because of internal trouble, internal dissension, internal rottenness. The church, speaking in general terms—not of our Church—has had the same experience. Foes from without were not the church's undoing, it was those who were within.

I want to say to you brethren, and I am not professing any spirit of seership or prophecy, I am only going on the lessons which history has taught me, but I tell you we are beginning to follow along the course of the early Christian church. So long as that church was persecuted from without, it prospered, but when it began to be polluted from within, the church began to wither.

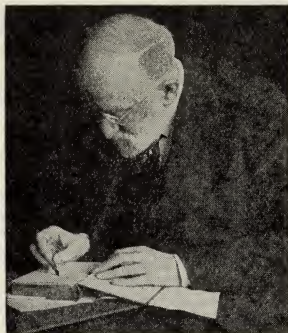
There is creeping into our midst, and I warn you brethren about it, and I urge you to meet it, a great host of sectarian doctrines that have no place amongst us. The gospel in its simplicity, is to be found in the revelations, the teachings of the Prophet and the early leaders of the Church. We shall make no mistake if we follow them. We shall make mistakes, and we shall lead our youth, or some of them, to apostasy if we try to harmonize our simple beliefs with the philosophy and the speculations of sectarian doctrines. When you can hear in our Sunday Schools in some of our most prominent wards, that we do not need to worry much about or think much about the first vision, we do not need to think very much about the atoning sacrifice of Christ—that is a mystery; we

(Continued on page 724)

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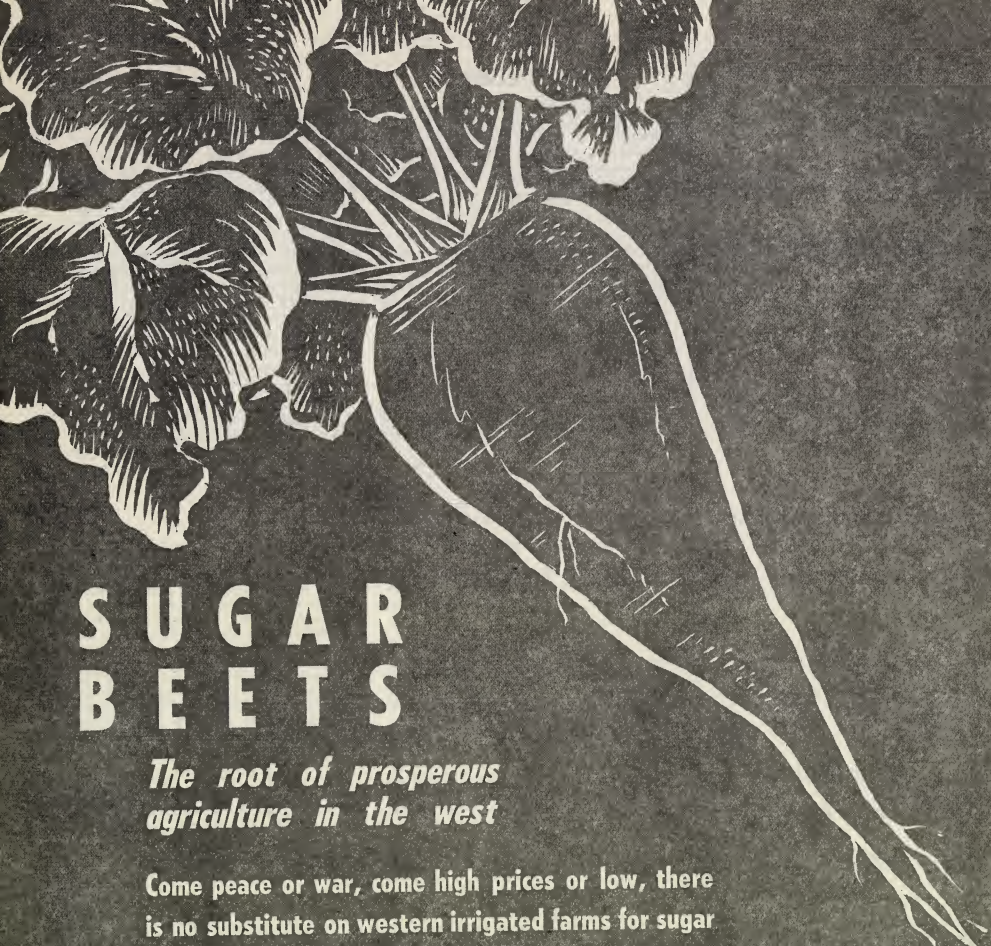
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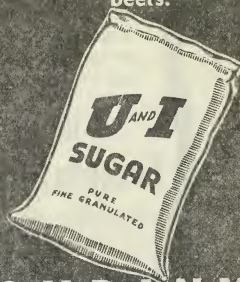


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J. REUBEN CLARK, JR.

(Continued from page 722)

do not need to think very much about the power of healing or functions of the priesthood, but only about our cultural and material achievements, we would better be careful.

We must not "liberalize," and I put that term in quotes, our teachings; we must accept them as God gave them to us and there must be amongst us a unity in faith. We used to hear that expression often when I was a boy, I have not heard it for a long time, but it is a good term to get back into our vocabularies.

May the Lord give us unity, may he inspire us with his Spirit, may he give all of us humility, make us humble, teach us how little we know, and may he give us a realizing sense of our obligation towards the youth, to see to it that no word or thought or act of ours shall tamper with their faith.

I testify from my observation, to the truthfulness of the words of Brother

GENERAL CONFERENCE

Clayton last night to the bishops when he told them that the youth were hungering for the gospel. You read the letters from the boys at the front when they tell you about what they talk when they come together in meetings. It is about the restored gospel, it is about faith and the power of faith and righteous living. When they get to the front with all that that means, all finespun ethics and philosophy leave them; they come back to the stern realities of religion—the existence of God, the atoning blood of the Savior, the power of faith, the reality of the first vision, the reality of the priesthood, the reality of the power of the priesthood, the reality of salvation.

God give us all, I repeat, humility and a full sense of our obligation to the youth and of our responsibility if we mislead them, I humbly pray in the name of Jesus. Amen

SUNDAY MORNING

MARK E. PETERSEN

(Continued from page 676)

Invariably failure follows those organizations, because, as the parable points out:

... the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees. (D. & C. 101:51.)

An Aaronic Priesthood organization which fails to take care of its boys according to the outlined program, will see its boys become disinterested. Soon the boys start staying away, and before long they drift into evil habits.

WHERE is the fault for such a condition? Is it with the boys, or is it in the failure of the organization to follow the outlined plan?

A father decides that the commandments of the Lord are not necessary, so he becomes inactive, and soon his wife and children likewise discontinue keeping the commandments, and soon we have an inactive family on our hands.

A priesthood quorum or other organization may be headed by officers who feel that the plan as revealed to them by the authorized servants of God is not really necessary and not really important, and that they have ideas that are much better themselves, and therefore they do not follow the program. Soon, however, they find that their organization begins to slip; that the interest of their members falls off, then the attendance declines, and before long the organization fails to fulfill the function for which it was created.

So we see the results of failure to follow the outlined program of the Church.

Then, in the words of the parable, the lord of the vineyard speaks and says:

... Why! what is the cause of this great

evil? Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. (D. & C. 101:52-55.)

More than a hundred years ago the Lord desired to establish the center stake of Zion at Independence, Missouri, but the attempt met with failure, which caused the Prophet of God to grieve. The Lord explained to him, saying:

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—

1. the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; . . .

Behold, I say unto you, there were jarings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me. (D. & C. 101:1-2; 6-8.)

That is so much like human nature. When we regard our work in the Church, let us remember that we are working in the vineyard of the Lord and that we are his servants, just as the servants who worked in the planting of those olive-trees. And remember, too, that if we esteem lightly the word of the Lord in the day of our prosperity,

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in the day of our trouble he may be slow to hearken unto our prayers, to answer us and provide for our needs.

DURING this conference we have raised our hands and sustained the authorities of this Church; when we sustained Heber J. Grant as president, we took a vote also to sustain him as prophet, seer, and revelator. Then we voted to sustain the counselors in the First Presidency, and the Twelve, and the Patriarch, and after we had thus voted, we took an entirely different vote. This time we sustained this group of men as prophets, seers, and revelators, in addition to their positions of membership in the Twelve, the Patriarch, or as counselors in the First Presidency.

Some people ask: "When is a prophet really a prophet?" You remember the reply that is frequently given, that is that a prophet is a prophet when he speaks by the power of his office.

I want to tell you brethren that the program of the Church that has been given to you has been provided to you officially by these presiding brethren whom you have sustained as prophets, seers, and revelators. This program has been given to you officially by them, functioning in their official capacity. Therefore what right do we have to say that this part of the program is not necessary, or that part of the program is not necessary?

Always we have been taught that the first principle of the gospel is faith. We have been taught that "We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost." Can we say that we really and truly believe in Jesus Christ if we do not believe in the program of his Church? And if we do not believe in the program of his Church, can we say that we are truly and honestly followers of the lowly Nazarene? "If you love me, keep my commandments." Remember that command; each one of us should think of it with respect to our adherence to the program of the Church, whether it is personal adherence, whether it is adherence on the part of an organization, or within our families. "If you love me, keep my commandments."

When the Lord gave us the first great commandment, I am thankful also that he gave us that part of the 4th Section of the Doctrine and Covenants which says:

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

If you really and truly believe in the first and great commandment, to love the Lord thy God with all thy heart, mind, and strength, it means then that you will serve him with all your soul, and with all your heart, with all your mind, with all your might, and with all your strength. That means that you

will serve him without reservation of any kind, and that of a truth you will put your whole soul, your whole heart, into the work of Almighty God, that you will apply the best of your intelligence, you will serve him with all your mind, by seeking to know the program of the Church, and then to live up to that program with all your soul.

It means likewise if you are going to love him and serve him with all your strength, that you will serve him, with all your physical strength, with all your mental strength, with all your spiritual strength, and with the strength of all your resources, whatsoever they may be. If you really love the Lord your God you will serve him in that manner. And all who do so are likened unto a wise man that built his house upon the rock, and the rain descended and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.

My brethren, I pray that we may have the faith and the courage to follow the program of the Church. I pray that we may sustain the authorities of the Church not only with our hands, but that we may sustain them also with our works in following the outlined program, and not setting up something of our own which is not in harmony with the inspiration of these men whom you have sustained as prophets, seers, and revelators during this conference. And this is my prayer, in the name of the Lord Jesus Christ. Amen.

THE SPOKEN WORD FROM TEMPLE SQUARE

"AND THE GLORY OF CHILDREN ARE
THEIR FATHERS"

By Richard L. Evans

"**C**HILDREN's children are the crown of old men; and the glory of children are their fathers." (Proverbs 17: 6.) This, from Proverbs, suggests comment on a law of privilege and responsibility, established in the wisdom of God. Every man born of woman has the right to be taught wisely, to be nurtured and sustained, loved and cherished, and provided for until he, himself, is able to assume his own obligations and support. He then in turn has the obligation to rear children of his own, to make a good home for them, to nurture and counsel and instruct, until they shall grow in wisdom and arrive at the age and ability to do for themselves the needful things of life. But beyond what a man may rightfully expect to receive from his parents, and beyond what he may be privileged to give his children, he has also an obligation to the home in which he was born and nurtured and to those who have reared him. The moment a man feels no obligation to his parents, or the moment a parent feels no obligation to his children, the moment there is no feeling of interdependence and responsibility to brothers and

(Continued on next page)

* * * * *

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9½ Level Cups Sugar
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1. Cut oranges in cartwheels with very sharp knife to make slices thin as possible. Discard the large flat peel ends. Sliced fruit should weigh 2 pounds.
2. Put sliced fruit in 8-quart kettle. Add the water and lemon juice.
3. Bring to a quick boil; boil gently for 1 hour (uncovered). If peel is not tender in 1 hour, boil until tender.
4. Measure the cooked material. Due to boiling, the volume will be reduced below 7 cups. Add water to make total peel and juice exactly 7 cups.
5. Put back in kettle. Stir in M.C.P. Pectin; continue stirring and bring to a full boil.
6. Add sugar (previously measured). Stir gently until it has reached a full rolling boil, and BOIL EXACTLY 4 MINUTES. Remove from fire; skim and stir by turns for 5 minutes.
7. Pour into jars. If you use pint or quart jars, seal hot and invert jars on lids until Marmalade begins to set. Then, shake well and set jars upright. This keeps the peel evenly distributed throughout.

NOTE: This recipe works equally well with Navel Oranges or Valencia. When either variety is over-ripe and peel is soft, use ¾-cup Lemon Juice instead of ½-cup. (Be sure to discard any seeds.) This recipe makes 7 pounds of prize-winning Orange Marmalade.

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GENERAL CONFERENCE

sisters in the home, the spirit of irresponsibility and selfishness has taken over. In some places in this world and generation of ours there has been a tendency to remove these obligations of home and family. May heaven protect us from the inroads of such false philosophy—and may we also do something to protect ourselves from it. The family is the strongest unit of society because it is the unit of highest responsibility, and to break down this strength is ultimately to break down civilization itself, because if men are not made to feel their obligations to home and family, they cannot be made to feel their obligations to anyone or anything,—and soon this selfishness and irresponsibility make their inroads upon communities and nations. The obligations of parents to children, the obligations of children to parents, and the obligations of brother to brother, are socially, economically, and spiritually sound, and morally irrevocable—and any society in which the family is not the measure of strength has fallen upon evil ways, and is marked for weakness and disintegration. And the hearts of the fathers shall be turned to their children, and the hearts of the children to their fathers. (See Malachi 4:6.)

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EZRA TAFT BENSON

(Concluded from page 675)

tion is increasing at the rate of 25,000 a year. Of the criminals sent to prisons, seventy-three percent are between 15 and 24 years of age." The records of the F.B.I. show that "more than 700,000 mothers in the United States mourn the fact that their boys and girls, all under voting age, either are or have been in jail, reformatories, prisons, or have met death in the electric chair. More than 13,000 families each year are directly affected by the results of criminal homicides, many of which are premeditated murders."

All these evidences are but the fruits of disobedience to divine injunction. Less obvious and more difficult to measure accurately are other evidences. We have become apathetic in our duty as citizens. The surprisingly low percentage of our people who exercise their right to vote for public officials is evidence of this fact. There are also in evidence, in this blessed land, certain other trends which strike at the very foundation of all we hold dear. If permitted to go unchecked, and there seems to be little disposition to correct them, we might easily lose most of what we have gained during the past 150 years of our national existence.

MAY a kind Providence give us the vision and courage necessary to stem these dangerous trends. We need, as we need no other thing, a nationwide repentance of our sins. Never before have we needed the blessings of Almighty God more than today. We need his divine favor in the halls of government, in our homes, in the factories and

shops, on the farms and on the battlefields of the world.

Scientific research has confirmed the inspired record of great nations which have inhabited this land. Each of these nations prospered as long as it yielded obedience to God. They also became great powers. Great material blessings came to them. But they forgot God. The ancient ruins of Central, South, and North America bear silent testimony to their destruction. What of the future of our great nation? The history of men and nations clearly teaches that only that nation is blessed "whose God is the Lord."

God is still at the helm. He rules in the affairs of men and nations. But he "cannot look upon sin with the least degree of allowance." No one will deny that sin has increased and goodness declined in blessed America. Let us yield then to Lincoln's fervent appeal, "to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness." As a nation we have been kept as in the hollow of God's hand. But what of the future?

Down through the ages come the stirring and solemn words of ancient American prophets:

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . . For behold, this is a land choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. (op. cit. Book of Mormon.)

Oh, God our Father, grant that we, thy children, shall serve the God of this land, who is Jesus Christ, that this, our beloved country, might be preserved. Amen.

STEPHEN L RICHARDS

(Continued from page 663)

Many a night I've watched you when only God was nigh;
And God'll judge between us; but I will
always pray
That you shall never suffer the half I do
today.

I READ these old and homely verses to you because I believe they have a meaning for us today. They were written as a protest against the disintegration of family solidarity and the decline of filial affection and duty. It might be well for the families of America if this old volume could be reprinted and widely circulated and read and reread by the grown-up children of the land and their parents as well.

I am happy to belong to a people whose concept of home and enduring family relationship lies at the very basis of human happiness here and hereafter. I have long felt that if the Prophet Joseph Smith had never made any other contribution to the world than the incomparably beautiful and satisfying

THE IMPROVEMENT ERA

principle of eternal marriage as the foundation of a good home, which, when projected into the life to come shall be the very substance of our heaven and our exaltation, he would have been entitled to a place on the very summit of man's esteem and acclaim. In all the history of the restored gospel of our Lord no doctrine or practice has been so distinctive. It is largely because we have such faith and confidence in the perpetuity of home and family that we have built our most elaborate and expensive structures—temples of God—wherein man and wife and children have been bound in an everlasting union transcending the limitations of mortal life.

How inestimable is the comfort this surpassing concept has brought to the families of the Church. Every aspect of home and individual life has been influenced by it. It has vastly increased love and respect for parents. It has induced deeper affection and more mutual concern among the inmates of the home. One of the greatest deterrents of wrongdoing has been the fear of losing a place in the eternal family circle. In times of sorrow and bereavement this lofty principle has been the greatest consolation. It is today in these tragic times when Latter-day Saint parents receive the sad word that a son has been lost in battle. They know that he is not lost. They weep in the deprivation of his company, but they know that death cannot break the bond which binds their son to them. Only sin can do that. When the family is reestablished in the life to come, his chair will not be vacant. The cruelty of war and battle may have shortened his mortal existence, but the destroying angel has no power over his soul or the tie that binds him to his kin.

Now, my brethren, and friends who listen, does it not seem strange that men and women who subscribe to such noble concepts of family cohesion can reconcile themselves to a procedure and a philosophy, which, when carried to its logical conclusion, would nullify those natural reciprocal feelings of devotion and obligation which children should manifest for good parents, who have striven all their lives to establish the closely knit family ties which I have mentioned? How can sons and daughters who owe everything they have—their education, their ideals of life, their capacity to acquire independent living and their characters—to parents who have worked, sacrificed, prayed, wept, and striven for them to the exhaustion of their bodies and their energies, be parties to a scheme which would make their fathers and mothers the objects of charity and cast the burden of their support on the community and stigmatize them with the loss of independence and self-respect? Is it any less than this when sons and daughters consent to and even advocate disposing of the old

(Continued on next page)

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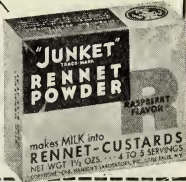
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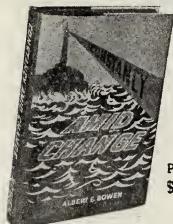


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STEPHEN L RICHARDS

GENERAL CONFERENCE

home or the farm, or the retirement from respectable, even though modest jobs, which yield at least part of a living and contrive in ways that will not always stand too close scrutiny to make the old folks eligible for the receipt of a public gratuity? Do you think that such a practice can in any way promote family unity and those emotions and feelings which must always underlie the mutual devotion that makes for a true home? I believe that you do not. For I believe that the great preponderance of all our families, on mature reflection and with a clear understanding of the ends to which we are heading, will reach the conclusion that this procedure I have spoken of is not calculated to promote our higher ideals of home and family.

I think my food would choke me if I knew that while I could procure bread my aged father or mother or near kin were on public relief. I believe a decent family pride is a salutary thing with any people and in any nation. I don't mean a family pride built on aristocracy and vanity which makes for class distinction and which today is one of the distinct deterrents to national progress. I mean a family pride in wholesome, self-reliant, and enterprising living,—a family pride that promotes the utmost solicitude for each member of the family. It wouldn't hurt my feelings to hear a family boast that through all vicissitudes they had come to each other's help and had never received public as-

sistance. I have known brothers and sisters to put each other through school by hard, self-sacrificing toil. I can't imagine any of these permitting their father and mother to come to public relief.

I do not intend to discuss political aspects of this question. I can well conceive of circumstances which may warrant public assistance to old people who are without kindred, or whose near relatives are themselves destitute, especially where there are no such generous provisions for the care of the aged as this Church makes. It may be difficult to arrange to care for such cases without enlarging the scope of relief to an unwarranted extent. I would rather err on the side of mercy than otherwise.

My chief concern in the matter, as I have tried to indicate, is in the pronounced tendency observable all around us toward the disintegration of family solidarity. I know this is a bad omen for the Church and for America. I believe in family life. I venerate parental and filial love and duty. I worship at the shrine of the God-ordained eternal home. I pray that its genius of affection and unity may ever be preserved and that our families shall be endowed with the concepts, the courage, the pride and the natural affection that will keep our beloved parents from "going over the hill to (any form of) poorhouse," in the name of Jesus Christ. Amen.

SUNDAY AFTERNOON

JOSEPH FIELDING SMITH

(Continued from page 662)

Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord;

For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent, and prepare for the great day of the Lord?

Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all things that hear, saying these words—Repent ye, for the great day of the Lord is come!

And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you.

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal

life, and would have saved you with an everlasting salvation, but ye would not!

Behold the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God. (D. & C. 43:17-27.)

Now this is a warning that went out to the world. They would not heed it. Returning now to what the Lord said in the preface to this Book of Commandments, I will read some more:

And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure.

Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. (D. & C. 1:8-13.)

THERE are a great many prophetic sayings that were given to the Prophet Joseph Smith, and recorded in this book

THE IMPROVEMENT ERA

of Doctrine and Covenants, in which the Lord warned this world of the calamities and the destruction, the wars and the pestilence that would come upon them if they refused to hearken to the testimony of these humble elders of Israel.

Again he said:

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth.

I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man. (D. & C. 63:32, 33.)

Now, that was a calamity which came upon the world, when the Lord decreed that he would withhold his spirit from the inhabitants of the earth. He had no reference to the Holy Ghost, because they never had the gift of the Holy Ghost, but he had reference to the light of truth, or Spirit of Christ, which would lead them to the truth, if they would heed it. This spirit he was withdrawing from them because of their wickedness and the withdrawal of his spirit would bring upon them these calamities—the pestilences, the plagues, and all the rest of it that is mentioned here, including bloodshed, and war.

Today we find this world torn asunder; wickedness prevailing in the hearts of the people, distress among the nations, bloodshed such as the world has never seen before. I am going to be bold enough to say that all of this could have been avoided; it would have been unnecessary, if the inhabitants of the world, had hearkened to the voice of the elders of Israel who were sent to them with this message of salvation, and which they refused to receive.

Furthermore, we cry for peace; we are called upon to pray for peace, and we are praying for peace. I have never had very much confidence in the proclamation or the request that was made asking the people of this country to pray for peace, for the very good reason that it was not sincere. We cannot pray to the Lord and say: "Listen to our cause, bring victory to us, do what we want you to do, but don't ask us to do what you want us to do."

We have heard from quite a number of those who have spoken in this conference of the wickedness that prevails throughout the world, the wickedness among the boys who have gone into the armed forces of the country, the wickedness of the people who are not in those forces. We all know those things are true, that immorality is rampant, that drunkenness, and the filthy use of tobacco are weakening the constitutions of those who go out to fight, and these evils are also among those not in the armed forces. The world is full of evil.

Bishop Richards called attention to a statement made in a letter from one of his boys who is in the service. I had a like communication from one of my boys. He was only eighteen when he

was sent out, he did not know anything about the world.

I want to say to you that it was a great regret to me that he had to go and learn something about the ways of the world, and I regret that your boys had to go and learn it, such things as they have been forced to learn. This boy wrote home several months ago and said, after referring to some of the things which he had witnessed: "I have lost faith in humanity."

So we cry for peace, we are asked to pray for peace, but who is willing to keep the commandments of the Lord that we might have peace? Now, you ask yourselves, you brethren: in your praying are you sincere? In your asking for peace, are you willing to keep the commandments of the Lord? Do you keep the Sabbath day holy? Do you pay your honest tithing? Do you attend to these other duties that have been mentioned here so many times?

When I think of the people of this country, or any other of these countries, asking the Lord for help, and at the same time ignoring every commandment that he has given them, I wonder how we can even hope for peace. We could have had peace long ago, and thousands of lives could have been saved, if the people had humbled themselves, and had been willing to keep the commandments of the Lord so he could fight their battles. But this they were not willing to do.

Now I shall repeat what one of these brethren said who spoke before me. The Lord said to the members of this Church, in an early day, that because of their transgressions trouble came upon them, and I quote:

They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me. (D. & C. 101:7-8.)

Well, the people of this nation could have felt after the Lord; we could have gone before him, and could have placed our petitions before him. And he would have heard our prayers. If we had done this in the spirit of faith and humility, and the determination in our hearts to keep his commandments, then, I repeat, he would have heard our prayers, and many lives would have been spared; I am sure of it for he would have come to our aid and would have fought our battles.

One more passage. This is from the same section—101—of the Doctrine and Covenants:

Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of iniquity is full. (D. & C. 101:11.)

May we humble ourselves, put our houses in order, and our lives in harmony with the truth, that we may receive the blessings of the Lord, I humbly pray, in the name of Jesus Christ. Amen.

(Continued on next page)



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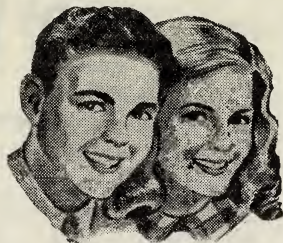
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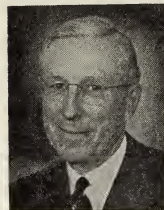


CLIFFORD E. YOUNG

Assistant to the Council of the Twelve

Address delivered at the Sunday
afternoon session of the 115th
semi-annual general conference
October 8, 1944, in
the Tabernacle

My brethren, as I look over this congregation, and as I have been sitting here this afternoon, impressed, as I know we all have been, in listening to those strains of sweet music, I have wondered just how the gospel of Jesus



CLIFFORD E. YOUNG

Christ will finally take root in the hearts of the children of men and how peace will finally come.

I would like to read a few verses from the words of the Savior, which are found in the 14th chapter of John. Some

of his apostles had asked him a number of questions; they were troubled; they no doubt had many things in their day to trouble their thinking. They did not quite understand his divine ministry and how the kingdom of God would come, and so a number of questions were asked. So we find Jesus saying to them:

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Then Jesus answered and said unto him:

... I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

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And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If we shall ask anything in my name, I will do it.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

At that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:1-21.)

It is a great promise, my brethren. It does offer the way and the means by which we may live in harmony with those injunctions that we have received here in this conference.

I recently had the privilege of visiting the North Central States Mission. I would like to say just a word or two regarding those who preside over these missions. I never realized before what a tremendous responsibility it is. The men who are called to preside in these missions must take the young boys and girls who come to them and help them make their adjustments. They are called from all over the Church, they are not trained in the same homes, nor by the same home standards; they are not alike in their education, nor in their gospel training. Their temperaments and dispositions are different, and yet these mission presidents, with their wives who stand by their sides, take these young girls and boys and help them to adjust; and the marvel, my brethren, is that they do adjust, and very quickly do they get the spirit of their mission, and do a marvelous work. This is not a trite expression. It is a reality.

They make friends, and are invited into their homes; they bear their testimonies, and people are responding to those testimonies, and are impressed with the majesty and the bigness of their message. Little by little this work in which you and I are engaged is growing and gradually spreading. As we think about it in terms of our present day conditions, we wonder sometimes how the little stone that was cut out of the mountain without hands will eventually fill the earth; but if we will just look back, it is not very long when we had in sections, for example like California, New York, Denver, Chicago, just missions, just small branches; today we have large stakes of Zion in all of these places.

THROUGHOUT the mission fields the branches are growing. I realize with you that there is a slowing up now

because of war conditions, because of lack of missionary help, but even with that lack there is a growth that is heartening, and it gives to you and me assurances that the gospel of Jesus Christ, this message of Jesus—the good tidings, is taking root in the hearts of the children of men, and they are translating these principles of truth into their lives and living them.

We had the good fortune to visit a little branch a way up on the south shores of the Lake of the Woods—just a few Scandinavian Saints. They had not had the elders there for a long time. They are carrying on by themselves, they have built their own chapel, and when we entered that little chapel, President and Sister Killpack, and Sister Young and myself, we found a neat, clean chapel. We found a branch of faithful Latter-day Saints, a way off from everybody. The nearest doctor, we were told is twenty-five miles away, and yet they were carrying on in the ministry of the Church, and were living the gospel of Jesus Christ.

The chapel itself is a credit to the Church, made of rustic lumber, the benches are crude, with a pine floor, but just as clean and neat as it could be. Around the chapel were little flower boxes made of rustic pine, decorating that lovely place. I thought to myself: "What a fine example of beautification."

Here is the Church in action, away out in these little outlying places. One of the brethren in his prayer the other day, thanked the Lord that we were here in the tops of the mountains. We are grateful for that, but this Church is no longer a Church of the tops of the mountains. It is a Church of the plains, it is a Church of the islands of the sea, it is a Church for the world, and everywhere we go where the message of Jesus has been taught, we see the reflection of these truths, and men and women are living them, and are reflecting them in their lives, and that is what we found in the mission field.

In one of the meetings of the missionaries, with the local missionaries, one of the sisters who has been a member of the Church for only about two years, and who has now been called as one of the local missionaries, bore her testimony. Her husband is not a member of the Church. She comes from a family of refinement, her associates are people of education, and she herself impresses one as being a woman of culture and of great faith. In bearing her testimony she related this experience. She said: "My associates, many of my friends do not subscribe to the things that I am trying to live. We are frequently invited out in company where smoking is indulged in, and where cocktails are served. There is no moral issue with my friends regarding these things, and it does provoke a challenge with me, my husband not being a member of the Church. The other evening we were at a dinner party and cocktails were served. I pushed mine to the side, and

(Continued on next page)

Malmquist Speaks—

In an election year, more than at any other time, a newspaper is charged with the responsibility of complete objectivity, fair and unbiased reporting.

O. N. Malmquist, veteran political writer for the Salt Lake Tribune, is given but ONE assignment during an election year: to acquaint himself first hand with all of the major candidates, all of the major issues; and regardless of the opinions of the Tribune's editors, to report his findings to Tribune readers accurately and honestly.

To this end, Mr. Malmquist, who is recognized as the Intermountain West's outstanding political analyst travels hundreds of miles to discover at their source the political sentiments and trends of Utah and the Intermountain country.

Mr. Malmquist's efforts are but the local phase of the broad Tribune political service that includes a score of the foremost observers of the national political scene; but is typical of the constant striving of the Salt Lake Tribune for unbiased fairness in its political news columns.

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CLIFFORD E. YOUNG

my friend sitting next to me said: 'Aren't you going to drink your cocktail?' I told her no, and she said: 'What's the matter with you?' I said: 'Nothing's the matter with me. I am living a great principle, and I would not let a little cocktail rob me of the strength and power of living that principle.'

That is all that was said regarding that. I thought to myself: "Thank God for the gospel of Jesus Christ that is translating itself into the lives of people who will but put themselves in a position to permit it."

ANOTHER instance. In one of our meetings in Minneapolis there came into our meeting an officer of the air force and his wife. I did not recognize them until at the close of the meeting they came up and lo and behold, it was a boy from my own stake. In the evening at St. Paul, where we held another meeting he was called upon to speak, and bore a fervent testimony. The humility of it was impressive. But here is the lovely thing about it, my brethren: That boy had been over in Europe, in combat service, I don't know how many missions he had had over Germany, but on his last mission he was severely wounded, and his copilot had to take over. His plane was damaged, but fortunately they were able to get back to England. The boy was hospitalized, and finally sent over to this country, where he convalesced in the Bushnell Hospital. His leg is still stiff, and he will never again be able to go back into combat service. He is now teaching, training. After his return, while he was in Bushnell, he came down home one night to visit his worthy father, Bishop James W. Vance of Alpine, one of the stalwarts of my stake. We invited him into our home. I had recommended that boy for the mission field, and so I said to him, "Paul, tell me, how did you adjust yourself. You had been out preaching the gospel of peace, and on your return you were inducted into the service; you went over Germany, perhaps over the very land where you had labored. How did you make the adjustment?"

He said: "Brother Young, I learned one thing. As I flew over Germany I felt in my heart that I was shooting down bombers and not people, that I was bombing installations, and not people. I kept that uppermost in my mind, and I believe the Lord has helped me to preserve that attitude in my military service."

He bore testimony of that in our meeting, thanking the Lord for the faith that had stood him in hand.

The gospel, my brethren, does translate itself into the lives of our people if we will permit it. It is for us. These injunctions that we have had given us in this conference, they mean for us strength and power, and they mean for us the power and ability to make our lives real, harmonizing with the gospel of the Lord Jesus Christ, and only in living it may we be able to do that.

GENERAL CONFERENCE

I BEAR you my testimony, my brethren. I am grateful for the testimony that I have of this work. I cannot with you go out and prove its divinity—no man can do that—we may offer every inducement and do everything in our power to make people feel that our message is scriptural, but when it comes to the last analysis of the thing, it is the testimony that is in the human heart that bears witness of the divinity of this work.

While laboring as a missionary in England, over thirty-eight years ago, one of our investigators, a whole family of them, in fact, the mother being the leader, said, "Brother Young, we have found that your doctrine is scriptural, we believe in that, but if you can convince us that Joseph Smith was a prophet of God, that he saw God and that Jesus Christ talked with him, we will be baptized."

"Sister McManus," we said to her, "we cannot do that or prove that to you, but if you would know the will of the Father, if you would know of the truthfulness of our message, you, yourself must do the will of the Father, and you shall know. He that will doeth the will of the Father shall know of the doctrine, whether it be of God or whether I speak of myself."

We bore that testimony to her, and she made it a matter of prayer, and later she and her family were baptized. That is the way it works, my brethren. It is through faith in God, it is through testimony that this work will be carried forward, and it is the living of the gospel, and the testimony that will finally bring peace into the human heart, and make possible the establishment of the kingdom of God in the earth. May it speedily come, I humbly pray, in the name of Jesus Christ. Amen.

ALBERT E. BOWEN

(Continued from page 669)

to crush the weak even to bring added benefits to them. To this the conscience of humanity must answer with a resounding "no!" If aggressors were willing to let the right of the thing be the final determiner there would be no wars.

THERE is likewise a companion evil to the one just spoken of, just as reprehensible, though perhaps not quite so clearly recognized. It is the case of a powerful state, apprehending attack from another one, casting about for defensive means. It conceives that its security would be best promoted if it possessed a strategic point owned by another state. In the interest of its security it takes by force what it wants from its unwilling but powerless neighbor though the latter has to be mercilessly crushed in the process. The conqueror justifies itself and is justified by its apologists upon the plea of its own necessity. The basic immorality of the matter is conveniently ignored. It is as if a man about to be killed by a thug

perceives that by liquidating his defenseless but innocent neighbor he can save his own skin. So far as the morality of the thing is concerned, he would be as fully justified as would the overpowering state.

In defense of such courses it is sometimes argued that where the objective is good, the end to be achieved worthy, the means employed to attain it are justified, however bad in themselves they may be. The idea is crystallized in the saying: "The end justifies the means." It is a monstrously false doctrine. If this is a moral universe, as I believe it to be, no methods for effecting change, however desirable the end sought, can properly be resorted to which are not in themselves consistent with that end. To employ violence, oppressive coercion, cruelty, injustice for the accomplishment of desired ends is to set loose forces of evil which must inevitably weaken and, to a degree at least, nullify those ends. In the process of achievement they lose their moral power. We see this truth exemplified almost every day. The employment of evil means to achieve allegedly worthy ends threatens to destroy the efforts for lasting peace which are so much in the public notice today.

As nations indulge in such immoral practices as we have been talking about, so do individuals and groups and organized bodies in their relations between and among themselves, and with consequent disorders. If individuals in their dealings with each other subjected them to the test of what is right and abided the result, there would be little opportunity for ill will or strife. If groups or organizations seeking advantage to themselves against other groups or organizations would sit down together each willing to subordinate self-interest in the search for the right, and be controlled by it when found, there would be no warfare between or among them. Men submit their differences to the judgment and decision of a court merely because they are too childish and immature to sit down together and agree on what is right. They are in far better position to arrive at the right than any court is because they know all the facts, whereas the court never can have that complete knowledge. The judge is limited by the information which a trial brings to him. If men earnestly wanted their differences settled on the moral basis of right, there would be little work for courts.

Submission of differences, however, to the judgment of some disinterested body, such as a court, is, of course, a long advance over the stage when men settled their private differences by fighting it out—a resort to physical force. Any semblance of orderly society could not exist on the basis of private redress of grievances. The state accordingly long ago took that over so that if a dispute arises one doesn't kill the other party to the disagreement but calls upon the

(Continued on next page)



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machinery of the state to settle the matter. That marked a long step forward. But nations still fight it out, which is a barbarous way of settling differences. It is not far removed, however, from some of the means resorted to now for the settlement of class or group differences. In many ways we are retrograding to the primitive status where disputants take settlement into their own hands. We cannot well lay claim to being a grown-up, mature, civilized people until we have come to the point where morality is the determinant, and we ask simply what is, in good conscience, right. The conclusion seems inescapable that the confusion and dis-

traction and conflicts and antagonisms and uncertainties and bewilderment which plague the world today present mankind with what is at bottom a purely moral issue—the issue between right and wrong. That, then, should be the final test of the propriety of all courses of action.

But there are difficulties thrown in the way of getting that simple test adopted. One is that there is current in the world today a school of thought which asserts that there is no such thing as universal principles of right as opposed to wrong. They say that for the individual, growth is a continuing "ongoing process" without direction. That is, that we are continually changing,

growing but not toward any ultimate purpose. There are accordingly no fixed principles by reference to which we may determine what we ought to do. If confronted with a situation, all we can do is to experiment—try out the course we want to take, and if it works out to the advantage of the experimenter, then for him it is right. Each one finds out for himself according to his own interest. Of course this must inevitably result in confusion, and ultimate chaos.

This is a deadly paralyzing notion to plant in the minds of people and particularly the youthful and immature. It strikes down belief that man is a moral being with a purpose and a destiny and commensurate responsibilities. It releases one who accepts it from all restraints of conscience. It provides him with an allegedly scientific but basely false assurance that he is in no wise responsible for his actions however vile they may be since they are after all but in the course of nature. Let such a notion as that gain general currency and you have dealt a devastating blow to all organized society. A free government could no longer exist, for its perpetuity must depend upon the moral integrity of its citizens. Only an absolute, iron-bound despotism could deal with a situation like that.

One of the most deep-seated issues of this world in our day is the issue between the concept of man as a son of God possessed of an immortal soul with a God-given destiny and a guiding purpose in life and the concept of man dispossessed of individual rights which must lie universally respected, reduced to the status of a mere tool of an omnipotent state, the end in itself to which man's life is subordinated.

The first of these is the foundation principle upon which our nation is founded. It is our heritage from the fathers. It derives out of the teachings of the Master; it is an integral part of our religious faith.

But it is fashionable to decry the teachings of religion upon the supposed ground that it is authoritarian and by its pronouncements presumes to lay down for man rules of conduct and observances which he should follow. Not believing in the omnipotence and infinite wisdom and power of God, the objector views the directives of religion as an attempt on the part of some man to settle forever all truths with which man is concerned and to deprive him of the freedom of his own judgment. This, of course, entirely misconceives the claims and mission and purposes of organized religion. If it is meant to assert that man out of his own finite limitations is able, unguided by the voice of authoritative wisdom, to create for himself an adequate guide for living, then the answer is that experience, the history of the race, does not support the assumption.

It is not my purpose to conduct an argument about the contentions of the opponents of authoritative religion or



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of the pragmatists. It is sufficient to say that wherever religion has been discarded confusion and moral anarchy have followed. And that is one of the reasons for the confusion in the political world today. Mr. C. E. M. Joad, an eminent English philosopher, an atheist driven by events to reconsider his opinions, writes:

Where there is a large measure of general agreement in regard to ultimate ends, political doctrines can be represented as means to their realization. Where, however, there are no common ends to which the generality of men subscribe, political programs assume the status of ends in themselves. In the nineteenth century there was a general agreement among thinking people as to the nature and end of the individual. His nature was that of an immortal soul; his end was to achieve eternal salvation. Thus, when men differed about politics—even when they differed about ethics—their differences related to the best method of realizing the individual's nature and achieving the individual's end. Moreover, there was, broadly speaking, a general agreement, at least in the western democracies, as to the kind of society which it was desirable to establish. Owing to the decline of tradi-

tional religion these agreements no longer obtain, precisely because there is today no general acceptance of the view of the individual as an immortal soul and no general reliance upon the hope of eternal salvation. Consequently, political doctrines such as Fascism and Communism assume for the twentieth century the status which religious doctrines possessed in the nineteenth; they are not, that is to say, doctrines in regard to means to an agreed end, but doctrines in regard to ends about which there is no agreement.

Thus is clearly brought into focus the danger of shifting away from old moorings. When foundation principles are discarded, then shifting, vagrant, opportunistic substitutes for principles take control and precisely because they are opportunistic they must shift with the vagaries of changing popular moods. Stability—a steady march forward toward a fixed goal—no longer is found.

It is for us to stand by the tried and proved principles of religion and the tried and proved governmental principles which have so blessed our land.

That we may have the discerning wisdom and vision to do it and, at least among ourselves, resolve all our differences on the basis of right, I pray, in the name of Jesus. Amen.

EVIDENCES AND RECONCILIATIONS

(Concluded from page 689)

Lines more destructive to astrology could hardly have been written. Any clever deceiver can make ten percent of his guesses, concerning any ordinary subject, come true.

That there have been believers from most ancient times in the ruling power of the stars is not an evidence for astrology. Error is age-old, and lifts its head whenever it dares. In fact, however, though many otherwise learned men, before the days of experimental science, toyed with astrology, there were more in those days who declared it evil. The few astronomers who turned at times to make an astrological horoscope, usually for a powerful political figure, often did so to discover whether or not there was virtue in the procedure. They were experimentalists—seekers after truth.

In our age of science every observation and interpretation have been tested for their truth by common sense methods. By this method every science has made immeasurable progress. When error has been found, it has been rejected. In the scientific age, astrology remains the same, unchanged. It has not advanced nor has it been placed on a scientific basis. It continues to drink from the fount of superstition and unproved traditions; and fattens upon the gains from innocent but stupid people. It has not subjected its principles and results to rational investigation.

Facing this odium, and making excuses for its manifest failures, astrology now cries that it is a lost science, and that it is known only in part, hence imperfect. The answer is that a "lost" science is not science at all. And with

a near whimper of despair, it suggests that it is not in fact a science, but really a philosophy exempt from scientific testing. Such admissions of weakness do not encourage belief in astrology. Moreover, even a casual examination of any of the astrological magazines of the day reveals that astrology is a bedfellow with other superstitions from palmistry to numerology.

Latter-day Saints do not believe in any system that makes man a creature of unknown, unintelligent forces, which destroy human free agency. They do not believe in any system that opens the future to human eyes, and, therefore, destroys the incentive for toil and progress. Patriarchs state possible human destiny, under conditions of obedience to God's law. Prophets do the same in behalf of the Church. There is no fortunetelling in the Church of Christ. The attempts at particular prophecy, as to time and place, have usually failed.

Men holding the Holy Priesthood, and their wives, sons, and daughters, should set their faces against astrology, one of the many deceptions with which the evil one seeks to destroy the children of men.

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McCaffey, Ellen, *Astrology, Its History and Influence in the Western World*

Any of the astrological magazines on the market.

—J. A. W.

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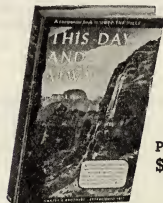


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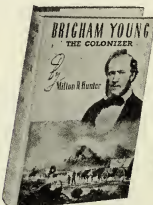


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Your Page and Ours

Message to "The Era"

ON the many battlefields of the world today are Mormon boys holding services, even though under very crude conditions. At this installation here in Italy we hold our meetings out in the open, warmed with the feeling that "Angels above us are silent notes taking." We kneel on the ground to bless the sacrament, using our canteen for the passing of the water and the lid of our mess kit for the bread (saving the slice that was given for our evening meal).

The Lord is watching over us daily, however, and we are enjoying the blessings of the Master very much. Since arriving in Italy we have met many boys from our different home towns, also ones with whom we soldiered while in the states.

We are holding meetings each Sunday morning at 10.00 a.m., and Monday evening at 7:00 p.m., with as many as forty in attendance at one time.

On August 28 we had the pleasure of having Chaplain Eldin Ricks visit us to give us a spiritual feast.

Even though the trials and hardships are many, we as Mormon fellows will carry forward those great principles for which the Christ died on Calvary.

(There follow the signatures of seventy-two service men whose names cannot be published owing to O.W.I. regulations.)

Admiralty Islands

Beloved Friends:

TODAY I received my first edition of the *Era* since going overseas, and what a source of satisfaction and inspiration came in its covers. Being the conference edition made it more welcome. The inspiration derived from the servants of God cannot be duplicated, and I give thanks for this wonderful magazine.

Being overseas I wish to express my loneliness for the Church and priesthood but am making out fine. With the help of another Mormon fellow we have arranged for a meeting Sunday. With God's blessings we hope to have some attendance and will continue in the future, even though we have no songbooks or materials. With the Lord we can accomplish our ambitions.

Love
Dennis T. Dial

23 Booth Street
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Dear Editors:

THE *Era* continues to be the beacon light to service men and Saints in this and all the war fronts. We receive and distribute the copies which come to the mission and each copy is read by dozens and passed on to members and nonmembers. It is the best missionary in the field today.

My own work continues to be variously challenging, discouraging, inspiring, difficult, commanding, absorbing, but withal sweetened by the thought that perhaps some small contribution is being made to a great cause. Therein I think is the key to the joy for which "man is," viz., finding and serving a cause greater than oneself, encompassing and embracing oneself and those whom he loves.

Sincerely your brother,
Hugh B. Brown

No Alternative

A Scotsman had been away from home three years. Returning, he found his four brothers wearing long beards.

"Why all the hair-?" he asked.

"Why, Sandy," said one, "dinna ye remember ye took the razor wi' ye?"

Not Good Enough

"Am I good enough for you?" sighed the young man.

"No," said the girl candidly, "you're not; but you're too good for any other girl."

Impossible Belief

Shoe dealer: "She is a woman who has gone through a great deal for her belief."

Friend: "Indeed, and what is her belief?"

Shoe dealer: "She believes she can wear a No. 5 shoe on a No. 7 foot."

Education Pays and Pays

"Any of you lads know anything about shorthand?" asked the sergeant of a bunch of recruits.

There was a quick response. Six of them fell out at once.

"Righto. They're shorthanded in the cookhouse."

So the six spent the morning peeling potatoes.

A Good Guess

Wife: "I was just reading that statistics prove that school teachers make the best wives. I wonder why that is?"

Hubby: "Probably because they have learned to ask questions, and keep quiet long enough to hear the answer."

Never Too Busy

De Twitter: "Do you believe that ants are the most industrious creatures in the world?"

McTwee: "Guess not—if they are, how is it they find time to attend every picnic that comes along?"

Utility

Professor (finishing long algebra problem): "And so we find X equals zero."

Sophomore: "All that work for nothing?"

Good Excuse?

Officer: "Why were you late to formation?"

Private: "I squeezed out too much toothpaste and had a hard time getting it back in the tube, sir."

Cryptic

Mrs. Catty: "My husband says he married for beauty and brains."

Mrs. Rapper: "Then you're not his first wife, I see!"

At the Source

Tommy: "Father says, please could you lend him your radio this evening?"

Neighbor: "Why, yes, sure. Giving a party?"

Tommy: "No, we want to get a little sleep."

True to Form

Neighbor: "Say, Bobby, I hear you have a new baby at your house. Is it a boy or girl?"

Bobby (happily): "I guess it must be a boy, because it sure squawked when they gave it a bath."

Didn't Miss a One

Little Harold had just fallen down the stairs and lay on the floor, groaning. His mother rushed to him and asked, "Did you miss a step?"

"No," groaned the lad, "I hit them all."

Practical Answer

The editor of a local newspaper asked his readers to send in remarks on the subject, "Books That Have Helped Me." One of the replies was: "My mother's cookbook and my father's checkbook."

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