

The Improvement Era *Fiftieth Year*



President George Albert Smith

NOVEMBER 1946
VOLUME 49, NUMBER 11
RETURN POSTAGE GUARANTEED
SALT LAKE CITY 1, UTAH

THE FLAME FAMILY...



"STEADY" FLAME TALKS TURKEY



Here, Mrs. Homemaker, are some helpful hints on preparing your Thanksgiving dinner... from your gas company's Home Service Department.



TEMPERATURE: For best results in your gas range, use low temperature, as below. This will assure less shrinkage; uniform cooking; more tender, juicier meat; minimum fuel consumption.



Turkey Weight	Recommended Temperature	Cooking Time, Per lb.
10-12 lbs.	325°	20-25 mins.
12-18 lbs.	300°	20 "
18-25 lbs.	275°	15-18 "

If your turkey is very young and tender, even though large and heavy, the cooking time will be shortened.



10-MINUTE CRANBERRY SAUCE

1½ cups sugar 1 lb. (4 cups) cranberries
2 cups water

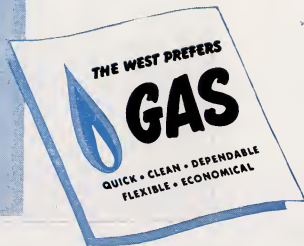
Boil sugar and water together 5 minutes. Add cranberries; boil without stirring until skins pop open (about 5 minutes). Remove from fire and allow sauce to cool in cooking vessel.



If you're planning on a new range, be sure to insist on a "CP" automatic GAS range... for beauty, sure results, long life and economy.



Happy Thanksgiving, folks! (It will be happier for MOTHER if she has a work-saving New Freedom gas-equipped kitchen, with ALL of us Quints as helpers.)



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Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

A STUDY of baldness in men by Dr. James B. Hamilton has led him to state that avoiding tight bands, such as hats, and massaging the scalp to stimulate circulation will neither prevent nor cure the condition. Heredity and age are, however, important factors, and in most cases common baldness results from stimulation by male hormone substances.

A NEW theory by H. Boyd Brydon suggests that comets are being continually formed from material thrown out by eruptions on the sun. About three hundred new comets are discovered each century.

A NEW portable saw weighing less than seventy pounds has been developed by using a centerless, rim-driven circular saw. The butt of the machine contains a one and a half horsepower gasoline engine and gasoline enough for three and a half hours' work. A folding stand supports the saw which will cut through an eleven-inch tree or log at one pass.

A JUKE BOX has been perfected that automatically increases or lowers its volume depending on the amount of other noise present. Now if control devices could be found so that each individual would hear only as much or as little of the sound as he wished, juke boxes and radios could make all customers and members of the family happy.

IN a textile plant in Milltown, New Jersey, raw cotton has been turned into fabric cotton without spinning or weaving. This revolutionary development is accomplished with a resin binder which holds the fibers in place.

THE oldest known manuscripts of the Old Testament in the Hebrew language are no earlier than the ninth century A.D.

IN ordinary times the average American eats nearly half a pound of pepper a year, more than all other spices combined. Most of the world's pepper comes from jungle regions within five hundred miles of Singapore.

A NYLON-BASE wrist watch strap has been invented which will stand about ten years of ordinary wear.

NOVEMBER 1946

*They go
together!*



Saltines

and
TOMATO
SOUP

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the bright red goodness of
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PURITY

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The Cover

THE *Era* observes an event—the beginning, this month, of its fiftieth year of publication — by making available to the Church this full color reproduction of President George Albert Smith, eighth President of the Church of Jesus Christ of Latter-day Saints, and third President of the Church to serve as editor of *The Improvement Era*.

The original portrait in oil is the work of Alvin L. Gittins, who recently came to the United States from Great Britain. In his twenty-fifth year, Brother Gittins is attending Brigham Young University on a scholarship. Prior to his study in Provo, Utah, he attended Kidderminster College in England for three years. Although a newcomer to the American scene, Brother Gittins is no newcomer to the field of art, for he has had his paintings exhibited by the Royal Society of British Artists, following advanced study in London. Brother Gittins' parents were converts to the Church before their marriage, consequently their son has been a member since his birth. He filled a mission for the Church in Great Britain from 1941 to 1944.

At the present time, he is making his home in Provo, Utah, with his wife, who also entered Brigham Young University on a scholarship, and their son, born July 12, 1946.

★

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The Improvement Era

NOVEMBER 1946

VOLUME 49, 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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NOTE: Of the General Authorities three did not speak: Stephen L. Richards who remained away from conference by doctor's orders, George F. Smith, and Ezra Taft Benson who was in Europe as head of the European Mission. Elder Oscar A. Kirkham addressed the general priesthood session, the proceedings of which are not being published. In addition to the above complete addresses by the General Authorities, addresses were given by Andre Anastasion, Joseph Anderson, John F. Bowman, William P. Whitaker, George F. Richards, Jr., and Emile C. Dunn.

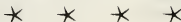
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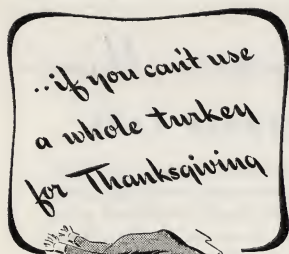
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CENTENNIAL AWARDS

in

Cultural Arts



THE Church of Jesus Christ of Latter-day Saints has always promoted music, drama, dancing, and speech. Oftentimes the music, drama, and dancing have been the product of nonmembers of the Church. There has undoubtedly been good reason for this, since during the past hundred years, our Church has been too busy making history to do much creative work. Speech, however, has long been an achievement for everyone in our Church.

Now we are in the second century of our existence. The land has been tamed; enemies have been silenced; industry has progressed. Latter-day Saints have more opportunity for turning their energy to a great cultural accomplishment.

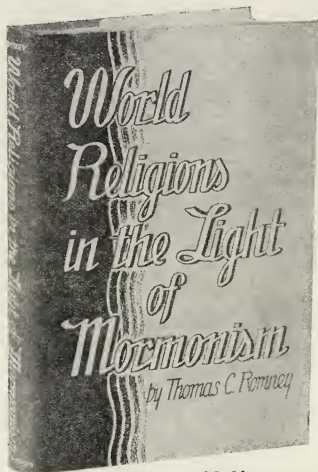
To initiate and to foster renewed interest in and development of the cultural arts throughout the Church during the Pioneer centennial and in the years to follow, *The Improvement Era* and the Mutual Improvement Associations are stimulating the creative activity by offering awards in various endeavors. The closing date for the contests is February 1, 1947. The entries should be sent to the stake drama, music, and speech directors, who will send them to *The Improvement Era* Centennial Award Committee, 50 North Main Street, Salt Lake City 1, Utah. The committee retains the right to reject any or all entries. The following are the awards and the rules for participation:

1. For a suitable Centennial drama—\$250.00
 - a. To be a full-length play—two acts or more.
 - b. The theme to be Pioneer or Centennial—not necessarily Pioneer but related to or based upon either Pioneer or Centennial background. It may be based upon incidents leading up to the Pioneer trek of 1847, or those occurring since that time.
 - c. It must be consistent with M.I.A. standards.
 - d. It must be suitable for production in L.D.S. recreational halls throughout the Church.
 - e. The play selected will be guaranteed production.
 - f. All plays are to be submitted to stake drama directors who will send them to the Improvement Era Centennial Play Award committee, 50 North Main Street, Salt Lake City 1, Utah.

- g. The name of the writer is not to appear on the manuscript, but is to be enclosed in a sealed envelope containing the name of the writer and the name of the drama. The judges will not be given the name of the writer until final decision has been made.
- h. The play selected is to become the property of *The Improvement Era*-M.I.A. with full rights of production at any time throughout the Church without royalty payments or other obligations. For other production outside the Church the author will receive the usual royalty returns.
- i. *The Improvement Era*-M.I.A. reserve the right to purchase plays, other than the award play at prices to be agreed upon.
- j. The decision of the award committee is to be final.
2. For a suitable Centennial one-act play—\$100.00

Same rules and conditions apply except as to the length and amount of award.
3. For a suitable Centennial song—\$200.
 - a. To include words and music. (They may be by the same person, or the words by one person and the music by another.)
 - b. To be a song of religious fervor, suitable for use in Church gatherings during the Centennial and in years to follow.
4. For a suitable Centennial public address—\$100.00
 - a. 1,500 to 2,000 words in length.
 - b. It must have been delivered in public before being submitted.
 - c. The address must be original.
 - d. It is planned to publish the address selected in *The Improvement Era*.
5. For a suitable Centennial story—\$100.00
 - a. 1,500 to 2,000 words in length.
 - b. It must have been told in public before being submitted.
 - c. It should be based upon some actual incident in Pioneer history. It should be suitable for publication by the M.I.A. and for use throughout the Church.
 - d. It is planned to publish the story selected in *The Improvement Era*.
 - e. The story is to become the property of *The Improvement Era*-M.I.A. with full rights of publication and use.

IMPORTANT BOOK NEWS



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By Milton R. Hunter, Ph.D.

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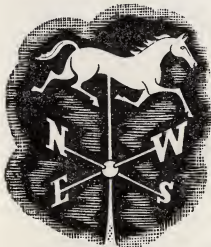
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TRAVEL NEWS!



AS expected, the first 12 months following Victory saw the greatest amount of civilian travel in history. Pent up during five years of war, the American public went places and saw things immediately after the war.

But unexpectedly, this travel boom is not only continuing, but actually increasing! That's why hotels in major cities are still unable to fulfill every accommodation desired.

That is why, too, it is still important to make your hotel reservations well in advance of your trip and to wait for confirmations. And please cancel those hotel reservations you don't need. Thank you!



Poetry

THE TIMID FAITH

By Sylvia Storla Clarke

OH LORD! I would my faith were not so meagre,
So fretted with the things I cannot see;
Mine is not fierce and resolute and eager,
But quieted by my timidity.
There are so many fields all white for
reading,
So many hearts to touch and lift from sin,
And time so brief!—I see the moments
sweeping
Past wasted lives; I know your love
could win.
In centuries past, I wonder if another,
With faith as timorous as the one I claim,
Was driven to speak; confiding to his
brother,—
And he to his,—the glory of your
Name...
Did he, too, pray that fiercer men might
find
The little coals of faith he left behind?

TO ONE WHO DIED IN TRAINING

By Bessie Wolvington

HE could have been one who performed
"Beyond the call of duty"
In Normandy, Tarawa, Bougainville;
It would have been his choice
To give his life in one of these
Tempestuous ways. He had no voice
Since mishap was his foe.
This thought alone consoles me:
Courage and goodness do not die.
Along with those who met the test
From land or sea or sky,
His spirit carries on. I see it
In the faces of children romping by.
I hear it in the laughter
Of a people who are free;
And now, with spring's returning
That spirit breathes from every tree
Easing my heart's dull yearning.

PRAYER

By D. M. Bruce

DEAR LORD, in this battle that we are in,
I don't ask for medals or fame.
I don't want the glory when we win,
Or sympathy or freedom from blame.
But Lord, I ask for one small reward,
For the blood, the sweat, and the tears,
For the islands won by foot and yard,
And for the hours now measured in years.
Yes, Lord, prayers I ask for but one,
Not for myself or buddies now dead,
But for that small boy I call my son,
A wishful prayer, not easily said.
But, Lord, don't let him see this hell,
The tortures and torments of war,
Keep from him the bomb and the shell
The dying whose screams leave a scar.
Dear Lord, this is the prayer that I ask,
That he might live his life in peace.
I dedicate my life and soul to this task,
That for him, the threat of war may cease.

"UNTO THE LEAST OF THESE"

By Clara M. Renshaw

I DREAMED a dream and waked with heavy
heart,
Deciphering the message that it bore.
It seemed to say I had not done my part
To aid the folks made destitute by war...
I hurried from the kitchen, in my dream,
And placed upon the table luscious food,
Such as a famous chef might deign to
scheme—
The very air proclaim'd that it was good.
The turkey in the center, shiny brown,
Left space for nothing more. Now I must
call
My family for dinner. Turning 'round,
I saw a woman standing in the hall.
Her hollow eyes were gazing at the fire.
I noticed then her shabby, scant attire.
I spoke, she did not heed, this refugee;
'Twas just as if I were not there at all.
I watched her turn and beckon, silently;
Some ragged children filed in from the hall.
With outstretched hands they crowded near
the fire
And reveled in its friendly, warming glow.
To feed them was my one profound desire,
But how to summon them, I did not know.
They looked so thin and tired, so helpless
too,
In need of loving hands and tender care.
I prayed: "O Father, show me what to do.
Please let them see the dinner waiting
there."
The children seemed to grow a bit less
tense.
I hardly breathed so great was my sus-
pense.
At last a small one saw the laden board
And stared in consternation at the sight,
Then ran to fetch the mother and the bhorde.
My heart knew this was merciful and right.
They climbed upon the chairs. Each bent
his head
While silently the woman breathed a prayer
Of thanks, I knew, "for this our daily
bread."
I did not watch them eat, I could not bear
To see these starving children's nervous
haste.
My appetite was gone; my head sank low,
Remembering our plenty, even waste!
I asked: "Wilt thou forgive, I did not know,
Else had I spread the table, Blessed Lord,
To feed thy children, of my own accord."

DRIVING COWS IN THE RAIN

By Manfred A. Carter

A WHIRL of roof tops glows with gleaming
tile
Against the flowing gray of sullen sky:
A boy is driving brown cows in a file,
Who dares to call the morning storm a lie.
These slow cows stumble on a sky-pooled
plain
To gather farmland wealth of milk and
cream;
I see the thick wind hammer thin steel rain
And forge a long life temper for a dream.
A small boy whistles when there is no lark
And runs through wet grass after stupid
cows;
He sees the future pass his country park
And tells the strong wind of his secret vows.
Because a boy is young enough to feel,
The rain is changed to precious silver steel.

On the Bookcrack

NAUVOO, THE BEAUTIFUL
(E. Cecil McGavin. Stevens and Wallis, Salt Lake City, 1946. 315 pages. \$3.00.)

SIMPLY but completely, the unforgettable story of Nauvoo, the City of Joseph the Prophet, is here told. The joys, pathos, and griefs within the city's life are recounted in sympathetic words. Twenty-four chapters set forth in interesting detail the rise of the city from an inhospitable swamp to the largest city in Illinois, and its final fall into the hands of thieves and murderers.

In panoramic succession come the happy settlement of the city by a people driven from their Missouri homes; the building of the noble temple and the mansion house; the Prophet's rise to power and his martyrdom, the story of the Smith family after the martyrdom; the forced exodus of the Saints from their beloved city, and the beginning of the westward trek into the unknown wilderness; the conversion of the city into a battlefield; and the subsequent declining history of Nauvoo, even to our own times. The book is crammed full with historical stories often of absorbing interest. An abundance of notes at the end of each chapter assembles widely scattered material, some of which will be new to most readers. Sixty-three beautiful pictures of scenes and historic landmarks, most of which have not been published before, embellish the text.

Historian and general reader will find this book enjoyable and profitable reading. The key position of the story of Nauvoo in the history of the restored Church of Christ will make the book especially acceptable to all Latter-day Saints. It is a fitting contribution to the literature of the Centennial celebration of the coming of the refugees from Nauvoo into the valleys of the Great Salt Lake and surrounding territory.—J. A. W.

A VISION OF LIGHT

(Mark Hart, author and publisher, Preston, Idaho. 8 pages, 15 cents.)

THE story and doctrine of "Mormonism" challenge every emotion and power of man. In this short poem this philosophy is presented in "quintessence." It begins with the first vision, touches upon the major features of the restored gospel, and ends with man's divine destiny. The swinging meter gives life to the thoughts expressed.—J. A. W.

A THUMBNAIL SKETCH OF MORMONISM

(Marba C. Josephson. Bookcraft, Salt Lake City. 1946. 95 pages. \$1.00.)

HERE is a brief and useful writing, designed primarily as an introduction to the uninformed, and containing facts and figures on the organization and activities, the doctrines and beliefs, of the Church of Jesus Christ of Latter-day Saints. It is the product of a highly qualified writer and lifelong student of the gospel, Marba Cannon Josephson, associate editor of *The Improvement Era* and member of the General Board of the Young Women's Mutual Improvement Association. There is a continual need for treatments of this kind, to give to the man who reads and runs, an "appetizer"—a foretaste of the principles and practices of the Church, which may whet his appetite for the "main course" to follow. This small, easy-to-read volume will no doubt find much use for distribution among inquirers and investigators as well as a source book of ready information.—R. L. E.

NOVEMBER 1946

These are days
you'll remember



THE day your baby sits up, straight and sure, without your supporting hand—the day the first tiny tooth appears—the day he stands alone without that "holding on"—these are days you'll remember.

These are the days when you are especially aware of the beneficial effects that can come from giving your baby the very best possible milk—particularly milk that provides an adequate amount of vitamin D, because it's the combination of vitamin D and the minerals of milk that enable a baby to develop bones that are straight and strong, teeth that are

sound, and to have the best of growth.

That is why so many doctors recommend Sego Milk for babies. When you give your baby Sego Milk you know that he is surely getting the vitamin D he needs—in milk that is always easy for babies to digest, milk that is uniformly rich in the food substances of whole milk, and that is as safe in its sealed container as if there were no germ of disease in the world.

Sego Milk has helped many thousands of babies to be well, sturdy and happy. Ask your doctor about Sego Milk for your baby.



This seal certifies that all statements made here have been accepted as true by the Council on Foods and Nutrition of the American Medical Association.



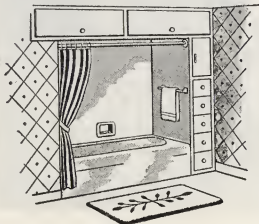
This seal certifies that the Wisconsin Alumni Research Foundation makes periodic tests to determine that Sego Milk diluted with an equal amount of water always gives you 400 units of vitamin D per quart.

To get your copy of the 64-page baby book and Mary Lee Taylor's newest recipe book, write:

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SEGO MILK—The Standard of Highest Quality for More Than 40 Years

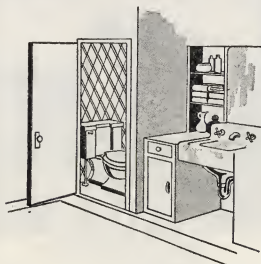
What's New in Bathrooms?



How can space from shower head to ceiling be utilized?

- ☐ Install two upper berths
- ☐ Consult a crystal ball
- ☐ Add storage compartments

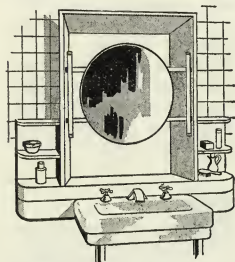
The addition of storage compartments between shower head and ceiling is a neat way to utilize space. The addition of Hexol germicide to your cleaning water makes bathroom floors, walls, tile and tub sparkle like magic—smell fresh and clean as a spring morning. Hexol is the modern germicide—powerful, yet easy on your hands because it's non-caustic.



Why did the architect plan an enclosed lavatory?

- ☐ To give privacy for two
- ☐ To confuse uninvited guests
- ☐ To satisfy a whim

Gone is the early morning queue outside the bathroom door, for this enclosed lavatory insures privacy for two. Gone, too, is the drudgery connected with cleaning toilet bowls. That's because Hexol is a quick and effective cleaner and deodorant—leaves toilet bowls clean and sanitary. Just pour a few drops in the bowl, let it stand a few minutes, then flush. Smells fresh!



What is the added advantage of a mirror in the window?

- ☐ Less view for "Peeping Tom's"
- ☐ Perfect light during the day
- ☐ Fewer windows to wash

Placing a mirror against the window gives perfect light during the day. Tubular side lights make it efficient at night. An efficient way to disinfect wash basins is with Hexol. A few drops on a cloth will easily dissolve dirt film—leave basins gleaming. And because it does two jobs—*fight's germs and cleans*—many leading hospitals, physicians and nurses use Hexol.



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DEODORANT**

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WESTERN STATES MISSION

MARKS

PIONEER CENTENNIAL

THE first pioneer centennial to come to our attention was held September 21, 22, and 23, by the Western States Mission of the Church, at Niobrara, Nebraska. This was one of the many temporary settlements that the Saints created, on the land of friendly Indians, during their sojourn in Iowa and Nebraska during the winter of 1846-47. Here, as happened at so many settlements, the Saints lost many of their valiant members to death. At Niobrara, sleep Newell Knight, the recipient of the first recorded miracle in the restored Church, and ten of his fellow travelers. A monument was erected at the little graveyard in 1908.

The Indians were still friendly at the centennial of the original encampment, and freely took part in the three-day celebration. The first day was devoted, for the most part, to registration. That evening Lee Piniska, acting chief of the Ponca tribe, made an address of welcome. A representative of the especially invited descendants of the Newell Knight family gave the response. Later Saturday evening there was a campfire meeting which featured an introduction by Everett T. Houston, clerk of the village of Niobrara, and the meeting of the acting chief of the Sioux tribe through an interpreter. This meeting was held at the wigwam of the chief of the tribe of the Santee Sioux. At the gathering a gospel sermon was given to the members of the tribes assembled and to the public.

Sunday morning a Sunday School session was held in the Church building in the Niobrara State Park, followed by a Relief Society and priesthood meeting. Sunday afternoon Mayor John D. Forsyth of Niobrara gave an address of welcome. There were appropriate music, a sermon, and a historical review of the Church in its exodus. In late afternoon services were held at the Newell Knight monument, and a wreath placed in remembrance of those who died there. A sacrament and testimony meeting completed the Sabbath day.

Monday the group broke camp. Throughout the celebration meals were served to those attending—and though the menus were modern, they included such things of "the past" as Indian corn bread, wild honey, Indian tomatoes, wild fruit, and wild fruit juice.

Elders Morton B. Cutler of Holladay, Utah, and John Walton Waite of Kaysville, Utah, both laboring in the Western States Mission, were in charge of the arrangements.

THE IMPROVEMENT ERA



HANKSGIVING 1946

We Americans owe a great deal to Thanksgiving Day. Its original, simple purpose—a day to give thanks for God's blessings—can be embraced by all of us regardless of faith or creed. That we do set aside a day for such a purpose is, in my opinion, the most valuable ingredient

in our national philosophy. So long as we keep it a real Thanks Giving day, observing it with the humble sincerity of those who first observed it, we shall continue to have plenty to be thankful for.

Charles E. King
 PRESIDENT, WESTERN PACIFIC RAILROAD

THE CALENDAR STONE in Aztec Mythology

By DR. CHARLES E. DIBBLE



AZTEC CALENDAR STONE
AT MEXICO CITY

AN important concept in Aztec mythology was the fear of a catastrophic ending of the world. The Calendar Stone in the National Museum of Mexico served to recall earlier violent destructions. Creations were called Suns because the sun was an all-important source of life and energy.

The central round face with tongue protruding portrayed the then existing

Sun or world creation. The people of this age, according to prophecy, were to perish by earthquake. The four rectangles surrounding the central sun enclose figures which recall four previous world creations and destructions.

The first creation was destroyed by water, and all life perished except for a few who changed into fish.

The second world ended when the

sun disappeared at midday (eclipse). It is said that the sun was eaten by tigers (see tiger in upper right rectangle).

The third period ended with rain. It rained fire and ashes. The rocks melted and became cliffs and crags.

The fourth age ended with the coming of a great wind which blew people from mountain to mountain. All perished except those who were converted into monkeys.

NEXT SPRING

By Lorraine M. Stevens

THERE's little to see through the misty pane.

And nothing to hear but the winter rain—
Nothing at all, unless you share
The secret of gardens brown and bare,
The tremor of seed leaves thrust apart,
The quickening beat of a hidden heart.

O stark black tree with your groping root,
Secretly dreaming of flowers and fruit,
O nest for birds that are far a-wing—
My baby, too, will be born in spring!
Even now on his path there throng
Your unseen blossoms, unborn song.

The surge of spring, and the child to be
Ride the selfsame tide of eternity,
Unknown beauty and power hurled
Towards the misty shores of this little world.
I, and the tree, and the quiet earth
Are bringing the planning of God to birth.



Electricity
Costs so Little
and
Does so Much
in the territory
we serve

UTAH POWER & LIGHT CO.



A word to the lady at the end of the Nylon line



Because of differences in atmospheric pressure, the performance you get from your car varies with climate and altitude. That's why there's a Chevron Supreme made for each temperature zone in the West and for each season. No wonder, it's good going on Chevron Supreme.

You should feel exasperated! Imagine the car acting like that and you in such a dash! But here's a way to cure those coffee-grinder starts that end up with you flustered and the motor flooded—switch to Chevron Supreme Gasoline. It's "tailored" to fit driving conditions right in your town.



STOP AT THESE SIGNS

FOR STANDARD OF CALIFORNIA PRODUCTS

Keep a Chevron Credit Card in your purse and you needn't worry about running short of cash and gasoline at the same time. Ask about a Chevron Credit Card when you stop for Chevron Supreme.

A New Witness for CHRIST IN AMERICA

(THIRD PRINTING)

THIS work by Dr. Francis W. Kirkham is a compilation of contemporary historical data concerning the coming forth of the Book of Mormon. It makes available documentary texts heretofore not accessible to the public, and collected only after long years of painstaking research. An examination of its table of contents would make any reader or study group eager to get into its pages.

1. It is a careful, critical, historical analysis of all explanations of the origin of the Book of Mormon other than the one by Joseph Smith. It is recommended in the M.I.A. Special Interest Handbook. It is of special value to missionaries.

2. Now in the third printing—enlarged edition — it's nearly 500 pages and really two good books in one. Price. \$2.50.

In the prefatory note to this book. Dr. John A. Widtsoe says:

"The first task that Dr. Kirkham has set himself in this book is to assemble and digest all that has been said about the Book of Mormon. And he has not confined himself to one side of the question. Anti- as well as pro-Mormon works and opinions are quoted freely and fairly. That enables the reader more intelligently and surely to form his own conclusions."

Will be available about Dec. 1st.

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Zion's Printing Company

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AND CAN BE PURCHASED THROUGH
YOUR REGULAR BOOK DEALER

HE RATES *the* DATES

By Alice M. Read



"Is he good looking?"
"Not any better than Jack, George, Jim, or I."
"Does he have more spending money?"

"Not as much as the rest of the gang."

"Does his dad always let him use his car?"

"Not as often as mine."

"Is he the star athlete?"

"No, but Bert rates the dates."

The two seniors closed their lockers and went on down the hall. They were just out of sight when the object of their conversation swung around the corner. Jane Ellston, arms full of books and drawing equipment, was trying to open the art room door.

Smilingly Bert paused, opened the door and held it open until Jane went in. He acknowledged her friendly "Thank you, Bert," in a sincere manner and walked on to his own classroom without any sign of showing off.

This was the answer to "Why does Bert rate the dates?" He always remembers to use good manners and does so without trying to attract attention to himself.

All the members of the Athletic Club would soon tell you that Dick was out in front when it came to securing dates. The girls could quickly tell you the reason they liked to go with Dick was that he didn't brag about himself. When he talked about the last game, he told how Jumbo made such and such a play, that Tom deserved the credit for that score, that Bob saved the day for Auburn.

"Ray always rates the dates. None of us ever turn him down," several of the junior girls had informed me.

"I'll tell you why," continued Patsy. "He never makes any 'wise remarks' about any girl. We all know that after we've had a date with him our brother or a girl friend won't have to come and tell us something sarcastic he has said about us."

"Dan always has a date," his buddy told me. "The parents like Dan. He has the right idea. I'll tell you, it's working for me, too. I'm trying it out."

"Oh! What is Dan's idea?"

"When he calls for a girl, he always goes in the house, if he is invited in. He talks to her mother or dad for awhile, if they are there. If the girl's mother tells her to be home by a certain time, Dan sees that she gets home by that time. He never 'blats out' about a girl's mother being old fashioned, or her father's being a crank, either."

"Bud isn't handsome, but he rates the dates in this school. Any of us are pleased when he asks us for a date," Lee Ann told me after Bud left the library.

"Why?" I asked.

"He is so much fun. He gives a girl



credit for knowing things. He is willing to talk about things that girls are interested in at least part of the time and doesn't always try to let you know how much he knows about motors, football, hunting, fishing, or something that he knows ahead of time you don't begin to understand."

It must be that Bert, Dick, Ray, Dan, and Bud have something there. Their classmates, pals, and the girls they date vouch for them. Yet the habits and characteristics that have caused them to rate the dates, while their less fortunate buddies have often stood on the sidelines, could be acquired by any boy who wanted to increase his own popularity.

He must first study himself and see where he needs to improve. Then he should go ahead and imitate the tactics of the boy he wishes to emulate. Any boy who can gain athletic skills, acquire mechanical knowledge, perform scientific experiments, or any of the other difficult things that boys of today do, can acquire habits and traits that will raise him in favor with the girls. He doesn't need to stand back and let Bert, Dick, or Bud rate all the dates.

PATRIARCH TO THE CHURCH

Released from Duties

THE release of Elder Joseph F. Smith, Patriarch to the Church since October 1942, was announced to the Church at the close of the final session of the 117th semi-annual general conference.



JOSEPH F. SMITH

President David O. McKay, who officiated at the sustaining of the General Authorities at the close of the session, made the following statement of explanation relative to the release of Patriarch Smith:

"You will note that in the presentation of the General Authorities, the name of the Patriarch was omitted. The President of the Church has from Patriarch Joseph F. Smith the following letter:

Centerville, Utah, 3rd of October, 1946.

President George Albert Smith, 47 East South Temple Street, Salt Lake City, Utah.

Dear President Smith:

As you know I have been very ill for many months. While I am slowly gaining strength and hope soon again to be able to do some work, I do not know when, if at all, I shall be able to stand the full drain upon my energy incident to the office of Patriarch to the Church.

As you know the duties of the Patriarch entail heavy exhaustion. Since but one man holds that office, if he is measurably incapacitated, its work must in that degree suffer.

I know, of course, that one neither resigns nor asks to be released from such a calling, out of personal considerations, any more than one requests appointment or asks for office. My chief desire is that the work of the Lord shall prosper.

Bearing these things in mind, I am writing to say that if you desire me to carry on.

(Continued on page 708)



**"Almost as good
as Fels-Naptha"**

We can't blame any woman who loses patience looking for good laundry soap.

There's no fun in trying substitutes when you really need Fels-Naptha.

Your grocery man appreciates that. But neither of us can solve the problem completely right now.

When ingredients are plentiful again and Uncle Sam says, "Go ahead", we'll see that you are able to buy all the Fels-Naptha Soap you need. In the meantime, if you can't get Fels-Naptha, we hope you won't mind too much using something 'almost as good.'



Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"

DISSEMINATION

KEEP all the good that you have received, keep all the truth that you have learned, all that has come to you in your homes, in your institutions of learning, under your many facilities for education, keep it all; and then let us divide with you additional truths that have been revealed by our Heavenly Father in our day.

I HAVE sometimes said to my friends in different parts of the world, when referring to these great gatherings, the annual and semi-annual conferences of the Church, that they will see no other spectacle like them in all the world, and I believe this to be true.

These conferences offer the opportunity for the officers of the Church from all parts of the world to meet and to become acquainted with one another, and to be edified under the influence of the Spirit of the Lord. Fortunate are we that those who came to this valley in an early day erected this splendid structure. There is not anything like it to be found elsewhere, a building that will make comfortable approximately ten thousand people in which all can hear the speaker. Of course with our modern devices, we can hear very well.

We come together, not just to visit, not just to be seen; but as sons and daughters of the Living God, we assemble in his name, and he has never failed to fulfill his promise made of old, that when two or three shall meet together in his name, he will be there and that to bless them. And so we look forward to these gatherings every six months and have joy in being able to go back to our homes with the statement that the Lord was with us, and blessed us, and we enjoyed the power of his Spirit.

Of course this is only a little handful of the membership of the Church of Jesus Christ of Latter-day Saints compared to the great number that belong to it. The first conference of the Church was held on June 9, 1830, and there were eighteen present. The second conference was held a few months later with about the same number present; then the first annual conference of the Church was held June 3, 1831, just one year later, and there were present in that conference forty-three elders, ten priests, and ten teachers, making a total of sixty-three present.

In those days the meetings were held for the officers of the Church, and the public was not generally invited to attend, but later in Nauvoo, it became customary to invite the public, and from that time on, each six months, the membership of the Church of Jesus Christ of Latter-day Saints have been invited to meet with the Lord in a general conference of one another, and more than that, to feel the power that comes from our Heavenly Father in fulfillment of his promise that he will be with us.

ference of such a character as the one we assemble in this morning.

As I look out into this congregation and see the men and women who are here, I recognize those that I have known, many of them from my childhood. I have been in many of your homes and have been entertained most graciously, when I have been visiting the stakes of Zion and the mission field. Every once in a while we are able to get together here and enjoy the

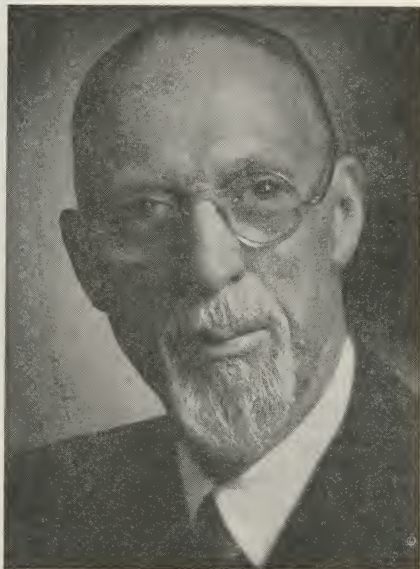
ing the God of Abraham, Isaac and Jacob. They have their own deities whom they worship, their own false gods who have kept them far from the truth during the centuries that have elapsed. Of the other one third of the population of this world, so-called Christians, about fifty percent do not have membership in a church or if enrolled, they are inactive, so that it leaves a small portion of the people of the world who have, after all these

AFTER nearly six thousand years of teaching by the Lord through his prophets, the world is still in a pitiable condition. . . .

companionship of one another, and more than that, to feel the power that comes from our Heavenly Father in fulfillment of his promise that he will be with us.

THE conditions in the world today are anything but desirable. After nearly six thousand years of teaching by the Lord through his prophets, the world is still in a pitiable condition, with about two thirds of the population not accept-

years of advice and counsel, taken advantage of their opportunities. Unless the people of this world hasten their repentance and turn to the Lord, the conditions that we have recently passed through in this great world war will be intensified in wickedness and sorrow. So this morning, my dear brothers and sisters—and I speak that word "dear" with all my heart—I am grateful for your fellowship and your companionship. As we meet together, how thank-



PRESIDENT GEORGE ALBERT SMITH

OF THE GOSPEL

By President George Albert Smith

Address delivered at the Friday morning session of the 117th semi-annual general conference, October 4, 1946, in the Tabernacle

ful we ought to be, how grateful our souls should be when we contemplate our surroundings and our wonderful opportunities!

... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Rev. 18:4.)

was written about two thousand years ago.

THE gospel of Jesus Christ was restored in the year 1830, after centuries of darkness had passed. When the call was given, the missionaries of

servicemen who are in Kyoto, Japan. One of our brethren here in the valley telephoned me he had a licensed short-wave station and said, "If you will come down, Brother Smith, I will let you talk to the men and women in the armed services who are absent from their homes and are now over there serving the government of the United States." I did not know just what it was going to be like. I went to his little station and after a moment or two, he called a station and talked back and forth with the man at the other end. That was the Philippine Islands, so he said: "We are

How grateful our souls should be when we contemplate our surroundings and our wonderful opportunities.

the Church of Jesus Christ of Latter-day Saints went out into the world—not to criticize others, not to find fault, but to say to our Father's other children:

Keep all the good that you have received, keep all the truth that you have learned, all that has come to you in your homes, in your institutions of learning, under your many facilities for education, keep it all; and then let us divide with you additional truths that have been revealed by our Heavenly Father in our day.

Under that ministry, beginning, as I have said, in that conference when there were only sixty-three members of the priesthood present, there have been thousands upon thousands of missionaries; more than seventy thousand have gone out into the world, and in love and kindness they have gone from door to door saying to our Father's other children:

Let us reason with you; let us explain to you something that we are sure will make you happy as it has made us happy!

That is the history of the missionary work of the Church with which we are identified. Today we have missionaries scattered in many parts of the earth; some of them are in the armed services and rejoicing in their testimonies, they have been glad to divide the truth with those with whom they came in contact.

Just a few weeks ago I was invited to have a little visit with some of our

not visiting with you today. We are going to visit Japan." Then he switched from there to one of the other islands in the Pacific and told them the same thing. And then when he was ready, after a little conversation with the station in Japan, he said: "Now, Brother Smith, there are two hundred and three members of the Church that will hear your voice just as soon as you speak."

So I stood there for fifteen or twenty minutes and talked to them of the blessings of God bestowed upon them, of their lives being preserved during a

terrible war, and of the love of those who are here waiting for their return. I urged them to keep the commandments of God and assured them that there was no other road to happiness but by keeping the commandments of God. I encouraged them to retain the fine records that they had already made and to come home clean and sweet to their loved ones with the favor of the Lord upon them. When I had finished, they took their turn, and several of these men said: "Thank you, Brother

Smith. It has been a great encouragement to us to hear a voice from the tops of the Rocky Mountains, one that some of us are familiar with, and to know that you are thinking of us and are anxious for us. We will not let you down."

I thought that was a beautiful experience, and that was just one of many that we have. Personally, I have traveled more than a million miles in the world to divide the gospel of Jesus Christ with my fellow men, but that was the first time I ever delivered a religious address to a congregation seven thousand miles away. Short-wave broadcasting will continue to improve, and it will not be long until, from this pulpit and other places that will be provided, the servants of the Lord will be able to deliver messages to isolated groups who are so far away they cannot be reached. In that way and other ways, the gospel of Jesus Christ our Lord, the only power of God unto salvation in preparation for the celestial kingdom, will be heard in all parts of the world, and many of you who are here will live to see that day.

WE are here today as a great family waiting upon the Lord. I see people in this house who are farmers, mechanics, who are active in the various pursuits of life. I see those who represent us in Washington and at home. I am glad to see here those who represent us as officers in our city. We are all sitting under the same roof, without differences, all having the same opportunity, and if we have come with the Spirit of the Lord resting upon us, each of us will be fed the bread of life, not by the individual who speaks, but by the Lord who gives voice.

I want to congratulate this fine group of singers who have sung for us thus far. It is lovely to know that our sisters are so interested in the work of the Lord. I did not have the pleasure of being in this hall yesterday, but I am informed that there were as many women here in this building as there are today, or nearly so. The sisters are active. I would like to say to you husbands, fathers, and brothers, these

THE gospel of Jesus Christ our Lord, the only power of God unto salvation in preparation for the celestial kingdom, will be heard in all parts of the world. . . .

women in this Church of Jesus Christ of Latter-day Saints are a great strength to the Church.

Yesterday the great national Relief Society of the Church, the first great women's organization and the oldest now in existence, met in conference. Their representatives were here from all parts of this country and other countries, just as anxious to be what our Heavenly Father would have them be as we who are here today.

(Continued on page 710)



PRESIDENT J. REUBEN CLARK, JR.

Demand for Proper

By President J. Reuben Clark, Jr.

OF THE FIRST PRESIDENCY

Address delivered at the Saturday afternoon session of the 117th semi-annual general conference October 5, 1946, in the Tabernacle

MY brothers and sisters: In humility I ask for your help that what I may say today may be in that same sweet spirit which has been with us during this conference until the present time.

As the Savior and the apostles were

There is something very remarkable about what we have to give under the gospel plan. No matter how much we give of truth, of good example, of righteous living, our stores, our blessings increase, not decrease, by that which we give away. There are two or three miracles in the Bible that impress me in this connection. One was the barrel of meal which Elijah blessed after the good woman who owned it said that if she gave to him it would take all she had. That barrel of meal,

we possibly can give away, and in proportion as we give unto others, we become thereby more and more enriched ourselves. "It is more blessed to give than to receive." I repeat, as possessors of truth, our mission is to minister therefrom to others. And the more of truth we give away, the more we shall have. The more we righteously use the priesthood, the greater its powers will grow in us.

As all of you were, I am sure, I, too, was much impressed yesterday by the talk which Brother Bowen gave. As he proceeded, I thought perhaps it might be useful (and if I did not think it would, I would not proceed) if I were to trace out very briefly and imperfectly some of the principles governing the intercourse of nations in times of war. We have fallen just as far in our concepts there, as in the respects to which Brother Bowen referred. Brother Romney this morning referred to one of the terrible incidents in the Old Testament history where the Lord, not man, commanded the imposition by Israel of a penalty of the extermination of a people. In the early history of the world, wars of extermination or enslavement were more or less the rule. However, when the Roman Empire became all powerful, it adopted more temperate rules; it had more humane feelings about war, its deceptions, stratagems, and artifices. A certain honor was observed towards enemies, so much so, indeed, that it is said that on one occasion the Romans declined to recognize one of their generals in a victory he had won by using bribery. On another occasion they declined to take

THERE is something very remarkable about what we have to give under the gospel plan.

on the shores of the Sea of Galilee on that early morning, Jesus asked Peter:

...lovest thou me more than these? ... Yea, Lord; thou knowest that I love thee. ... Feed my sheep. (John 21:15, 16.)

And the only excuse and likewise the only reason that any of us have for standing before you in this conference is that we shall feed you.

Brother Widtsoe yesterday made allusion to a principle, spoke somewhat about it, to which I wish now to refer. He spoke of our duties and our obligations as those who held the truth. It is a very great blessing, not only, to have the truth, but it imposes likewise a great responsibility. We of this Church are possessors of the truth in so far as it has been revealed, the ultimate truth, and we are the possessors and custodians of the power of the Holy Priesthood.

We speak often, and properly, of the great blessings which we have, the blessings that are given to us by the Lord. But sometimes I wonder if our thought may not be mostly concerned with what we get instead of what we give. In that great sermon of Paul to the elders of Ephesus, he said Jesus had declared:

... It is more blessed to give than to receive. (Acts 20:35.)

blessed by Elijah, did not thereafter fail. The more she took from it, the more she had to give. Elisha blessed that cruse of oil for the widow who was in dire debt and about to lose her sons as bondmen, so that she filled from that cruse not alone the utensils which she herself had, but those which, pursuant to the prophet's orders, she went out and borrowed. All were filled that she could obtain. The Savior on the banks of the Sea of Galilee fed five thousand with five loaves and two little fishes, yet

WE are expected to give out of our store all that we possibly can give away, and in proportion as we give unto others, we become thereby more and more enriched ourselves.

when they had finished they gathered up twelve baskets full of what was left. So when on the plain he fed the four thousand, from seven loaves and a few little fishes.

And so it is with God's spiritual blessings to us. We have the truth; we possess the priesthood; both are given into our care. We are responsible for the use we make of them. We are expected to give out of our store all that

advantage of an offer made to them that by the use of poison they could accomplish the destruction of certain of their enemies.

However, after the fall of the Roman Empire, the world fell into the Dark Ages, and then apparently every excess that could be invented by man was practised as nations went to war. Things became so bad that finally at about the period of the Reformation,

Respect of HUMAN LIFE

men's consciences became shocked at man's inhumanity to man, and they began to try to see if something could not be done to bring more humanity into the conduct of war. Along in the late fifteen hundreds a very great Dutchman was born, Hugo Grotius, who, in the course of his life, prepared the first great work on international law. In the preface to that monumental work which has stood as the great classic from that

usual. The miseries and woes of war were not to be inflicted upon innocent, disinterested peoples. We came to the brink of war in the last years of the eighteenth century to maintain this principle as applied to ourselves. The effort was to make it impossible to have what we have now come to glorify as "global

If we are to avoid extermination, if the world is not to be wiped out, we must find some way to curb the fiendish ingenuity of men who have apparently no fear of God, man, or the devil, and who are willing to plot and plan and invent instrumentalities that will wipe out all the flesh of the earth.

time until this (and you cannot reach much farther back when you go into international law of the modern time, than Grotius), as I say, in his preface, he made this statement of the reasons why he wrote this treatise:

I saw prevailing throughout the Christian world a license in making war of which even barbarous nations would have been ashamed; recourse being had to arms for slight reasons or no reasons; and when arms were once taken up, all reverence for divine and human law was thrown away, just as if men were thenceforth authorized to commit all crimes without restraint.

Because of this condition Grotius wrote his great work *De Jure Belli et Pacis*, which was the beginning of the bringing into war of something of humanity, if humanity may be properly spoken of in connection with war.

First, an effort was made to draw the distinction between combatants and non-combatants. War was to be waged between armies and not between civilian peoples. Statesmen and nations sought to relieve non-combatants from the woes, cruelties, and horrors of war. Old men, women, children, the decrepit and infirm were to be protected, not slaughtered. Many other humanizing elements came in, relating to prisoners of war and the treatment of wounded.

WHEN our nation was formed, we contributed to the world some great principles, among the greatest being that of neutrality, the intent thereof being to confine the war conflagration in as narrow a space as possible with the purpose of providing that the peoples of the nations that were not fighting might conduct their intercourse as

war" and "total war." We then knew such a war was a curse.

Then came our own Civil War. Up until that time there never had been a written code of rules governing war between nations; and up until that time civil war was a war by traitors; those who were taken as prisoners of war were treated as traitors. But Francis Lieber, a political refugee from Germany, drew up for Lincoln what were known as "General Orders 100," which went out to the Federal armies in the field, and thereafter governed the conduct of our armies in the Civil War. These rules went further than any practice of nations up until that time in international war. These rules forbade the bombardment, without notice, of places where there were civilian peoples. It provided for the protection of museums, of libraries, of scientific institutions. These were to be saved from

might be interested in hearing me name. They adopted a declaration prohibiting the dropping of projectiles from balloons; they provided that poison gases should not be used; that poison itself should not be used. They repeated the prohibitions that undefended towns should not be bombarded. Family honor was to be respected; pillage and rape and arson and the whole train of like crimes that we read so much about today were forbidden.

THEN came World War I, and we began to sag back into barbarism. World War II followed. All distinctions between combatants and non-combatants disappeared. This was inevitably so, if they used the kind of weapons they employed. So we had destroyed in England many towns, some of those suffering most being Sheffield, Hull, Manchester, Coventry, and London. There were many towns in Germany equally destroyed, including Berlin, and particularly Dresden, and as to this last city, some of our people, Americans, are affirming that the bombardment of Dresden (where it is said we killed in two nights more than two hundred fifty thousand people, men, women and children, including wounded who had been collected there) was in violation of a tacit understanding that if Germany would leave Oxford and Cambridge alone, we would not touch Dresden. I do not know how true this report is; but we know the result.

Now do not forget that all of the nations had prepared before World War II to use aircraft; they had already used submarines in World War I; and we in this area know we were prepared to use poison gases. Then as the crowning savagery of the war, we Americans wiped out hundreds of thousands of civilian population with the atom bomb in Japan, few if any of the ordinary civilians being any more responsible for the war than were we, and perhaps most of them no more aiding Japan in the war than we were aiding America. Military men are now saying that the atom bomb was a mistake. It was more than that: it was a world tragedy. Thus we have lost all that we gained during the years from Grotius (1625) to 1912. And the worst of this atomic bomb

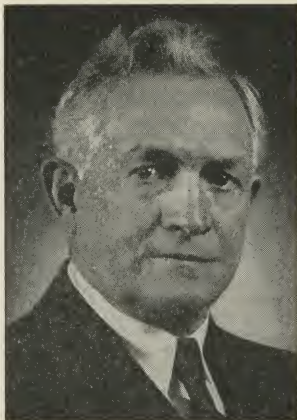
MAY God give us the strength to stand in these times of stress and trial and crisis.

the ravages and destruction of war. Undefended towns were not to be attacked. Civilians were to be spared. Old men, women, and children, the wounded, all were to receive the maximum possible protection. As time went on and as a result of that code, other codes were framed by various international conferences, notably The Hague conferences of 1899 and 1907. Furthermore, they provided certain inhibitions on the waging of war which I think you

tragedy is not that not only did the people of the United States not rise up in protest against this savagery, not only did it not shock us to read of this wholesale destruction of men, women, and children, and cripples, but that it actually drew from the nation at large a general approval of this fiendish butchery.

The other day there appeared in the New York Times, it may have appeared here, too, but I have it from the

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PRESIDENT DAVID O. McKay

Safeguards Against the

By President David O. McKay

OF THE FIRST PRESIDENCY

Address delivered at the Sunday morning session of the 117th semi-annual general conference October 6, 1946, in the Tabernacle

gards man (not God) as the standard of reference. The worst, however, is not yet told, for the Church itself has become infected with the spirit of the age, and has thereby lost its vision, its vitality and its spiritual authority. The real problem is not the ninety percent which stand outside the churches, but the ten percent inside the churches, so many of whom are only half converted and ill-instructed.

evangelism, appointed by the archbishops of Canterbury and York, made a report revealing some astounding facts on the present-day status of "Christian" England. The report said:

The present irrelevance of the Church

Truly it would seem that men and women are either groping blindly for the truth or have become lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.

"I CHARGE thee," wrote Paul to Timothy, "before God, and the Lord Jesus Christ, . . . Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering." (II Tim. 4:1, 2.)

In the same letter he prophetically declared "that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof. (II Tim. 3:1, 2, 4, 5.)

It is in the spirit of Paul's charge and prophecy that I approach the subject of safeguards against delinquency of youth. In naming these safeguards I have nothing new to offer. You have heard them mentioned frequently, but I think as with the gospel principles, it is fitting that we be active in season and out of season, that we reprove, rebuke, exhort, admonish, with all long-suffering as we contemplate the rising crime wave and bring home to each of us, if

WHILE we solicitously call attention to the tragedies in the stream of human life, let us not be unmindful of the much greater group who move steadily and successfully along, avoiding the sandbars and rapids of sinful indulgence and spiritual decay, whose noble lives confirm and increase confidence in the growing generation.

in the life and thought of the community in general is apparent from two symptoms which admit of no dispute. These are (1) the widespread decline in church going; and (2) the collapse of Christian moral standards.

Associated with this was the statement that only from ten to fifteen percent of the population are closely linked to any Christian church.

AMONG the glaring evil products of the war and postwar periods are two which seem to me to be most portentous and which should be curbed if we would preserve true Christian ideals. These are: first, an increasing tendency to dishonor the marriage vow; and, second, the upswing in juvenile delinquency. Careful research would undoubtedly disclose a close relationship between these two unwholesome social conditions.

As evidence of the first, we need only to glance at the number of divorces even among temple marriages, mentioned impressively in his appeal last evening by President George Albert Smith. In the country at large, one out of every five marriages are separated by the ever-grinding divorce mill. Recent statistics disclose that we now have one out of three.

Bearing tragic witness to the lessening regard for purity in marriage is the large number of so-called war brides whose husbands have returned to face broken promises and tragic instances of infidelity.

But it is to the ever-increasing crime wave that I desire to call attention this morning. Children are being corrupted by it; youth are caught in its whirlpool,

THE home is the best place in the world to teach the highest ideal in the social and political life of man; namely, perfect liberty of action so long as you do not trespass upon the rights and privileges of another.

possible, the realization that greater diligence is needed.

Few will question that we are living in perilous times, that many people have lost their moorings and are being

. . . tossed to and fro . . . with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Eph. 4:14.)

A short time ago, a commission on

Commenting upon this report, one of the daily papers in England, said, among other things:

Youth is largely indifferent to Christianity—finding in religion no relevance to life, and in life itself no meaning. If we inquire what it is that has caused these alarming symptoms of national decline and fall, the answer is that our generation has succumbed to the age-long delusion of a self-sufficient humanism which puts man (not God) in the center of his world, and re-

DELINQUENCY of YOUTH

and are being contaminated overwhelmingly by it. According to the director of the Federal Bureau of Investigation,

... it is mounting in intensity. It is growing in severity. It is not isolated. It is nationwide.

Referring to conditions during the war, he comments:

There was the spirit of wartime abandon, for example, with its last-thing philosophy which provided justification to less resolute wills to violate the conventions of society. Lessons in school became secondary. Girls sacrificed virtue on a false shrine of patriotism. Arrests for prostitution increased three hundred seventy-five percent, disorderly conduct three hundred fifty-seven percent, and drunkenness and driving while intoxicated one hundred seventy-four percent among girls under eighteen in the wartime years. To those who were not grounded in fundamentals, established values disappeared, and an attitude of impermanence superseded individual responsibility. Conflicts between liberty and license manifested themselves in wrongdoing. Personal responsibility in too many homes has become archaic and old-fashioned.

The passing parade of crime presents a sordid spectacle.

Out of each one thousand marching in this endless parade, five hundred twenty-one have marched before to a prior arrest, and two hundred ten are under twenty-one years of age. More persons aged seventeen are arrested than in any other age group. Of each one thousand murderers, one hundred forty are under twenty-one years of age; of every one thousand robbers, three hundred sixty are under twenty-one; of burglars, five hundred ten; of thieves, three hundred forty; of arsonists, two hundred fifty; of one thousand car thieves, six hundred thirty are under twenty-one; and of one thousand rapists, three hundred twenty are under twenty-one years of age.

In calling attention to these conditions, and in my comments later, I would not have you think that young people generally do not merit our confidence. It is the few, not the many, of whom we now speak.

When, a few years ago, a little four-year-old lad wandered into the bad lands of North Dakota, the whole countryside was aroused and organized for the rescue. They gave no thought, however, to the hundreds of four-year-olds who were safe in their mothers' keeping. A train wreck or an airplane disaster shocks us to attention, awakens sympathy, and a demand for more safeguards, while to the hundreds of trains and airplanes carrying millions to safety, we give scarcely a passing thought.

So while we solicitously call attention to the tragedies in the stream of human life, let us not be unmindful of the much greater group who move

steadily and successfully along, avoiding the sandbars and rapids of sinful indulgence and spiritual decay, whose noble lives confirm and increase confidence in the growing generation. As we seek the lost sheep, let us be appreciative of the "ninety and nine" that are safe in the fold.

But no matter how firm our confidence in the majority of the young, we

THE Lord places the responsibility directly where it belongs, wherein he says that it is the duty of parents to teach their children the principles of the gospel and to walk uprightly before the Lord. . . .

must not close our eyes to the fact that the number of delinquents and youthful criminals is increasing. In the interest of the moral atmosphere of our communities, the welfare of the state, the perpetuity of our democratic form of government, we must search for the causes of this upswing in crime, and, if possible, remove them and apply the proper remedies.

ONE cause of the increase in child delinquency is a letdown in home ideals. The exigencies of war induced many mothers to take up war work, and to leave their children in the care of others, or, too often, to let them shift for themselves. A growing desire for economic independence, or a too eager willingness to improve financial circumstances, has influenced some mothers to neglect the greatest of all respon-

si- bilities—the rearing of a family. The national director of the Federal Bureau of Investigation makes the definite statement that

... in the background of these youthful offenders lies the story of shocking neglect. Boys and girls are being deprived of the care and guidance necessary to the proper foundation of their characters. Their lawlessness had its roots in every instance in broken homes, in homes where mothers and

fathers because of their neglect, misunderstanding, or irresponsibility had failed in their primary obligation. More often than not, God was unknown, or, more important, was unwelcome in their homes.

On the other hand, in nearly every instance the youthful offender would have been a strong, upright citizen had he been given a chance. If his pent-up energies and desires had been directed along wholesome channels; if his problems—the problems that made him a problem child—had been solved by patient and attentive parents, he would have proved to be an influence for good in his community.

You may think me extreme, but I am going to say that a married woman who refuses to assume the responsibilities of motherhood, or who, having children, neglects them for pleasure or social prestige, is recreant to the highest calling and privilege of womankind. The father, who because of business

or political or social responsibilities, fails to share with his wife the responsibilities of rearing his sons and daughters, is untrue to his marital obligations, is a negative element in what might be and should be a joyous home atmosphere, and is a possible contributor to discord and delinquency. A President of the United States once said:

Our country has a vast majority of competent mothers. I am not so sure of the majority of competent fathers!

Fathers may and should exercise a helpful, restraining influence, where a mother's tenderness and love might lead to indulgence on the part of the children. In this respect, however, every father should ever keep in mind that he was once a mischievous youngster himself, and deal with his boy sympathetically.

God bless the workers in the priesthood and auxiliary organizations that they may search out the young, be constant in season and out of season, guarding well those boys and girls who are not bad but who lack proper guarding.

The home is the best place in the world to teach the highest ideal in the social and political life of man; namely, perfect liberty of action so long as you do not trespass upon the rights and privileges of another.

The great need in the American home today is more religion. Parents should make it obvious both by their actions and their conversation that they are

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BRUCE R. McCONKIE

of the First Council of the Seventy

By HENRY A. SMITH
EDITOR, CHURCH NEWS SECTION

SEATED at the press table of the Salt Lake Tabernacle during each session of the 117th semi-annual general conference was a capable, young member of *The Deseret News* editorial staff. He had come to the *News* from other fields of activity, including four years of service in the army, and had had less than a year of actual newspaper experience. He was assisting for the first time in "covering" the conference.

This young man was Bruce Redd McConkie. As time came to commence the final session, Bruce was called into conference with the First Presidency and informed that his name was to be presented to fill the existing vacancy among the General Authorities. Still stunned from this shocking news, he returned to the press table and carried on his assignment. As the General Authorities were presented at the close of the session, he was sustained as the junior member of the First Council of the Seventy. Elder McConkie filled the vacancy occasioned by the death last May of Elder John H. Taylor.

Thus was added to the presiding councils of the Church of Jesus Christ

He will bring a viewpoint of the young people of the Church into his new duties. He presents a commanding appearance, standing six feet four inches and weighing about two hundred ten pounds. He has a deep voice and is a most capable speaker, having been in much demand in sacrament meetings of Salt Lake City for the past several years.

THE new member of the First Council of the Seventy is educated and trained as an attorney. He had four years of service with the Ninth Service Command Headquarters at Fort Douglas, Utah, where he was in the security and intelligence division. He was a lieutenant colonel at the time of his release. Despite his training and experience his chief interest has been, and still is, a study of the gospel of Jesus Christ.

He has undertaken a subject study of the standard works of the Church and



ELDER BRUCE R. McCONKIE

This scriptural study has taken years to do, but he has found it a most valuable training in preparation for preaching and teaching the gospel. Conducting of gospel doctrine classes in Sunday School and teaching lessons to seventies' classes as well as standing in the pulpits of many wards have all been constant outlets for the accumulated knowledge resulting from this systematic study of the scriptures. His sermons have all been doctrinal, and he has thus been in continuous preparation for his new duties as one of the General Authorities of the Church which will take him into all the stakes and missions to give counsel and inspiration to the membership of the Church.

BRUCE REDD McCONKIE was born in Ann Arbor, Michigan, on July 29, 1915, while his father was studying law at the University of Michigan. His father is Oscar W. McConkie, a prominent Utah attorney, who has devoted his life to Church service. His mother is Vivian Redd McConkie. His parents are now presiding over the California Mission with headquarters in Los Angeles.

The active missionary career of the new General Authority began in the Eastern States Mission from 1934 to 1936 under President Don B. Colton. Bruce spent thirteen months of his mission in the area of Palmyra and the Hill Cumorah. He returned home to take up active service in his seventies' quorum and to resume his studies of law at the University of Utah. He received his

(Concluded on page 730)



Amelia S. McConkie,
wife of
Bruce R. McConkie,
and their
four children.
Left to right,
Stanford Smith,
Mary Ethel,
and Joseph Fielding.

of Latter-day Saints a young man, who despite his thirty-one years, had earned an enviable reputation in Church service, especially in the fields of gospel study, teaching, and seventies' quorum leadership.

To those who had worked many months with Bruce and who knew of his sterling character, his sincerity, his loyalty to the Church, and his outstanding ability, the appointment to this new position of responsibility was not unexpected.

has several loose-leaf books filled with an analytical study of the Book of Mormon and is now at work on the Doctrine and Covenants. He has searched the scriptures carefully and gleaned from them every bit of information available on a total of one hundred fifteen subjects. For example, under "Faith," he has, he thinks, every reference contained in the Book of Mormon on that subject, written fully enough so that he need not again refer to the original source.

MARVIN O. ASHTON

of the Presiding Bishopric



MARVIN O. ASHTON

BISHOP MARVIN O. ASHTON, first counselor in the Presiding Bishopric, died quietly in his sleep on the morning of October 7, 1946. During the last three days, in apparently good health, he had made two addresses, one in a bishops' conference October 4, and the other at the concluding session of the general conference, October 6.

Marvin O. Ashton—there was magic in that name—its mere mention would lighten the burden of the downtrodden and would bring a smile to the lips of the depressed.

He was one to aid his fellow man as an opportunity where others saw only a menial task to be done. This one quality paid him well in dividends of friendship—one of his most prized assets. He loved to cultivate the friendship of boys and girls and of anyone who was once a boy or a girl. When, in April 1938, he was called as a member of the Presiding Bishopric, he brought a winning personality that had been tempered and trained in the British Isles as a missionary in 1907-1909, as bishop of the Wasatch Ward in Salt Lake City, 1915-24; as a member of the Granite Stake high council, and later in the presidency; as president of the newly organized Highland Stake in 1935; and finally in the Presiding Bishopric—all the time doing his share and more.

Bishop Ashton was never alone on the street—he was always chatting with somebody, and if he chanced to catch the eye of another friend of his, it immediately became a three-way, a four-way, or a six-way conversation. Strangers would come into that circle with only one thing in common—they knew "Marv" Ashton, and would go their

different ways a few moments later feeling like bosom friends.

His sermons and his articles, many of which appeared in *The Improvement Era*, and soon to be released in book form, sparkled with an ever-flowing good humor. We'd congratulate him on an anecdote he had used, and he'd say: "You know, I got that story from President Clark . . . from Brother Callis . . . from Bishop Richards . . ." or he might name a humble member residing in one of the outlying stakes, or he'd mention a book on history or biography that we considered to be the drier thing in the world.

If he had a hobby in his Church work, other than building men and boys, it was the beautification of Church property as well as the homes of its members, and he was looking forward to the Utah centennial year in this regard.

A special interest of his, too, was the care of the Indian members of the Church, and he had obtained better housing for a settlement of them near the Utah-Idaho border.

He was civic minded. He was instrumental in the erection of the monument in the Sugar House area of Salt Lake City which honors the Utah Pioneers and their attempt to manufacture sugar in that area. He aided in obtaining the Sugar House post office. He was the first president of the Sugar House Rotary Club. He was a former president of the Sugar House Businessmen's League. He had been president of the Utah Lumbermen's Association. He was a director of the Salvation Army, and only recently had aided in their drive for funds. "You know," he used to say when speaking of the work of the Salvation Army, "they get into places where we cannot go."

BISHOP ASHTON was born in Salt Lake City, April 8, 1883, a son of Edward T. and Effie W. Morris Ashton. On December 30, 1905, he married Rae Jeremy, and much of his success she shares. While he ministered to the Church, she was tacitly behind him, keeping him and their seven children going. Five of these children, with their mother, survive Bishop Ashton.

Those who knew him best loved him most—a never-failing test of character. At his funeral services rare tributes were paid him.

From Elder Sterling H. Nelson, of the general Church welfare committee, who worked with him as a counselor in the Highland Stake presidency, said of him:

We learned from him that if we wanted a sweet night's rest we could get it by

going with him on visits to these people who were having difficulties and sorrow, or family problems that were hard to solve, or financial difficulties. This being the time of the depression, in which there was so much discouragement, suffering, and financial difficulty, they needed help to get them to try and try again. We learned, without his knowledge, that although his income had been greatly reduced, he was taking from his funds and paying the rent and providing food and clothing for unfortunate people who were not members of the Church, poor suffering humanity who were so handicapped by their incompetence and ill health, without friends to assist, yet his heart encompassed them, too, and he let the instalments on his home go unpaid to give of his means to help these people.

Bishop LeGrand Richards, as whose able counselor Brother Ashton served for eight years, said:

We [my counselors and myself] knelt in prayer every morning in our office, as we commenced our labors of the day, and when it was Bishop Ashton's turn to pray, in his humble way of saying things—it was just as if he were talking to his own father or to one of us—he would say, "Now, Father, give us the good sense to do what we know to be right to do." It was always, "give us the good sense to do the things that ought to be done," and I liked that.

From President George Albert Smith:

Now he has gone to receive his reward. Nobody can keep it from him. He has believed in laying up treasures in heaven, where moth and rust do not corrupt and where thieves do not break through and steal. He knew how to do that. It was by sending those treasures over to the other side while he was yet here, and those treasures are waiting for him over there in the immortal lives and companionships of some of the best men and women who have ever lived. . . .

This man has had the opportunity to amass wealth, to curry favor, and to gain the honors of men here, but he passed that by as a matter of insignificance. Instead he was found holding the hand of his Heavenly Father, dividing his means with those who were in need, speaking a kind word to those who needed encouragement. He had his choice, and his choice has been that which will make him happy forever.

And from Elder Oscar A. Kirkham, who, while speaking early in the services, perhaps best sums it up for the man, the servant of God:

He will live at campfires, at Fathers' and Sons' outings, in the services of the smallest ward, and at the largest gatherings of our people. He was a builder. He took pride in work well done. . . .

The Church will long remember his leadership in the beautification program. He was a humble man, and in this he carried the mark of wisdom and true understanding.

LOVE for MANKIND

By President George F. Richards

OF THE COUNCIL OF THE TWELVE

I HAVE carried in my pocket the manuscript of a talk which I thought I might give should I have the opportunity of speaking in conference, but I have not received the inspiration to use it. I have tried to assemble some of my thoughts so as to express them in a way that will be of interest to you, my numerous friends, brethren and sisters, and to say a few words upon the greatest thing in the world. I read a book a few years ago entitled *The Greatest Thing in the World*, and that thing was love.

The Savior has had something to say upon this subject, and the thought just occurred to me that if he were here in the presence of this large congregation so that we could look upon him and hear what he would say, perhaps his words would be more impressive than they have been to us by reading them in the scriptures.

A learned man, a lawyer, approached him on one occasion and asked him:

Master, which is the great commandment in the law?

Jesus said unto him, 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 neighbour as thyself. (Matt. 22:36-39.)

On another occasion he said:

... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matt. 5:44.)

We are also told in the scriptures that we should walk in the light as he, Jesus, was in the light, or, in other words, to follow his example.

When he prayed in the Garden of Gethsemane, his perspiration was like blood dropping upon the ground. We are told, by an angel to King Benjamin, a great Book of Mormon prophet, that blood would ooze from the pores of his body, so great should be his anguish, because of the wickedness and the abominations of his people, occasioned, of course, by the love that he had for the people.

We mourn and have anguish of soul if a daughter goes wrong, or a son, because we love them so.

Then we read that,

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

We also know that the Savior gave himself voluntarily for all; that his atonement meant, in life and in death, a voluntary gift for us, a manifestation



PRESIDENT GEORGE F. RICHARDS

Address delivered at the Sunday afternoon session of the 117th semi-annual general conference October 6, 1946, in the Tabernacle

of love that has no comparison. When he was upon the cross in the agonies of death, he turned his thoughts toward his Father in heaven and prayed earnestly:

... Father, forgive them; for they know not what they do. (Luke 23:34.)

There is the example of the Prophet Stephen, who, when being stoned to death, knelt upon the ground and prayed God not to lay that sin to the charge of his persecutors.

If such love obtained in the world today as the Lord intended that it should, love of God and love of fellow men, there would be no wars, contentions, and strife among the children of men. And that there is such, is due to an indifference by men to heed the admonitions and teachings of our Lord and Savior Jesus Christ.

I profess love for you, my brethren, sisters, and friends, my hearers. I hope to be able to comply with the law to the extent that I can love all who hear my voice, whether they be in the Church or out of the Church, whether they be good or bad, whatever their condition of life. They are the children of our Eternal Father; they are our brothers and sisters.

No doubt we with them rejoiced and were happy together,

When the morning stars sang together, and all the sons of God shouted for joy. (Job 38:7.)

that the plan of salvation had been made and that the Savior had been chosen. We, no doubt, were happy together, all of the children of God. The Prophet Joseph tells us that we were all present in the spirit, intelligent beings able to sit in council with the Gods. We must have been living in love and helpfulness under those conditions, and the fact of our having come to earth should not change our thoughts and our feelings. We ought to love one another just the same here as when we lived in love and happiness in our heavenly home.

The Lord has revealed to me, by dreams, something more than I ever understood or felt before about the love for God and the love for fellow men. I believe in dreams, brethren and sisters. The Lord has given me dreams, which to me, are just as real and as much from God as was the dream of King Nebuchadnezzar which was the means of saving a nation from starvation, or the dream of Lehi who through a dream led his colony out of the old country, across the mighty deep to this promised land, or any other dreams that we read of in scripture.

It is not out of place for us to have important dreams, for we read in the scriptures:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. (Acts 2:17.)

More than forty years ago I had a dream, which I am sure was from the Lord. In this dream I was in the presence of my Savior as he stood in mid-air. He spoke no word to me, but my love for him was such that I have not words to explain. I know that no mortal man can love the Lord as I experienced that love for the Savior unless God reveals it unto him. I would have remained in his presence, but there was a power drawing me away from him, and as a result of that dream I had this feeling, that no matter what might be required at my hands, what the gospel might entail upon me, I would do what I should be asked to do, even to the laying down of my life.

And so when we read in the scriptures what the Savior said to his disciples:

In my Father's house are many mansions:

... I go to prepare a place for you ...

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THE IMPROVEMENT ERA

A Most Vital Principle— MARRIAGE

— By Joseph Fielding Smith —
OF THE COUNCIL OF THE TWELVE

My beloved brethren and sisters: With the help of the Lord, I hope to present to you one of the most vital principles connected with the gospel of Jesus Christ. And in order that I may get it before us properly, I intend to read statements from President Brigham Young and other Authorities, because their statements will have far greater weight than anything that I might say. What I am going to talk about is marriage.

President Brigham Young, in giving a counsel to the members of the Church said:

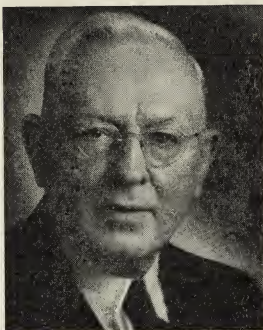
When a man and woman have received their endowments and sealings, and then had children born to them afterwards, those children are legal heirs to the kingdom and to all its blessings and promises, and they are the only ones that are on this earth. There is not a young man in our community who would not be willing to travel from here to England to be married right, if he understood things as they are; there is not a young woman in our community, who loves the gospel and wishes its blessings, that would be married in any other way; they would live unmarried until they were as old as Sarah before she had Isaac born to her. Many of our brethren have married off their children without taking this into consideration, and thinking it a matter of little importance. I wish we all understood this in the light in which heaven understands it. (*Discourses of Brigham Young*, pp. 195, 196, 1934 edition.)

Again:

Be careful, O ye mothers in Israel, and do not teach your daughters in the future, as many of them have been taught, to marry out of Israel. Woe to you who do it; you will lose your crowns as sure as God lives. (*Ibid.*)

Now, I would hardly dare say that. Again:

What was the cause of the first, or one of the first, curses that came upon Israel? I will tell you. One of the first transgressions of the family called Israel, was their going to other families or other nations to select partners. This was one of the great mistakes made by the children of Abraham, Isaac and Jacob, for they would go and marry with other families, although the Lord had forbidden them to do so, and had given them a very strict and stringent law on the subject. He commanded them not to marry among the Gentiles, but they did and would do it. Inasmuch as they would not do what he required of them, then he gave them what I call a portion of the law of carnal commandments. This law told them what they might and whom they might



JOSEPH FIELDING SMITH

Address delivered at the Friday
afternoon session of the 117th
semi-annual general conference
October 4, 1946,
in the Tabernacle

not marry. It was referred to by the Savior and his apostles, and it was a grievous yoke to place on the necks of any people; but as the children of this family would run after Babylon, and after the pride and the vanity and evils of the world, and seek to introduce them into Israel, the Lord saw fit to place this burden upon them. (*Ibid.*, 196, 197.)

Again:

How is it with you, sisters? Do you distinguish between a man of God and a man of the world? It is one of the strangest things that happens in my existence, to think that any man or woman can love a being that will not receive the truth of heaven. The love this gospel produces is far above the love of women: it is the love of God—the love of eternity—of eternal lives. (*Ibid.*)

Now this from President Joseph F. Smith:

I would rather go myself to the grave than to be associated with a wife outside of the bonds of the new and everlasting covenant. Now, I hold it just so sacred; but some members of the Church do not so regard the matter. Some people feel that it does not make very much difference whether a girl marries a man in the Church, full of the faith of the gospel, or an unbeliever.

Some of our young people have married outside of the Church; but very few of those who have done it have failed to come to grief. I would like to see Latter-day Saint men marry Latter-day Saint women; and Methodists marry Methodists, Catholics marry Catholics; and Presbyterians marry Presbyterians, and so on to the limit. Let them keep within the pale of their own faith and church, and marry and inter-marry there, and let the Latter-day Saints do the same thing in their Church. Then we will see who comes out the best in the end. (*Gospel Doctrine*, p. 380, 1919 edition.)

This from Elder Orson Pratt, which was delivered by appointment and endorsed by President Brigham Young:

We cannot feel justified in closing this article on the subject of marriage without saying a few words to unmarried females in this Church.

(May I pause at this point long enough to say that while he is speaking to females, it is just as true of males, and we could insert that term just as well as to speak of females, so keep that in mind.)

You will clearly perceive, from the revelation which God has given, that you can never obtain a fulness of glory, without being married to a righteous man for time and for all eternity. If you marry a man who receives not the gospel, you lay a foundation for sorrow in this world, besides losing the privilege of enjoying the society of a husband in eternity. You forfeit your right to an endless increase of immortal lives. And even the children which you may be favoured with in this life, will not be entrusted to your charge in eternity, but you will be left in that world, without a husband, without a family, without a kingdom, without any means of enlarging yourselves, being subject to the principalities and powers who are counted worthy of families, and kingdoms, and thrones, and the increase of dominions forever. To them you will be servants and angels—that is, provided that your conduct should be such as to secure this measure of glory. Can it be possible that any females, after knowing these things, will suffer themselves to keep company with persons out of this Church? It matters not how great the morality of such persons may be, nor how kind they may be to you, they are not numbered with the people of God; they are not in the way of salvation, they cannot save themselves nor their families, and after what God has revealed upon this subject, you cannot be justified, for one moment, in keeping their company. It would be infinitely better for you to suffer poverty and tribulation with the people of God, than to place yourselves under the power of

(Continued on page 714)



The First Thanksgiving in Utah

anxiously for the results of a first effort to redeem the interior deserts of America, and to make her hitherto unknown solitudes 'blossom as the rose.'¹

Music and dancing were characteristic of the early celebrations of the Latter-day Saints. In the midst of their rejoicing, singing, dancing, and feasting, they did not forget to express their thanks to God for the rich spoils of the earth.

Sister M. I. Lambson wrote to a friend at this time and said of this festival:

I must tell you something about our feast. Long before harvest many were out of bread, so since we had plenty we had a large bowerly built and all gathered together; a liberty pole was raised. There were firing of cannons, band of music, a number of cheers and the harvest song sung, prayer by Brother Parley P. Pratt, speaking by several, the ground cleared by Brother Grant for tables, he called the good dishes of corn, beans, beef, squashes, beets, carrots, cucumbers, water, buttermilk, etc., all made ready, bugle sounded, a blessing asked by Brother Taylor, when done eating, bugle again, table taken away, dancing commenced. On the liberty pole was a white flag, an ear of corn, a sheaf of wheat, rye and oats.²

Elder Isaac C. Haight wrote of this spirited celebration:

We met to celebrate the first harvest in the valley with songs of praise, thanksgiving, music and dancing, the firing of cannon and shouts of "Hosannah to God and the Lamb for ever and ever, Amen! . . ."

At the time of the first Thanksgiving in the valley, the members of the Twelve who were present wrote to friends abroad:

Our wheat harvest is over, the grain is splendid and clean, but being mostly in shock and stack, we cannot state the number of bushels; however, we are all agreed that the wheat crop has done wonderfully well, considering all the circumstances, and that we can raise more and better wheat to the acre in this valley, than in any place any of us ever saw, and the same with all other grains, vegetables, etc., that we have tried. . . .

Green peas have been so plentiful for a long time that we are becoming tired of them; cucumbers, squash, beets, carrots, parsnips, and greens are upon our tables, as harbingers of abundance in their respective departments.³

Elder Parley P. Pratt wrote of the crops in 1848:

We are greatly blessed in gardens, in wheat, in corn, and all things I have set my hands unto. I have raised some sixty bushels of good wheat without irrigation; a few bushels of rye and oats, and my corn in the field looks as well as any corn I ever saw in the States. The wheat crop has exceeded all expectations, oats do better than in the States—sixty bushels to one of sowing on sod grounds; every kind of vegetable suited to the northern latitude does well.⁴

Two months later another festival was celebrated in the valley in honor of the return of the Mormon Battalion. On the sixth day of October a cannon boomed the hour of the first meeting of the semi-annual conference of the Church. This was on Friday. After the opening exercises, the conference was the spirit of festivity which greeted the men who had volunteered to serve with the United States army.

The feast that was given in honor of the members of the Battalion was identical to that of the harvest festival a few weeks before. As soon as the conference was adjourned, the brethren of the Battalion, their families and friends entered into the celebration with vigor. "A sumptuous dinner was partaken of, and there was the firing of cannon at intervals; the meeting was dismissed at sundown."

Elder Addison Pratt gives the following account of the feast.

The battalion feast was a success. Preparation for the same had occupied several days. The tables were set in the bowerly. After the people were assembled at the stand, all the officers of the battalion, with the martial band, proceeded from one side and marched around the bowerly, and the soldiers with their ladies fell into rank. And after they had marched around once or twice, they were seated around the tables. All other vacant seats were taken possession of by their friends. After they had eaten, a general invitation was given to all present to partake of the food, and after they had eaten, the tables and benches were cleared away and those members of the Nauvoo band who were present mounted the stand. Two sets of dancers being set, an animating air was struck up by the band, and the dancing was commenced. It was continued till 5 o'clock in the afternoon. The feast was opened and closed by prayer, and President Brigham Young also addressed the congregation a short time.⁵

Such celebrations were common with
(Concluded on opposite page)

¹Ibid., October 6, 1848, p. 1.

²Journal History, August 10, 1848, p. 2.

³Ibid., p. 3.

⁴Ibid., p. 3.

⁵Millennial Star, X, p. 370 (December 15, 1848).

(Letter dated August 24, 1848)

HARVESTS were so welcome to the Utah pioneers that they did not forget to thank God each season for the rich fruits of the earth. The first year that the Pioneers were in the Salt Lake valley, however, the humble harvest was so meager that there was no public celebration of the scanty gathering of crops. Their first Thanksgiving festival was celebrated in the autumn of 1848, at which time a bounteous harvest was gathered.

To the colonists who had felt the pinch of hunger, the crops seemed abundant. Furthermore, this was the year that had witnessed the cricket invasion of the virgin fields, at which time the miracle of the gulls had saved their crops. The harvest of that year was thrice welcome.

The harvest of 1848 was regarded by all as a successful experiment and demonstrated that vegetables, grains, and certain fruits could be raised in the valley. By that time there were thousands of Saints upon the plains and in foreign countries who were anxious to follow their leaders into the far west. The Church Authorities eagerly awaited the first harvest, realizing what grave disappointments there would be if ample foodstuffs could not be produced in the valleys of the mountains.

James Bridger had told the Pioneers that the late frosts in springtime and the early frosts in autumn would prevent the maturing of such necessary products as corn. When the season of 1848 proved these reports false, it inspired a spirit of festivity equal to the rejoicing of the Pilgrim Fathers when their first harvests were gathered.

In honor of this welcome harvest, an appropriate celebration was held in the Fort when the early crops had been gathered. Elder Parley P. Pratt wrote of this harvest festival:

On the tenth of August we held a public feast under a bowerly in the center of our fort. This was called a harvest feast; we partook freely of a rich variety of bread, beef, butter, cheese, cakes, pastry, green corn, melons, and almost every variety of vegetable. Large sheaves of wheat, rye, barley, oats, and other productions were hoisted on poles for public exhibition, and there was prayer and thanksgiving, congratulations, songs, speeches, music, dancing, smiling faces and merry hearts. In short, it was a great day with the people of these valleys, and long to be remembered by those who had suffered and waited

Courage

WEARS A FLOWER

SHE sat alone in the third row of benches against the wall. It was the lower hall of a university administration building. The students rushed by in the preoccupied manner of those who have much to do and not enough time to do it.

I was intent on finding a certain professor—and as she was the only one in sight who looked as though a question wouldn't cause the loss of valuable time—I stepped over and asked her if she had seen the professor pass in the last few minutes.

She answered my question, but I could understand only three words she spoke—"saw him pass." The words were so obstructed by a nasal disorder, that I fail to see how I understood that much. I was sorry I had caused her the embarrassment of answering me, so, hurriedly thanking her, I went forth on my quest.

Having no luck, I came back and sat just two seats from the girl. Since the professor's office was just up the hall, I knew that he must pass sooner or later. I settled down to wait.

My eyes rested on different students passing through the hall—but as the buzzer rang, the hall became empty, and my only object for observation was the individual just two seats away. Unconsciously—not being rude—I analyzed my companion-in-waiting.

Her shoes were black, modern, and chic—pictured only last month in *Vogue*. Her dress, which showed through her open fur coat, was of beautiful material and a current style. On her lap was a bag—usually employed in the carrying of knitting, but

By ELAINE THOMSON

it seemed she had utilized hers for another purpose—for it contained two books, a scarf, a purse, and a pair of gloves. I glanced again at the titles of the books—*Death Takes a Holiday*, and *Specialized Lip-Reading*.

No, I thought, could it be possible that one so handicapped with a defective speaking voice had been forced also to suffer the hindrance of deafness?

The girl turned toward me and spoke—as nearly as I could understand the sound, it was, "appointment—three thirty to four o'clock," and then she shrugged her shoulders as if to say, "and he still hasn't shown up!" I said, "It looks as if you have been snuffed." She employed her full knowledge of lip-reading, and after a repetition of my statement, she was able to understand me. My heart went out to her immediately—overflowing with sympathy, which she didn't need, and a sense of admiration, which she couldn't feel.

SHE turned toward the door and concentrated on the students now pouring out of class, so I went on with my now conscious analysis.

Imagining her, from the way she dressed, to be a person of considerable wealth, I glanced at her hands to see



the natural presence of jewelry—and that was when I received my third shock. Her left hand which grasped the handle of the knitting bag, was small, white, and delicate in shape—her right hand was a metal hook.

"Oh, why," I thought to myself, "must one person be made to bear so much, when the rest of us refuse to bear so little?"

She turned and smiled at me, and as I smiled in return, I let my eyes wander over her face and above to her hair—and there among the neatly combed waves was a white flower.

I've read of courageous women of ages past—and how they faced trials and went on with lifted head. But, now for the first time—I saw what courage really looks like—she's five feet two and wears a flower in her hair!

THE FIRST THANKSGIVING IN UTAH

(Concluded from opposite page)

the pioneers in Utah and along the trail that stretched toward the West. In September 1847, Elder John Taylor's company of pioneers met President Brigham Young and his friends who were returning to Winter Quarters.

Similar festivals had been given by the Saints in Winter Quarters and other settlements along the trail. Concerning a festival given in honor of the

poor in Winter Quarters, February 16, 1847, we read:

The Bishops met in the Council House and made arrangements to feast and entertain the poor. It was ascertained that there were 117 poor adults, and it was decided to take the first eight wards one day, the second eight wards the next day, and the third eight wards the third day.

Journal History, February 16, 1847, p. 1

Each day four long tables were "covered with eatables," and the singing, music, and dancing were interspersed with sermons by the Church Authorities at that place.

It was a season of thanksgiving for the Saints in all parts of the world when it was demonstrated in 1848 that an ample supply of foodstuffs could be produced in the valleys of the mountains.

Responsibility of Latter-day Saints in BUILDING for PEACE

By JOHN A. WIDTSOE
of the Council of the Twelve

Address delivered at the Friday morning session of the 117th semi-annual general conference October 4, 1946, in the Tabernacle

My dear brethren and sisters: With you I have listened with great interest and profit to the address of the man who stands at the head of the Church at this time. I am always glad, with you, to be under the leadership of inspired men. The world is hungering, I believe, for that kind of leadership.

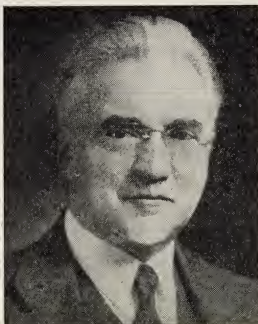
The world is in a disturbed condition. There is discouragement everywhere. No man seems to see the end from the beginning. I have pondered in my heart for some time what my obligation is in this state of worldly confusion. What is the obligation of my Church, the restored Church of Christ in these latter days? Perhaps all of us have entertained such thoughts in these unhappy days.

There is a world cry for peace; everybody wants peace. In newspapers, magazines, books, from the public platform come cries for peace. As far back as I can remember, there has never been such a worldwide appeal for peace among the children of men. Yet it begins to look as if we are farther away from peace today than we were during the heavy and difficult war years.

It is a curious commentary on human nature that men who cry for peace look upon peace as something that may be picked as an apple from a tree, something that lies about within easy reach of humanity. If I pick an apple from a tree, I have first planted the tree, cared for it, watered it, brought it to maturity. Then in due time I may have the fruit.

So with peace. It is not a thing by itself to be picked up casually; but it is the fruit of something precedent. Like the tree, something must be planted and nourished and cared for, if we are to obtain peace.

It is a marvel to thinking men that those who write on peace fail to understand that it can be obtained only by the use of a body of principles which, if obeyed, in time would give us peace. We cannot begin with peace; we must begin with the philosophy or the system which, if accepted and honored, will lead to peace. Failure to understand that seems to be the error of the nations at this time, of the organizations and conventions of nations, assembled in great meetings on this side and the other side of the Atlantic. They have so far failed to touch upon the foundations of peace, upon the issues which are the aids to peace. They clamor for the peace they want, without yielding obedience to the methods by which that peace may be obtained.



JOHN A. WIDTSOE

THE Latter-day Saints, from the beginning of our history, have taught that the good things of life, above all, peace, can come only through acceptance of the gospel of the Lord Jesus Christ. He was the Prince of Peace. He is the Prince of Peace. It is only as the men and women of the world, all children of God, accept the gospel of the Son of God that peace shall come to rule and reign and be established upon earth. That has been our message from the beginning of the restoration of the gospel in this day. We still proclaim without hesitation, that there is only one way to peace, one way to the perfect human happiness, the way of the gospel, paved with the principles that constitute the gospel.

We make a further claim, brethren and sisters. It is a claim that often makes us hesitant in stating it, because it is so vast in its meaning, in its implications. We claim that this people, this Church, organized by God's own voice in this generation, possesses the only system of truth containing all of the gospel of the Lord Jesus Christ. Then, by that token, there can be no full peace, no complete happiness upon earth, until the men and women of the world accept the great latter-day message. We stand humbly before this claim, I know, but it is our claim. The Lord has said so.

He has said further, that the time shall come in these latter days when every ear shall hear and every eye shall see, and every heart be penetrated by the eternal message of the gospel, and

that this great message shall be delivered by "the mouths of my disciples, whom I have chosen in these last days," (D. & C. 1:4) those spoken of by President Smith in his opening address to this conference.

Now, then, if all this be true, in my thinking about these things, there lies my obligation. It is my divine obligation somehow, through my feeble efforts, and through yours, and through all the members of the Church, to teach all the world the truth of the restored gospel of the Lord Jesus Christ. I must try to plant this truth in the hearts of men and women. I must contribute every day in my way, as best I can, toward the teaching of the truth which alone can bring peace to our unhappy world. It is a tremendous obligation when we view it as a whole; but with the help of the Lord easy to meet, if we take the tasks one by one, always keeping our obligation in mind, as we travel through life.

MISSIONARY WORK must grow in foreign fields, as never before; missionary work at home must increase as never before. We shall employ every modern device—the telephone, telegraph, radio, printing press, the short wave systems as mentioned by President Smith, and the other devices that are coming. We shall use them all in our attempt to win men and women from wickedness to righteousness, from untruth or near truth to full and complete truth which is the gospel of the Lord Jesus Christ.

This Church is not merely for me and for you who are in the Church. I must begin with myself, undoubtedly. My own salvation comes first; but unless I give of my strength to the winning of other souls for God, my own salvation will be incomplete. That applies to all of us. It cannot be otherwise if we follow the message given us this morning by our prophet and leader. We have a calling, not merely to build the Church of Christ, and to save ourselves therein, but also a commission to save the whole world. We are, as it were, set apart, consecrated for that great purpose. All of Israel must remember, every man or woman who enters the waters of baptism must keep

(Continued on page 710)

The GLOOMY OUTLOOK

By JOSEPH F. MERRILL

OF THE COUNCIL OF THE TWELVE

and a Remedy

Address delivered at the Saturday morning session of the 117th semi-annual general conference October 5, 1946, in the Tabernacle

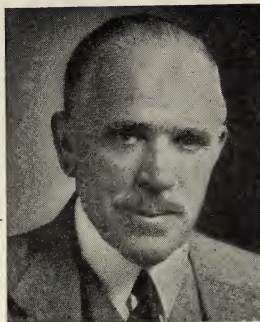
MY dear brethren and sisters: In the few minutes allotted me, I shall not deliver a sermon or make an address or a speech. I propose to make a few remarks relative to a few current matters that I believe to be important. These remarks are made to Latter-day Saints only, and on my own responsibility. Others may listen if they care to. But since other people do not believe our religious teachings, it is hopeless to expect that they will be influenced by anything I say at this time.

But to continue: We live in a sinful world. Much wickedness abounds. Crime is rampant and much of it goes unpunished, for many criminals are never even apprehended. Lawlessness is everywhere. There is also an immense amount of wrongdoing going on all the time that can hardly be classed as wickedness or crime. Selfishness, greed, smoking, drinking, profanity, Sabbath breaking, are examples. It is needless to say that any Latter-day Saint who indulges in any of these things, or in many others not mentioned, is violating his covenants. But since many Latter-day Saints do indulge, to a greater or less extent in these things, the need of repentance is ever present among us, and the obligation to repent is much greater with us than it is with other sinners who have not covenanted to keep the commandments of the Lord.

For of him unto whom much is given much is required. (D. & C. 82:3.)

Regrettable as it may be, sinful indulgences among Latter-day Saint people are often a real handicap to our stake missionary work because non-members see so much bad in many of us that they feel we should first convert ourselves. In other words, they cannot hear what we say because what we are rings so loudly in their ears. They would rather see a sermon any day than hear one. Our principles are lofty, but our indulgences often seem to belie our sincerity, "for a tree is judged by its fruit." For example, we teach total abstinence from the use of narcotics, and Utah is rightly regarded as a "Mormon" state—a state wherein our people are in the majority. Yet, reputedly reliable statistics show that Utah's people consume as much alcoholic beverage per capita as is consumed on an average per capita in the United States. According to official figures, during the fiscal year 1946, there was paid in Utah for liquor and tobacco, two hundred eighty percent more than was paid in the fiscal year 1941.

Yes, frankness compels us to admit



JOSEPH F. MERRILL

that the sins of the world exist among us to a greater or less extent. For this reason, responsible leaders in the Church, the stakes, and the wards are continually calling our people, as well as the people of the world, to real, sincere repentance. Repentance from what, does someone ask? The answer is obvious: Turn away from and do no more those things that are out of harmony with the teachings of the Master, Jesus Christ. These are summarized in two great commandments—to

... love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. (Luke 10:27.)

Why love God, I was once asked. Because he is our Father who loves his children dearly and is the giver of every good we have. It is his work and his glory to bring to pass the immortality and eternal life of man, as he told Moses. Due to these facts, he has given us a way of life to follow, which, if we do, will bring us great joy both here and hereafter. But he does not compel us to pursue the way indicated. He has given us our free agency which we may exercise without severe condemnation only so long as we do not infringe upon the rights of our fellow men, and I repeat, only so long as we do not infringe upon the rights of others. But because of an evil power in the world during the life of the human family, many of the Father's children have yielded to temptation and departed more or less widely from the ways of the Lord. In consequence, sin, wickedness, and crime have developed among men, resulting in misery and suffering in various degrees, depending upon the extent of the departure from the divine path. The

Apostle Paul's description of the last days certainly fits these times. He wrote:

... perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ... incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God. (II Tim. 3:1-4.)

These deplorable conditions in the world are now even worse in some respects than Paul described them. Because of man's increasing power to control the forces of nature, he has multiplied the ways of injury both to himself and to his fellow men. As an example, we now have the atomic bomb.

UP to this point, I have spoken only in general terms and have said nothing new. Let me now specify a little. The world at the moment is in a critical and very unsettled condition. Notwithstanding the fact that we have just emerged from the most widespread and destructive war the world has ever seen, there is little or no evidence that men have repented from the sins that brought on the war. The inhabitants long for peace, but there is yet no peace, because selfishness and greed are still dominant, and too many people are determined to get what they want, using to this end, any and every means within their power.

Some keen and wise observers in this country have recently asserted that the United States now faces the most critical period in its history. Various groups of men are striving to agree on terms of peace, but success has not yet been sighted. The spirit of the Golden Rule does not yet dominate the hearts and minds of the negotiators, and so another war may be imminent; it is being talked of in hushed terms. Apparently it can be avoided only if certain great powers will recede from positions they have taken. During the recent war, ideals were set up and efforts to implement them are now meeting with determined opposition, just as was the case following World War I. This country fought then, as it did in the recent conflict, that war should be no more.

Why can't the same rules govern na-

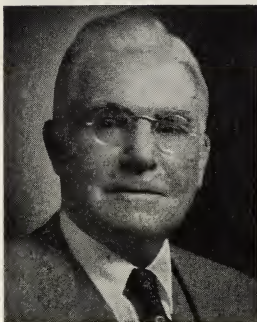
(Continued on page 735)

Testimony from the

BOOK OF MORMON

By Charles A. Callis

OF THE COUNCIL OF THE TWELVE



CHARLES A. CALLIS

Address delivered at the Friday
afternoon session of the 117th
semi-annual general conference
October 4, 1946,
in the Tabernacle

"I CAN no more remember the books that I have read than the meals that I have eaten," said Emerson, "but they have made me." To countless thousands, who have basked in the spirit of the Book of Mormon, the truth that Joseph Smith spoke comes home to their souls. He remarked that "a man would get nearer to God by abiding by its [Book of Mormon] precepts, than by any other book."

The Nephite record testifies in a heavenly spirit to the truth that the Bible is true. They are one in God's hand to confound false doctrine and to establish peace in the hearts of men. This sacred book tells us that little children are alive in Christ. They need no baptism until they become accountable for their actions. For many years a great many good people believed in the doctrine of "infant damnation." They didn't understand; but the Book of Mormon brought into the world, into the hearts of men and women, the peaceable thought that children, though unbaptized, do not go to Hades.

A few years ago these people met in solemn convention, and the action they took was a credit to their righteousness and to their sense of the justice of God. They passed a resolution repealing the doctrine of "infant damnation," and what a beautiful thing they did when they made that decision retroactive. President Woodrow Wilson, himself a member of that great body of good people that decided against the doctrine of "infant damnation," and declared "the decision retroactive," laughed and said, "Think of all those dear little babies that have been burning in hell so long; now they will all be released."

The Book of Mormon teaches the nobility of service. What is man without work? Work is known by the angels of God. They are immersed in its atmosphere, and that service is eternal. He is a poor "Mormon" elder, hardly worth his salt, who believes that when he goes to heaven, he will sit in inactive endless bliss. Centuries before he was born in the flesh, according to the Book of Mormon, Jesus said:

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

And in another place he said:

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

Think of it, brethren and sisters, our work is immortal. As Brigham Young said, "This life is a part of eternity."

I think the spirit of the Book of Mor-

mon they become subject unto her. Joaquin Miller, the poet, said:

Beneath our forty stars is she
The purest woman, sweetest, best,
Who loves her spouse most ardently
And rocks the cradle oftener:
Whose home is filled, whose heart is fed
With halo of a baby's head.

The Book of Mormon teaches us a glorious economic system. For nearly two centuries after the ascension of Christ, the people were covered with a mantle of the prosperity of Christ. There were no poor, no rich, no one in bonds, and I think that meant the bondage of debt, for debt is a grievous bondage, and we should steer clear of it. For two centuries they lived in peace; they had no strikes; industrial disturbances were not known; but by living the spirit of industry by the golden precepts of the Son of God they prospered and grew in the prosperity of Jesus Christ. God hasten the day when we shall work—the rich and the poor in the kingdom of peace—submitting our troubles to arbitration, for I know that deep down in the hearts of the captains of industry and also of the laboring men, there is an inherent desire to do unto others as they would have others do unto them. We let selfishness repress this feeling that God has placed in our hearts.

In the Book of Mormon we read of the great intermediate state, the great principle of immortality. Horace Greeley lost a boy five years old, and he said to a friend (I haven't time to quote it all):

Now all that concerns me is the evidence . . . that we shall live with and know those we loved here. . . . If I felt sure of the point of identifying and being with our loved ones in the world to come, I would prefer not to live long.

In our hearts, inspired by the Book of Mormon, by its holy and matchless spirit, and it is the spirit of Christ which runs through the Book of Mormon like a golden thread, we know that we shall meet our loved ones, be recognized by them, and we will recognize them, and throughout eternity, believing that God is a God of work, we shall work with him as co-laborers.

A Presbyterian minister caught this flash of glory in service, and in a hymn which he composed, he said:

We serve no God whose power is spent,
Who rests amid his firmament.
Our God his labors but begun
Toils ever more with powers unspent.

God be praised for the glory of the resurrection, the beauty of eternal life, the knowledge that we shall live

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THE IMPROVEMENT ERA

LAW and LABOR

By *Albert E. Bowen*

OF THE COUNCIL OF THE TWELVE

PRESIDENT SMITH, in his opening address this morning, spoke about the present confused floundering of the world consequent upon a waning devotion to fundamental principles. Dr. Widtsoe adverted to the same theme and particularly as evidenced by the frustrations of men in their gropings after a longed-for peace without adherence to the principles upon which peace depends. There is one exemplification of the drift away from peace and a powerful contributing factor to the prevailing instability about which I desire to speak. I hope I may do so without offense.

You all remember the accounts of earlier times when men took upon themselves the redress of their own grievances. If, for example, one killed a member of my family, I promptly went out and killed him or some member of his family. Then that family sought revenge against me or my family and so the course of reprisal and counter-reprisal ran, growing into family and clan feuds. In like manner, if one took or damaged the property of another, the injured one sought, through his own means, to recover his goods or their equivalent or to visit punishment on his despoiler. It is easy to see that there could be neither stability nor security under such a system. An orderly, stable society of individuals could not exist under such conditions. It was intolerable. The remedy, perhaps the only remedy, was to enact public laws applicable to all alike which defined the rights of individuals and provided remedies for the protection of those rights. A law defined murder and prescribed a penalty for him who committed it. Now if a murder were committed, it became not a private wrong against the murdered person to be avenged by his kindred, but rather an offense against the state which assumed the exclusive right to execute against the offender, the retribution of the law. The injured family may not always have been satisfied with results, but they had to learn to accept them. They no longer had a right to take punishment into their own hands and would themselves be subject to penalty if they did so. Similarly the law forbade theft and fixed the consequences for its violation. So if one's property were stolen, he did not seek by violence to recover it or to punish the offender. The state took care of that through its own processes. These more serious wrongs were called crimes punishable by the



ALBERT E. BOWEN

Address delivered at the Friday afternoon session of the 117th semi-annual general conference October 4, 1946, in the Tabernacle

state, not for restitution to the injured person, but for the preservation of public order. Other less serious trespasses were still recognized as offenses for the commission of which the injured one might seek recompense to himself. But his remedy was through the processes established by law and not by physical force or violence administered by himself. Thus, for example, if one wrongfully entered upon or occupied the land or dwelling of another, the owner would file his complaint with the court. In orderly manner the cause would be heard and determined, and then the officers of the law would remove the trespasser, instead of the owner's seeking by violence to do that for himself.

The finding of the judicial tribunal set up by the law ultimately became final, and the parties in dispute had to abide by it. Thus punishment of grievances, or protection of person and property, was taken out of the realm of private feuding and reprisals by physical might and put over into the realm of impartial judicial determination by reason and the application of principles of justice. This achievement marked a great day in the progress of civilization. Anarchy gave place to order, and it became possible for human beings to live together with a large degree of stability and freedom from haunting fears. Without such an ac-

complishment, large numbers of people could not have lived together.

By now, someone will surely be asking what all this has to do with the purpose of a worshiping assembly such as is convened here today. I will tell you. I have presumed to present this sketchy background for the express purpose of drawing a parallel between that and the barbaric methods we now employ in our handling of industrial disputes. I have no hesitancy in saying that the strike is a totally uncivilized way of dealing with them. Strikes arise out of disagreements. Sometimes the dispute is between the employer and his employees; sometimes the employer has nothing to do with it, but it is between two different organized groups of employees, each claiming the right to negotiate with the employer. Sometimes workers are compelled to go on strike when they have no grievance at all and would prefer to go on working, but are compelled to walk off the job by the orders of the organization to which they belong. Sometimes they are voluntary members of such organizations, but often they are forced into membership against their will by violence or threats of violence. Often they are coerced into membership because otherwise they will not be permitted to work at all or to earn their daily bread.

Employees claim that they have long suffered injustices and are now balancing accounts, while employers assert that the demands of the workers are unreasonable and impossible of granting. Obviously, neither party to the dispute is in a condition to make an unbiased appraisal of the merits of these conflicting positions.

I am not here trying to fix the blame or to say who is in the right or to what extent. But I do say that such a situation breeds lawlessness, eventuates in anarchy, and will destroy any government or society that does not find an effective way of dealing with it.

There is no more excuse for permitting those with an industrial complaint, real or fancied, sincerely entertained or shammed, to cover up a sinister purpose, to take into their own hands the redressing of their own grievances, than there is for permitting any private individual to take upon himself the satisfaction of his own wrongs of whatsoever nature without regard to the good order and welfare of the whole society.

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"The ABUNDANT LIFE"

By Harold B. Lee

OF THE COUNCIL OF THE TWELVE

I SINCERELY pray that the Spirit of the Lord might guide my few remarks and that they might be in full harmony with all that has been said on this occasion.

We have a scripture recording the words of the Master:

... I am come that they might have life, and that they might have it more abundantly. (John 10:10.)

That scripture has been the text for certain economic philosophies that are with us today, and from that text has been coined a term, "The abundant life," which has been used frequently to refer to a condition of plenty or sufficiency or a profuseness of the material things of life. But if we are to strip those philosophies of all their high-sounding phrases and explanations, we might describe them in this language: "Giving more and more to an individual in return for less and less from him."

As I think back over my life, I remember that these philosophies did not begin with the last few years. When I think of the first political campaigns that I, as a young boy, heard about, and fortunately we did not hear as much about them in those days as we hear about them today, I remember that some of the slogans of those days sounded very much like the kinds of philosophy we have today. I remember in one campaign there was one something like this: "We stand for a full dinner pail," and on another occasion: "We stand for a chicken in every pot," and still later, "Two cars in every garage." I remember picking up a magazine and seeing a picture of a family in a beautiful convertible, off to the movies, and underneath it said: "This is the American way of life." And more recently, we have a philosophy, or slogan: "Full employment for everybody in America and a pint of milk for everybody in the world."

Now, I call these sayings to your attention, and you, who are older than I, can add other slogans along the same line, not to ridicule, but to call your attention to the fact that in this land, and perhaps other lands, we have been choosing as ideals these material benefits, and we have called them the way to an abundant life.

In commenting about these things that seemingly have existed here in America, the president of one of our great American universities said this:

But the ideal of comfort which is the best we have been able to think of for ourselves will never do as an aim for a world order. Men can never be comfortable enough; we can never have enough material goods; if material goods are what we want. Any world order with this ideal will be torn to pieces by the divisions to which it leads.



HAROLD B. LEE

Address delivered at the Sunday afternoon session of the 117th semi-annual general conference October 6, 1946, in the Tabernacle

As long as it is assumed, then, that it is the duty of all of us to get all we can and make the ideal of comfort our goal in life, then we may expect a similar fate to that nation, or community, or that family which builds on such an ideal. They will certainly be torn to pieces by the divisions to which such an ideal will lead.

I think I would be safe in saying, and I believe you would agree with me, that perhaps never before in the history of the world has so much been said about the abundant life and so little effort expended in obtaining the essentials that make for an abundant life.

I should like to read you the parable that preceded the Master's statement of that text to which I have referred. These were his words:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. ... Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. ... I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. (John 10:1, 7, 9.)

And then he closed his lesson with that statement:

... I am come that they might have life, and that they might have it more abundantly. (John 10:10.)

To his disciples on another occasion he said:

... I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6.)

It was the same message that he gave to Nicodemus who asked what he must do to be saved and in reply the Master answered:

... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

THOSE who seek for the abundant life in any other way, then, but by the way the Master has laid out in the gospel plan, is, "as a thief and a robber," to use the Master's words. But the tragedy is that he who does so rob, is also the victim of his own robbery, and his own house is left to him desolate in the day of his great spiritual need. Then, certainly, such a one is poor indeed, and he is as the man to whom the Master referred in his Sermon on the Mount as, one who builds his house upon the sand and when the storms come, the winds blow and the rains descend, his house will fall, because it is founded upon the sand. (See Matt. 7:26-27.)

But the scriptures have given us unmistakably a charted way for the living of the abundant life and the preparation therefor. It was the Apostle Paul who said to the Hebrews:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. (Hebrews 6:1.)

In explaining what salvation means, the Prophet Joseph declared that:

'Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet. And when we have power to put all enemies under our feet in this world, and a knowledge to triumph over all evil spirits in the world to come, then we are saved. (Teachings of the Prophet Joseph Smith, p. 297.)

But apparently, as I read the scriptures, the Lord did not intend to convey that a fulness of the abundant life was attainable even in this life, for we find him saying in a revelation to the Prophet Joseph Smith:

Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. (D. & C. 101:36.)

The Apostle Peter has reduced that teaching to a formula, a pattern, or a way of life. These were his words:

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness. (Continued on page 759)

My Redeemer Lives ETERNALLY

By Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

My brothers and sisters: To preface my remarks may I quote Paul:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. (1 Cor. 2:1-2.)

Today I wish to bear witness of Jesus the Christ and to quote the word of the Lord.

I read recently in a local paper of a pastor of a church in Illinois, who said that he felt the same reverence for Santa Claus that he did for Jesus Christ. He said:

I consider both of them to be folk tales, but in different categories.

He finds one difference, however; he does not question the fact that "a man named Jesus" did exist, and he regards Santa Claus as a "figure of the imagination."

In the magazine, *Time*, in a recent issue, a noted professor emeritus in one of our largest universities, was quoted at length on his rationalizing. To Jesus of Nazareth he gives human warmth; a great capacity for love; unusual understanding. He calls him a great humanist, a great teacher, a great dramatist. As a typical rationalization, he explains that Lazarus was not dead, but was merely

... brought "back to health" by Jesus, the power of mind and learning, and by the "therapy of his own abundant vitality!"

I want to bear testimony today that Jesus is not only a great teacher, a great humanist, and a great dramatist, but is in very deed, the Son of the Living God, the Creator, the Redeemer of the world, the Savior of mankind. I want to testify further that he not only lived in the Meridian of Time for approximately thirty-three years, but that he lived eternities before this, and will live eternities beyond it.

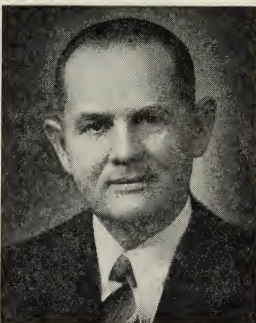
He first comes into our knowledge in the pre-existent state, when with a host of spirits, he stood before his Father in solemn assembly.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. (John 1:1, 2.)

The vision of this primeval gathering is recorded as follows:

Now the Lord had shown unto me, Abraham, the intelligences that were organized

Address delivered at the Saturday morning session of the 117th semi-annual general conference October 5, 1946, in the Tabernacle



SPENCER W. KIMBALL

before the world was; and among all these there were many of the noble and great ones: And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell. And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Pearl of Great Price, Abraham 3:22-25.)

And one of the number proffered to go down to the earth and by compulsion, save all men, but another "like unto God" came forth with a plan of free agency by which the plan of redemption and exaltation would be offered by him to the people of the earth. And this latter plan, proposed by Jehovah, or Jesus Christ, was accepted.

... and the Word was God. ... All things were made by him; and without him was not any thing made that was made. (John 1:1, 3.)

The time finally came when the earth was to be created.

And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth. (Abraham 4:1.)

And Jesus the Christ created the earth and gave it light and established upon it the plant and animal life, and finally man, created in his image.

In confirmation, he says long centuries later to the Nephites:

... I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. (III Nephi 9:15.)

After the creation, the Redeemer bears witness again to Adam:

And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will. (Pearl of Great Price, Moses 5:9.)

GENERATIONS later the Redeemer came again to the earth to visit his choice servant and mighty leader, Enoch, who because of his righteousness, was permitted to hear the voice of Jehovah. Enoch bowed himself to the earth before the Lord, and spake:

... Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant? (Moses 6:31.)

And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so. (*Ibid.*, verse 35.)

And he beheld the spirit world and all creations not visible to the natural eye. From hills and high places, Enoch warned them, and

... no man laid hands on him; ... for he walked with God. (*Ibid.*, verse 39.)

In concluding his preaching to his people, he bore this testimony:

... I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory; And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face. (Moses 7:3, 4.)

The transgressions of the people of Enoch's generation continued unabated, for Noah comes forth to continue throughout the long years of his ministry, a vigorous warning and preach-

(Continued on page 732)

"TRAIN UP A CHILD"

By MARK E. PETERSEN

of the Council of the Twelve

Address delivered at the Friday morning session of the 117th semi-annual general conference October 4, 1946, in the Tabernacle

AMAN we shall call Bishop Brown, for the sake of anonymity, sat reading his evening newspaper and came across one item that especially interested him. After reading it he said to his wife who sat near by, "I see that Jones boy has finally gone to jail. It's a wonder he didn't go sooner, considering the record he had." And then he recalled that this Jones boy, when he used to go to Church, was rather rowdy and hard to handle. Later he became a truant at high school, sluffed his classes to go out joy riding with the boys, and then later with a group began to steal automobiles. Then, one night when the boys were short of money, a few of them decided to rob a store. It was for this crime that they were being sent to jail. The bishop, turning to his wife said, "It's certainly terrible, isn't it, how the young people carry on these days?"

This was a favorite theme with the bishop. He would talk about it quite frequently in his Sunday evening meetings and would quote statistics to prove his point. Among the statistics he would use were some like these:

The F.B.I. reports that the first six months of 1946 show the highest rate of increase in crime in the United States of any period since crime figures have been compiled on a national basis. The increase was fifty percent higher in rural areas than in cities, contrary to the prevailing opinion. More arrests were made among seventeen-year-olds than in any other age group. In 1945, arrests of boys, seventeen years of age or under, increased twenty-nine percent over the three-year average for the period 1939 to 1941. Arrests of girls, seventeen or under, for this same period showed an increase of one hundred and fifteen percent.

What is the picture in Utah? Figures provided by the state child welfare department reveal that from 1936 to 1944, the number of cases referred to the juvenile courts in Utah increased more than three hundred percent. Stealing by juveniles in Utah nearly doubled during this period. Truancy more than doubled. Children listed as ungovernable increased more than four times, and juvenile traffic violations went up twelve times.

Whose children are these? Are they yours or someone else's? In the first six months of 1946, the little town of Lay-



MARK E. PETERSEN

ton, Utah, had fifty-one cases of juvenile delinquency, serious enough to be referred to the juvenile courts. Clearfield had thirty-three; Price had fifty-one; Cedar City, thirty-five; Fillmore, twenty-two; Brigham City, thirty-seven; Murray, twenty-seven; Vernal, forty; Provo, one hundred seventy-eight; Ogden, four hundred eighty-one; Salt Lake City, one thousand forty-eight; and many other cases distributed over the remaining parts of the state in proportion.

When Bishop Brown would quote these figures to his people, he emphasized the fact that national authorities in child welfare declared that a large part of the responsibility for this condition rested upon the parents, and the bishop made a grand appeal to the parents to improve their home life in order to hold on to their children and avoid as much of this delinquency as possible.

I DO NOT in any way wish to minimize the responsibility of the parents with regard to their children, but if Bishop Brown had read further into the reports of these national experts, he would have discovered that these same authorities declare that a large part of the responsibility for the juvenile delinquency in America must also be borne by the local leaders of various churches; that the religious leaders of our communities must shoulder a good part of the responsibility. Some of the young people who had gone astray came from that bishop's own ward. Did he ever connect their delinquency with his own work as a bishop? Did he connect it at all with the work being done by his Sunday School, Primary, Mutual Improvement Associations, or Aaronic

Priesthood leaders? Did he trace the difficulty in which these young people found themselves to any failure on the part of the leadership of the various organizations in his ward to carry out successfully the youth program of the Church?

The good bishop forgot that his Aaronic Priesthood work was at a low ebb and failed to reach a great number of the boys in his ward. Yet the Aaronic Priesthood program is designed to build character and strength and spirituality in the boys of the ward. When boys are not reached by it, they lose the strength which the program provides and thus weakened, some of them fall into sin when temptation comes along.

The good bishop also forgot that his M.I.A. work was very weak, and like the Aaronic Priesthood activity in the ward, failed to build strength of character among the young people. And he forgot that there was very little enlistment work done in his Sunday School.

He forgot, too, that he had failed to adopt the Latter-day Saint girls' program, because he didn't agree with all of the minor details in it. And he forgot that his ward provided little or no recreation for the young people, and that all last year it had given only two dances for the young people who like to come there. During the remaining fifty weeks of the year, the doors of the recreation hall of that ward were closed against the young people who would have liked to go there for their dances. And yet that same good bishop would stand up on Sunday night and denounce some of these young people because they went to public dance halls.

Did the bishop ever think to ask how often young people like to go out? Did he content himself with two dances a year when he was young and when he went courtin'?

Do you know, my brothers and sisters, that all last year the average ward in this Church gave fewer than five dances for the young people and that the average stake gave only a little more than three? If we put them both together, then last year there was an average of only eight dances given under Church sponsorship, to which the young people of any given ward or stake could go, and during the remaining forty-four weeks of the year, our young people had to shift for themselves? And do you know that every summer when the weather gets warm, except for a few canyon or park outings, the wards and stakes of this Church very generally go out of business and close their doors so far as recreation is concerned?

I know that you do not approve your
(Concluded on page 708)

THE IMPROVEMENT ERA

EFFECTIVE teaching is an art; inspired teaching is a creative force; devoted teaching can be a ministry. Of all the endeavors to which men and women can turn their talents, I know of none in which one can invest more of his own personality and receive more meaningful rewards.

For the most part these rewards flow from the simple fact that the teacher is leaving imprints upon the lives of people. The object of his interest and of his effort is not machinery or transportation or trade or properties or profits. The central focus of the teacher's interest is a boy or girl, or young man or young woman, a classroom people with human beings, personalities with all of their infinite possibilities.

What a rare privilege to be able to work with youth, youth in their formative years, in their imaginative years! And what an imposing responsibility! As you look around you in these days of industrial conflict, as you see society place its measure of economic value on certain other kinds of service, you may be inclined to doubt the worth of being a teacher. Particularly is this true if you have felt teaching's full demands upon one's physical, mental, and spiritual resources. I know from experience that there are many disappointments and discouragements, but I also know, from experience, that there are satisfactions of infinite value.

A WRITER recently put a stimulating thought into my mind and imagination. He recalled the first time he had taken a long hike into the deserts of Arizona. As his feet sank in the sands, he began to grow weary. The going became hard. His wise companion said to him: "Don't look at your feet! Look ahead at the hills." So he stopped watching his heavy steps and lifted his eyes to the horizon, where the hills led up to great mountains burnished in the sun. The beauty of these gripped him, and he forgot to be weary. "Often since then," he said, "I have been in deserts, and I have remembered to look not at the sand but ahead at the hills."

Learn to lift your hearts and minds above the planes on which you see the things that are—up to the mountains where you can dream of the things that ought to be. Don't be disturbed if someone calls you a stary-eyed idealist. Human progress has never been achieved by men who live their lives looking steadfastly at the ground on which they stand. You will not be able to dwell on the high mountains, but you can make frequent visits to them and come down to your labors with new inspiration and strength. It is good for the soul to catch a glimpse of the stars even if they can never be touched. We are charged with finding ways ahead in which others may follow. Often we get clogged with details and lose sight of our purposes. It is as though our feet were sinking in the sands.

But suppose we do have the power, in spite of human frailties, to keep our

Creative Teaching

By DR. M. LYNN
BENNION

SUPERINTENDENT,
SALT LAKE CITY
SCHOOLS



eager desire lifted toward the best we know. Suppose that youth, studying with us, feel and sense that our direction is toward all that is truest and bravest and best; then may they not be inclined in the same direction? Then we shall be really communicating religion. We shall make so plain that we ourselves are striving after goodness, that without needing to do much talking, without the necessity of conventional assertions, youth will somehow be made to feel sure of God.

TEACHERS need to cultivate liberality of mind and spirit. Do not be afraid of new ideas. Some of them will be worthy of permanent lodging in your household of experience. To other ideas you will be unwilling to extend hospitality, because they are but vagrant notions signifying nothing. But a central function of intelligence is to be able to discern truth from error and to make choices. Remember that understanding is enlarged by ventures of intellectual exploration and is refined by efforts of discernment and choice. Growth comes through the recognition

of problems and their solution by thinking which appeals to facts.

Everybody enjoys sitting under the spell of a great teacher. How do we account for his success? Granted that he has certain inborn qualities that contribute to his success, how else can we account for his power? In the first place, we may be quite sure he has developed the habit of growth. Such growth did not just happen. It is the result of conscious striving to master a complex undertaking. The teacher may seem at ease, but he is not doing easy routine work. Back of it are many hours of careful thought and study. His reading has become regular, systematic, and sequential. His insight into the significance of his task spurs him on to unstinted exertions in order to achieve his purpose.

RELIGION does not teach us everything at once. It does not clear up all our difficulties. Some religious teachers have seemed to think that it is a reproach to religion not to be able to give a categorical answer to every question. They make assertions where the wise and reverent person often will be silent or recognize his lack of insight. There are many things which still are wrapped in wonder, and many ways in which we see God not fully but only in glimpses, like sunshine through the clouds.

When men climb the Alps, they frequently are fastened one to another by ropes that lead up to the guide who is finding the trail ahead. Sometimes the climbing party may get into a fog or cloud so thick that they cannot see even across the distance that separates one man from the next. The guide up ahead is invisible, but by the taut rope they know that he is there. So it is with the gospel that links us to God. We know he is there because there is someone who steadies us whenever we are on the upward climb.

I SHALL OFFER LITTLE THINGS

By Dedie Huffman Wilson

WHEN I go selling, I shall cry:
Old dreams, new dreams, who will buy?

I think that I shall offer
Only little things
When I go forth to market:
Words with shining wings;

A song for courage, fragile
Hope, however brief;
Some tears, perhaps, gay laughter,
Patterns for belief—

I think that I shall offer
Love's deep wonderment.
All these are things men cherish
When their gold is spent.

When I go selling, I shall cry:
Old dreams, new dreams, who will buy?

"Seek Ye First THE

As one reads the signs of the times there comes a certain conviction that the redemption of man comes not from the kingdoms of the earth; that if the race is to ascend from the valley of darkness into which it has been cast by "man's inhumanity to man," it will do so only by seeking a power outside and beyond the limitations and wisdom of the world.

Granting that the kingdoms of the earth are sincere in their present efforts to seek deliverance from the forces which persist in striking at the very existence of humanity, if proof may be found in precedents, then it may not be presumptuous to say that their efforts are doomed to failure. The outlook, to say the least, is not encouraging.

The perverted use of man's free agency, arising as it does from a false sense of values, has brought down upon all earthly kingdoms, with crushing impact, the fears and frustrations which now beset them. The God of the universe, who "ordereth all things well," did not design, neither did he desire, that the destiny of man should be so fearful and awesome.

The evils that men do are of their own making. God always proposes that the divine impulses implanted within man be released to reach out to the divine beyond; but man, much to his own sorrow, too often disposes otherwise.

During the tragic days of the recent war, when men's hearts were failing them, and the road to victory seemed so long and hazardous, rulers of nations and kings of the earth appointed days of prayer, when their subjects and citizenry were enjoined to cry unto the Almighty for mercy and help.

From desperation and anxiety came these spontaneous expressions of the nobler impulses which are inherent within the human heart. When men, however, thus seek divine assistance, from necessity rather than from practice, they may but seek in vain. At such times the will of God may be identical with the desires of men, but this, more often than not, is coincidental rather than the result of infrequent prayers. But, notwithstanding his intermittent prayers, the fact that man prays at all is to some, convincing evidence that there is a power beyond himself which brings him to his knees in his hour of despair.

The most urgent need of our time is for that same power to govern in the affairs of nations, to the end that peace will dwell regnant in the hearts of all men. Without some manifestation of the divine power,

... the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:14.)

With it, "the kingdom of God is at hand."

Given as the "Church of the Air" sermon over Radio Station KSL and the Columbia Broadcasting System, Sunday, October 6, 1946, at 8:30 a.m. Mountain Standard Time

By Matthew Cowley
OF THE COUNCIL OF THE TWELVE

In that memorable Sermon on the Mount, the Master set forth in the Beatitudes, some of the conditions upon which citizenship in the kingdom of God is predicated. And in continuing he said:

... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

The promise here is that those who seek the kingdom of God, will find righteousness, and all things that should be added unto them.

The kingdoms of this earth are not, in and of themselves, righteous kingdoms. Within them, however, there are many righteous souls who have found, by earnest seeking, the kingdom of God in the midst of evil.

In teaching his disciples to pray, Jesus said:

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. (Matt. 6:9, 10.)

This prayer suggests the coming of a kingdom which was not to be set up during Christ's mortal existence; for while Jesus sojourned among men the will of God was not done in the earth as it is in heaven. And this is not the



MATTHEW COWLEY

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (Daniel 2:44.)

This, no doubt, is the kingdom for the coming of which, Jesus taught his listeners to pray; and when God's will would be done in the earth as it is in heaven.

THE evils that men do are of their own making.

same kingdom as the one referred to when he said: "The kingdom of God is at hand. Repent ye and believe the gospel," as this kingdom of God he did establish during his earthly ministry.

IN the interpretation of the human image dream of Nebuchadnezzar, king of Babylon, the Prophet Daniel foretold the establishment of four great kingdoms, each of which would be of empire proportions. Also he divined the breaking up of the last of these world powers into many kingdoms. And then he prophesied as follows:

This then would be a kingdom of heaven.

As a matter of historical record, the Meridian of Time was not in the days of these kings when the God of heaven shall set up a kingdom, never to be destroyed. (See Daniel 2:44.)

Instead, Christ's life and ministry were during that period when the fourth of the great kingdoms of Nebuchadnezzar's monarchy vision was a world empire. Indeed it was by order of a tribunal of that empire that the Son of God was crucified. Had the heavenly kingdom of Daniel's prophecy been established in the Meridian of

KINGDOM OF GOD"

Time, Christ would have reigned over it as King of kings and Lord of lords; and certainly his crown would not have been one of thorns.

So that Jesus in teaching his follow-

gifts of the spirit and powers of his priesthood were made manifest throughout his ministry. These powers, like the air waves in the kingdom of the radio, were powers that could not

dom which "cometh not with observation."

It would be both corporate and spiritual, and be endowed with power and gifts which would be available to all members. It would be the body of Christ. It would be his Church. And it would provide a design for living that would make for righteousness in the earth. Both its principles of faith and form of organization would be eternal, unchangeable, and indispensable to God's purposes in the regeneration of men.

In the redemption of souls, efficacy would obtain only in "One Lord, one faith, one baptism," and the gospel of the kingdom would be the power of God unto salvation. In the corporate organization of his Church, he would give

... some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all

*THE kingdom of God would be a New Order,
and yet it would not be elusive.*

ers to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven," foresaw, as did Daniel, the coming of a kingdom which would stand forever and whose king would not be crucified.

The kingdom about which the Master spoke when he said:

... The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel, (Mark 1:15)

is a kingdom of God which is at hand whenever the priesthood of God is upon the earth, as it was in the Meridian of Time. Of this kingdom it has been said:

... strait is the gate, and narrow is the way, ... and few there be that find it. (Matt. 7:14.)

The Pharisees demanding of Jesus when the kingdom of God should come were answered as follows:

... The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (Luke 17:20, 21.)

Strange words these: the kingdom of God is within you, yet it cometh not with observation!

In one of his epistles to the Corinthians, the Apostle Paul wrote that:

... the things which are seen are temporal; but the things which are not seen are eternal. (II Cor. 4:18.)

The universe holds within it many forces or kingdoms of power, which come not with observation, and yet man converts these hidden forces to his own use and purpose, and he knows, without questioning, that these forces are eternal. The elements, for instance, which are transmitting the sound of my voice to many distant points do not come within my observation, neither does the power which sets them in motion come with observation, yet no one questions the existence of that power.

CHRIST went about healing the sick, restoring vision to the blind and hearing to the deaf; making the lame to walk and cleansing the leper. These

be seen, but they could be set in motion for the good of mankind.

In the baptism by John to which Jesus submitted himself, because, as he said:

... for thus it becometh us to fulfil all righteousness, (Matt. 3:15)

whatever agency or force the water set in motion to the end that righteousness would be fulfilled, could not be seen, but the Father's voice of approval came down from the heavens, saying:

... This is my beloved Son, in whom I am well pleased. (Matt. 3:17.)

GOD would call men to the ministry in his kingdom.

Of those who sought the kingdom of God, Christ required complete conversion, or the second birth as explained by him to Nicodemus: "The kingdom of God is within you"; therefore, conversion must needs come from within. And by conversion the kingdom of God within man impels him to reach out for the guidance and tuition of the organized kingdom of God with which he will seek affiliation.

If the kingdom within man does not impel him to an earnest quest for the established kingdom among men, then

come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine. (Eph. 4:11-14.)

God would not withhold his will from the priesthood of the kingdom, because, as the Prophet Amos said:

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

Divine revelation would be the founda-

*PEACE cannot come in our time; nor in any time,
if, as the foundation thereof, the kingdom of
God is ignored.*

the kingdom within has not attained unto its fullest expression.

"Seek, and ye shall find," said the Master.

The kingdom of God would be a New Order, and yet it would not be elusive. It would become known to all who would reach down within themselves and discover that other king-

tion rock of the Church, for hath it not been said that:

Where there is no vision, the people perish. (Prov. 29:18.)

And did not Christ promise to be with his organized kingdom even unto the end, if men would but "believe and be

(Concluded on page 728)

OUR DUTY

By President Levi Edgar Young

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Saturday morning session of the 117th semi-annual general conference October 5, 1946, in the Tabernacle

IN connection with the voices of the servants of the Lord at this conference, the fundamental to be established in the hearts of humanity for the return of the world to God is the fact that the gospel of Jesus Christ is not a system of thought but a true revelation of God. God makes one man the channel of communication to other men. This channel is never closed.

Three things have the servants of God emphasized in this day: the immortal appeal to fortitude and faith; the returning to God through repentance, and holy baptism by immersion in the name of the Father, the Son, and the Holy Ghost.

... Go ye into all the world, [said Jesus our Redeemer] and preach the gospel to every creature. (Mark 16:15.)



PRESIDENT LEVI EDGAR YOUNG

A century ago, the most majestic character of history gave us with other scriptures, the Doctrine and Covenants.

In that book, man is carried to his high destiny. Man is divine. He is in the image of God. He has endless spiritual power and grace. Herein is the Prophet Joseph Smith's masterful idea. The soul's relationship to God. His was a sorrowful life, but he nurtured through all hazards the divine truths God revealed to him, and finally came triumphant when he left us these immortal words:

And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God. (D. & C. 10:70.)

His teachings lead us to the dominion of joy, as witnessed here today.

And so my brethren of the Holy Priesthood, go forth and remember:

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6: 8.)

"TRAIN UP A CHILD"

(Concluded from page 704)

young people going to public dance halls where so often liquor is available and where frequently undesirable elements are present. Yet, like Bishop Brown, we do so little about it. Our young people would far rather dance in good places with good people to good music, but they want to do it more than eight times a year. Likewise, our young people enjoy their fireside groups, their M Men and Gleaner work, their Boy Scout and Aaronic Priesthood, their Junior girl and Bee Hive activity when there is an interested leadership present. But put yourselves in their places. Which of you would stay with an organization that was only half alive?

THE worth of souls is great in the sight of God.

When our young people fall, can you count the cost of it? Remember there is a price tag attached to every evil deed, and that price tag is a big one. The cost of sin is so great that it can hardly be measured by mortal men, but it must be counted in remorse, broken hearts, lost opportunities, and lost souls. Compare that price with the price of well-supervised, Church-sponsored recreation. Compare that price with the expenditure of time and effort required

to conduct good M Men and Gleaner activity, or a good Boy Scout, Aaronic Priesthood, Junior girl, or Bee Hive program. Which price would you rather pay?

A wise man said:

Train up a child in the way he should go: and when he is old, he will not depart from it. (Proverbs 22:6.)

He did not say, neglect the child and let him run the streets. Neither did he say, forget the youth program of the Church, and let the children shift for themselves. The Lord loves the children; it was he who said:

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. (Mark 10:14.)

Do we ever forbid the children? When we close the doors of our recreation halls most of the year, do we forbid the children? When we fail to adopt the youth program of the Church, which is specially designed to bring the children unto the Lord, do we forbid the children? The Good Shepherd not only said, "Feed my sheep," but he also said with great emphasis, "Feed my lambs." May we do so, I pray in Jesus' name. Amen.

Patriarch to the Church Released from Duties

(Concluded from page 685)

I shall do my best. If, however, in the circumstances, you should feel that the interests of the Church would be best served by releasing me at this time, I want you to feel at liberty to do that. I am therefore writing this letter to let you know you have my full support for whatever you decide.

I am grateful for the Lord's goodness to me and mine.

Ever praying the Lord's choicest blessings upon you, I am sincerely your brother,

Joseph F. Smith.

"After careful and prayerful consideration, and with deep regret and sympathy for his condition, the First Presidency with the expressed assent and approval of the Council of the Twelve, have decided, under all the circumstances, that Brother Joseph F. Smith shall be released from his duties as Patriarch to the Church."

* * *

Elder Smith, who was forty-seven years old last January 30, is a son of the late Apostle Hyrum M. Smith and Ida Elizabeth Bowman Smith. He is a grandson of President Joseph F. Smith and a great-grandson of Hyrum Smith, the martyred patriarch and brother to the Prophet Joseph Smith.

THE IMPROVEMENT ERA

The BOOK of MORMON

An Aid to Testimony

By LEGRAND RICHARDS

PRESIDING BISHOP

I DON'T know that I have ever attended a conference of the Church that I have been more inspired and lifted up, or more grateful for my membership in the Church and my association with the Saints of God. At the close of the last April conference I said to my wife, if I had two million dollars I wouldn't know what in the world I could buy with it that would mean as much to me or bring me as much joy and happiness as my membership in this Church and my opportunity to associate with the Saints and minister among them. And more than anything else this day, I desire that my ministry and efforts may be acceptable to God and a blessing to the people of this great Church.

President McKay spoke this morning about our responsibilities to the youth of the land, and I thought over my own life and I believe, my brothers and sisters, that what our young people need more than anything else in this world, is a testimony of the divinity of this work, and if in all our auxiliaries and our priesthood quorums we lay a little more stress on the spirit of the work rather than on the letter of it, I believe we would find the results in the lives of our boys and girls most acceptable.

I think of the time when I was a boy and the things that impressed me, and I remember reading the *Life of the Prophet Joseph Smith* by George Q. Cannon. It did something for me and caused my soul to burn within me, and I couldn't help wishing that I might have shared some of the responsibilities of those early days. Then I read his own statement where he was so concerned, and wondered because he was persecuted for telling the truth. He said he felt as he imagined Paul felt when he stood before Agrippa. He said, "I had seen a light; I had heard a voice; I knew that God knew that I knew it; and I dared not deny it, for I knew that by so doing I would come under condemnation before the Lord." (See "Extracts from the History of Joseph Smith.") Then I remember how that impressed me, and I thought that does not sound like the testimony of a deceiver or a false prophet, and I remembered the testimony of Paul, which I think is one of the most wonderful testimonies we have ever heard about, when he stood before King Agrippa and most noble Festus and bore his testimony how he, on the way to Damascus, had seen a light and heard a voice, and knew that God knew that he knew it. And how, when he had borne that testimony, Festus turned to him and said, "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied, "I am not mad, most noble



LE GRAND RICHARDS

Address delivered at the Sunday morning session of the 117th semi-annual general conference October 6, 1946, in the Tabernacle

Festus; but speak forth the words of truth and soberness." To that Agrippa replied unto Paul, "Almost thou persuadest me to be a Christian," and Paul replied, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether, such as I am, except these bonds." (Acts 26:24-29.)

I tell you, brethren and sisters, there is no motivating power in this world in the lives of boys and girls, or men and women, comparable to a testimony of the truth because God does something for men and women, and he does it for boys and girls when they have a testimony of the divinity of this great latter-day work.

I REMEMBER leading the Sunday School in one of our Sunday School conferences when Brother Karl G. Maeser and Brother George Goddard were present, in reciting the testimony of the three witnesses, and I would like to read that to you today. I believe I could recite it without the book, but I will keep it here for fear I cannot: Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the

tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen. (Book of Mormon, testimony.)

Now, if you want to read the conclusion of those testimonies, just read the histories of those three men when they lay on their deathbeds, and when a peace came over them when they lifted their voices before they went into the eternal world to bear witness that the testimony they had given was of God.

I want to tell you, brothers and sisters, that when your boys and girls feel that, they have something that will hold them against all the powers of wickedness in this world. I would rather trust my boys and my girls in this world with a testimony of this work burning in their souls than all the information you can give them out of all the school-books that have ever been written.

I THINK the Book of Mormon is our greatest and most tangible evidence of the divinity of the mission of the Prophet Joseph Smith. When that book was first handed to my grandfather, Willard Richards, he opened it in the middle of the book and read a few pages; he then closed the book and said: "That book was either written by God or the devil, and I intend to find out

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GENERAL CONFERENCE, FRIDAY MORNING

GEORGE ALBERT SMITH

(Continued from page 687)

I am lifted up in my heart today as I look into the faces of my brethren. Some of them have been in the mission field for many, many years. They have remained away from home and reared their families. They are back to visit with us in conference, and ready, to go again if they may be needed. That is the spirit of the gospel of Jesus Christ. A mission president who had been away from us about ten years was released and came home recently. He and his wife reared their three children down in the South Pacific among the descendants of Father Lehi. When he came home, he was glad to come back to this marvelous country that we live in and to associate with his family; and then when the matter of going into the mission field was talked about briefly, he was ready to turn around and go right back.

That is the spirit of the gospel of Jesus Christ, to labor without a salary, to labor without the comforts that we sometimes have at home, but to labor for the salvation of the human family, to bring our Father's other children to a knowledge of the truth. The great reward that missionaries expect as the result of these years of service is to have the companionship of these men and women that they have brought into the Church in the world, the companionship of their own families that they love, right here upon this earth throughout the ages of eternity.

I would like to say to you mission presidents that you are doing a wonderful work. The Lord has blessed you and magnified you, and the work of this Church has only just begun. All of us may have to go again and again into the mission field, but it is the one way that we can lay up treasures in heaven and be sure that they will await us when we go to the other side.

May the Lord add his blessing. May we so live that every day of our lives the world will be better for our having lived in it. May we so live that our neighbors and friends will be constrained to seek after the wisdom of our Heavenly Father and his righteous purposes and thereby gain happiness, not only here but hereafter.

I pray that in our hearts and in our homes there may abide that spirit of love, of patience, of kindness, of charity, of helpfulness that enriches our lives and that makes the world brighter and better because of it.

I pray that we may continue to rejoice together under the influence of the Lord here until the end of the conference, and when that time comes that we may go to our homes renewed in our determination to keep the commandments of the Lord, that our happiness may be perfected as a result of our righteousness. If we will do that, then our visit here will not have been in

vain. On the contrary, it will be a tremendous blessing to us.

I pray that the Lord will bless you in your hearts and in your homes. I pray for those of our people who are isolated in distant lands, far from the organized wards and branches of the Church, many of them almost alone in great communities. I pray that the Lord will bless them and that they may feel today the influences that we enjoy here, and in the due time of our Heavenly Father that they may be permitted to "come out of her," as the Lord indicated his people should do, prior to the winding-up scene when this earth will be cleansed and purified by fire, when all mortality will be taken away and only those who are prepared to dwell in the celestial kingdom under the guidance of our Heavenly Father, under the leadership of our Lord and Master, Jesus Christ, will be here. I pray that they and we and all the men and women of the world who have the desire to live righteously and are keeping the commandments of God may be among that number.

I pray that our homes may be sanctified by the righteousness of our lives, that the adversary may have no power to come there and destroy the children of our homes or those who dwell under our roofs. If we will honor God and keep his commandments, our homes will be sacred, the adversary will have no influence, and we will live in happiness and peace until the winding-up scene in mortality and we go to receive our reward in immortality.

God bless you; peace be with you; joy and satisfaction abide with you all, henceforth and forever, I humbly pray in the name of Jesus Christ, our Lord. Amen.

JOHN A. WIDTSOE

(Continued from page 698)

in mind, and every child that comes into the Church must be taught that by the ordinance of baptism we accept the great and divine commission to serve the Lord in building his Church. It will then be easy to keep the commandments of God, to lay aside or meet courageously the temptations that face us. To stand alone, saying selfishly, "I have received the gospel; it is good to be a Latter-day Saint" will not be doing our duty; but, when we say, "Now, I have received this great blessing. I shall pass it on to others"; there comes the flowering in the hearts of men of the gospel of the Lord Jesus Christ.

WE are not as other people; we are different. We are humble accepters of the truth, yielders to God's will and word, under a commission to change the whole world, from evil to good. It is a great commission. It has been our commission from the beginning.

The great men who led this Church from the beginning have voiced this

commission or calling to which we are consecrated. When we talk about this commission, about our duty or obligation, let us not forget the lesson of these mighty men. In the midst of confusion let us look back to the labors of those who have gone before us, our fathers who founded the Church under God's direction, who toiled from city to city, across the plains and the desert to build a commonwealth. They left behind them, not necessarily the heritage of their methods, for the world has changed, but the heritage of their undaunted, unchanging spirit. We must be as eager to fulfil God's word as they were in their day. We must do that, my brethren and sisters, if we are to fulfil and meet our full obligation in this difficult age. To those who catch the spirit of this obligation, of this commission, of this calling to a great people will come strength to resist, as I have said, the temptations of the world. It will be easy to reject the cocktail; the cigar can be laid aside easily; to divide with the Lord in tithing will not seem difficult; to converse with the Lord in prayer will be a joyful experience. Men are changed and transformed who enter into partnership with God in helping to establish his great cause upon the face of the earth.

THIS work is not an ordinary cause.

It is God's cause. It is not a cause for a day. It is a cause for the eternities, both gone and coming. We are working out an eternal project, you and I, all of us. We of today must do as well as those who went before us, a bit better perhaps, for new opportunities have come to us in our day. We should do better in this Church in the cause of righteousness than grandfather or great-grandfather. More light has come, more opportunity is given, more means are at our command. We should do better. And we all, especially the youth of the Church, should dream about the future of the Church, and give our own earnest endeavors to the fulfilment of our commissions.

These are the thoughts that have been running through my mind, and crystallized during President Smith's address this morning.

I want to bear this testimony to you that as I have traveled through the world, and while I have not traveled as much as President Smith, I have traveled far and wide, I have found thousands of people not acquainted with the gospel: good, clean, wholesome people, walking in darkness, who are looking for light, who, misled by untruths, are looking for truth, and unhappy because of the untruths handed to them by tradition. There are a vast congregation of men and women throughout the world, in every country, of every creed and color, waiting for us and our great message. The field is ripe unto harvest.

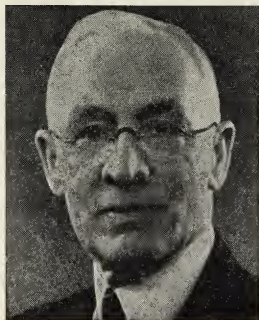
Now I pray, my brethren and sisters, that we may rise in our strength, the

strength of Zion, and fill and fulfil our commission. Let us forget at least a part of the time the daily duties that hold us down, and give ourselves to thoughts and actions, in building actively under our great obligation, the great latter-day kingdom of God, the Almighty Father. May it be so, I pray in the name of the Lord Jesus Christ. Amen.

THOMAS E. McKAY

Assistant to the Council of the Twelve

Address delivered at the Friday morning session of the 117th semi-annual general conference October 4, 1946, in the Tabernacle



THOMAS E. MCKAY

PRESIDENT SMITH, counselors, and my brethren and sisters: It has been my privilege since our return from Europe in the spring of 1940, to visit three of the missions and nearly all the one hundred and fifty-eight stakes in the Church, and participate in their quarterly conferences. This is an opportunity that I have appreciated very much.

It is a fine thing for one to keep busy, at least, it is a fine thing for me. Work is a great blessing. Someone has said that even a mule can't kick while he's pulling. It has been very interesting as well as instructive to get better acquainted with you fine stake and ward leaders, to see you in action, to observe how you do things, and I was going to say, how some of you don't do things, but that wouldn't be fair, because all of you, as far as I have been able to observe, are doing a splendid job. Of course, some of you are doing better than others. For example, in some of the stakes we find but very few young people in the meetings, not only in our conferences, but also in the sacrament meetings, and in other stakes near-

ly half of the congregations are made up of young people of twenty-one or under; most of them are there because they have been asked and trained to furnish the music; others have been given definite assignments. In some of the quarterly conferences we have had as high as three hundred young people, furnishing very excellent music. An Aaronic Priesthood chorus of two hundred thirty-eight clear-toned young voices gave some very choice selections in the general priesthood session of the conference; one of the numbers was so outstanding they were requested to repeat it in the evening session. A number of the stakes have choruses of from fifty to two hundred fifty voices made up entirely of Aaronic Priesthood members. In one stake, an adult Aaronic Priesthood chorus furnished at least part of the musical program. May I take this opportunity to compliment the Presiding Bishopric of our Church upon the splendid efforts they are putting forth in behalf of both the boys and men in the Aaronic Priesthood. After they had made a survey of the Aaronic Priesthood members, and it was shown that there were nearly as many men (that is, men over twenty-one), as boys under twenty-one, they set about to discover the cause—the source that brought about such a condition, and are now trying to remove the cause. They are fencing the cliff. Many of you know the poem on "The Fence or the Ambulance," that illustrates what I mean by discovering and removing the source of evil.

The community was divided into two factions: one favoring the fence around the cliff; the other, the ambulance down in the valley. And the ambulance, it seemed, had the majority; and so they put the ambulance down in the valley. Then an old sage remarked, "It's a marvel to me that people give more attention to repairing results than to stopping the cause, when they had much better aim at prevention."

"Let us stop at the source, all this mischief," cried he,

"Come, neighbors and friends, let us rally, 'If it's the cliff we will fence, we might almost dispense

"With the ambulance down in the valley,"

"Oh, he's a fanatic," the others rejoined,

"Dispense with the ambulance, never!"

"He'll dispense with all charities, too, if he could,

"No, we'll support them forever."

But the sensible few who are practical, too, Will not bear with such nonsense much longer.

They believe that prevention is better than cure,

And their party will soon be the stronger.

Better guide well the young than reclaim them when old,

For the voice of true wisdom is calling,

To rescue the fallen is good,

But 't is best to prevent other people from falling.

Better close up the source of temptation and crime,

Than deliver from dungeon and galley;

Better put a strong fence around the top of the cliff,

Than an ambulance down in the valley.

It is shown by a survey made by the Presiding Bishopric that as a rule the twelve boys in the deacon's quorum remained and were worthy to be ordained teachers, but some of them were lost as teachers, and more of them as priests; thus, the adult Aaronic Priesthood group kept getting larger, and the Church and the State were put to more expense and trouble in furnishing more ambulances. The Presiding Bishopric is doing a splendid job in removing the source—in fencing the cliff. The bishops in the wards are also carrying out a program of definite assignments. The bishop, who is president of the priest's quorum, receives the priests from the teacher's quorum as a body, and this group of boys are made to feel that they belong to the bishop—are his special bodyguard, and they are prepared to be recommended to be ordained elders in a body—not one of them left behind to add to the number of adult Aaronic Priesthood members, and the number of ambulances can be reduced.

It is a fine thing to study causes. Ambulances, so-called, are increasing in so many ways, and they will continue to do so until the sources are discovered and removed. The ballot is a most convenient method that we have in this great free country of ours to remove causes or sources that make it necessary to pay thousands of dollars for ambulances (you can name the nuisances that ambulances stand for), and may I urge with all the emphasis possible that every person show his appreciation for his citizenship in this land of freedom by voting every time the opportunity presents itself, and thereby help to keep this country free. I feel so keenly about this matter of voting that I wish at times when I see the indifference manifest by so many of our people that some penalty could be imposed upon those who neglect this God-given right. I feel that every person who is entitled to vote and doesn't do so is not a good loyal citizen. And especially is that true of members of the Church. They are not only not good citizens, but I think that they are not good Latter-day Saints, and should be very much ashamed.

It may be wise for me, right here, to get back to the discussion of "The Fence or the Ambulance," as exemplified by the Presiding Bishopric. These brethren are not only getting at the source, taking care of these boys, but they are also trying to offer a remedy for those who have already fallen over the cliff. They have prepared a definite outline—a course of study—a book of songs—have assigned these adult members to see that everyone is made comfortable as far as seating and ventilation are concerned. Many of them are also assigned to welfare projects. In one ward in a southern stake that I visited, every member of the adult Aaronic Priesthood was reported active. In another stake, a ward sent down quite a large group, eight men who had qualified themselves as worthy of

(Continued on next page)

having received the Melchizedek Priesthood, and they came to the temple in a body and were sealed to their wives and their children for eternity, and not just "until death do ye part."

I AM very happy that the Presidency of the Church appointed a servicemen's committee to look after our one hundred thousand servicemen. Prevention again is better than cure. You can't estimate the good that this committee and the coordinators have accomplished, putting their arms around our servicemen, guiding them over dangerous places, talking to them at the crossroads. I am delighted also that President Hugh B. Brown has been appointed to work at Brigham Young University to continue his splendid work with the servicemen and women. It might be well if such a committee were appointed also to look after the hundreds of young people who are scattered throughout the land, some of them away from organized wards, stakes, or branches, many of them occupying very responsible positions in business, politics, education, and various other professions. These are fine, young men, intelligent, and I am sure that the mission presidents would welcome men especially qualified to help them in contacting these very intelligent young men who in the words of the Ancient in *Three Wise Fools* have reached the age of reason.

These young people are surely worth saving, and I am very delighted that President Smith—our ambassador of good will—is leading the way in this respect, in his kind, tolerant, sweet spirit he has put himself out to speak to many such persons. I know personally of two or three who, because of President Smith's interest in them, are now using the talents with which they are abundantly blessed, for the Church instead of against it. President Smith, like those presidents who have preceded him, is the right man in the right place at the right time. He is the prophet for us in this day.

The Savior also set a very splendid example for all of us to follow. Saul, another brilliant young fellow who had arrived at the age of reason, was so sure of himself that he was persecuting the Christians, even assisting in the stoning of one of the prophets, but that did not deter the Savior from extending his hand, speaking to Saul, and eventually Saul became Paul, one of the greatest of the apostles, the great apostle to the Gentiles. Our Lord also left the ninety and nine and found supreme joy in rescuing the lost one.

May God bless us all, brethren and sisters, with wisdom, especially you stake and ward leaders, in your efforts to discover and remove causes, sources of evil and at the same time keep working diligently to cure and remove the evils that do now exist, I pray in the name of the Lord, Jesus Christ. Amen.

JOSEPH L. WIRTHLIN

Of the Presiding Bishopric

Address delivered at the Friday afternoon session of the 117th semi-annual general conference October 4, 1946, in the Tabernacle



JOSEPH L. WIRTHLIN

I SINCERELY trust, my brethren and sisters, that I may enjoy the Spirit of the Lord during the moment or two that I might stand before you.

I am profoundly grateful to the Lord because in this day and in this dispensation he has raised up a Prophet and prophets who have followed him. Through these prophets he has given his word to us that pertains to all of the phases and activities of life. I am thinking particularly now of that phase of our life that has to do with the law of the land. He made it known unto us through the Prophet Joseph:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; . . . And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (D. & C. 101:77, 80.)

I have thought many times of the men who were selected by God in Revolutionary days to set up a government, a government predicated upon the great principle of free agency, that principle which was fought for in the councils of heaven when two of the Lord's sons stood before him, one of them advocating a plan whereby he would redeem all of the Lord's children that were to come to the new earth, whether they desired redemption or not; and the other one advocating a plan that he would extend to each man his agency to decide

whether or not he would follow the commandments of God or whether he would follow the commandments of the opposite power. As a result of advocating these two plans, a great war took place in the heavens, and Lucifer, the Son of the Morning, was cast out; and from that day until now, these two great forces have been in a gigantic struggle. Jesus Christ came to the earth and gave each and every one of us the right and the privilege to follow God's commandments as we saw fit, while, on the other hand, Satan has done all within his power to ensnare the souls of the Lord's children and have them follow after him.

THESE two philosophies have been found in government. We find that in the days of George Washington, in the day of these wise men that the Lord raised up to found a republic, founded upon the principle of free agency, that there were those who opposed the idea; there were those who fought against the principles as advocated by Washington, Thomas Jefferson, and the Revolutionary fathers. And from that day until this, the world over, these two philosophies have been struggling with each other. The Lord gave Joseph Smith another revelation, one that should be a warning to all of us, with reference to the principle of force as advocated by Lucifer, for the Lord said:

And again, I say unto you that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. (D. & C. 38:28, 29.)

I am sure that this revelation, brothers and sisters, pertains to this day and to this time. While our attention is attracted to foreign countries where there have been wars and where there are still wars, there are within the very borders of this great republic those who would change our form of government and who would force upon us the same type of government that Lucifer advocated in the councils of heaven.

Now these wise men that the Lord raised up during the days of Washington, Jefferson, Franklin, Robert Morris, and Hamilton, provided a pattern of government for us to follow, a pattern of government which has brought to us numerous blessings, a form of government that has made us the strongest, and, may I say, the richest nation in all the world, because it has been founded upon the principle of free agency. Every individual has had the right to do the thing that he has wanted to do in the fields of industry, agriculture, or whatnot. He has had the right to worship God according to the dictates of his own conscience. He has had the right to own property. He has had the right to speak as he sees fit, and he has enjoyed the privilege of a great and free press. But, on the other hand, we find

that the philosophy of the evil one would teach us that, after all, our government should be centralized in the hands of one or two men. Some advocate changing the form of our government. They advocate regimentation of industry and labor. They advocate that deficit spending is the sure way to prosperity. They would pervert the Constitution. They have endeavored through the various educational systems of this great country to teach us doctrines that are contrary to the doctrines and the principles upon which this great republic is founded. They would restrict us in our religious worship. They would disrupt family relationships. And so as we compare these two great systems, we can readily see that they are but a carry-over from that great battle which took place in the spirit world.

WHEN I think of these wise men, George Washington and Jefferson and Franklin, I think of men who were servants of God, raised up for the purpose of establishing the Constitution and establishing this great government. Thomas Jefferson was endowed from on high with prophetic power. If you will study the *Doctrines of Democracy* as advocated by Thomas Jefferson one hundred thirty years ago, you will find that in many respects we have departed from the principles that made us a great and powerful nation.

Those who would change our form of government would centralize all its powers and functions into the hands of a few. Let us refer to this man of God, Thomas Jefferson, who was raised up by the Lord to help establish this great republic. What did Jefferson say with reference to centralized government?

Our country is too large to have all of its affairs directed by a single government, and I do verily believe that if the principle were to prevail of a common law being in force in the United States, it would become the most corrupt government upon the earth. What an augmentation of the field for jobbing, speculating, plundering, office-building and office-hunting would be produced by an assumption of all of the state powers into the hands of the general government. The true theory of our Constitution is surely the wisest and best, that the states are independent as to everything within themselves, and united as to everything respecting foreign nations.

Over the years that have passed, the states have given up many of their rights to the federal government. As a result, we are becoming a closely supervised nation in many respects. This man of God understood this and warned us and forewarned us to protect our rights as states and as individuals.

Jefferson foresaw the time when, should we be regulated in our businesses, in all of our endeavors, there would come a day of famine. I shall read to you one of his statements: "Were we directed from Washington when to sow

and when to reap, we should soon want bread."

We are living in that very day. We have seen the need for bread; we have seen the need for meat; we have seen the need for sugar; we have seen the need for many of the necessities of life. I am sure this wise man of God enjoyed the inspiration of the spirit of prophecy when he made the above declaration.

There are those who would change our form of government, would regiment us in all of our endeavors. It would be only a short time when men would be called to perform work whether they were qualified to do it or not. They would be forced into the harness of labor without any opportunity to express their own desires. Serfdom would soon dominate the lives of the people.

And again, this wise man of God saw that if there ever came a time when we were regimented that we would lose our independence, that we would lose all the blessings that have come to us through the Constitution of the United States. He said this, in speaking of regimentation, which is nothing more or less than nazism, communism, or fascism, which are the forms of government that have shackled the peoples of Germany, Russia, Italy, and other nations.

Should we adopt foreign "isms,"

... it will be as in Europe, where every man must be pike or gudgeon, hammer or anvil. Our functionaries and theirs are wares from the same workshop, made of the same materials, and by the same hand. If the states look with apathy on this silent descent of their government into the gulf which is to swallow all, we have only to weep over the human character formed uncontrollable but by a rod of iron, and the blasphemers of man, as incapable of self-government.

THEN there are those who would change our form of government, these wicked men that the Lord spoke of in a revelation to the Prophet Joseph as scheming and planning to do away with what the Lord had given us: one of their lines of attack is that of perpetual debt. It may be of some interest for you to know, and no doubt you already know it, that one of the greatest advocates of one of these "isms," Lenin, the great Russian revolutionist, said: "As far as America is concerned, we will let America spend and spend herself into bankruptcy, then we will take over."

What did Thomas Jefferson, this wise man of the Lord, say with reference to perpetual debt? He said:

I am not among those who fear the people. They are our dependents for continued freedom. And to preserve their independence, we must not let our rulers load us with perpetual debt. We must make our election between economy and liberty or profusion and servitude.

I hope we have not gone so far in this nation of ours that because of the profusion which we have had that we have brought upon ourselves servitude.

Now is the time. Now is the time if we are to preserve our independence and liberty to let those know in whose hands we have given the affairs of government, that we are not going to stand for continued extravagant spending, for as surely as that policy continues we will face bankruptcy and with bankruptcy there will come that inevitable, dreadful thing that we call revolution. And with revolution comes the opportunity for those within the borders of our land who would destroy our government to step in and take over. They would also change our form of government, and what did this wise man of the Lord, Thomas Jefferson, say with reference to this change?

I said to President Washington that if the equilibrium of the three great bodies, legislative, executive, and judiciary, could be preserved, if the legislature could be kept independent, I should never fear the result of such a government; but that I could not but be uneasy when I saw that the executive had swallowed up the legislative branch. When all government, domestic and foreign, in little as in great things, shall be drawn to Washington as the center of all power, it will render powerless the checks provided of one government on another, and will become as venal and oppressive as the government from which we are separated.

BRETHREN and sisters, these are the words of one of God's inspired servants, one of those that he told us through revelation he had raised up to help establish the government of the United States.

I ask you to compare the fruits of this great republic with the fruits of those nations where they have accepted or had forced upon them these "isms" of the evil one. For example, in the United States with roughly six percent of the world's population in six percent of its area, America enjoys forty-four percent of the productive wealth of the world. Thirty million families live in American homes valued at a hundred and two billion dollars. They cultivate six and a half million farms with an estimated value of fifty-eight billion dollars. American families enjoy the use of twenty-five million automobiles, nineteen million telephones, and forty-five million radios.

And so I could go on and point out to you the fruits, the temporal fruits, that have come to us because we have had the privilege of living under a government founded upon the divine principle of free agency. These figures, after all, brethren and sisters, are a tribute to the wisdom of our system of government with its freedom and its individual initiative which have always been the urge to these accomplishments.

Now I ask you to compare these accomplishments and fruits with those nations that have adopted a system where men and women are regimented, where they dare not express their thoughts nor have the right to worship God as their conscience dictates to them. Have they achieved any such results as these? You

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and I know that they have not, and they never can, because so long as the individual is shackled, there will be no opportunity for individual progress. And one of the grand and glorious things about our republic is the fact that it is the individual that counts, and the state is but to serve him. He does not become a mere pawn of the state and a cog in a great machine; he is the objective of the government. And as long as the individual is the objective of this great government, you can rest well assured that we will continue to make progress and enjoy all of the blessings in the future that we have in the past.

It is of vital importance that in our homes, we should teach our children that this great government and its fundamental law were given to us by God, that he inspired men who framed the Constitution of the United States. Oh, I am fearful that in our schools little consideration is given to the Constitution! I am fearful that our young men and our young women are not learning very much about this great republic, and that being the case, it is time that in the home, we as parents take upon ourselves the responsibility of teaching the youth of the land, the very truth that God revealed for the establishment of the Constitution of the United States and the organizing of our republic.

It is time when public servants should look upon the matter of serving in government capacity as a great and a sacred calling, not one wherein they receive special benefits for themselves, but one wherein they are willing to serve the people to the best advantage.

Whenever I think of the obligation of serving in government capacity, there comes to mind one of those old patriots who lived shortly after the Revolutionary War and prior to the Civil War, Henry Clay. When he was about ready to lay aside the mantle that rested upon him as one of the servants of his great state, he said:

I can with unshaken confidence appeal to the Divine Arbitrator for the truth of the declaration that I have been influenced by no impure purpose and no personal motive, have sought no personal aggrandizement, but that in all of my public acts, I have had a full and single eye and a warm and devoted heart directed and dedicated to what, in my best judgment, I believed to be the true interest of my country.

I would to God that every public servant should have that attitude, and I am sure if they had it, we would receive a service at their hands which would perpetuate and preserve the great principles that this republic rests upon. We have been blessed with the prophets of God, who from time to time have called our attention to the Constitution of the United States as being a revelation from God.

Brigham Young declared, and I am

We need to sustain the Constitution of the United States and all righteous laws. We will cling to the Constitution of our country and to the government that reveres that sacred charter of free men's rights and, if necessary, pour out our best blood for the defense of every good and righteous principle.

A Frenchman whom I do not know made this statement:

It has been stated that America is the only country that pretends to listen to the teachings of its founders as if they were still alive.

I humbly pray that we will more than pretend to hearken unto the teachings of the founders of this great nation, that we will make their teachings a part of our religion to the end that we will become acquainted with these great men of Revolutionary days and reverence them and hold them up as servants of God, which I pray we will all do, in the name of Jesus Christ. Amen.

JOSEPH FIELDING SMITH

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those who will not embrace the great truths of heaven. By marrying an unbeliever, you place yourselves in open disobedience to the command of God requiring his people to gather together. Do you expect to be saved in direct violation of the commands of heaven? (*Millennial Star*, XV:584.)

I HAVE some other quotations on another phase, but I want to refer now to what the Lord has said in a revelation to the Church.

Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord. And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God. For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed. (D. & C. 132:9-14.)

Now, I challenge anybody on the face of the earth to disprove this argument. I say it is sound. It is common sense. It is the gospel of Jesus Christ. It cannot be successfully disputed. That being true, then the Lord says:

Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound

by any law when they are out of the world. Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. (D. & C. 132:15, 16.)

There is much more here, and you are acquainted with it. I do not need to read it, but I want to call your attention to the fact that a great many of our beautiful girls and our fine young men that have been born under the covenant are being married out of the Church and out of the temple of God. Furthermore, I have discovered by reading the newspapers that the parents of many of these young people seem to rejoice in it, and so they put big articles and fine pictures in the papers in regards to the entertainments, the receptions, that are going to be given, and they seem to be very proud of the fact that their daughters are to be married, or their sons are to be married, and they are going to be married by some minister of some other church, maybe by a bishop of this Church who can only marry them for time—he cannot marry them for eternity—and they seem to be happy about it. I do not know how they can, in the face of all that the Lord has revealed. For every contract, every bond, every covenant that is made that is not according to the Lord's will and commandment, and enforced by his law will of necessity come to an end. These young people who seem to be so happy now, when they rise in the resurrection, and find themselves in the condition in which they will find themselves, then there will be weeping and wailing and gnashing of teeth, bitterness of soul, and they have brought it upon themselves because of their lack of faith and understanding of the gospel, and from, I am sorry to say, the encouragement they have received many times from their own parents.

I am quite satisfied in my own mind that the parents are not teaching their children in the home the importance of marriage as the Lord has revealed it. Out in the world they have a false notion about marriage, because they have not the guidance of the Holy Ghost, and they cannot understand and properly interpret the scriptures.

THE first marriage that was ever performed in this world, that is on this earth, let me say; not in this world, but on this earth—was performed before there was any death. When the Lord said in answering the question of the Jews:

... What therefore God hath joined together, let not man put asunder. (*Matt.* 19:6.)

means nothing more nor less than this: that where God joins in marriage, man cannot put it asunder. And the Lord

MILTON R. HUNTER

Of the First Council of the Seventy

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MILTON R. HUNTER

never does anything just for time. Everything is for eternity.

To those who are satisfied with a marriage for time only, I want to raise a warning voice, to both parents and to the children who have that sort of idea. Of course there are people who are not worthy to go to the temple, and therefore should not go to the temple. No one should go to the temple except those who are worthy, as the Lord has said, "who have overcome by faith," and are cleansed and are just and true. Then they can go to the temple. If they are unclean, if they lack the faith, they had better stay out until they get the faith and are clean.

I wanted to say those few things.

Now, just for a moment or two in regard to another matter closely connected with this. When young people are married properly, the Lord commands them to multiply. Now that is not in accord with the teachings of the world, nor the practice of the world, especially the practice, and so I want to read one or two other passages now; this from President Young:

There are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?—To prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can.

To check the increase of our race his advocates among the influential and powerful circles of society in our nation and in other nations. The same practice existed forty-five years ago, and various devices were used by married persons to prevent the expenses and responsibilities of a family of children, which they must have incurred had they suffered nature's laws to rule pre-eminently. That which was practiced then in fear and against reproving conscience, is now boldly trumpeted abroad as one of the best means of ameliorating the miseries and sorrows of humanity. Infanticide is very prevalent in our nation. It is a crime that comes within the purview of the law, and is therefore not so boldly practised as is the other equally great crime, which, no doubt, to a great extent, prevents the necessity of infanticide. The unnatural style of living, the extensive use of narcotics, the attempt to destroy and dry up the fountains of life, are fast destroying the American element of the nation; it is passing away before the increase of the more healthy, robust, honest, and less sinful class of the people which are pouring into the country daily from the old world. (*Discourses of Brigham Young*, p. 197, 1943 edition.)

Now I think you bishops, you presidents of stakes, and you presidents of the quorums of the priesthood, ought to consider these things most carefully, and be prepared to teach the people that which the Lord would have them taught, and when our teachers go to visit them in their homes, let them teach the revelations of the Living God and magnify their callings. This I pray in the name of Jesus Christ. Amen.

My dear brethren and sisters, it is in deep humility that I stand before you today. I have a prayer in my heart that God will sustain and be with me on this occasion.

The ancient statement, "As [a man] thinketh in his heart, so is he," (Prov. 23:7) is a divine, sublime, and eternal truth. Every act that we have committed and every word that we have spoken have come about as a result of our thoughts. Your character and my character today are the results of the complete sum of all our thoughts. Thus a man is literally what he thinks. Every plant springs forth from its seed. So it is with the deeds of man. Every one of his acts springs forth from the hidden seeds of thought. Our minds are as fertile gardens. If we plant in these gardens seeds of impure and unholy thoughts, these seeds grow as weeds and crowd out that which is pure and noble. Under these conditions, our lives become filled with filthy, ungodly, and immoral actions. Paul, the ancient Christian apostle to the Gentiles, warned humanity against sowing evil thoughts which always result in wicked deeds.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Galatians 6:7, 8.)

In my humble opinion, there is no single passage of scripture that would do more toward saving the world from misery and destruction if the human

family would heed its injunction. If all the holy scriptures were suddenly taken from mortal beings but one single passage, and if I were to select the passage which I thought would be of most benefit to the human family, I believe I would choose that statement made by Paul. Furthermore, I would print that statement indelibly on a large placard and hold it before the eyes of the people continuously.

Human beings are so prone to flatter each other and to use the art of sophistry that a true measure of character cannot always be accurately ascertained by the words we speak. We adults are not as little children. They are frank and honest in expressing their opinions. Perhaps that is one reason why Jesus declared that except we become as little children we cannot enter into the kingdom of heaven.

The only sure measuring rod of character, therefore, is the sum-total of all our thoughts. The claim has been made that if we could look into the hearts and minds of boys and girls and perceive their thoughts—especially their thoughts when their minds are operating undisciplined away from their daily assigned tasks—we could have a rather safe criterion by which to judge their future happiness and sorrow. It is a well-known fact that as thoughts blossom forth into actions, joy and sorrow are the results. Thus it can be said to a young man or to a young woman: "You tell me your thoughts, and I will tell you your future."

Jesus, the Master of life and salvation, proclaimed that:

... out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. (Matt. 12:34, 35.)

Since all that is evil and all that is good in human nature comes forth from the heart of man, we shall be held accountable before the judgment seat of God for all that comes from the heart. In fact, the gospel plan of salvation proclaims that every man and every woman who have their free agency to choose the course that they follow and who are mentally sound and capable of making choices are held responsible for the actions that they commit. God our Eternal Father is both merciful and just. He is very merciful in that he gave to the human family the gospel; and to be completely just, he requires each of us to obey every word that has come from his mouth.

Alma the Younger, a great Nephite prophet-teacher, declared that all men, women, and children who come into this mortal world will eventually be "brought before the bar of God, to be judged according to our works." If we have lived wicked lives while in mortality, according to this Nephite prophet, at the judgment day:

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MILTON R. HUNTER

... our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us. (Alma 12:14.)

At the judgment day, so great will be the shame of those who have lived wicked lives in mortality that they will cry for the mountains to fall upon them and hide them from the presence of God. But this cannot be the case. Every individual will have to acknowledge that Jesus is the Christ, the Savior of the world, and that his judgments are just and true.

ALMMA was not the only prophet of God who declared that we shall be held responsible for every act that we commit, for every word that we speak, and for every thought that we think. Jesus, who is the great Judge, Law-giver, and Savior of the world, proclaimed that we shall be held accountable for the secret thoughts of our hearts. He also declared:

I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (Matt. 12:36, 37.)

The Savior also maintained that all of our secrets eventually shall be made public. To quote his exact words:

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. (Luke 12:2, 3.)

If it is true that our bad unspoken thoughts are recorded against us, will it not be just as true that all our good thoughts unspoken, the kindness, tenderness, sympathy, pity, love, beauty, and charity that enter the breast and cause the heart to throb with silent good, find remembrance in the presence of God, also? Yes, I firmly believe that all of our good impulses and thoughts will find remembrance with the Lord just as much as will the evil that we have thought, said, or done; and certainly since God is our loving Father, he will remember the good with a greater degree of satisfaction and joy than he will the evil.

My friends, it will pay high dividends for us to guard our lips, as James, the ancient Christian writer, so plainly taught. "... If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "... for the tongue which is unbridled "is a fire, a world of iniquity." (James 3:2, 6.)

If it pays well to guard our lips, it pays just as well and even better to guard our thoughts, for every word that we speak is preceded by the thought. We, as Saints of the Most High, should accustom ourselves at all times to think

such pure thoughts that if our minds and hearts were laid open before the world, nothing would appear which when brought to light would cause us to blush. Since the key to every man is his thoughts, we should thoroughly understand that our habitual thoughts will completely determine our character, for the soul is truly dyed by the thoughts. Therefore, thought and character are one. Our reputation is what men believe us to be, but our character is what God and angels actually know of us. The Lord gave us the key in modern revelation by which we can build lives of righteousness:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (D. & C. 121:45, 46.)

If we would do as the Lord has commanded, we could rest assured of receiving blessings in great abundance. Surely then we could sing with the psalmist of old:

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. (Psalm 24:3-5.)

GOD has revealed to us as Latter-day Saints the true plan of salvation; therefore, it is not only our opportunity, but, according to modern revelation, it is the duty of each of us to "serve him with all [his] your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D. & C. 4:2.) Let us heed the solemn warning found in Ecclesiastes which is one of the greatest statements in the Old Testament:

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Ecclesiastes 12:13, 14.)

Throughout history, men of God have put forth strenuous efforts to reform those individuals who have strayed from the path of truth into the byways of sin. Repentance has been their theme. It is true that repentance is the only pathway back from sin to God; but when one becomes steeped in iniquity, repentance is a long and difficult process. The Master Teacher had a more keen insight into the building of character than did any of the other great teachers of history. He declared:

Ye have heard that it was said by them

GENERAL CONFERENCE

of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matt. 5:27, 28.)

In this and similar statements Jesus declared that the roots of sin lie in our thoughts. This being true, the proper time to reform people is not after they have formed thought habits but to teach our children while they are in their childhood and youth to think no other than pure and noble thoughts. At that time their minds are clean and pliable, and it is possible for us more easily to implant in their hearts seeds of purity, truth, and righteousness. Surely, as the writer of the proverb aptly stated:

Train up a child in the way he should go; and when he is old, he will not depart from it. (Proverbs 22:6.)

PARENTS in Israel, a heavy responsibility rests on each of us to help our children develop proper habits of thinking. The Savior has laid the responsibility on us to be the principal agents in teaching our children the gospel plan of salvation. I tremble when I realize the responsibility that is mine as a father. To quote one of the commandments:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:25-28.)

Teachers throughout the Church who are working in the seminaries and institutes of religion, in the Sunday Schools, Primaries, and priesthood classes, your opportunities and responsibilities are as great as any opportunities and responsibilities that can rest on the shoulders of men. In your charge is given our most priceless blessing—our sons and daughters. It is your duty and calling to assist the parents in Israel in planting in the hearts of the youth of the Church seeds of thought that will shoot forth into deeds of righteousness. What greater calling could men and women have than to be the molders of character? May God bless you in your noble callings; and may he continuously bless every one of us that we may think pure and holy thoughts, for "as [a man] thinketh in his heart, so is he."

In conclusion, I desire to bear testimony that I know that God lives and is indeed our Eternal Father, that Jesus is the Christ, the Savior of the world, and that Joseph Smith is the Prophet whom God foreordained and sent into the

world in the last days to establish the only true Church of Jesus Christ, which Church is endowed with power from on high to bring salvation to the human family. I also bear witness that President George Albert Smith is also a prophet of the Most High and that he holds the keys of the priesthood just as the other holy prophets have done. I humbly pray that God will bless us all in the name of our Lord and Savior, Jesus Christ. Amen.

CHARLES A. CALLIS

(Continued from page 700)

with each other, with our wives and our children, with our friends, and live with them in perfect understanding. Did not Paul speak of the whole family in heaven and on earth? These great sections are going to be joined by the eternity and glory and power of the gospel which is the power of God unto salvation.

The Book of Mormon prophets give great comfort to this nation. They declared that this nation was set up by the Almighty and should be pre-eminent among the people of the world. It is pre-eminent in glory and in power, but alas, there are corroding and corrupting influences that are trying to sap the strength of this great republic. This republic is the house of our fathers, our fellow citizens, our friends, and our brothers, and with them we shall stand, by the grace of God, to contest the supremacy of any communist or foreign-born element who seeks to destroy the Constitution.

The testimony that the Book of Mormon gives us last of all—no, not last of all—from the first page to the last page, is that Jesus is the Christ. If we serve God, this nation will survive, but listen to this solemn warning: Moroni told the people of his day that this was a land of promise, and that God would not suffer any nation to dwell on this earth except they serve him, for if they departed from him they should be swept into the oblivion which lawlessness always provides.

Listen to Moroni's warning:

... this cometh unto you, O ye Gentiles, [this is of our day he is speaking] that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done. (Ether 2:11.)

Here is the warning of a prophet of God. He gives a glorious promise with this solemn warning attached.

Fellow citizens, shall we heed this voice of warning? Shall we bend our necks no more to the bondage, to the yoke of sin, but rising in the full fruition of righteousness, in the strength of God, may we stand before him, acceptable as a nation, correct in government,

lenient to the poor, righteous in the sight of God; and, oh, how happy we shall be, and then, as Webster said, it shall not be written that this nation had a "decline and fall," for God is our strength.

The spirit and the main purpose of the Book of Mormon is

... to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations. (Book of Mormon, Title Page.)

May I humbly answer to this glorious declaration by testifying that I know that Jesus is the Christ, the Son of the Living God. He is the resurrection and the life, the author and the finisher of our faith, and if we will obey his commandments, this nation shall prosper and with him all of us shall go into eternal glory, is my testimony, in the name of Jesus Christ. Amen.

ALBERT E. BOWEN

(Continued from page 701)

There is no more justification for permitting an organized group to stop a farmer carrying his own produce, the fruits of his own toil, to market and tip over and break his truck and destroy his foodstuffs unless he will take on and pay another driver whom he neither wants nor needs, than there is for permitting a man whose son has been killed, perhaps in a brawl, to go out and without investigation kill the perpetrator of the death.

There is no greater right in an organized body to obstruct public streets or to throw picket lines in front of entrances to places of work and hold others out by violence, intimidation, threat, and injury than there is in any person whose property has been stolen to retrieve it by force of arms, killing or maiming if need be in the process.

Neither does it help the cause any to say, even though true, that workers have in the past suffered gross wrongs. An evil is never cured by transferring the power to perpetrate it from one set of hands over into the hands of those on the opposite side. Wrong is just as sinister and just as fatal to orderly living when perpetrated by one side to a controversy as if perpetrated by the other. Former wrongs are not righted by the commission of new ones by the other party.

Our method of handling these industrial disputes belongs to the age of barbarism and is a national disgrace. So long as we tolerate law defiance, disorder, private usurpation of the right to redress wrongs, we have no right to be castigating other nations for their delinquencies or to assume the role of instructor to them. If we cannot maintain domestic order, how may we hope to achieve international order, or to have persuasive influence in establishing it?

THE crying need of this age is for men of stature and character in the seats of power—men who have the intelligence to discern the right and the courage to pursue it without regard to personal consequences to themselves or their ambitions, men who will not succumb to the lure of expediency, but who dare to stand on principle though they stand alone. There are too many favor-currying little men sloshing around in positions requiring big men of unwavering integrity to fill them.

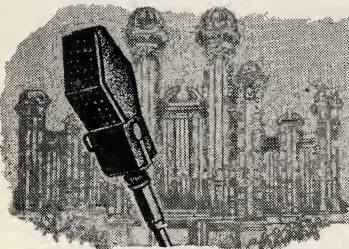
Why should great cities be thrown into darkness and their citizens exposed to the marauder because two contending parties choose to be belligerent? Why should water shipping and land transportation be stopped and whole innocent populations be reduced to hunger and cold and privation because two private parties, or perhaps only one of them, sets up its imperious will regardless of the good of the law-abiding public?

If laws are needed to define the rights, privileges, and obligations of the respective contenders, let such laws be passed, but let them be fair, impartial, and unbiased laws. You will never cure the evil with laws that shackle one of the disputants while leaving the other to roam at large with unrestrained license to do evil. If tribunals be needed to administer and enforce the laws, let them be impartially constituted, not packed with personnel so biased that their decision may with certainty be predicted before the cause is heard. And when a judgment has been rendered by a duly constituted tribunal, let that body not be dissolved and its judgment vacated under pressure and another tribunal set up to render the kind of decision the dissatisfied party wants. That practice only brings the whole system into disrepute and the government itself into contempt.

The authority of law must be preserved, orderly procedure maintained, the rights of the unoffending but suffering public made secure regardless of the wishes of the contending parties or the pressures they may bring to bear.

ANOTHER reason for the appropriateness of this discussion here is that the whole future of freedom of religion is at stake. There is war between the concept of a free people under a free government and totalitarian government with its inevitable stifling of individual freedom. That warfare involves religion. If the insufferable and inexcusable condition now prevailing is not corrected, then free government will give way to some form of totalitarianism, whether the despotism of one man or of a class or group or even of the state will not much matter. And totalitarianism must always destroy religious liberty. Free government as we have known it, what commonly now is spoken of as our democracy, is foundational in the great spiritual principle of the supreme importance of the individual and the divine derivation of

(Continued on page 732)



The Spoken Word

By RICHARD L. EVANS

To Work or Not to Work

ONE of the vital factors in the success or failure of any generation, or of any people, is the attitude which men have toward work. By some, work is looked upon as a privilege and a pleasure; to some, it would seem to be a doubtful duty; to some, a distasteful necessity. No doubt at any time there are those who do not work because seemingly they cannot find work that is agreeable to them; and no doubt among this number are those who would particularize to a fine point as to the kind of work they are willing to do. Of course, work that is congenial or possible to some is not congenial or possible to others, because no two men are identical in their gifts or skills; and it goes without saying that the ideal situation is for everyone to be able to do the kind of work he likes best to do—in other words, for everyone to have a job made to his measure. But conditions are seldom ideal, and there are times when it may come to a choice between doing work which we don't especially like to do or doing no work at all. Then come these unavoidable questions: To what extent is a man justified in refusing to do any work merely because he cannot write his own order? To what extent is he justified in living by other men's labors while work begs to be done, and while he sits idly by? These are difficult questions—but perhaps they suggest their own answers, for if we were justified in refusing to do any work until we found a tailor-made job, most of us would be justified in never working, because few of us ever find a situation that precisely suits us, and thus all of us could justify ourselves in idleness, merely by the assertion that we cannot find agreeable work. But if all men should withhold their labor, soon no man would eat. And now a closing word to him who may be discouraged as to his work: Ask yourself honestly the oft-quoted questions: "Would you hire yourself?" "Could you afford to hire yourself?" If we can answer satisfactorily, the chances are we shall not long be unhappy in our labor. But our answer must take into account the unalterable fact that no individual, nor can the world itself, long afford to hire a man who spends more than he makes, who takes more than he produces, or who withholds his best efforts. There is scriptural testimony for the truth that "the labourer is worthy of his hire,"¹ and it is no less true that any honest work we undertake to do is worthy of our earnest and ungrudging effort. Whether ours is the best job in the world or not, if we treat it as though it were, our chances of finding the best job in the world will be infinitely greater.

¹Luke 10:7

—September 1, 1946.

On Hiding Behind Others

THERE is a common phrase which is descriptive of one of the most prevalent practices of humankind. In the unbecoming vernacular, we call it "passing the buck." It is an old and much-cultivated technique, by which many a man has shrugged off many an unpleasant duty. Frequently it involves shifting work to others which we ourselves should be doing, but more often it involves shifting responsibility to others which we should be assuming. Sometimes it is accomplished by procrastination, sometimes by straight refusal to face an issue, but more often by an oblique shifting to other shoulders. Men are especially anxious to shift responsibility where controversy is involved. Often to decide an issue in favor of one person means to decide against another. And often to decide an issue at all means inconvenience and unpleasantness. And so, both in public and private life, we use all manner of devices and hide behind all manner of fronts in order to have done or to have said something which it is our responsibility to do or to say, while making it seem as though it were coming from some source quite beyond ourselves. This sort of Charlie McCarthy arrangement is sometimes amusing, sometimes annoying, but seldom completely convincing. We find those who hide behind their wives, those who hide behind their secretaries, their business partners, and those who readily grant favors in their own name, but who deny favors in the name of their board of directors. We also find those who hide behind the high-sounding names of conveniently-created organizations set up to do a job that someone wants done but doesn't want to seem to be doing. We have seen many such false front organizations in our day, often with impressive, patriotic titles. It all reminds us of Mr. Smallweed, the Dickens' *Bleak House* character, who was quick to foreclose the delinquent mortgage in the name of his non-existent partner, his "friend," who was but a fiction of his mind and a salve for his conscience. Historically, perhaps the best remembered example of attempting to shift responsibility was Pilate washing his hands before the multitude and saying, "... I am innocent of the blood of this just person."¹ But there is nothing in which a man can wash his hands that will cleanse them from a moral responsibility. It is often necessary and desirable to have spokesmen and advisers, and it is often possible to relieve ourselves of a legal responsibility, but, when a moral responsibility is ours, there is no false front we can hide behind that will shield us from a moral obligation.

¹Matthew 27:24

—September 15, 1946.

from Temple Square

On Doing a Good Thing Without Being Told

It is a deep-seated satisfaction to any parent to have a child who knows how to receive instructions and how to carry them out; to have a son or a daughter who does precisely what he is told to do when he is told to do it, without excuse, without protest, without resentment or reluctance. But there is an even greater thrill than this that can come to parents—one which is exceedingly greater—and that is to have a child proceed to do a good thing without having to be told. To teach someone correct principles, and then to have him go forth and by his own thoughtfulness, by his own initiative, by his own judgment and common sense, do a good thing of his own choice—that is surpassing satisfaction, and a credit to him who does it and to all who have taught him so to do. One of the unmistakable marks of greatness in a teacher is to inspire students not merely to ape him, not merely to speak his own thoughts back to him, but to go beyond what he has taught or can teach. Indeed, if no one had ever done anything beyond what someone else could show him or tell him to do, human progress would have stopped dead in the unremembered past. And therein lies but one of the many dangers of regimentation. It is assuredly true that conscientious conformity to rule and regulation is essential. Law and order would be lost without it. But the emergency, the unforeseen situation, is seldom safe in the hands of him who knows only what is in the books—who knows only the letter of the law. Knowing how and when to proceed beyond the detail of duty, knowing so well the broad principles that the literal instructions can be weighed intelligently, is a factor of safety and a prerequisite of progress. Beyond mere servility and mechanical obedience there must be the intelligence and the ability and the willingness to do more and better things than one has been asked or expected to do. "... he that doeth not anything until he is commanded . . . the same is a slothful and not a wise servant."¹ In short, he who does a good thing of his own free will, without being threatened or coerced, commanded or coerced, is on his way toward being an honor to those who have reared and taught him, and holds promise of serving in much greater degree than he who waits to be commanded in all things.

¹D. & C. 58:29, 26.

—September 22, 1946.

Freedom in Education

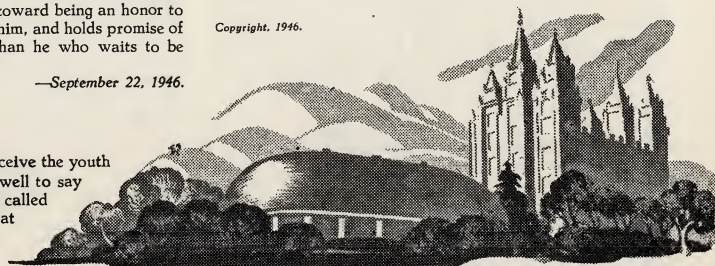
As school doors open again to receive the youth of our generation, it may be well to say something about what is commonly called academic freedom. We know that in the halls of learning there must be freedom to speak the

truth—freedom for the discovery of new truth, freedom for the acceptance of new truth, and also (sometimes overlooked) freedom for the acceptance and preservation of old truth. In other words, there must be freedom for the presentation of facts as they are. But with our insistence upon academic freedom, we must insist equally against academic license. Grave difficulty always follows when men fail to distinguish between freedom and license. This isn't true only in academic circles. It is true in all human activities. Freedom that has exceeded the bounds of freedom, freedom that has been permitted to become a perversion of freedom, becomes a devastating license. By the misunderstanding of academic freedom, some of the instructors of youth may sometimes be led to suppose that they have a right deliberately to plant seeds of unbelief, to suppose that they may teach unproven theories as inviolate truths, to suppose that they may dogmatically proclaim their own opinions as incontrovertible facts. The abuse of academic freedom, as is true of the abuse of any other freedom, is something to be reckoned with, because the impact of ideas, true or false, is far-reaching in its effect upon the lives of all of us. But still we must insist upon this freedom. Education without it is a mockery. But we must also insist that theories and inferences will not be mistaken for law, and that unverified beliefs and personal opinions will not be arbitrarily presented as universal truths. One of the most solemnly sacred responsibilities in the world is that of teaching other men's children. It is a responsibility that may well bring an earnest teacher to his knees in humility and in supplication that he may not implant in the heart or in the mind of any child, by statement or suggestion, anything that is not true, anything that would undermine our heritage of freedom, anything that would cast doubt upon the basic realities of life, anything that would devalue the great moral verities that time and Providence have given us. The theories and the opinions of men change so much and so often. May we vigilantly preserve the freedom to teach truth, and may we vigilantly guard against letting freedom become a license to teach anything else.

—September 8, 1946.

(See also page 766)

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EDITORIALS

Marvin O. Ashton

ON page 693 of this issue are some of the recorded facts of the life of Bishop Marvin O. Ashton. But no mere cataloging of names and dates and positions held can give adequate estimate of the service and influence of such a one as he. In his death we have lost much more than a man who faithfully fulfilled the routine responsibilities of his office and calling. Many men do this. But beyond this we have lost one whose great heart reached out in active, helpful sympathy to all those he knew were in need, whether of material or spiritual help.

As he went about his work in his unassuming manner, one would little suppose, perhaps, that his activities were of such variety and scope as they were. But his acquaintance with life was broad. He knew what went into the making of a physical structure—not theoretically but actually; not merely in terms of money, but in terms of toil and sweat, and skill and planning. He knew what it took to make walls rise from the ground. He knew what it meant to move men and materials.

He knew what it meant to build a business and to watch it through good times and bad times.

He knew what it meant to be a companion, not only to his own children, but to other men's children less fortunate than his own. He knew what it meant to share in sweet association all of the problems of life with a wife whom he had taken unto himself forever.

He knew what it meant to sit with men of means, and to deal in terms of millions, and he knew what it meant to sit with men to whom a few dollars would have meant the difference between having or not having something they needed badly.

He knew how to work with an organization, but he also knew how to put his arm around people—and no man whom Marvin O. Ashton put his arm around ever doubted but what he was loved and understood.

He was one of those to whose door men came and unburdened their troubles and problems, and revealed their hearts, and went away lighter and freer and better and happier. The specified duties of his office and calling were numerous, indeed, but the things he did beyond the call of duty are innumerable—even to sharing with others his own means when he could ill afford it. And whether they belonged to his Church or some other, or whether they spoke the same language or some other, mattered not nearly so much as that all men were his brothers. And he treated them as such.

To say that we shall miss him would be to understate what was assured from the time when first we knew him. And to say that we look forward to renewing the companionship of such men as Marvin O. Ashton in the kingdom of our Father is to approach, in part at least, a satisfying concept of heaven.

His memory is cherished in the hearts of unnumbered people in the Church and out of it, and his place among the servants of our Father in heaven is eternally assured. May peace be with his family whom he cherished in life and who are joined in their sorrow by the hosts of men and women whose lives have been touched for good by his life.—R. L. E.

In Conference Assembled

SOMETHING magnetic flows from person to person in a gathering where the ideals and beliefs of each person parallel those of the others present. How wonderful it is to contemplate meetings in which great numbers of Latter-day Saints come together in general

conferences or in stake meetings and are urged to live to the noblest characteristics which they possess and are stimulated to broaden their horizons and attain new outlooks. Being with a large group who are likewise urged gives courage and inspiration to try to do all that is required.

The Church of Jesus Christ of Latter-day Saints is a great educational Church. Through its various organizations each one who attends may gain new points of view and be stirred to learn more of the world about him. There is little excuse for any Latter-day Saint not to gain a broad understanding of his world and all the wonders that lie in it.

Early in the history of the Church, the Prophet Joseph Smith laid the foundation for learning. He organized the Church leaders into study groups that they might improve themselves and increase their knowledge. The impetus for this study had come by direct revelation, for the Lord said:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand.

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which shall shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms. (D. & C. 88: 78-79.)

And a little farther on in the same section, an additional admonition is given to the Saints:

... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (*Ibid.*, 118.)

By these instructions, each member of the Church is directed not only to learn and study widely the learning of the world, but he is also given the direct commandment to teach others of the knowledge which he obtains. It is small wonder then that Latter-day Saints should try to become proficient in imparting their knowledge to others.

But another great truth is sometimes forgotten in the zeal which each Church member is impelled to learn and that is to listen and follow those who teach and who by virtue of their calling to high position are given the responsibility of telling Latter-day Saints how they should act. It is easy when in conference to *feel* that one will act as the General Authorities advise, but it is quite another to do what the Authorities say when one is not infused with the enthusiasm which the great crowd imparts.

We sing with fervor:

"Who's on the Lord's side, who?
Now is the time to show."

And while we sing it—stirred by the singing of those around us—we actually mean it, but sometimes we forget the fine burst of enthusiasm when we are away from the crowd. Those who would be true Latter-day Saints must strive to maintain the enthusiasm which they obtain in conferences so that during the days and weeks following they may live by the instructions given and try also to help others to live to the instructions given in conference assembled.—M. C. J.



EVIDENCES AND RECONCILIATIONS

cx. Did Joseph Smith Introduce Plural Marriage?

MORAL purity is required of all Latter-day Saints. Men must be as clean as women, and both must be free from any violation of the moral law. That is the basis of all marriages performed under the authority of the Church of Jesus Christ of Latter-day Saints.

The Church solemnizes two kinds of marriages. First, those that unite husband and wife for the duration of mortal life. These marriages end with death. Second, those that continue the family relationship after death, in the hereafter. This is often known as eternal or celestial marriage.

Faithful members of the Church seek to enjoy both of these kinds of marriages. They wish to be wedded for time and eternity, that is, to continue their associations forever. To be able to do this is one of the happiest privileges of Church membership. Such marriages, usually called sealings, must be performed in the temples, whenever they exist.

Several approaches to eternal marriage may be made: Two living persons may be sealed to each other for time and eternity. A living man may be sealed for eternity to a dead woman; or a living woman to a dead man. Two dead persons may be sealed to each other. It is also possible, though the Church does not now permit it, to seal two living people for eternity only, with no association on earth.

Further, under a divine command to the Prophet Joseph Smith, it was possible for one man to be sealed to more than one woman for time and for eternity. Thus came plural marriage among the Latter-day Saints. By another divine command, to Wilford Woodruff, a successor to Joseph Smith, this order of marriage was withdrawn in 1890. Since that time the Church has not sanctioned plural marriages. Anyone who enters into them now is married unlawfully, and is excommunicated from the Church.

That Joseph Smith actually was the person who introduced plural marriage into the Church and that he practised it himself are amply proved by existing facts.

1. The revelation known as section one hundred thirty-two in the Doctrine and Covenants, which contains the doctrine of celestial marriage and also the practice of plural marriage, was dictated to his scribe, William Clayton, by Joseph Smith on July 12, 1843, a year before the martyrdom of the Prophet. It had been received by the Prophet some years before, and taught to many, but was not reduced to writing until 1843. William Clayton lived as an honorable citizen, of the highest character, until December 4, 1879, thirty-six years after the revelation was written. He never wavered in his simple declaration that the revelation as now found in the Doctrine and Covenants was dictated to him, sentence by sentence. He adds that "after the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct."²

On the day the revelation was written, or the day after, Joseph C. Kingsbury was asked to make a copy of it. This copy was carefully compared with the original, by Bishop Newell K. Whitney, and preserved

by him. Elder Kingsbury, of unblemished character and reputation, lived fifty-five years after this event, (died October 5, 1898), and always bore solemn testimony to the written origin of the revelation in 1843, through the lips of the Prophet. In further corroboration of the claim that the revelation came from the lips of the Prophet, are the statements of numerous men and women, then living, who either saw the revelation or heard it read. In fact, the document was read to the high council in Nauvoo.

2. A number of men, who in their lives showed themselves honest, have testified that they actually performed the ceremonies that united Joseph Smith to plural wives. Among these were Joseph B. Noble, Hyrum Smith, James Adams, Newell K. Whitney, Willard Richards, and others. Several of these men lived long after the Prophet's death and always declared that they officiated in marrying the Prophet to a plural wife, giving place, date, and the witnesses present.

3. Many of the women who were thus sealed to Joseph Smith lived long after his death. They declared that they lived with the Prophet as husband and wives. These women were of unblemished character, gentle and lovely in their lives, who spoke with loving respect of their martyr husband. They substantiated in detail the statements of those who performed the ceremonies.

4. Many of the elders in Nauvoo entered into plural marriage, under the authority of Joseph Smith who was yet living, as certified to by the men and their wives. Among these were William Clayton, Orson Hyde, Hyrum Smith, John Smith, Erastus Snow, Lyman Wight, James J. Strang, Gladden Bishop, William Smith, Heber C. Kimball, and Brigham Young. These men and their wives who survived the Prophet, made affidavits of their marriages in Joseph's day in answer to the charge by enemies of the Church that plural marriage was not instituted nor practised, neither authorized by the Prophet. These men and women were good citizens, so well-known over such long periods of time that their concordant declarations cannot be gainsaid.

5. The Nauvoo Temple records, which are in the possession of the Church, likewise furnish evidence that Joseph Smith practised plural marriage. Before the completion of the temple, marriage sealings were usually performed in rooms in the home of the Prophet. When the temple was dedicated in 1846 for such ceremonies, the plural marriages of Joseph were given temple sanction, and where the marriages were for time only, they were often made to continue through eternity.

This was done within a year and a half of the assassination of the Prophet. Many received plural wives in the Nauvoo Temple. It is utterly improbable, if not impossible, that such a new doctrine could have been conceived and carried out by the men who succeeded the Prophet. There would have been a serious resentment among those who entered the temple, if the teachings of the Prophet had been violated. Such criticism would have overflowed to the outside.

6. After the death of the Prophet, women applied for the privilege of being sealed to him for eternity. They felt no doubt that in the eternal ages they would then share the companionship of the Prophet. They wanted to enjoy eternity with the man whom they revered as one chosen of God to open the last dispensation of the gospel on earth. To these requests, assent was often given. Such action by women who lived in the days of the Prophet implies a belief in plural marriage. These women, who were not in any sense earthly wives of the Prophet, have been counted by uninformed or antagonistic writers as wives of the Prophet.

(Continued on page 766)

²Andrew Jenson, *Historical Record*, Volume VI, pp. 225,6.

Melchizedek Priesthood

Why a Spiritual Guide?

OCCASIONALLY in our classes of instruction there are ideas conveyed, or opinions expressed, which are not in harmony with the revealed word. It is important that we be not deceived or "carried away by every wind of doctrine." The fact that something is spoken or that something gets into print is not *prima facie* evidence of its truth.

The power of Satan has been great in the world from the very beginning; in fact, so great that all previous attempts to establish righteousness, and to show men the way to salvation have been smothered notwithstanding the great good that was accomplished in each dispensation. The gospel was revealed to Father Adam, and he received the commandment of the Lord to teach it to his children, but through Satan's cunning many rejected the word of the Lord, and evil combinations prevailed. In turn, Noah, Abraham, and Moses, in their time were given dispensations of the gospel, and they labored hard to establish its truth in the earth, but relatively few were attracted to it because Satan was at work among the people "and they chose darkness rather than light, because their deeds were evil."

Another restoration of the gospel came at the time of the Messiah. He once again established the Church, and invited all men to become partakers of its blessings, but they would not. Jesus went first to his own, but even his own "received him not." He cried unto Jerusalem:

Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matt. 23:37.)

He then commissioned his disciples to carry the saving message to the Gentiles, but as a whole they "received him not." The apostles, after Jesus, were put to death or banished, and once again the world was in utter darkness, as had been prophesied:

For, behold, the darkness shall cover the earth, and gross darkness the people. (Isaiah 60:2.)

The Dispensation of the Fullness of Times was ushered in by a restoration of the gospel through the Prophet Joseph Smith. This time Satan will not prevail, for the Lord has decreed that he has "set his hand the last time to redeem his people," and that the gospel will be found "in the end of the earth."

The fact, however, that with the restoration came the promise that the truth would not again be taken from the earth, does not mean that Satan will in any way slacken his efforts, or that he will not deceive many, and lead

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; CHARLES A. CALLIS, HAROLD B. LEE, SPENCER W. KIMBALL, EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC-KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS

Announcing the 1947 Course of Study for the Melchizedek Priesthood Quorums

Church History and Modern Revelation is the theme of the course of study adopted for the Melchizedek Priesthood quorums for the year 1947. This course will deal with the history of the Church, with special stress placed upon the revelations and commandments. It is contemplated that this study will extend over at least two years or until such time as the period of history covering the life and ministry of the Prophet Joseph Smith has been covered.

The general priesthood committee of the Church has decided upon this course, and it has the approval of the First Presidency and the Council of the Twelve.

The textbook will be the *Documentary History of the Church*, supplemented by an outline now in course of preparation by Elder Joseph Fielding Smith of the Council of the Twelve, who is also Church historian. The committee feels highly favored in Elder Smith's acceptance of this assignment, knowing of his exceptional qualifications for such a work.

Further details of textbook and outline availability, and price will be announced later.

them carefully away. We are told that if it were possible even the "very elect will be deceived," and that the Lord will cut his work short in righteousness. (See D. & C. 52:11.)

The devil and his kingdom will not yield their usurped position without a terrific struggle, but

. . . the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil grasp them with his everlasting chains, and they be stirred up to anger, and perish; For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good. And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell. (II Nephi 28:19-21.)

All is not well in Zion:

Therefore, we be unto him that is at ease in Zion! We be unto him that crieth: All is well! (II Nephi 28:24, 25.)

In the priesthood quorums, it is exceedingly important that we be on the alert for false doctrines, and not let them take root among us. Too many of our brethren have in the past been deceived and carried away. In one decade it is one "ism," and in the next it is another "ism," but regardless of their numerous contentions, and their supposedly new found light, they all have their beginnings with the evil one who "goeth up and down, to and fro in the

earth, seeking to destroy the souls of men." (D. & C. 10:27.)

Despite the seemingly varied natures of these different "isms," most of them have much in common with the other:

- They conduct "whispering campaigns" within the Church, while seemingly in the performance of duty, are spreading their venomous doctrines among their unsuspecting brethren. They want disciples.
- They oppose existing authority. They say they come with a "new calling" that "things must be set in order."
- After their detection and exposure, they are loud in their declamations; a spirit of bitterness is usually under the surface, if not openly expressed.
- They "set at naught the counsels of God"; they break "the most sacred promises which were made before God"; they depend upon their own judgment; they boast in their own wisdom. (D. & C. 3:13.)
- When brought to accounting, ring-leaders pretend a sanctimoniousness beyond that of all other mortals, pretending to be martyrs to their ill-conceived cause. They plead for charity and understanding, but would deny both to others. They cry "tolerance," while they are intolerant.

When approached by anyone with doctrines not orthodox with those things for which the Church stands, do not be led into thinking there is one set of rules for the laity, and another for the so-called "inner circle." The revelations of the Lord establish the

(Continued on page 724)

THE IMPROVEMENT ERA

Aaronic Priesthood

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

WARD YOUTH LEADERSHIP OUTLINE OF STUDY DECEMBER 1946

How can we encourage our young people to attend sacrament meetings and to do so reverently and with increasing spirituality? This is a question of interest to every bishopric and their associates in charge of the youth of the ward.

Various methods have been tried: Contests between boys and girls, appealing to a sense of duty, banquets at the end of the year and on other special occasions. While these may be helpful, in the last analysis, young people will come if they find value and meaning in coming—if they are personally interested in the meeting itself. The more we try to persuade people and reward people for doing things, the more they may wonder if those particular things are worth doing.

A farmer wrote to his minister once something as follows: "I hear that you ministers have just held a convention to decide how to get people out to church. When we farmers get together, we don't spend any time talking about how to get the cows to come to the manger. We spend all our time discussing what to feed them."

Boys and girls are idealistic. They have a capacity for worship; they will respond to things spiritual. Our task is to lead them to experience a true spirit of worship and devotion in our sacrament meetings.

The following means of doing this may be suggestive. Evaluate them and pool the experience of those present for further suggestions.

(1) Is the chapel conducive to the spirit of worship? Is it clean, orderly, in good repair, and conducive to reverence? Is the music appropriately chosen and well rendered?

(2) Are the boys and girls ever kept in mind when sacrament meetings are being planned, or do we just plan meetings for adults? The bishop may well choose certain people in the ward who can interest youth and encourage them to speak in a way to interest young people.

(3) Are boys and girls ever consulted about a sacrament meeting except for one or two special occasions in the year, such as Aaronic Priesthood night? The bishop is responsible for the sacrament meeting and should always plan and know in advance just what to expect, but he may well call in occasionally some representative young people to help him plan a meeting. In this way they will take a greater interest and feel responsible for its success.

(4) To what extent do boys and girls participate in the sacrament serv-

ice? A person's interest in any organization or meeting is usually commensurate with his own responsibility for and participation in the organization or meeting. Bishops generally are making good use of this principle. We suggest the following ways of using boys and girls more extensively in the sacrament meeting. (Many of them may already be in use.):

(a) Aaronic Priesthood quorums can alternate taking charge of such items as ushering and assisting the janitor to prepare the building before meeting time and to tidy up afterwards.

(b) Committees of girls can be appointed to bring a vase of flowers, to prepare posters or announcements for the bulletin board, or even to make an attractive cover or cloth—if needed—for some item of furniture in the chapel.

(c) The bishop and his associates in Aaronic Priesthood work should discuss the meaning of the sacrament in priesthood quorums and develop methods with the boys of increasing reverence to be shown this sacred ordinance.

(d) The number of boys and girls who can give talks in sacrament meeting each Sunday is necessarily limited, and these should be helped in their preparation either by their supervisors or someone in the ward capable of giving such help. Another opportunity for even wider and often more successful participation than speaking is singing. One ward in Ogden, Utah, has a youth chorus of some sixty-five members who are well trained and directed, and who are enjoying the spirit of worship by their own rich contribution to it. A ward in Salt Lake City had a mixed chorus during the war. Still other wards have string ensembles in which boys and girls play along with older people.

The key to successful youth participation in music is leadership. Boys and girls love to sing, to participate, to receive recognition before the public in groups. Begin with the right leader. Never mind the size of the group at first; it will increase.

A collection of good songs has been made and arranged for boys' voices by Elder N. Lorenzo Mitchell of the Presiding Bishopric's office.

Questions for Discussion:

1. What things contribute to the spirit of worship in a sacrament meeting? List them on a blackboard before the group.

2. People are interested in things in which they themselves have invested or to which they have contributed.

a. What do boys and girls contribute to sacrament meetings?

b. To what extent should they help plan the meetings?

Youth Speaks

(Excerpts from a talk given by Betty Duke, West Suburban Branch, Chicago Stake, in a recent sacrament meeting.)



BETTY DUKE

THE WOMAN I WANT TO BE

I WANT to be the kind of woman people are proud to be seen with, a person people can get along with.

I want to be the kind of woman others can trust and confide in without fear of everyone knowing of their little secrets or grievances; one whom people can consult for help and advice or spiritual aid; one who can comfort the sick and the grieving.

I want to be the kind of woman children like; one they will show their new toy or new dress or shoes to; one who is interested enough in them to listen to them boast about some wonderful thing they have accomplished; or something that was said to them.

I want to be the kind of woman my friends will appreciate. I want them to admire my choice and to respect my comments when sought. I want my parents to be proud of me. I want them to say, "This is my daughter."

I want to be the type of woman men will be proud to date, knowing that they can have a lot of fun that is good and clean and honest, with no mistaken ideas.

Behind every successful man stands a successful woman. She is the type of woman who encourages him to attain higher goals, who applauds him when he is up, comforts him and gives him that little pat on the back when he is down. That's the kind of woman I want to be.

I want to be the kind of woman who will be able to manage her home and family successfully, beautifully, and prayerfully. I want to be a woman who

(Concluded on page 724)

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY HENRY G. TEMPEST.

Youth Speaks

(Concluded from page 723)

is beautiful inside, one who is God-fearing, one who gets the most out of life. I want to progress spiritually, mentally, and physically. I want to be a strong pillar in the Church, an ideal wife, and a perfect mother.

That's the kind of woman I want to be.

And—I want to be a grandmother—a grandmother of strength and gentleness—a refuge—a blessing to my grandchildren—a beautiful memory to them.

Melchizedek Priesthood

(Continued from page 722)

bounds. When those come among you arrayed against the "prophets and apostles" you may be assured that "they have been cut-off from among the people," for

... there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred, ... [for] Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed? (D. & C. 132:7-10.)

Be not deceived by a pretended piety. There are some "wolves" going about "in sheep's clothing," and it is not their intent "to spare the flock." Their teachings are usually shrouded in darkness; they preach not the simple principles of the gospel of repentance and baptism for the remission of sins. They have something new—"Old concepts must be done away—we must keep abreast with the times.

It is a grievous sin to be found among those who would "persecute the Saints and fight against God."

... But woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. (Matt. 26:24.)

And wo be unto him that will not hearken unto the words of Jesus, and also to them whom he hath chosen and sent among them; for who receiveth not the words of Jesus and the words of those whom he hath sent receiveth not him; and therefore he will not receive them at the last day; And it would be better for them if they had not been born. For do ye suppose that ye can get rid of the justice of an offended God, who hath been trampled under feet of men, that thereby salvation might come? (III Nephi 28:34, 35.)

But wo, wo unto him who knoweth that he rebelleth against God! For salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ. (Moshiah 3:12.)

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 1946

"DO YE EVEN SO TO THEM"

CHRISTIANS of all nations are preparing to commemorate the greatest event in history—the birth of Christ. As this joyous season approaches, men are stimulated in their desires to do good and to pay devotion to the Master. Many attend sacred services who otherwise are not regularly present at religious gatherings. New resolutions are often made, but as the season passes and regular routine is resumed, the high resolves are quickly forgotten.

Nations, like men, sometimes forget their lofty ambitions and lose their sense of enduring values.

Civilization is a product of science, social organization, and religious ideals. Science, through research and invention has provided well for man's physical and material needs through lengthening the span of life, bringing the world close with the automobile, airplane, and radio, lifting physical burdens; and making the home a palace of comfort and convenience. Social organization has brought into being local, state, and national government, education, and culture. Through religious ideals have come the great laws of life, and the love of God and man.

While science and social organization have contributed so much to the comfort and preservation of man, in the past, they now threaten to destroy him. Science has produced an implement of destruction against which there is no material defense. The world is at its mercy. Social organization has been man's protection, but now, it threatens to enslave him and destroy his free agency. Religion remains as the only stabilizing influence upon which man can rely.

Man's salvation is not a product of the shop or laboratory. It has a higher beginning. It is centered in Jesus Christ, the source of the only power that will exalt man. The basis of his teachings was founded upon the Fatherhood of God and the brotherhood of man. When the scribe questioned him regarding which commandment was most important, he promptly informed him that the love of God came first and quickly followed with this admonition, "And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." (Mark 12:31.) The golden rule bears equal significance: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12.)

Peace for the world rests upon the practice of these Christian fundamentals in daily life. Such ideals are positively the only defense for safety in this atomic age. We must live for it individually by putting out of our thoughts and our hearts and our acts everything that is contrary to peace.

And so as we approach Christmas, let us celebrate the birth of the Prince of Peace. Let each of our gifts bear a token of love, and let that love radiate from heart to heart until the whole world will feel its warmth and drive out all selfishness and hate.

If there should be found those in the quorum who are mistaken in some matters of doctrine, rather than cast them out, take up a labor in an effort to save them; they are seriously in need of help. Where necessary upbraid, but "showing forth afterwards an increase of love, ... lest he esteem thee to be his

enemy" (D. & C. 121:43). If a mistaken brother persists in his efforts to spread false doctrine, then, of course, it becomes your duty to "hedge up the way" that the membership be not unduly subjected to evil.

Impress upon all brethren the impor-

(Concluded on opposite page)



Genealogy

THE STORY OF DR. SCHRAMM

THE recent baptism in California of Dr. Arthur Schramm and his wife, Dr. Ellen Schramm, brought to a fitting climax a lifetime of public and professional service and opened an avenue to still more wonderful service in the future.

Arthur Schramm was born January 19, 1893, in Barmstedt, Holstein, Ger-



DR. ELLEN SCHRAMM DR. ARTHUR SCHRAMM

many. As a youth he went to Ontario, Canada, and in 1909, to the United States. Between then and 1920 he traveled extensively, visiting sixty-five countries, as a member of the United States army. After the first World War

he visited Europe, seeing many countries there. While on this trip he met and married Ellen Rethschlag, of Stavenhagen, Germany.

He returned to the United States in 1923, and successfully entered business.

The Schramms are ardent and devoted genealogists. He is the compiler of an extensive and elaborate genealogy of the Schramm family, and is editor of the newly published Schramm family magazine.

Over a year ago Mrs. Margaret Schramm Holten of Salt Lake City received through her brother, Paul, a copy of a postcard sent by Dr. Schramm to Schramm descendants all over the United States. She promptly replied evincing her interest in his compilation. He informed her that in twenty-five years of research she was the only one who had shown a genuine interest in the work and was the first to offer him any assistance. This genealogical collaboration led to a firm friendship.

On May 30, 1945, Dr. Schramm visited in Salt Lake City for a few days. He visited the Genealogical Library. Mrs. Holten explained to him to what use she intended to put the records which he had compiled. She also explained the purpose in temple work and

why accurate genealogical records were so earnestly sought by members of the Church. This explanation made a deep impression upon his mind, and the doctor found the principle of marriage for eternity especially appealing to him.

He accepted the message and expressed himself as feeling he had found something entirely different from what his previous studies had brought him—something that appealed to him immensely. He was eager to learn more and asked many questions. When he left for home, he remarked, "Don't be too greatly surprised if I should become a 'Mormon.'" He was eager to read more of the doctrine, and after six weeks wrote Mrs. Holten that he was ready to be baptized. On September 20, 1945, Dr. and Mrs. Schramm were baptized at the East Glendale Ward, San Fernando Stake.

Dr. and Mrs. Schramm are the parents of three sons who have served in the armed forces during World War II.

Mormons Celebrating

THIS article, appearing in the *Rochester Democrat and Chronicle*, will prove of interest to Latter-day Saints:

Members of the Church of Jesus Christ of Latter-day Saints, commonly known as "Mormons," this year are celebrating fifty years of statehood in Utah and the ninety-ninth anniversary of the arrival of the first "Mormon" Pioneers on the edge of Great Salt Lake valley, then a desert.

Today, Utah is the center of vast irrigation developments soon to be doubled by the introduction of river water led through the Wasatch Mountains by means of a long tunnel. In addition, the great steel works in the valley, built by the government as a war industry, have been taken over by the United States Steel Corporation and will be operated for western needs. The desert finally will be conquered and industry and commerce will boom.

Evolution of Utah as a state has been one of the most dramatic phases of American history. In a territory so barren that it was called the Great American Desert, the beginnings of American irrigation were developed. It was a case of necessity, since the choice was either irrigation or starvation. But out of the conquest of the Utah desert has come not only prosperity for Utah, but vast schemes of irrigation in many western states. The "Mormons" have good reason to celebrate their double anniversary, as have their Gentile neighbors.

—From the *Rochester Democrat & Chronicle*—August 6, 1946.

Melchizedek Priesthood

(Concluded from opposite page)

tance of their continuing in Christ: The path of safety is the path of obedience, and he that "will do his will, he shall know of the doctrine, whether it be of God" (John 7:17).

Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only true doctrine of the Father, and of the Son, and of the Holy Ghost. . . . (II Nephi 31:20, 21.)

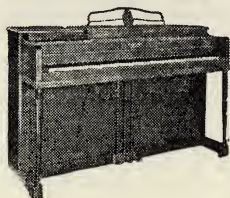
None need err or be led astray. The path of light and safety is clearly defined. We have before us the scripture, and no scripture is of private interpretation and the scripture contains the plan of life. Members of the Church of Jesus Christ of Latter-day Saints are also blessed with prophets and apostles to guide them. The Church lives by continuous revelation. The gift and power of the Holy Ghost are enjoyed

by all whose lives will permit of the companionship of the spirit which is poured out upon all those who keep the commandments of God.

For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end. Great shall be their reward and eternal shall be their glory. 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, even the things of many generations. And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught. For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man. (D. & C. 76:5-10.)

Unless one's life is directed by the spirit which is given to every man that he may know good from evil—darkness reigns, but through hearkening to the promptings of the Spirit one triumphs over the doctrine of devils and becomes a possessor of the greatest of all the gifts of God, the gift of salvation.

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Cook's Corner

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NOVEMBER SPECIALS

Buffet Suppers after the Game

I

Oyster Stew*
Toasted Cheese Sandwiches
Celery and Carrot Sticks
Gingerbread Ring Filled with Applesauce

II

Baked Beans Boston Brown Bread*
Frozen Pear Salad
Pineapple Filled Sponge Cake
Apple Cider

THE FINAL SCORE

Line everybody up for this Thanksgiving dinner.

Fruit Cup

Roast Chicken with Rice Stuffing*
Giblet Gravy Molded Cranberry Jelly*
Glazed Sweet Potatoes Creamed Onions
Whole Wheat Rolls Butter
Stuffed Olives Celery Curls
Honey Pumpkin Pie*

*RECIPES

Oyster Stew

1 pint oysters
1/4 cup butter or margarine
1/2 teaspoon salt
pepper
1 1/2 quarts milk
1/4 teaspoon paprika

Heat oysters in their liquor; add butter and seasonings. When edges of oysters curl, add milk. Bring just to boiling. Remove from heat and serve at once.

Roast Chicken with Rice Stuffing

Saute 1/4 cup chopped onion in two tablespoons shortening; add three cups cooked rice, two tablespoons chopped parsley, one teaspoon salt, one teaspoon poultry seasoning, few grains pepper. Stuff five or six pound chicken. Roast in moderate oven, 325°F., two and one-half to three hours. Baste occasionally with drippings in pan.

Molded Cranberry Jelly

4 cups cranberries
2 cups water
1/2 cup sugar
1 pkg. strawberry or raspberry gelatin.
Cook cranberries with water until skins burst. Put through sieve. Add sugar, stirring until dissolved. Add gelatin and stir until dissolved. Pour into mold. Chill until firm.

Boston Brown Bread

1 cup all-bran cereal (prepared)
1 cup sour milk
1/2 cup sugar
1 tablespoon molasses
1/2 cup raisins
1 cup flour
1 teaspoon soda
1/4 teaspoon salt

Mix together the bran, sour milk, molasses,

Homing

ses, sugar, and raisins. Add flour which has been sifted with soda and salt. Half fill greased cans or molds with the mixture. Cover tightly and steam for three hours. To sour sweet milk, add one tablespoon lemon juice or vinegar.

Honey Pumpkin Pie

2 eggs
1/2 cup honey
1 tablespoon molasses
1/4 teaspoon salt
1 teaspoon ginger
1 teaspoon cinnamon
2 cups cooked pumpkin
2 tablespoons butter or margarine
1 1/2 cups milk
pastry

Beat eggs; add honey, molasses, salt, ginger, cinnamon, pumpkin, and melted butter. Add milk slowly; mix thoroughly. Pour into two unbaked crusts. Bake in moderate oven (325°F.) for two hours, or until silver knife inserted in center comes out clean. Serve with whipped cream.

There's No Place Like Home —for an Accident

DURING 1945, 33,500 persons were killed by accidents in their homes—three percent more than in 1944. The urban home accounted for 23,500 fatalities in 1945; the farm home for 6,500; and the rural non-farm home for 3,500.

Non-fatal injuries from home accidents totaled 5,000,000, including 130,000 which involved some permanent impairment. These impairments ranged from minor amputations to serious crippling.

Home accidents cost the nation approximately \$600,000,000 in wage loss, medical expense, and insurance overhead. Of this amount, \$470,000,000 was lost by workers or their employers, due to absence from work resulting from injuries in home accidents. This loss was incurred by a total of 1,100,000 workers disabled for periods ranging from one day to several weeks, and by the dependents of 7,700 workers killed at home.

Another \$140,000,000 was paid out for medical treatment by the victims of home accidents. Approximately \$10,000,000 represents the cost incident to insuring these persons.

During 1944 (the latest year for which information is available), home fires destroyed property valued at \$112,500,000. The bulk of this loss was due to fires in private dwellings, only \$8,500,000 being due to hotel and apartment fires. This fire loss represents a nine percent decrease from the home fire loss of 1943.

—From 1946 edition, *Accident Facts*, National Safety Council.

THE IMPROVEMENT ERA

NUTS AND PRUNES COME TUMBLING DOWN

Mechanical tree shakers of various types now help growers harvest prunes and walnuts in California, pecans in Texas. Local machine shops can make this change-over on tractors, following plans worked

out by University of California agricultural engineers. General principle involved is a reciprocating device mounted on tractor, this unit being connected with tree limbs by a boom or wire rope cable equipped with hook or bridle. Both types can shake tall center branches otherwise hard to reach. Cable-type shakers require at least a two-man crew, one to drive tractor and the other to attach cable to limbs. Boom-type shakers are handled by one man.



HEAVY STUFF COMING UP!



Many farmers have built mechanical sack loaders, often mounting them on the chassis of old automobiles. Sack loader pictured here, built by Joe Heidrick, California rancher, is typical. Truck or auto pulls it into position for hoisting sacks of grain into truck or barn. Chain belt mounted near elevator (visible behind right front wheel) is operated by $\frac{1}{2}$ h. p. engine.

TRAVELING IRRIGATION SYSTEM INCREASES CROP YIELD



Rosecoe Zuckerman grows sugar beets and potatoes in the wet, peat soil of a San Joaquin delta island, in California. To drain the land a pattern of irrigation ditches is necessary, and these ditches provide top water for sugar beets during the hot summer. By means of a truck-mounted pump water is sucked from ditch into hose. Pump is powered by an old auto engine. Fire-fighting nozzle on "business" end of hose throws water 50 to 65 feet.

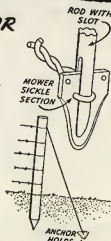
IDEAS

from a neighbor's farm

Safeway's Farm Reporter keeps tab on how farmers make work easier, cut operating costs, improve crop quality. Safeway reports (not necessarily endorses) his findings because we Safeway people know that exchanging good ideas helps everybody, including us. After all, more than a third of our customers are farm folks.

SIMPLE FENCE ANCHOR WORKS LIKE CHARM

John Buchfinck of Whitman, Nebraska, anchors fence this way: (1) He punches two holes through a discarded mower sickle section; (2) ties a length of No. 9 wire through these holes; (3) places the four foot rod; (4) hammers rod with sickle section and attached wire into ground; (5) pulls out wire in ground; (6) ties other end of wire to the fence. Tension on wire makes sickle section in ground turn flatwise, anchoring fence firmly.



SAFEWAY IDEA GETS YAM OUT OF JAM

The yam is a delicate vegetable. It catches "cold" easily, and cold makes yams spoil. When large numbers of yams were found spoiled on arrival at market, Safeway produce men sought an answer to this question: Was yam spoilage being caused by unduly low temperature in the yam shipping cars during transit? To obtain a "picture" of inside-the-car temperature throughout a trip, an automatic recording thermometer was installed in each car . . . and yam losses were checked. Such Safeway work to improve produce quality means more consumers like the food growers send to market, and buy more . . . giving growers a bigger return.

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- Safeway buys regularly, offering producers a steady market; when purchasing from farmers Safeway accepts no brokerage
- Safeway pays going prices or better, never offers a price lower than producer quotes
- Safeway stands ready to help move surpluses
- Safeway sells at lower prices, made possible by direct, less costly distribution . . . so consumers can afford to buy more

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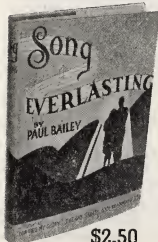
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(See page 731 for order blank.)

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"Seek Ye First The Kingdom of God"

(Concluded from page 707)

baptized" and "all nations be taught to observe whatsoever he commanded."

God would call men to the ministry in his kingdom. They would not if they could and could not if they would, arrogate the authority unto themselves.

And no man taketh this honour unto himself, but he that is called of God, as was Aaron. (Hebrews 5:4.)

The works that Christ did, his authorized ministry would do also. And greater works would they do because he must go to his Father.

After his departure, the Father would send the Comforter, which is the Holy Ghost, to all those who would seek the kingdom. It would come as a gift to the repentant and the baptized—just as Peter had promised on the day of Pentecost in these words:

... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38.)

So, in brief, these are some of the principles of faith and distinguishing marks of God's kingdom among men.

To seek this kingdom should be man's first concern. As someone has said: "We have tried Christianity for two thousand years, now let us try the religion of Christ."

Peace cannot come in our time; nor in any time, if, as the foundation thereof of the kingdom of God is ignored. Neither will men nor nations be lifted from the "Serbonian Bog" of a sordid and selfish world, until they "seek . . . first the kingdom of God and his righteousness." This is the only way out.

The old Hawaiians knew whereof they spoke when they adopted as a motto of government these words: "Ua mau ke ea o ka aina i ka pono." "The strength of the land is in righteousness." In other words, it is "righteousness that exalteth a nation."

The world cannot be set right unless man becomes right. Confucius understood this procedure when he said:

Their hearts being rectified, their own selves were cultivated; their own selves being cultivated, their families were regulated. Their families being regulated then states were rightly governed. Their states being rightly governed, the whole empire was made tranquil and happy.

Without starting with the individual, peace could never become international. As with Confucius, so with Christ: "Ye must be born again." This is the way, and there is none other. It is irrefragable and eternal; and the call still rings down from the Mount as it did nearly two thousand years ago:

... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

... The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (Mark 1:15.)

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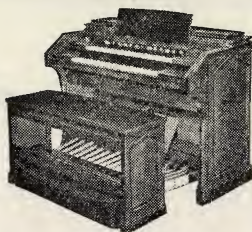
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THE
IMPROVEMENT ERA

Bruce R. McConkie of the First Council of the Seventy

(Concluded from page 692)

A.B. degree in 1937 and his law degree in 1939. Soon after, he passed the state bar examination and became, in 1940, Salt Lake City's prosecutor, holding that position until he resigned to go into the service of his country in 1942.

After spending four years in uniform he was released. Instead of taking up his legal work, his personal interests and love of writing led him into the newspaper field. While gaining experience in news reporting, Elder McConkie wrote a number of editorials both for the daily *Deseret News* and for the *Church News Section*. A quotation from one of these Church editorials gives us evidence of the direct forcefulness of his testimony:

"The testimonies of the Saints are the strength of the 'Mormon' position. No person has to rely on what another man claims to have seen or heard or known. Every man stands on a footing of divine equality before our Father in heaven. He may see and know and hear for himself. When it has been revealed to him by the Holy Ghost that Jesus Christ is the Son of the Living God and that Joseph Smith was his Prophet, it matters not what others may think or say. Apostates, liars, and deceivers may write and speak untruths, but so persecuted they the prophets in all ages.

"God has spoken in this day. The gospel has been restored, Joseph Smith was pure and unstained in his life. George Albert Smith is the successor of Joseph Smith and the mouthpiece of the Almighty on earth. These things are true. We have not followed cunningly devised fables. Every person who will obey the law can know of these things. God has so decreed it. The Saints have not been deceived. They know. God has revealed it to them."

Elder McConkie has been active in Church circles ever since he was old enough to hold positions of responsibility. At the time of his appointment he was senior president of the 340th quorum of seventy in the Monument Park Ward, and had been assistant chairman of the stake genealogical committee.

Another joy to this new General Authority is his lovely family. He is married to Amelia Smith, a daughter of Elder Joseph Fielding Smith of the Council of the Twelve. They have four attractive young children, two sons and two daughters, Joseph Fielding, Stanford Smith, Vivian, and Mary Ethel.

Elder McConkie was set apart as a member of the First Council of the Seventy in the Salt Lake Temple on Thursday, October 10, by President George Albert Smith.

THE IMPROVEMENT ERA

Straight from the heart of MARVIN O. ASHTON

ONE of the most helpful achievements in a lifetime of service was completed by Marvin O. Ashton just a few weeks before his death. This was the writing of a book, which he entitled "To Whom It May Concern." In this volume he left to the world great sermons, inspiring thoughts—all enriched by the heart-warming stories and rare good humor he used so effectively to illustrate his talks . . . to drive home ideas . . . to teach needed lessons. No finer heritage could have been left to his host of friends everywhere—no greater monument to his memory.

Here are a few of the topics treated:

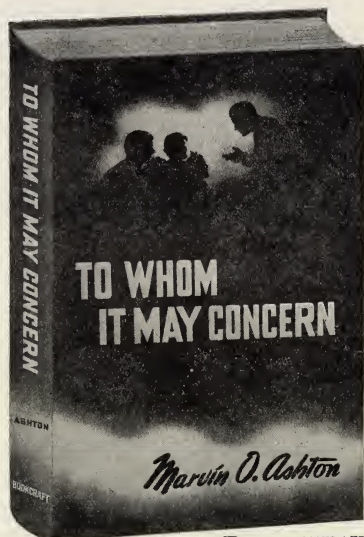
Take the Middle Road Let's Be Tolerant
The Right Pull Do You Dare to Be
Let's Go Back and Get Human?
Them

Typical quotations:

"We are sometimes inclined, if we get a little authority, to crack the whip and forget what real Christianity is."

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GENERAL CONFERENCE, FRIDAY AFTERNOON

ALBERT E. BOWEN

(Continued from page 717)

the human soul. This concept finds its highest political exposition in the Declaration of Independence which proclaims in words of fire that men at birth, by the creative's decree that gave them being—from the mere circumstance that they are men—are God-endowed with certain rights which are "unalienable" and which of right and by force of our basic law are inviolable and which no power on earth, not even the government itself, may properly infringe. Among these unalienable and inviolable rights are the right to life and to liberty. The right of man to liberty—to be free—is thus made coordinate with the right to life itself. The history of human struggle loudly proclaims that life without liberty is intolerable. For a fulness, the two must go together. These conceptions incorporated in the immortal Declaration are the product of more than a century and a half of the teachings of the Christian religion out of which they must draw their nourishment. If this wellspring is suffered to dry up, then individual freedom will wither and die.

For it is out of that religion that the whole concept of the common brotherhood of men as the children of the same God derives, each equal before the law. So intimately are the two intertwined that democracy and the Christian religion must survive or perish together. Neither has worked perfectly in human hands. But the failure of the perfect working of the principles of free government probably is fairly in proportion to the failure of men to live the Christian religion. The perfect working of the latter would insure the perfect working of the former. We may not, except at our peril, discard either of them. Together they have provided an atmosphere in which, in spite of imperfections, we have lived and flourished as has no other nation in recorded history. It is important to note that in those countries where freedom has perished, there has gone side by side with its decline, a breaking down and denial of the Christian religion and in that country where the breakdown has been most complete, there has been accomplished the most thorough regimentation of the bodies and spirits of men. But a superficial, unbelieving profession of the Christian faith will

not withstand the disintegrating forces at play in the world today. Only a genuine, deep-seated religious conviction carried over into practice can do that. The disciples who established the Ancient Church were not men who rationalized Jesus and his doctrines away, nor were satisfied with proclaiming him merely a great ethical teacher. When Jesus asked his disciples, "Whom do men say that I am?" (Mark 8:27.) Peter gave him the various conjectures that men had ventured concerning him. Jesus then put it to him directly, "But whom say ye that I am?" Peter answered without equivocation or hesitancy, "Thou art the Christ, the son of the living God." (Matt. 16:13-16.) That is the kind of living faith which carried the Christian religion into ascendancy in the western world and ultimately gave to the world our democracy. It is the only kind of faith that can save the world from the unchristian doctrine of regimentation and authoritarian dominance over the lives of men.

It is that faith which it is the mission of the Church of Jesus Christ of Latter-day Saints to keep alive in the hearts of men and to perpetuate in this land.

SATURDAY MORNING

SPENCER W. KIMBALL

(Continued from page 705)

ment against the sins of the world, which had become ripe in iniquity.

And thus Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God. (Moses 8:27.)

Again at the time of the tower of Babel, the Lord Jesus came to earth when the Jaredites prepared to cross the ocean for the promised land, now known as America, and they went into the mountains and "did molten out of a rock sixteen small stones" (Ether 3:1), and the prophet entreated the Lord to touch these stones that they might shine forth in the darkness of the enclosed vessels to give light while they crossed the sea. And as the Lord touched each stone

... the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood. (Ether 3:6.)

The prophet fell to the earth with fear lest he should be smitten,

... for I knew not that the Lord had flesh and blood. And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. ... And when he had said these words, behold, the Lord showed himself unto him, and said: ... Behold, I am he who was prepared from the foundation of the world

to redeem my people. Behold, I am Jesus Christ. ... Seest thou that ye are created after mine own image? ... Behold, this body, which ye now behold, is the body of my spirit; ... and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:8, 9, 13-16.)

AGAIN Jehovah speaks. Some centuries later in what is known as the first year of the Christian era, the people on the American continent were watching for fulfilment of prophecy and for the signs of the coming of the Messiah. The wicked ones figured that the day had passed, but Nephi, being greatly concerned, prayed devoutly unto the Lord all day, at the end of which there came to him the voice of the Lord, saying:

Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets. (III Nephi 1:13.)

And that night the darkness did not come, and two days and a night, were as one day, and the righteous people knew that that day would see the birth of the Savior of the world. A new star appeared as further evidence that the Christ was born.

And the Word was made flesh, and dwelt among us. ... (John 1:14.)

And far across the ocean in the land of Judea that same star shone forth and led the wise men from the East to a stable out of Bethlehem. Here they

found a babe wrapped in swaddling clothes and lying in a manger. Mary had become the mother of the Son of God. The shepherds called and paid homage, the angels sang hosannas and the Savior was born into mortality, into his flesh and blood tabernacle. And "his name was called Jesus." (Luke 2:21.)

And the child Jesus was presented in the temple and blessed by the righteous Simeon.

Little is known of the childhood of Jesus, but it is related:

And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. (Luke 2:40.)

Again we hear of him in the temple at Jerusalem at twelve years of age:

And all that heard him were astonished at his understanding and answers. (Luke 2:47.)

He said to his concerned mother:

... wist ye not that I must be about my Father's business? (Luke 2:49.)

Of his days of preparation we are informed:

And Jesus increased in wisdom and stature, and in favour with God and man. (Luke 2:52.)

The mortal life of Jesus Christ is well known to us so we mention only a few highlights at this time.

John the Baptist, came from the wilderness and preached repentance.

Then cometh Jesus from Galilee to Jor-

SATURDAY MORNING

dan unto John, to be baptized of him. (Matt. 3:13.)

And when Jesus came up out of the water

... the heavens were opened unto him, and he saw the Spirit of God descending like a dove; and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matt. 3:16, 17.)

We follow our Savior down the dusty roads of Judea over the rocky paths of the highlands and the sandy beaches of the seas; into the synagogues to reprove and rebuke; in the byways to call to repentance.

We find the Redeemer at the marriage at Cana turning water into wine; at the temple at Jerusalem where with his handmade scourge of small cords, he drove from the temple the desecrating traders and money-changers, saying to the cowards:

... make not my Father's house an house of merchandise. (John 2:16.)

The mortal life of the Lord was a hard one. He said:

... Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. (Luke 9:58.)

He was followed by great multitudes of interested disciples, curious sign-seekers, and critical annoyers with always the vicious lurking in the group, seeking his very life.

He came unto his own, and his own received him not. (John 1:11.)

Even in his old home town he was not appreciated, but was thrust out of the synagogue, out of the city, and led to the brow of the hill to be killed, but he escaped.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. (Matt. 4:18-20.)

And he saw James and John mending their nets and likewise called them and subsequently called other eight from all walks of life to lead his Church, and he "named them apostles."

THE numerous miracles of the Redeemer brought him early attention. The curious followed with wonder; the believers looked on with awe, and because of his increasing popularity, his enemies followed to catch him in lawbreaking, that they might dispose of him.

He blessed loaves and fishes and fed thousands of hungry people. He placed his fingers in the ears of a deaf person, saying "be opened" and the man heard clearly. He "spit and touched" the tongue of one with an impediment in his speech "and he spake plain." He

touched the eyes of the blind saying, "According to your faith be it unto you, and their eyes were opened."

The multitudes marveled saying, "It was never so seen in Israel" as he cast out the devil. His enemies found him healing on the Sabbath and accused him when they heard him say to the man with a withered hand:

... Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. (Matt. 12:13.)

"We never saw it on this fashion," the people said as they saw the roof opened, a sick man let down at the foot of Jesus and saw him carry away his bed at the command:—"take up thy bed and go thy way—"; and "Son, thy sins be forgiven thee."

He stopped a funeral procession and touching the bier of the son of the widow of Nain said, "Young man, I say unto thee, Arise." And he that was dead sat up and began to speak.

He astounded the people when he said to the dead daughter of Jairus, "Damsel, I say unto thee arise." They had laughed him to scorn, but now they were shocked when the damsel arose and walked.

The woman who for twelve years of affliction had "spent all her living on physicians, neither could be healed by any" ... "came behind him and touched the border of his garment"—and immediately was healed.

Again he forgave the sinner, stilled the tempest, cleansed the lepers, stirred souls, and raised the dead; even his friend Lazarus who was four days dead, and "by this time stinketh"—when the voice of Jehovah commanded: "Lazarus come forth."

AND toward the end of his ministry:

... Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart. And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. ... While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear ye him. (Matt. 17:1, 2, 5.)

Knowing that his hour had come he repaired to the room which had been prepared, and there he gave to his disciples the Last Supper, after which he retired into the Garden of Gethsemane, where he poured out his soul unto his Father:

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

Then mobsters came, headed by the betrayer.

They stripped him and put on a scarlet robe; they pushed down upon his head a crown of thorns, and placed a reed in his right hand and bowed the knee and mocked and spit upon him, and smote him on the head, and led him to Calvary to be crucified.

Between thieves he was nailed to the cross, and they parted his garments.

Those that loved him crouched about his feet and wept in their helplessness. As his life ebbed, he called:

... Father, forgive them: for they know not what they do. (Luke 23:34.)

... Father, into thy hands I commend my spirit: And having said thus, he gave up the ghost. (Luke 23:46.)

They took his body carefully down, and wrapped it in linen and laid it in a sepulchre.

The three days ended, and Jesus came forth as he had promised. His disciples, both women and men, had been to the tomb and found it empty and were surprised, still not comprehending the fact of the resurrection.

The same day he appeared in the locked room with his apostles and revealed himself to them, convincing them that he lived again. Many hundreds were similarly convinced.

Now his Church was organized, the program clarified, and leaders developed into whose hands he could leave his kingdom. And when his followers were gathered together in Jerusalem:

... he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:9-11.)

ON the western hemisphere, also, was darkness and destruction, cities burned, mountains leveled, and plains raised, and in the suffering and lamentations of the people a voice was heard among the inhabitants, explaining the disasters and saying:

Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. ... I came unto my own, and my own received me not. ... I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. ... Behold, I have come unto the world to bring redemption unto the world, to save the world from sin. (III Nephi 9:15, 16, 18, 21.)

Again the Nephites were conversing about Jesus Christ, the sign of whose death had been given to them, and a small, penetrating voice came out of heaven, which pierced them to the very soul and caused their hearts to burn, and the voice again uttered these memorable words:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him. (III Nephi 11:7.)

And as they looked toward heaven:

... they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and ... he stretched forth his hand and spake unto the people saying: Behold, I am Jesus Christ, whom the prophets testified shall come into the world. ... I have drunk out of that bitter cup which the Father hath given me, and have glorified the Fa-

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ther in taking upon me the sins of the world, . . . the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them . . . saying . . . thrust your hands into my side . . . feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. (III Nephi 11:8-12, 14.)

And all the people felt the prints of the nails and of the sword and

. . . did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come. (III Nephi 11:15.)

And they worshipped him.

And he organized his Church here, and called his twelve apostles and taught them the doctrines and blessed their children. He restored sight to the blind, strength to the infirm, and wholeness to those who were ill, and after his impressive and continued appearances among them,

. . . there came a cloud and overshadowed the multitude that they could not see Jesus. And while they were overshadowed he departed from them, and ascended into heaven. (III Nephi 18:38, 39.)

Another day he returned, and when he blessed them, they were transfigured and became

. . . white as the countenance and also the garments of Jesus. . . . (III Nephi 19:25.)

A third time he retired to pray

And tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed. . . . he came again to the disciples, and said unto them: So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief. (III Nephi 19:32, 35.)

Such great faith was manifest by his apostles that he touched with his finger, the nine who were not to tarry. Again he departed from the earth.

AND time passed and the darkness of ages was beginning to be dissipated: the new world of America had been discovered, and honorable God-fearing people had settled upon it. The war had been waged and freedom gained, and religious liberty granted, and the Lord Jesus Christ appeared on earth again to restore and re-establish his kingdom upon the earth, and a young boy with an open and unbiased mind, knelt one beautiful spring morning in a grove, and prayed for light, and though the evil power attempted to destroy him, he was relieved by the appearance of a pillar of light above the brightness of the sun.

Joseph Smith continues his story:

. . . It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and

glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said—pointing to the other—“This is my beloved Son, hear him.” (*History of the Church*, Vol. I, p. 5.)

There followed warnings, instructions, and commandments and finally, as Joseph says:

When I came to myself again, I found myself lying on my back, looking up into heaven. (*Ibid.*, p. 6.)

Following this vision came numerous other visitations from heavenly beings, in the restoration of the gospel and the establishing of his kingdom upon the earth.

The work went forward, the Church was organized, the Book of Mormon was printed, the revelations were given, twelve apostles were called, the temple in Kirtland was built, and during the dedication of it in 1836:

. . . Joseph Smith and Oliver Cowdery retired to the pulpit, the veils being dropped, and there bowed in silent prayer. After rising from their knees the Savior appeared to them standing on the breast-work of the pulpit and blessed them, accepting the building in his name. (*Essentials in Church History*, pp. 191-192.)

And so, having traced the appearances of the Redeemer from pre-existence to date, we look forward now to his second coming as he promised. This promise will be literally fulfilled as were his many other promises, and in the meantime, we praise his holy name and serve him, and bear testimony of the divinity of his mission, with the prophets through the generations!

We testify with John the Baptist, who, as he saw the Lord approaching to him, saith:

. . . Behold the Lamb of God, which taketh away the sin of the world. (John 1:29)

not just a man of human warmth, but the Lamb of God.

We bear witness with Nathanael, an Israelite in whom was no guile:

. . . Rabbi, thou art the Son of God; thou art the King of Israel. (John 1:49)

not merely a great teacher, but the very Son of God.

We testify again with John the Beloved, who seeing Jesus on the shore, said with conviction, “It is the Lord!” not only a great humanist, but the Lord God of heaven.

And with Simon Peter, who, when asked by the Lord, “But whom say ye that I am?” said, “Thou art the Christ, the Son of the living God.” (Matt. 16:15, 16), and received this statement from the Savior:

. . . 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.)

And finally, we bear witness with the Prophet Joseph Smith who was willing to give his life for his testimony, which comes to us in his own words as follows:

I had actually seen a light, and in the

midst of that light I saw two personages, and they did in reality speak to me; . . . I have actually seen a vision, and who am I that I can . . . deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God; and come under condemnation. (*History of the Church*, Vol. I, pp. 7, 8.)

I repeat my testimony:

I know that Jesus, through eternities past and future, is the Creator, the Redeemer, the Savior, the Son of God. I bear it in his holy name. Amen.

ANTOINE R. IVINS

Of the First Council of the Seventy

Address delivered at the Saturday morning session of the 117th semi-annual general conference October 5, 1946, in the Tabernacle



ANTOINE R. IVINS

IT is a thrilling sight, my brothers and sisters, to stand before you on this occasion, and I trust that you will give me your faith and prayers, that the short time I occupy, my words may be directed by the Spirit of God.

It is two weeks today since Sister Ivins and I finished a tour of the East Central States Mission which was the third mission that I had inspected during this season. I have met the sons and daughters of many of you, and I bring you, from them, a good word. I want to tell you that they are interested in their work, they are devoted to it, and they are striving to the best of their ability and their utmost power to teach and preach the gospel of Jesus Christ. I pray that you will have faith in them, that you will have no misgivings as to their future, for they are in the hands of God and are striving to do his work. It was interesting to study

with them their problems, and to strive to help them in the solution of these problems. One of the questions that they confront most often, is the statement of many people, "We could accept your teachings and the principles which you advocate, if it were not for the supernatural conditions that you allege surrounded the birth of your organization."

BROTHER KIMBALL has told us in the address which he has just finished, of the mission of Jesus Christ, of his appearance to the Prophet Joseph Smith. That seems the hardest thing for Christian people to accept when they think of us, for we allege in that statement that Christ is actually the Son of God, that God is a separate and distinct personage from Christ, and that man is made in their image. That statement topples the Christian idea which prevailed at the time of the Prophet Joseph Smith; it had prevailed for ages before him, and it still prevails. It is the most difficult thing for them to accept. It is miraculous that God and Christ should appear to a human being. At the same time, they will tell you that they accept without reservation the statements of the Bible, and some of them will go so far as to tell you they believe every word that is in it. When we read it, we find that one great prophet of God, Jacob, wrestled during the night with an angel from heaven. That doesn't seem difficult to them. We come down through history, and we find the Israelites in bondage in Egypt, their liberation necessary. We find that God, through the faith of those people, turned back the waters of the Red Sea, so that they walked through on dry ground, and the hosts of Egypt which followed were overcome by the returning waves, and the people were thus liberated. They accept that; it doesn't seem beyond their powers of belief. Those people wander on into the desert, and they find themselves thirsty. They want water, and Moses strikes a stone with his rod, the water gushing forth to quench the thirst of that unhappy people. They accept that. Then they find themselves hungry, and God causes them to be fed from heaven with divine food; and they accept that. Again we find a prophet who is able to call down from heaven fire to consume those who are obstructing the work of God. And thus it goes. We find the Savior himself, praying to his Heavenly Father in Gethsemane. These are all miraculous things, and people accept them more or less as in the ordinary events of the work of God, but they say, "Now why should there be a miracle in our day?" I can't bring myself to believe that those people were in any greater need of divine help than are people in our day. I can't bring myself to believe, either, that they were any more dear to God their Heavenly Father, as his children, than we and our fathers and

grandfathers. And I can't bring myself to believe that we are any more unworthy of the aid of God than they were. So to me, it seems a more or less proper thing and a natural thing, that God should so manifest himself.

TO me that is the great and underlying reason for the restoration of the gospel in the latter days—the fact that people had come to misunderstand the personality of God; they had come to question his power of intervention in the affairs of men, and it was necessary that they should be taught again the things which they were taught in the testimony that was given at the baptism of Christ, and in the testimony that was given in the appearance of Christ to the Nephites. They were to again be taught that Christ is the Son of God. It is one of the most difficult things for sectarian peoples to accept because of the indoctrination that they have received over these many generations. That is one of the problems that your boys and your girls, young and old, have to present to the people in the mission fields.

Many of them have gone out, not knowing too well these things, sometimes because we at home have failed to do our full duty in explaining these truths to them. Some of us perchance depend upon our Sunday Schools, our Mutuals, and our priesthood quorums entirely for such instruction. But I feel that it is the duty of every father and every mother in Israel to see that their son and their daughter knows these things, and to qualify them to testify to the world that it is true, that God came back and visited the Prophet Joseph Smith, and spoke to him thus bringing back to the world the testimony as to the true personality of God. I believe that they should further teach them the various and sundry teachings of the Church, regarding these things; baptism, repentance, faith in God, charity in their lives, chastity, and all the virtues that go to make fine men and women, so that those who may be called for missionary service shall go into the world fully convinced in their hearts that God lives; that he is the Father of their spirits; that he is the guardian of them all; that he actually has personal interest in our welfare; and that he can be sought in prayer for aid and assistance. If they go into the world understanding these things, they will be effective and efficient missionaries for the Church.

I REPRESENT the great body of the priesthood, whose purpose by ordination is to disseminate these truths. Many of those men have family obligations which prevent them from actually going into the world themselves to do this preaching, but they frequently have sons and daughters who can represent them, and I feel it is their duty, after preparing those boys and girls, young men and young women for that work, to present them, even at a sacrifice, if you want to call it such, to the Church for the short period of time that is re-

quired in the mission field. That is the work of the seventy, to testify to the restoration of the gospel; and if they can't do it personally, why can they not do it through their sons and their daughters?

It is a pleasing thing to me that there is an increasing percentage of men in the missions of the world. It has been our experience in the stake missions, that as the percentage of men decreased, the hours required for baptism increased. It seems that there is a power in the priesthood of God that is necessary to the ultimate conversion of men. And I'd like to see this percentage increase beyond its present status, both in the foreign missions and in the stake missions. When our stake missions began, we had a percentage of sixty from the seventies quorum, whose special duty it is to teach, and today that percentage is as low as thirty-five. I personally would like to see that restored to its original percentage, or better, so that the seventies of the Church will actually be doing the work for which they are set aside by ordination.

NOW, that is our duty; it is the duty of the Church to break down the unfounded traditions of the past and to teach the restoration of the gospel. Every man who is warned should warn his neighbor. We are doing a valiant work, but we are likely not doing all we could and all we ought to do in this capacity.

I pray that God may give us a proper appreciation of our obligations to each other and to the world, that he may give us a proper understanding of the principles of the gospel, that may enable us to teach our young men and young women, our boys and our girls, our sons and daughters, the doctrines upon which they should rest their faith, in such a way as to build up in their hearts an undying faith regarding this great work in which we are engaged; so that at such time, when the Presidency of the Church sees fit to ask them for a service, they may be ready for it. May he bless us all, that we may live more near to him, that we ourselves may understand better our obligations to each other, that we may be able to purify our thoughts and our emotions and our actions so as to be worthy recipients of the Spirit of God, I pray in Jesus' name. Amen.

JOSEPH F. MERRILL

(Continued from page 699)

tions as govern individuals! In civilized countries, no two men can go at each other with their fists or guns without subjecting themselves to prosecution in a court. Why can't a similar rule apply to nations? Why is it legal to slay in masses and not in singles? Shall we not continue to hope and pray that efforts to outlaw war will soon succeed? God grant that this may be so, and that we shall not have to await the millennium for this great boon!

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But international war is not the only danger we face. The outlook internally is very dark. The struggle to get more and more for less and less seems to be growing in intensity and is spreading to more groups and individuals. In all of this, the idea of universal brotherhood and the Golden Rule seem to be forgotten. Furthermore, the fundamental principle of the Declaration of Independence from England giving the right to the individual of life, liberty, and the pursuit of happiness is currently violated in the case of millions of people, not only by organizations, but in certain cases, I very much regret to say, apparently by the federal government itself. The right to labor is denied except through membership in organizations, exempt from rules and regulations that govern individuals and industrial organizations engaged in business. Equality before the law does not exist in the relationship of employers and labor unions. Why is this so? One reason is because too many politicians are so deeply afflicted with the itch for office that they will do nothing that is opposed by officers of labor unions. These organizations could be of great benefit to their members and still function within the letter and spirit of the divinely inspired Constitution as it was made by the Fathers of our Republic. The "closed-shop" and so-called jurisdictional and sympathetic strikes should be outlawed at once by the federal government and every state in the American Union. Shall America be as the founder-fathers planned—the land of the free and the home of the brave? If so, the repeal of some laws and the making of better ones is the need of the hour. Who can deny it?

LET us glance for the moment at some recent events. Some months ago, a great labor strike was called which directly involved hundreds of thousands of people and indirectly the entire country. An increase of thirty percent in wages was demanded in order that the same take-home pay, enjoyed during the war, should continue. But it was requested that there should be no increase in the cost of living—a request impossible to implement. Those making these demands seemed to have forgotten that in order to hasten war production, war workers were given their wage demands and were thus placed in a highly favored class in comparison with all other civilians who received no wage increases. When these workers returned to civilian production, was it fair, right, and just to continue this discrimination? Remember that these discriminated-against civilians greatly outnumbered the war workers. But even so, the politicians know that the majority of the people are unorganized and that labor unions hold the balance of power in elections; hence their subservience to labor unions.

What have the great strikes of the last several months accomplished?

Among other things, they have impoverished many of the members of labor unions and it will take years to recover all the wages lost during the prolonged strikes; they have increased the cost of living for everybody; they have brought labor unions into disrepute; they have delayed the production of much needed civilian goods; they have brought unrest, suffering, and uncertainty into millions of homes, and have thrown great multitudes on to public relief; they have brought indecision and trouble to the government, both federal and state, and have weakened the influence of America abroad. The method of the strike has been the mass-picket and the closed shop. What difference, in principle, is there between this method of holdup and that of a gun? In both, force is applied. Then are not both methods forms of robbery? And is not robbery intolerable to our American way of life? Does not freedom demand that all forms of robbery shall be outlawed? Shall not the cries of a suffering people be heard and relief be granted? Do we not need statesmen and fewer weak-kneed politicians in public office? Shall the selfish interests of the few continue to prevail over the interests of the many? Are not the interests of the public always involved in strikes and lockouts? Hence, does it not appear that a means of bringing peace to management and labor is an imperative need of the hour, if we are to revert to the way of life given us by the founders of our Republic—a way that made our country great? Various means to this end have been proposed by both writers and speakers; but as I see it, no means of bringing permanent peace can succeed unless they are characterized by the spirit of the Golden Rule. I discussed this phase in a radio address given last November, showing that fairness, right, and justice must be the basis of settlement to attain permanent peace. To this end arbitration courts seem necessary.

I WOULD like to call attention to what appears evident to me—the similarity of the spirit seen in some phases of certain labor troubles with that of communism as it exists in some parts of Europe. I again remind you that I am speaking to Latter-day Saint people. I ask your attention while I read a circular letter given to the people of the Church by the First Presidency ten years ago and published in *The Improvement Era* of August 1936. It is as follows:

WARNING TO CHURCH MEMBERS

With great regret we learn from credible sources, governmental and others, that a few Church members are joining, directly or indirectly, the communists and are taking part in their activities.

The Church does not interfere, and has no intention of trying to interfere, with the fullest and freest exercise of the political franchise of its members, under and within our Constitution which the Lord declared: "I established . . . by the hands of wise men whom I raised up unto this very purpose,"

(D. & C. 101:80) and which, as to the principles thereof, the Prophet, dedicating the Kirtland Temple, prayed should be "established forever."

But communism is not a political party nor a political plan under the Constitution; it is a system of government that is the opposite of our Constitutional government, and it would be necessary to destroy our government before communism could be set up in the United States.

Since communism, established, would destroy our American Constitutional government, to support communism is reasonable to our free institutions, and no patriotic American citizen may become either a communist or supporter of communism.

To our Church members we say: Communism is not the United Order, and bears only the most superficial resemblance thereto; communism is based upon intolerance and force, the United Order upon love and freedom of conscience and action; communism involves forceful despoliation and confiscation, the United Order voluntary consecration and sacrifice.

Communists cannot establish the United Order, nor will communism bring it about. The United Order will be established by the Lord in his own due time and in accordance with the regular prescribed order of the Church.

Furthermore, it is charged by universal report, which is not successfully contradicted or disproved, that communism undertakes to control, if not indeed to proscribe the religious life of the people living within its jurisdiction, and that it even reaches its hand into the sanctity of the family circle itself, disrupting the normal relationship of parent and child, all in a manner unknown and unsanctioned under the Constitutional guarantee under which we in America live. Such interference would be contrary to the fundamental precepts of the gospel and to the teachings and order of the Church.

Communism being thus hostile to loyal American citizenship and incompatible with true Church membership, of necessity no loyal American citizen and no faithful Church member can be a communist.

We call upon all Church members completely to eschew communism. The safety of our divinely inspired Constitutional government and the welfare of our Church imperatively demand that communism shall have no place in America.

HEBER J. GRANT
J. REUBEN CLARK, JR.
DAVID O. MCKAY

I have read this letter because I feel the need for it is more evident today than it was ten years ago. The spirit of communism is unquestionably wholly foreign to the spirit of true Americanism. As seen in the country where it has long been dominant, it is wholly atheistic; it denies the existence of God; as frequently manifested, it is extremely cruel and inhuman. Confiscation and murder have been employed to reach its end. It should be impossible to get any Latter-day Saint to give the least degree of sympathy to communism as it is manifested in Europe.

Brethren and sisters, there is but one safe course for us—which is to be steadfast, loyal, and true to the Church and its leadership. May the Lord help us to be so, I pray in the name of Jesus Christ, our Lord. Amen.

MARION G. ROMNEY

Assistant to the Council of the Twelve

Address delivered at the Saturday morning session of the 117th semi-annual general conference October 5, 1946, in the Tabernacle



MARION G. ROMNEY

My brethren and sisters: This is a tremendous experience for me. I know that the importance of this occasion is far above personalities, but I never get up to address you in general conference but what something happens to my voice, and my spirit, and my body.

I know the gospel is true. I doubt if I shall know it better, that is, with more certainty, when I stand before my Maker and give an account of the deeds done in the flesh. So I am not frightened on that account. But somehow it seems that the enemy of all righteousness keeps suggesting to me, "You can't do it; you can't address this great congregation in conference assembled."

I suppose the reason why the responsibility seems so great is that I accept, without any reservation whatever, the truth that this is a general conference of the citizens of the literal kingdom of God. I know that the Redeemer is here in spirit today, and I know that the men through whom he speaks to all the rest of his brothers and sisters now on the earth, all of God's children, are right behind me on my right. I know that if the Savior should come to earth today, he would come here. I know that you know that, and I know that you have come here to get spiritual food and to be built up in your faith.

And since I am called to speak, I know that I have the responsibility of giving a message worthy of this occasion, and so I pray that while I stand here, you will support me with your

prayers. I want to say something that will be worth your while and that will help to build up God's kingdom in the earth. The thing I have had in mind to say has been referred to in almost every sermon given in this great conference. President George Albert Smith mentioned it. He said, speaking of world conditions, that there is no way to improve them other than by obedience to the plan the Lord has outlined. Brother Widtsoe talked about the way to peace, and as I understood him, he said there is no way to peace except through obedience to those principles upon which peace is founded.

I WANT to say a word about the principle of obedience, and I pray that the Lord will bring the thoughts to my mind in organized fashion. We who are here have great hopes for peace in this world and exaltation in the presence of God in the world to come. That is our objective. We hope for something more than the rest of the world hopes for in this respect. We are no better than the rest of the world, let me say, except to the degree to which we accept the commandments of the Lord and obey them. But we have great hopes that we can gain an exaltation in the presence of our Heavenly Father.

It is my firm conviction, however, that the only saving hope we have in this matter, is that hope which is based upon a faith strong enough to impel obedience to the things which we know are right. I don't have very much respect for a man who testifies that he has faith in the principle of tithing, unless he lives it. Neither do I think his faith will do him any good unless he does pay his tithing. And I almost have contempt for the men who say they have faith in the leadership of this Church, who do not follow, in their living the things which the leadership of the Church teach them. I refer, of course, to the men whom we sustain as prophets, seers, and revelators.

The principle of obedience to the laws of the gospel is fundamental. It lies at the base. The Prophet Joseph Smith learned it very early in his ministry. He learned it when he went that first morning, after the visits of Moroni, to the Hill Cumorah. He had gone there under the direction of the angel, who had told him that he should have no thought in mind other than to bring to pass the righteousness of God and the accomplishment of his purposes in the earth. Joseph's family was very poor, and as he walked toward the hill, he thought about the intrinsic value of the things that the angel had told him were buried there. He wondered if the plates, or something else to be found with them, could not be used to relieve the poverty of his parents and their family. When he uncovered the box and saw the gold plates, he reached to take them out and received a shock that set him back. He reached again and received a more severe shock. Then the third time, thinking all he needed was

physical strength, he reached with all his might to take the plates and received still another shock which sapped his strength, and he cried out, "Why can I not obtain this book?" And unexpectedly to him, the angel said, "Because you have not kept the commandments of the Lord." And then Joseph received a great manifestation that I have not time here to tell you about, but it kept him reminded all the days of his life that he had to obey in order to receive the promised blessings. The angel told him that he could not get the plates then, and that he would not be able to get them until he was not only willing to obey the laws of God but also was able to do so.

That is a great lesson we all must learn. The Prophet, later, through the inspiration of the Lord, stated the principle thus:

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.)

Our obedience, brothers and sisters, must be self-impelled. We should not render obedience because we are forced to do it, or because the bishop is looking, or because the General Authorities are present. We must render obedience because we love righteousness and have a testimony of the truth in our hearts, and because we want to go back to our Father in heaven and help take all his children with us.

FURTHERMORE, we ought to obey his commandments as they are given. We ought not to twist and turn and bend them to our will; we ought to obey them as they come from the mouths of these men who sit here on this stand, because they speak for God. If we do not, our faith is vain.

Now, I want to take an example from the Old Testament scripture to illustrate what I have in mind and to help drive this principle home. There was a very wicked clan of people, a nation, who lived in the days of Saul, known as the Amalekites. They had been wicked for a long time. Even back in the days of Father Abraham, they had persecuted the people of God, and he had said, through his prophets, on numerous occasions, that when they became ripened in iniquity, they should be destroyed.

That time came in the days of Saul. Through the Prophet Samuel, the Lord told Saul to go and destroy the Amalekites, every one of them and all their livestock. Saul went with his army and destroyed all the people except their king, Agag, whom he spared in violation of the commandment of the Lord. He likewise destroyed all the ordinary livestock, but when he came to the choice sheep, and the cattle, and the fatlings, and the lambs, the pressure of the people, who desired to possess them, was so great on Saul that he yielded and took them with him as he returned.

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The Lord told Samuel what had happened, and Samuel went out to meet Saul, who greeted him with the salutation:

... Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meanest thou this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? (1 Sam. 15:13, 14.)

Then Saul began to justify himself. He argued that his partial performance was a complete performance, and that he had done what the Lord had asked him to do. Samuel called to his attention that when he was humble, "When thou wast little in thine own sight," he said, the Lord took you out of obscurity, and raised you up, and magnified you, and made you king over Israel, and now you have chosen to disobey the commandment of the Lord. (See 1 Samuel 15:17-19.) Saul hit on the best excuse he could find when he said that they had brought the cattle and sheep and lambs and fattings back to offer as sacrifices unto the Lord. He thus claimed to be relying on the commandment to offer sacrifices.

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. (1 Sam. 15:22, 23.)

That brought something home to Saul. He was being told by the prophet who had anointed him king, that he had been rejected because he had not obeyed the Lord. He then showed some regrets. But he did not exhibit that godly sorrow which worketh repentance, but rather the sorrow of the world which worketh death. He asked Samuel to pray with him that he might again prevail with the Lord. Samuel said he could not do that, but at Saul's persistent urging he did so without success, for the Lord did not again accept Saul. You know the sequel. Saul lost his kingdom, and David was chosen to take his place.

Now, there are a number of things in this incident which can be applied in our lives today. First, Saul received his directions through the prophet living in his day. We come to conference to receive directions from the living prophets in our day. Second, Saul used his own judgment as to whether he would perform the commandment given to him, and decided that he would not do it exactly as he was commanded. And third, when he was called to account, he prevaricated about it. He said, "I have done it."

There is another very interesting thing about this incident. When Samuel confronted Saul with what he had done, Saul said, "because I feared the people. . . . [I] obeyed their voice."

That reminded me of the statement of the Lord in the third section of the Doctrine and Covenants, where he told the Prophet Joseph that he should not have yielded to the persuasions of men. This revelation was given, you will remember, after Martin Harris had lost the one hundred and sixteen manuscript pages of the Book of Mormon translation. With Saul, it was the fear of the people, and with the Prophet it was the persuasions of men. The Prophet learned never to yield again.

That is where our temptations come from, my brothers and sisters. The people around us do not believe what the prophets say, and we yield to their arguments. I know, of course, that there is great faith in Israel, and I suppose you do not need this talk, but there are many people who do need it.

The other day I was at a conference not far from here, and a man stood up to talk, a humble middle-aged man who had a house full of children to rear with only a limited amount of means with which to do it. He said, "I want to tell you about a letter I received from my mother." And this is about what she had written in that letter: "My son, for many years I have been looking forward to the time when I would reach my present age, in order that I might receive an old age pension so that I would not need to call upon you for support out of your limited income. And now, just as I reach it, the Church says, don't take it. I don't know that I understand all the reasons why the Church says don't take it, but I do know that the Church has always been right. Therefore, please continue to remit each month." And the man said, "I am glad to remit."

I liked that. I like that spirit and that action. It reminded me of the obedience evidenced by our great progenitor Adam, the first man. He was commanded by the Lord, you remember,

after he and Eve had left the Garden, that they were to build an altar and offer sacrifice, and he did it. He built an altar and offered sacrifices, and after many days an angel of the Lord stood by Adam and said,

... Why dost thou offer sacrifice unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. (Pearl of Great Price, Moses 5:6.)

What a lesson! Here was a man, a great man. In our understanding, he stands next to the Redeemer of the world. He built an altar and killed the offering and offered it on the altar without knowing why he did it. How men have changed! Had Adam been a modern, he would not have offered that sacrifice until someone had presented to him a human argument which to his mind justified sacrificing the animal rather than putting it in his cold-storage locker.

But, thank goodness, Adam was not a modern. He had faith, a faith which impelled him to obey the commandment of the Lord, and after he had obeyed he learned why the commandment was given. The angel told him that the sacrifice was in the similitude of the sacrifice of the only begotten of the Father, and he taught him the principles of the gospel, which Adam accepted and obeyed, thereby receiving all the blessings thereof which he never could have received without that obedience.

As Adam had to obey, so must we. God help us to listen to his living prophets and get their messages and obey them as they are given, that we may gain the great rewards which the Lord holds out to us, I humbly pray in the name of Jesus Christ. Amen.

SATURDAY AFTERNOON

RICHARD L. EVANS

Of the First Council of the Seventy

Address delivered at the Saturday afternoon session of the 117th semi-annual general conference October 5, 1946, in the Tabernacle

FIRST of all I should like to express my deep appreciation for my membership in this Church, and for my fellowship with you, my brethren and sisters.

I should like to say, too, with what acute feelings I miss at this conference, the presence of my beloved associate, Brother John H. Taylor. We cannot be so closely or so long associated with such men, sitting in council in a common cause, with understanding and brotherly kindness, without feeling that some-

one as near as our own kin has gone from us. He was a gentleman and a servant of God, in every noble meaning of these two terms.

My thoughts have been directed by the remarks of several of my brethren, into channels somewhat different from those which I at first anticipated following, and I earnestly hope that I may be given utterance in talking my way through some of the things that have come to me during these last three sessions.

I recall a sentence from a magazine editorial of not so long ago, in which the writer asked the question, after addressing himself to the world in general and to the men and women of America in particular: "Are there any principles for which you would stand unflinchingly?" Before asking this clinching question, he invited attention to the many acts of expediency and of compromise, and to the many motives which have prompted many actions and many decisions on the national and international scene. "Are there any principles for

which we would stand unflinchingly?" This suggests a series of questions which we might well ask ourselves:

Is there any principle for which we would give up our comfort, our convenience?

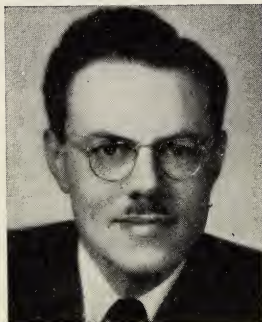
Is there any principle for which we would give up some of our appetites and habits?

Is there any principle for which we would give up popularity?

Is there any principle for which we would give up our time, or our property?

Is there any principle for which we would give up being elected to public office?

Is there any principle for which we would give up life itself?



RICHARD L. EVANS

Fortunately generations of patriotic Americans and generations of members of this Church have answered these questions affirmatively many times over, and would again, I have no doubt. But so rapid have been the changes of the years in which we live, and so confusing have they been at times, that I am sure principles have been confused with some other things. And I am afraid we have sometimes let ourselves be over-impressed by the appeal of the word "change," without discriminating as between good changes and bad changes. We have sometimes let "change" come to be synonymous with "progress," which it is not. It may be, but is not necessarily.

As parents and as advisers of youth, we often feel our young people strain at the reins that wisely hold them back in some things, and one of the perennial remarks with which we are confronted, one which is supposed to be an unanswerable dictum, is the reminder that "times have changed."

Well, there is no argument about it, times have changed, but there are a good many things which have not changed, and it is our responsibility to distinguish between what may change without loss, and what may change in the name of progress—what changes

are not good and do not constitute progress, but rather retrogression. Times may have changed, but human nature has not. Times may have changed, but the commandments of God have not, and neither have the consequences of disregarding them.

I recall having read some time ago an item, to me astounding and almost unbelievable, from an engineer's report as to the physical characteristics of the Empire State Building—an item to the effect that in a wind of high velocity, into the upper reaches of that structure—perhaps in the topmost tower—there has been built such flexibility that it will sway in an arc as much as eight inches. As I recall, it would require about an eighty-mile wind to sway it to that extent, and it would move about six and a quarter inches downwind and back to about an inch and three quarters upwind—an almost unbelievable fact in a great and massive structure so seemingly solid. And up there it doesn't matter. It was built to take it. But I have often thought, and have sometimes given utterance to the thought, what would happen to the Empire State Building if some earth movement or some super force of some kind should shift its foundations eight inches. It would be but the prelude to destruction.

Our lives are lived, if we are to follow the path of safety and if we are to realize those things of which we are capable, on the foundational structure of the principles of the gospel of Jesus Christ, and by this test and standard all things must be proved. Now, up in the upper reaches, up in the superficial structure of our lives, there are many changes that can occur without any hazard whatsoever. It really doesn't matter whether we wear double-breasted or single-breasted suits, or whether ladies' shoes have holes in the toes when they buy them or after they wear them for awhile. These are the superficial changes which can sway in the wind without any damage to the structure. But any change which would shift the basic principles of our lives, must be resisted with every legitimate means of resistance. And it is up to us to teach our youth these basic principles, so that they will be able to discriminate and judge for themselves as to what changes are good, as to what changes conform to the standards of the gospel of Jesus Christ and are on the road toward eternal progress and what changes are actually retrogressive. Those who would advocate taking men back to days of serfdom and regimentation, to days before they had won their freedom, and the rights of free men, are the real reactionaries of the world, and they must be known for what they are.

I AM grateful that I belong to a Church which will accept all the change of progress and which is committed to the principle of eternal progress. I am grateful that I belong to a Church which will accept all truth, no matter

who discovers it, or where, or when. And I am also grateful for my membership in a Church which has within it the basic principles whereby we may judge the desirability or the undesirability, the truth or the falsity, of the changes, the theories, and all of the other passing things that come and go. Change may be progress or it may be disintegration. It isn't a word to be accepted without question, and it is not synonymous with either of these other two terms. May we help our young people to weigh, and may we ourselves weigh all things by these standards.

A number of references have been made in this conference, either by direct word or implication, to those who would change the principles of government under which we live. As I see them, roughly they divide themselves into at least three groups. There are those who have chronic "changeitis." Perhaps they were born with it. It does not matter what it is, they're "agin' it. They are for changing whatever is; and if we should change to meet their present views, they would have some other views tomorrow. There is another group who are sincerely deceived, comparatively few in number, I would think, and there is a third group, who have their own motives, and who would use freedom to destroy freedom. And as they advocate the regimentation of men and the loss of liberties, they see themselves as the leaders of new movements, and not as the regimented. In their thinking, they are leading the parade; they are not in the rank and file. But seemingly they have very little to lose in a free country, because if they fail, they will claim the prerogatives and protection of free men, and will not expect to be punished in any manner. But if they win, they shall gain power, so they think or suppose, over other men's lives and properties and all that pertains to them.

But the basic structure of the gospel of Jesus Christ, which accepts all progress, and which accepts all truth is still founded on two cardinal principles, among others: the free agency of men, and the eternal permanence of the individual; and anything which is contrary to the operation or the belief or the free exercise of these two basic principles is change for the worse and not for the better.

May our lives be flexible enough to adjust ourselves to the changes of our time which are necessary or which are not destructive of basic principles; but may we be solid enough in our convictions, in our beliefs, and in our defense of them, to withstand all attempt to shift the foundations and bring the destruction that inevitably would follow.

Times have changed, but many things have not. May God help us to discriminate, and help us to help our youth to do likewise, that we may accept all progress and resist all disintegration and reversion to things from which we have emerged and which were bought at great cost, I ask in the name of Jesus Christ. Amen.

(Continued on next page)

J. REUBEN CLARK, JR.

(Continued from page 689)

New York Times, an article which I shall read to you.

A new super-deadly poison, the most potent known to man, has been developed by the special projects division of the United States Chemical Warfare Service. [That is, it is officially developed.]

An innocent-looking crystalline toxin, the poison is so powerful that an inch-cube size of it, roughly an ounce, could kill every person living in the United States and Canada, silently and swiftly.

"If World War III comes, which we pray will never happen, it will be a war in which most people may die from silent, insidious, anti-human weapons that make no sound, give no warning, destroy no forts or ships or cities, but can wipe out human beings by the millions," Dr. Gerald Wendt of New York City, editorial director of *Science Illustrated* magazine, declared in a General Electric Science Forum address.

Dr. Wendt said: "The United States has already spent \$50,000,000 in research on it, a small sum compared with the cost of radar and the atomic bomb. Most startling are two facts: These killers are invisible, microscopic in size, capable of spreading to reach every living enemy"; [I wonder how we are going to direct these killers so that they will work only on the enemy?] "and they can be easily and cheaply prepared by any belligerent who has as much as a brewery and the skill to operate it."

"If any small nation is competent in biological warfare, a large nation, even with atomic bombs, may be helpless against it."

There are other new biological weapons, Dr. Wendt asserted, that "operate through

the slow agony of starvation. It is the attack on plants and animals."

Thus we in America are now deliberately searching out and developing the most savage, murderous means of exterminating peoples that Satan can plant in our minds. We do it not only shamelessly, but with a boast. God will not forgive us for this.

If we are to avoid extermination, if the world is not to be wiped out, we must find some way to curb the fiendish ingenuity of men who have apparently no fear of God, man, or the devil, and who are willing to plot and plan and invent instrumentalities that will wipe out all the flesh of the earth. And, as one American citizen of one hundred thirty millions, as one in one billion population of the world, I protest with all of the energy I possess against this fiendish activity, and as an American citizen, I call upon our government and its agencies to see that these unholly experimentations are stopped, and that somehow we get into the minds of our war-minded general staff and its satellites, and into the general staffs of all the world, a proper respect for human life.

May God give us the strength to stand in these times of stress and trial and crisis. May he give us the wisdom and the inspiration to put hate out of our hearts, a hate that is consuming us. May he give us the power as a people so to bring our influence to bear that men, mankind, may be saved. I humbly pray in the name of Jesus. Amen.

SUNDAY MORNING

DAVID O. MCKAY

(Continued from page 691)

seriously interested if not in outward forms in the fruits of true religion. Example of parents should emphasize the need of honesty in our dealings with our family, our neighbors, and all with whom we come in contact; of kindness to our employees, of fair play to our employers, or good measure to our customers. "Talk about these intangibles should become as common practice in our homes and offices as talk about golf, parties, and profits, if we want to succeed in solving the family problem."

The Lord places the responsibility directly where it belongs, wherein he says that it is the duty of parents to teach their children the principles of the gospel and to walk uprightly before the Lord, and if they do not so teach, the sin be upon the heads of the parents.

NEXT to the home as a safeguard to delinquency, the church should be a dominant force. In the Church of Jesus Christ every child should be more or less safeguarded; first, by the ward teacher, whose duty it is to "... watch over the church always (the "church" meaning members), to be with and to strengthen them." (D. & C. 20:53.) Today the perfunctory obligations of the ward teacher are fairly well performed,

but the looking after of individuals is woefully neglected. If every teacher, as an appointed representative of the bishopric of his ward, were properly and fully to perform his duty, he would be aware of the activity or inactivity of every child, and of every youth in the Church, each teacher watching over the assigned families.

In more direct contact with individuals are the quorum officers and instructors. It is the duty of these officers and instructors to know the status of every youth from twelve years to twenty, and to take personal interest in each. I pause to let you comprehend the significance of this divine organization.

A third dominant force is the auxiliary associations, comprehending in their enrollment every child and youth from six years of age and upward.

Indifference manifest in the world generally towards church should tend only to spur men of the priesthood and teachers in the auxiliaries in the Church of Christ to more earnest and diligent activity.

IF the reports be true, with reference to the indifference of the country as a whole toward Christian churches, we shall have to place next to the home, not the church, but the public school, as the most influential factor in lessening delinquency.

GENERAL CONFERENCE

Present-day conditions emphasize the fact (and I believe it with all my heart) that the most paramount objective of the public school system from kindergarten to the university should be character building and the evolving of true, loyal citizens of the republic. The teaching of the three "R's," of the arts and the sciences, even the delving into research work, should be but a means to the development of true manhood and noble womanhood. Education for loyal citizenship! Ralph Waldo Emerson (sometimes referred to as the wisest American) truly said:

Character is higher than intellect: a great soul will be fit to live as well as to think.

A few years ago inquiry made into the school status of juvenile delinquents in one of our Utah school districts, revealed the fact that eighty-one percent of the offenses were found committed by five percent of school pupils. A committee appointed to deal with this situation made the following report:

1. Since the school offers one of the best resources in the state to prevent and treat delinquency, every effort should be made by both school and court to help the delinquent make a satisfactory school adjustment. In order to accomplish this result, cases which come to the court should be immediately referred to the school coordinator or attendance department of the school district in which the juvenile resides in order to determine whether or not the delinquent has a satisfactory school or work record. If he has not, the court and schools should not cease their efforts until the delinquent is either in school full time on a satisfactory program, or is employed and under proper supervision.

2. That immediately after the juvenile court has disposed of a case, the school coordinator should be notified of the disposition made.

3. That the industrial school notify the proper school authority when it releases a boy or girl to his or her own home.

A FOURTH and final safeguard against delinquency of youth is the moral atmosphere of the town or community. This is determined by the ideals and actions of adults, and particularly of civic officers and those who are entrusted to enforce the law. The following from one of our leading columnists (Miss Dorothy Thompson) referring to the "pervasive example of the behavior of adult civilization," is pertinent:

As long as we publicize and condone violence; reward profiteering; intensify civil strife; glorify personalities with the sexual morals of rabbits; teach in our high schools and colleges a cheap relativism which denies personal responsibility and places all our sins upon the "economic system" or "infantile conditioning," so long will we have juvenile criminals. Our children are reflections of ourselves, or of the things in our communal life that we tolerate. England, now, is making special films to be shown in special theaters for teen-agers—films which are partly educational and partly pure entertainment, made by first rate artists, and

(Continued on page 742)

Four Score and Seven Years Ago



No, this is not a quotation from Lincoln's Gettysburg address. It refers to the year 1859, when this banking institution was established. Throughout the years since 1859 this company has rendered helpful banking service. Added to the experience of eighty-seven eventful years is a faith that is ever young — faith in the bright future of the fine young people of this area who will build an even greater community.

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DAVID O. McKay

(Continued from page 740)

frankly designed to magnify and make attractive virtue.

The writer then quotes Thomas Jefferson who "did not believe that you can get a good society except through good, honest, well-mannered, considerate, law-abiding, clean-living citizens. He thought, in fact, that if education concentrated in the first line on creating these, society and the state would take care of themselves."

Yes, we are living in perilous times, but let us hope that they may be to the present generation as the fiery furnace that consumes the dross but purifies the gold.

A clean man is a national asset. A pure woman is the incarnation of true national glory. A citizen who loves justice and hates evil is better than a battleship. The strength of any community consists of and exists in the men who are pure, clean, upright and straightforward, ready for the right and sensitive to every approach of evil. Let such ideals be the standard of citizenship.

They are fundamentals in the Church of Jesus Christ.

God bless the workers in the priesthood and auxiliary organizations that they may search out the young, be constant in season and out of season, guarding well those boys and girls who are not bad but who lack proper guarding. Victor Hugo was not far from the truth when he said:

There are no bad boys, and there are no bad men; there are only bad cultivators.

God give us power to be good cultivators of youth, I pray in the name of Jesus Christ. Amen.

ALMA SONNE

*Assistant to the Council of the Twelve
and incoming President of the
European Mission*

*Address delivered at the Sunday
morning session of the 117th
semi-annual general conference
October 6, 1946,
in the Tabernacle*

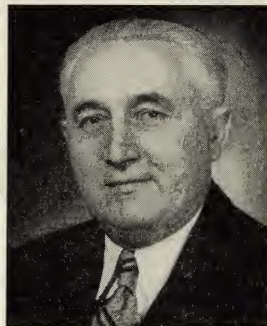
BROTHERS and sisters: We have just listened to a great sermon, a sermon of precious truths. I hope and pray that during the few moments I stand here that I may be prompted and directed by the good Spirit, for I desire to bear my testimony and to make acknowledgment of the rich spiritual heritage which is mine, and which I know is yours, because of our membership in the Church.

The other day there came to my office a man to dissuade me, and to discourage me from accepting the call to the mission field. It was the same line of argument which I had heard thirty-five years ago. "Why must you go?" he asked. "Isn't the soul at home as precious to save as the soul in Europe?" he asked. I answered him

GENERAL CONFERENCE

very briefly, "I suppose," I said, "it's a matter of conviction." And then he replied, "It is very important what we believe."

I knew this man; I knew his background; I knew his family. I remember that from his youth he had walked in a road that led away from the Church. I recalled his old grandfather, a pioneer. As a boy I had heard his testimony. He had seen the Prophet. He had heard



ALMA SONNE

him speak. This veteran came to Nauvoo when mobocracy and persecution were rampant. He later left his home and his little farm and cast his lot with the persecuted and driven people, driven across the prairie to the Rocky Mountains. Why did he do it? Because he had conviction!

WHEN I was a young man, feeling my way cautiously and thoughtfully and, I hope, prayerfully, I asked my father, "Why did you join the Church?" The question came to him as a challenge. He hesitated for a moment and then replied, "Because I read the Book of Mormon." He had come to America, not for the gospel's sake, but because he believed America was a land of opportunity, in which a person could make headway if he worked and saved and struggled toward an end. And then someone handed him a Book of Mormon. "Read it," he was urged. He read a chapter or two every night, before retiring, until the book was read from cover to cover. He put it aside, not particularly impressed. Then one day as he was working in the field a thought came to him: "That book is God-given. Joseph Smith never wrote that book." And then he came to a logical conclusion: "If that book is a revelation, then 'Mormonism' is true, and the gospel and the priesthood are upon the earth." Then he sought out the bishop of the ward in which he was residing, and asked to be baptized a member of the Church.

I recall now that my mother, when she was not yet in her teens, walked

(Continued on page 744)

THE IMPROVEMENT ERA

50TH. YEAR

The Improvement Era

HIGHLIGHTS OF UTAH'S PROGRESS

1847 Mormon emigrants enter Salt Lake Valley.

1883 First Rio Grande train between Denver, Salt Lake City and Ogden via the Royal Gorge.

1897 Improvement Era, "The Voice of the Church," founded.

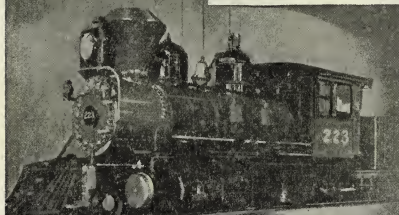
1934 Completion of Dotsero Cutoff links Denver and Salt Lake City via the Moffat Tunnel.

1945 Rio Grande Railroad celebrates 75th Anniversary.

1946 Improvement Era enters its fiftieth year of able editorial guidance to the Mormon people.

Inextricably woven into the historical pattern of an eventful past, Rio Grande Railroad will join other pioneers in celebrating Utah's Centennial in 1947.

DENVER & RIO GRANDE WESTERN RAILROAD



Rio Grande

Philips

ALMA SONNE

(Continued from page 742)

across the prairie from Council Bluffs, Iowa, to Cache valley, Utah, behind a yolk of oxen and a covered wagon; she, and her parents, trudged along over the dusty and sun-baked plains, until they reached the "valleys of the mountains." The first year was spent in a dugout; they endured hardships and privations. Why? Because a humble missionary had brought the gospel to their home

and explained it to them in such a way that they could understand it. So it seems to me that we all have such a heritage. I am thankful for it.

We have been talking about America, the land of the free. There is an old American motto which is inscribed on our coins. It reads, "In God we trust." I am convinced if freedom in America, and elsewhere, is to be preserved, we must return to God. Indeed, I believe that years before the gospel was restored, preparations were made

GENERAL CONFERENCE

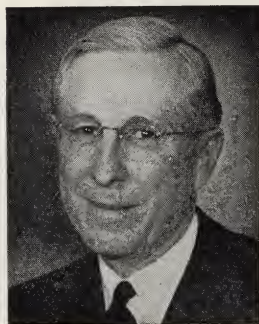
for its restoration. It was no accident that Christopher Columbus reached the shores of San Salvador in three flimsy vessels. It was no accident that the invincible armada of King Philip of Spain was scattered by a storm which arose at an opportune moment on the high seas. It was no accident that a few drops of water, more or less, as Victor Hugo said, fell on the battlefield of Waterloo and brought about the defeat of Napoleon Bonaparte. It was no accident that thirteen loose, unorganized colonies on the Atlantic seaboard, without money, without credit, without a navy, without an army, were victorious in the Revolutionary War. It was no accident that the profound and great political truths set forth in the Declaration of Independence found expression through the pen of Thomas Jefferson. Why? Because he was inspired, and freedom of worship was an essential part of the gospel of Jesus Christ.

May God help us to appreciate the blessings which are ours. May he preserve our land and our nation in these crucial days, that America may live and freedom may go out to all the world, so the gospel of the kingdom can be preached without fear or favor to the nations everywhere. I pray humbly, in the name of Jesus Christ. Amen.

CLIFFORD E. YOUNG

Assistant to the Council of the Twelve

Address delivered at the Sunday morning session of the 117th semi-annual general conference October 6, 1946, in the Tabernacle



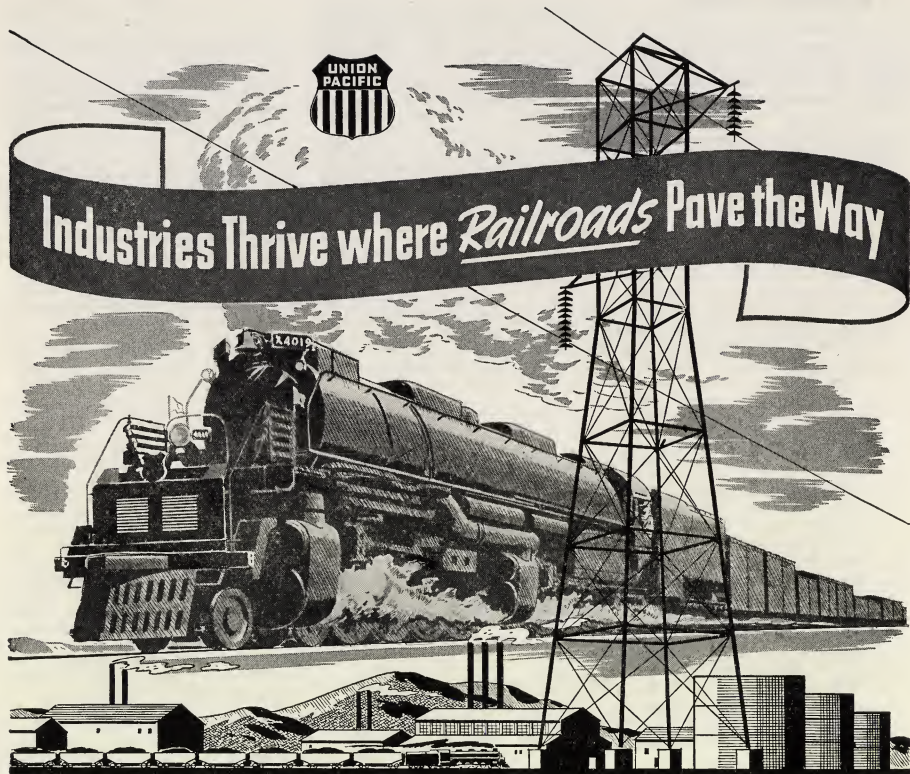
CLIFFORD E. YOUNG

I NEVER was more conscious, my brothers and sisters, of the truthfulness of the statement that "A speech, to be immortal, should not be eternal." I recognize the value of time

(Continued on page 746)

THE IMPROVEMENT ERA



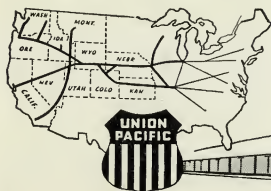


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The Strategic Middle Route

CLIFFORD E. YOUNG

(Continued from page 744)

here this morning. May I just say in passing, with reference to President Penrose, to whom President Smith has alluded, in harmony with what Presi-

GENERAL CONFERENCE

dent Dunn related to us yesterday of his experience in the Islands in translating for one of the brethren, that it was my good fortune to travel with President Penrose in the northern part of the German Mission and to translate for him. I can bear witness to you that if there was any doubt in my mind as to the gift of tongues, that doubt vanished as I stood by the side of that great leader and prophet and endeavored to convey to the Saints in German what he said in English. President Dunn bore witness of this yesterday, and I can testify to that truth.

I desire to call attention to a matter or two that I think need to give us concern, and may I preface it by relating to you the circumstance of the Savior as he went into the wilderness after his baptism. You recall that he fasted for forty days and forty nights and then was hungered, and Satan came to him and tempted him, saying:

... If thou be the Son of God, command that these stones be made bread. (Matt. 4:3.)

Of course, the implication was that by bread, hunger may be appeased. And then Jesus said:

... Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4:4.)

Supplementing this, is the statement of the Lord where he says:

... whether by mine own voice or by the voice of my servants, it is the same. (D. & C. 1:38.)

WE have had brought to our attention during this conference many of the problems confronting us, but it seems to me that if we could burn in our hearts the truthfulness of that statement that we should live by every word that proceedeth forth from the mouth of God, we would go a long way in solving these problems. These brethren whom God has called to preside and give us direction, when they speak they do not speak flippantly, they officially declare to us what we should do. "It is the same," the Lord says, "It is my word," and we should recognize it as such.

Now in harmony with that thought may I call attention to a matter about which I have considerable concern, and I am sure you do. In this pulpit in 1903, President Joseph F. Smith admonished the Saints that they should get out of debt. At that time we were enjoying a good deal of prosperity, and President Smith admonished the Saints to pay their debts and be free from bondage while money was plentiful. Well, many of them did, but some did not. As is the case now, so it was then—all did not accept the advice and counsel. By and by the first world war came on and the demand for commodities increased; prices soared; money was plentiful and again the temptation to borrow! Farmers bought more land; livestock men increased their flocks and herds, much of this on borrowed money, overlooking

the possibility that there might again come a day of reckoning. And so, many of our people took on the obligations of debt. In 1930-32, we felt the pinch of it, and I may say without fear of contradiction, had we not had the bondage of debt as we did at that time, the depression would not have been so tragic with many of us. But being in debt, not being able to pay our interest, not being able to pay our obligations due to the fact that commodity values had gone way down below any level that had existed at the time the debts were incurred, the result was that it was impossible for men and women to pay their debts and bankruptcy, sorrow, and tragedy followed.

HISTORY is again repeating itself, my brothers and sisters. We have come again into a time of complacency. Money is easy; wages are high; very few people are out of work—indeed, we may say no one needs to be out of work now if he will work. And yet we have still the same danger, and there is one phase of it that comes home to us: Our boys are coming home from the service, and by the way, we brethren who hold the priesthood must not overlook the counsel that was given to us a year or so ago that we should take cognizance of these boys as they come home, and advise with them. Their coming home is becoming a common thing with us, and we are neglecting them and failing in many instances to give advice and counsel where it is needed. And so may I remind us again of our obligation to these boys.

As our boys return, they are in need of homes, and opportunities to borrow money and invest in land or livestock are before them, as such opportunities were before us twenty-five years ago. Money is easy, and my apprehension, my brothers and sisters, and it comes from some experience in contacting many of our boys, is that we are not protecting them against heavy obligations—obligations that they cannot meet. It is an easy thing, under the present system, for our boys to go heavily in debt for the purchase of a home. I am not decrying that—I went in debt for my own home, and I suppose nearly every other young man as he started out in life and had nothing to begin with did that very thing and thought himself justified in doing it, as many no doubt were. The danger, however, lies in taking on ourselves debts that we cannot pay. Now with these young men, the tendency under the G. I. Bill of Rights is to incur obligations that will be impossible to meet when the day of reckoning comes. Values are high and when you consider a boy, who has nothing, obligating himself for a seven or eight thousand dollar home, with good wages now, but with the possibility that when the leveling off comes his wages will be very meager, one can see the danger that confronts our youth. And so, my brethren and sisters, we

(Continued on page 748)

ACCOMPLISHMENT should always be the result when energy is expended. Yet, like a dizzily spinning top, many businesses go 'round in the preparation of advertising and get nowhere. Month after month, the same thing happens again and again and nothing is accomplished but the expenditure of dollars that could be made to produce results. The function of a printing organization today is to help clients to plan printing that builds sales—to take copy and dramatize it, make it so irresistibly attractive that it must naturally draw the reader's attention. The waste of which we speak is often due to lack of understanding. Realization of this has made us sales minded. Your selling problem is our problem, and our experience puts us in a position to print your sales story so that it will get results.



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(Continued from page 746)

should give them the benefit of our experience, our counsel and advice in these most serious problems.

May we avoid debt just as far as possible, and may we help our youth to avoid these pitfalls. Some of them are justified in obligating themselves if they can see their way out, but we should bear in mind that we cannot always maintain the wage level that obtains today, try as we will. I don't care what the theories of the economists are, it just simply can't be done. There is a law of retribution that operates in these matters, just as in everything else, and some day we shall have to pay. High wages will not always exist, hopeful as we are; neither will jobs be as plentiful as they now are. And so when that day comes, we do not want our boys in bondage as many of us were in the early thirties when the depression broke.

And so I say to you, it is well for us to accept the counsel and advice that is given us by the men whose right it is to give it, and I repeat again:

... whether by mine own voice or by the voice of my servants, it is the same. (D. & C. 1:38.)

And God help us so to do, in the name of Jesus Christ. Amen.

(Continued from page 709)

who wrote it." He read it through twice within the next ten days, and he said the devil couldn't have done it; it was from the Lord. It is from the Lord, brothers and sisters, and that is what our boys and our girls ought to know.

I want to express here a deep appreciation for my friend, President German E. Ellsworth. I have reason to call him friend beyond just the common friendship of brother to brother. I think possibly outside of the early founders of the Church, no other man has sponsored the distribution of the Book of Mormon as has Brother Ellsworth, and I noted here a little statement he made in the meeting of the mission presidents last Wednesday when we spent from nine o'clock in the morning until four-thirty in the afternoon listening to the inspiration of these men who are laboring with your boys and girls in the mission field. Brother Ellsworth spoke of the time when he was president of the Northern States Mission and of the thousands and thousands of copies of the Book of Mormon he published that were distributed to the world. He said as he walked off the Hill Cumorah one day, the voice of the Lord said unto him, "Push the distribution of the record taken from this hill; it will help bring the world to Christ." I think that when all other evidences fail, the Book of Mormon will do that very thing in this

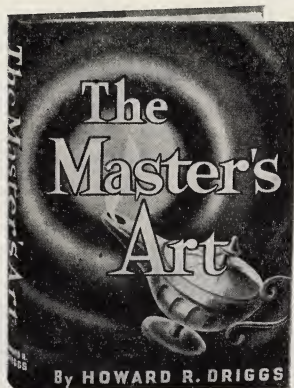
world, and as far as I am concerned, I think we haven't all the evidence yet. There will be plenty more to come.

I believe it was in 1934 that I read an article in the newspaper of a visit here to the United States of a William A. Kennedy from Lima, Peru. He was here in the interest of gathering funds for the erection of a research institution in Lima, Peru. The article indicated that with the money that was promised by the small Americas to match what could be gathered in the United States, that he already had the assurance of thirty million dollars, and that this amount would be increased to sixty or seventy million dollars within ten years. Former President Herbert Hoover was named as one of the board members of that institute, and it was to be erected for what purpose? To investigate the early civilization of America, particularly dealing with the Inca and the Maya civilizations.

I heard Brother Callis once say that when Joseph Smith received the plates he got down on his knees before the Lord, and said, "Oh, God, what will the world say?" And the voice of God came to him, "Fear not, I will cause the earth to testify of the truth of these things." And by the time this institute spends this sixty or seventy million dollars, we may have evidences, far beyond anything we have read of up to

(Continued on page 750)

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LEGRAND RICHARDS

(Continued from page 748)

this time, of the divinity of the story told in the Book of Mormon.

TEN years ago Brother Nicholas G. Smith, one of my dearest friends, stood in this pulpit in the general conference. He was then presiding over the California Mission, and I was president of the Southern States Mission. He told this story. You can find it in the conference report; I didn't need to look there because I remembered it. He told about being invited by the dean of religion from the University of Southern California at Los Angeles to come to his church to listen to him preach, and he asked to borrow a copy of the Book of Mormon. One of the missionaries handed him his copy. Now all you missionaries know how we underline certain passages in red, and the minister stood up before his congregation, Presbyterian, as I remember, with Brother Smith and some of our missionaries present. He held that Book of Mormon up to his congregation. He said, "I have here a volume of scripture which has been in our midst for over one hundred years, and we haven't known anything about it." And then he opened it, and turned page after page, reading the passages that were underscored in red, and then, holding it before his congregation, again, he said, "Why can't we fellowship a people who believe in such beautiful things as I have read to you out of this volume of scripture?"

Two years before that, we received, from a man who visited on this block, a letter from down in Texas, in which he said that he had been a minister in a Methodist church for thirty-seven years. He said, "I have spent over twelve thousand dollars building a library of the choicest books I could find. I have now in my library one book which is worth more than all the others because it is a volume of holy scripture," and he named it as the Book of Mormon.

BROTHERS and sisters, we just don't know the value of the Book of Mormon. I was out on the Boston Commons one night, holding a street meeting. Following the meeting, a young missionary walked up to me and said, "Brother Richards, I don't know the gospel is true." I said, "You don't?" And he said, "No." "Well," I said, "you take the Book of Mormon and live with it and think with it and pray about it, and it will not be very long before you will know the gospel is true." We were back there again, a few weeks later—I didn't happen to be laboring in that town, but we came in for a conference or a priesthood meeting. That night I was in charge of the meeting. That same missionary walked up to me and said, "Brother Richards, may I speak tonight?" He had been in the field only a short time, and I said, "You surely can." He walked out be-

GENERAL CONFERENCE

fore the group that had gathered and held up the Book of Mormon, and pulled out of his pocket some postcards of buried cities in Central and South America that had been uncovered, and said, "If that Book of Mormon isn't true, you tell me how Joseph Smith knew those cities were buried out in Central and South America." It didn't take him long to find the truth.

Then we had another missionary come to us in the South, who said, "I had a hard job to make up my mind to come on my mission. My professors told me it would be a waste of time." He was a college student. He said, "You know, I am a very practical sort of a fellow. I like to be able to walk out in the garden and pick the pears off the pear tree, and then I know it is a pear tree." "Well," I said, "my boy, I wouldn't worry too much about that if I were you. Pears grow on our tree, too. Now you take the Book of Mormon, and you apply all the analysis you can to it from every source; how it could have been written; who could have written it; who could have put in it the information that is there save God the Eternal Father, or someone to whom he gave that information."

Well, I sent this boy out into Alabama. A few weeks later I went over to attend a conference, and I said to the district president that I would like to hear from that young man down there. He called on him. He bore a magnificent testimony. I walked up to him after the meeting. I said, "You must have found some pears on the pear tree." And he said, "Oh, President Richards, forget it."

My wife was in company with me one day when we met a boy we had helped rear and who had learned about twelve languages and had a Ph.D. She turned to him and said, "What do you think is the greatest evidence of the divinity of the Book of Mormon?" "Why," he said, "every page in it! No human being could have written that book of himself. No knowledge in this world could have given it, save it was from God."

Now, brothers and sisters, I must not take more time, but I want to tell you that when our boys and girls get to feel the truth of that book, there will be less worry about where their feet are leading them by day and by night. God bless the youth of Zion. God bless every man and every woman who bears responsibility in the home and in the organizations and in the priesthood quorums, and may our testimonies and our lives so affect theirs that they will become powers for good in this world, and may this book yet fulfil this great decree, as written in the preface, that it shall be a witness of the Lord, Jesus Christ, unto all nations, I pray, and leave you my testimony, in the name of the Lord, Jesus Christ. Amen.

(Continued on page 752)

AS MAN EATS AND DRINKS

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**The
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(Continued from page 750)

S. DILWORTH YOUNG

Of the First Council of the Seventy

Address delivered at the Sunday morning session of the 117th semi-annual general conference October 6, 1946, in the Tabernacle



S. DILWORTH YOUNG

I SHOULD like to testify of the truthfulness of what Bishop Richards has just told you. If we could send our boys and girls into the mission fields with a thorough knowledge of the Book of Mormon, they would never want for a witness and a testimony to bear to those who, in their hearts, are ready to hear the gospel.

My experience in traveling about the missions is that when the missionaries know this great witness, they have no doubt in their minds. They have confidence in the truth of the gospel and are possessors of a sure testimony of its restoration and of the goodness of the Savior to us in this day.

It is not my purpose to talk about the Book of Mormon at this time, and before I begin on the subject I have chosen, I should like to digress for a moment and add my voice to that of my fellow member of the First Council of the Seventy, Richard L. Evans, in honor of our departed brother, John H. Taylor.

My first introduction to scouting as a profession was punctuated, and set off in quotation marks, by the work of this man. Many men living in the area which I served were boys during the years after 1912 when President Taylor directed this, the Scout organization for the Church. These men have told me many times of their love for this great leader and of the value to them of his teaching of scouting principles.

When I came into the First Council of the Seventy he treated me as a son, rather an overgrown son it is true, but he made me feel that he had a fatherly

interest in me. He gave me gentle, humorous guidance, for John H. Taylor had a very deep and abiding sense of humor, which was delightful to hear, and which I enjoyed very much. He offered his counsel in so kindly a manner that no offense was ever given, and he applied the brakes to my impetuous nature in such a way that I did not know that I was being slowed up.

All the while he was doing this, his wife, Sister Rachel Grant Taylor, took Sister Young and me into her heart. She had us to her home and made us feel that we belonged as no one else has done in a long time. John Taylor possessed great humanity, great humbleness, and great gentleness. He was a gentle man. Sister Taylor is a gentle woman.

I SHOULD like to speak today about the mission presidents. Many of us wonder what these men do, and what their responsibilities could be.

As an elder or a sister boards a train in Salt Lake City, and it disappears around the bend, Mother and Father wipe the tears from their eyes, turn homeward, and wonder what kind of man will receive their loved one. All they know is that they have given their child for two years to a man who is only a name to them. They wonder if he will understand the temperament and disposition of their missionary, and if he will bring out the best qualities which are in him.

What is the life of a mission president? No one doubts that these servants of the Lord are chosen from among the best people we have in the Church. What kind of life do they lead, and what are their problems?

The mission president first worries over finding someone to take his house for three or four years with some hope of receiving it back in good condition. Then he has to decide which of his possessions he will store away and which he will take with him. While engrossed in these operations, he is stopped many times by his friends who say words something like this, "I envy you now that you are going to have a three-year vacation at the expense of the Church." He has this repeated to him so often that before he is fairly on his way, he begins to wonder if in some way he could be taking advantage of the Church—that is, until he arrives in the mission.

In due time he reaches the mission home with his family. He rings the bell, and is welcomed by the office staff and the housekeeper, if he is lucky enough to have one. They all make the new president and his family welcome. If any children are tagging along, they are looked upon with some suspicion by the office staff. Certainly the children are equally suspicious of them.

The first meal is an eye opener. If he had an idea he could ever have his family to himself, it is dispelled here. The table is set for from ten to fifteen

people. Never again will the president be free from strangers at mealtime. The number will vary, but it will always be more than was expected. Somehow his children must adjust to this new condition. They must learn that other things are more important. New table manners must be taught. Often they feel lost in the immensity of it all. The president's wife is, in the meantime, rearranging her idea of things. She used to plan for three, or four, or six, now she must plan for double or treble the number. She must supply the physical wants of from six to twelve extra people all the time.

Sleeping problems are continually pressing. About the time rooms are permanently assigned to the regular dwellers, someone from headquarters comes to visit, and things must be rearranged. Elders are continually going to and coming from their fields of labor. Often they stay all night, or two or three nights. New missionaries arrive and have to be cared for while they are being assigned.

Then in the middle of all of these problems, the president and his wife have to be away visiting the branches and the missionaries in their fields of labor. Fully sixty percent of their time is spent away from the home.

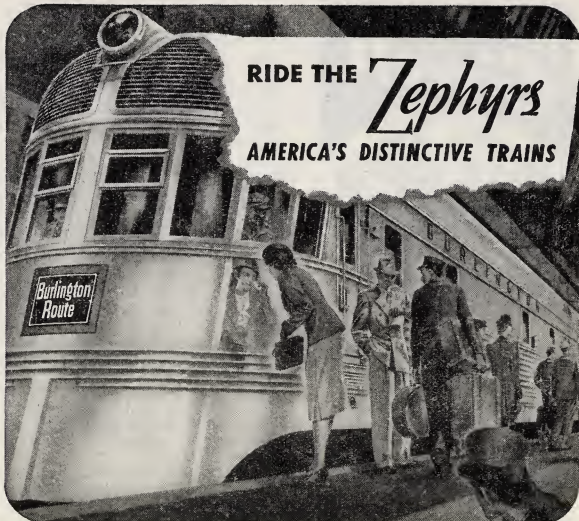
PROBLEMS multiply. There are from three to six thousand Saints to care for, to talk to, to encourage. As the presidential party arrives in any one town, it would appear that all of the accumulation of problems since the last visit are suddenly thrown at them. In addition, they find time to visit with the missionaries, your boys and girls. They listen to their difficulties and give them new courage from the abundant supply of their own.

They go from town to town, visiting with people, holding meetings, climbing to the top floor of dingy office buildings to meet, in dark, unpleasant halls, the Saints who loyally gather to hear the word of the Lord, and to receive encouragement and good counsel at their hands.

The questions they solve are knotty. One very prevalent one is that of the young woman member who wants to know how she can get married. She can't come to Utah; she can't find any Latter-day Saint boys—there aren't any where she lives. Shall she marry a non-member? The president is puzzled as to what to advise in many cases. I would be puzzled, too, if I had to answer the questions.

If the missionaries become ill, and they sometimes do, the president has to see that they are taken care of. If they need a doctor and hospital care, he has to get it done. He knows better than anyone else that he has the choice children of the Church in his care, and that he must leave no stone unturned to assure their safety and protection from harm. No one can do it for him—his

(Continued on page 734)



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S. DILWORTH YOUNG

(Continued from page 753)

alone is the responsibility. He must make all the decisions for all the missionaries and all the Saints without help from a high council, or counselors. His only aid is his wife, and it is she alone to whom he must turn.

Together they face disease and death. They go into places where, lacking strong resistance and the protection of our Father in heaven, they could easily contract fatal maladies—yet they do all this unflinchingly, without malice, with love in their hearts for the people to whom they administer the gospel.

All the time they are visiting in the mission, they are directing the affairs of the mission home by mail. The wife supervises the food budget and the general home control by mail while the president in the same manner is instructing those who cannot wait for his personal visit. All the time the welfare program, the Relief Society program, and the auxiliaries must be kept moving and active.

They return to the mission home after an extended tour, and the moment they arrive, the president disappears into his office and burns the midnight oil catching up on affairs which have awaited his return, and strives desperately to get enough done so that he can leave in two or three days for another visit.

Anyone who thinks that a mission is a vacation at the expense of the Church for three years would certainly have his eyes opened if he followed the president around for two or three weeks. You mission presidents have my profound admiration.

I should like to add one thing as I stand here looking at this great

audience. There are assembled in this room one percent, approximately, of the Church. I am sorry you mission presidents are facing this way. If you could turn your chairs around and see the faces of those who support you, and who pray that you may have strength to do what you are called upon to do, you would go back to your missions happy and pleased to think that you have the backing of the finest group of men and women there is on the earth. They want you to send their boys and girls home safely to them; they want you to teach them the gospel that they may come home with a testimony; but they want you to know, too, if I sense the feeling of this group, that you have their unbounded backing to the limit, and will always have it. And they envy you, it is true, because they would like to be in the same boat, and they would like to row it with you. They do go with you vicariously.

May God bless these mission presidents who carry the great load of preaching the gospel to the nations of the earth. The rest of us can go around and inspect and talk to them, and give them advice and counsel, but after we have gone home, they have to do the job. And they do it most nobly. They love the people of their missions; they give them courage; they build up their spirit; and they bring them to the Zion of the Lord our God in happiness and in joy. They bear their testimonies to the nations of the earth and teach the boys and girls of our community the kind of courage they must have to do the same thing. May the Lord sustain them in their high and holy calling, I ask, in the name of Jesus Christ. Amen.

SUNDAY AFTERNOON

MARVIN O. ASHTON

Of the Presiding Bishopric

*Address delivered at the Sunday
afternoon session of the 117th
semi-annual general confer-
ence October 6, 1946,
in the Tabernacle*

I CAN truthfully say that I have been to no conference that I have appreciated, and been more inspired with, than this conference. All I regret is that I didn't know ahead of time I would be left this late to speak so I could appreciate it that much more. If I had my way, I should before you people, thank the Lord for my blessings. I was never more grateful in my life. I would do that, then I would compliment you people for the fine things you are doing, and sit down. I am sure when you compliment people

you are on the safe side of things. Someone has said, "Once upon a time there was a man who wouldn't listen to compliments. He was deaf."

I am mindful of the way in which we who visit you people of the different stakes are treated. I'm not only thinking of the presidents of stakes and counselors; I'm thinking of your wives and the courtesies you have extended. All I regret is that we don't have enough time or opportunities to reciprocate the way we'd like to. We appreciate your kindness very much. We appreciate the fine things you are doing.

When I hear President McKay make the observations about delinquency that he does, and did this morning, the truth hurts. But we might as well face it. I can't help but think of the comments of Mark Petersen about these dark amusement halls. We are reminded of some of the amusement halls that should be there that are not there because of the inactivity of some people.

We live on a corner. On one street, the main street, there is lawn between the trees and the parking. This street

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gives us no trouble at all. On the other side, the street is not kept so well. Until a few years ago I put in most of my time cleaning up around the yard and knocking over weeds. I found it was much better to plant grass than eternally to scrap weeds. There is some philosophy in that. If we'd stop trying to kill so many weeds and plant more grass, we'd have less trouble with our youngsters. Someone has said that



MARVIN O. ASHTON

education is a lot like eating. You can't tell what part of what you eat goes to muscle and brawn, but you can tell what causes your stomach trouble. It's down in the sweets; it's down in your amusements. There's where your trouble is. We're not going to take care of this youth problem until we go with the young folks more than we do.

There are some people—I am not guessing. I know what I am talking about—that have a thousand cattle on a thousand hills, and if you'd ask them for a thousand dollars, they'd get nervous prostration. And those same people would hammer the stand and remind us where those young people are going. As far as they are concerned, the young people would go to that place, and you know what place I am talking about. I wouldn't want to break these fine fibers of this radio, but you know what I am trying to say. As far as those men are concerned, the young people would go there, and they would not have a return ticket, either. If we would spend more time in going with young people, we would have less trouble.

If you think I am not mindful of what is being done as far as going with young people is concerned, you are mistaken. I have seen trains roll into the Bamberger Station, loaded with four hundred people, mostly young people, on excursions, and with proper chaperons and guidance. Those little excursions happened last year, one right after another. Leaders were going with the young people, showing them a good time. Those are the things we've got to do.

(Continued on page 756)

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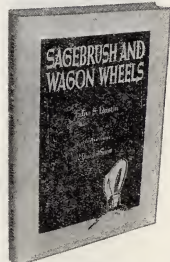
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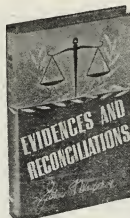
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MARVIN O. ASHTON

(Continued from page 755)

One president of a stake told me a day or two ago that his stake is arranging for a thousand young people to come here in 1947. We'll have less trouble if we will just go with youth more. Thank the Lord for these fine bishops and presidents of stakes who have taken that philosophy and are going with their young people. It's easy enough to say they're going to that certain place. It's a different thing entirely to try to keep them away, by going with them to proper places. I think we ought to take this thing just as seriously as we possibly can.

THIS singing we have had in this conference is a sample of what we ought to be thankful for. The Singing Mothers on the first day of this conference and those fine people who came from Richfield, most of them young, are an inspiration. A lot of young people are going to this place we are talking about, but there are thousands of them that we're taking care of through the fine cooperation of the people of this Church. This work that N. Lorenzo Mitchell has been doing with the boys of his chorus is a sample of what can be accomplished.

May I just shift gears a little bit and mention another side of things? Do we think of those lowly, patient, sacrificing fellows or wives or families that in every ward are doing their duty and living their religion? Sometime ago at a stake conference, I noticed a little lady about eighty years of age, plodding up the steps, the best she could. My hand automatically went to her arm to give her a little lift. In talking with the stake president, later, he said, "Do you know who you walked up the steps with?" I said, "No, sir." He said, "The mother of sixteen children, eight of her own and eight of the good lady who died, whose place she took. She, with her husband, operated eighty acres of land. When everybody else had automobiles, they had a horse and buggy; but they pulled all those boys into the mission field and pulled all those children into college—all from that eighty acres."

Now, let's not forget those people. We who have the responsibility such as I have right at this minute are not worth very much, except for the devotion and stability of people like this good lady that I am talking about.

Hyrum Jensen, on Highland Drive and Twenty-seventh South Street, in Salt Lake City, has put a double roof over the little adobe house down there. It is the home of Mary Fielding Smith. That little lady, after the death of her patriarch husband, took her little family under her arms and under her wings and on her own initiative went through life taking care of those children, facing the obstacles that she had. That double roof over her little adobe house is a

THE IMPROVEMENT ERA

shrine, and it should be. Let us not forget that kind of people. They are the sinew and the muscle of this Church, and without them we wouldn't be worth ten cents. Let's not forget it.

I ASK you, Bishop; you, Stake President; and you, Officer of the ward, wherever you are, are you mindful of these people? Are you playing to others with large machines or wealth, or do you keep in mind eternally that the most important thing you can do, is foreverlastingly to pay courtesies and tribute to people who have given their lives for the Church? If you don't mind, I am going to relate a story that probably I have told before some of you, and if you'll act as if you've never heard it before, I'll certainly appreciate it.

When you think of this upside down world and what the world needs, it doesn't take much intelligence to know what the conditions are. But the important thing now is the need in this world of character, of men and women making decisions, forgetting what is going to happen if you do this or what is going to happen if you take the other course. What's right? How many men will figure out what's right, then pull the trigger, regardless of what the results are? We do too much catering; we always ask ourselves, "What will happen?" How much steel have we got in our spines? Do we make decisions no matter what happens?

Here's the story:

He is a man whose birthday we celebrate. He's six feet four, in his stocking feet. He is running for Congress. One afternoon a little lady comes in to see him, and he isn't in. She leaves a tiny note on his desk. She has to go on her way because of the stress of conditions. She goes, praying that he'll get the note. He does. When his campaign director, Sherman, comes in, he says, "Bill, I don't make that talk tonight."

(By the way, his adversary had been going up and down the country. He had thrown all the "mud" he possibly could at him, and I suppose if there is anything in the world that raises the hair of a man with any ordinary corpuscles in his veins, it is to answer an antagonist, especially if the antagonist is careless about what he says.)

He says, "I won't make that talk." To make the story short, the next morning we find that great big lanky fellow climbing over something, wading through streams. When the sun comes halfway up, he's sitting on a log, munching his meal out of his one pocket and maybe an apple out of the other, begging or buying a little milk to go with it. Then he goes on his journey. About ten o'clock in the morning he finds himself entering a little courthouse, jammed to capacity. It is summer. The winter ashes are still in the court stove. What's happened? A boy sixteen is up for murder. The country people are assembled. Notwithstanding the boy's age, the law take its course. He is be-

ing tried. This big lanky fellow I am talking about sits in the back unconcerned-like; yet they know that probably he is the lad's attorney. They pick the jury, and go on with the trial. He stays mum. (We'll have to shorten this story up a little.) Finally it is important that the attorney for the boy talk. He faces the jury, calls each man by his name. He says, "Years ago, boys, I came here as a lad, helpless, trying to split some rails, calling at this door and the other door, but only one family beckoned me in and helped me out. God bless them. I told God if he'd ever give me a chance to pay that bill, I'd pay it. Sometime when God calls us, he expects a sacrifice with it. Gentlemen, I have made that sacrifice."

The jury goes out; comes in: "Not guilty." One of those great big arms cupped the mother; the other arm cupped that boy as he swooned.

INCIDENTALLY, the boy had got into a tangle with a farmer, his boss. The farmer got out of patience. The boy, not understanding, struck him with a pitchfork. That's the way the farmer met his death.

"Not guilty."

That fellow didn't go to Congress. He was defeated, but he dared to say, "This is the way. I'm pulling the trigger, regardless of what happens."

Later when they had that convention in Chicago and brought those hickory rails in, they raised the roof higher than the architect intended it to be. Abraham Lincoln was nominated President of the United States. He dared do what was right. He dared take notice of those who are not noticed. He dared put emphasis on the humble walker through life. Do you dare? Do I dare?

There was a little story in one of the magazines, some weeks ago. It is a story of one of those faithful doctors you read about. No matter whether the stork was making his journey, and he was trying to get there first, or a boy was dying, the doctor was always on the job, sitting through and holding that dear person's hand through the night. He made every sacrifice in the world. His little office was on the second floor on the main street, and all the designation that was given was, "Dr. Jones, upstairs."

They tell us in that story, that on the day of his wedding he got a call from a poverty-stricken Italian family. Their boy had been in an accident. His life was hanging on a string. The doctor had to make the decision quick and fast, whether to marry the girl right this minute or five hours later. He chose to go to the bed of that little sufferer. Of course, the intended wife got her "spunk" up, whirled on her heels, and said: "If he thinks more of the Italian lad than he does of me, well, let him go." (I think that fellow just saved a lot of unnecessary miseries in going through life.)

Well, to shorten the story, he goes through life unmarried—a life filled

(Continued on page 758)

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MARVIN O. ASHTON

(Continued from page 757)

with devotion, and then he died. The town thought so much of him, that people went about suggesting, "We will build a monument to his name."

Weeks went on. Months went on. His grave remained unmarked. Finally the father of the boy that he helped, went one day to the grave, unbeknown to anyone. He labeled the grave right: "Here lies the body of Dr. John Jones. Office upstairs!"

Now we don't know too much about the celestial kingdom. I don't. I don't know how much you know about it, but it's my judgment that we who get up there, if we're not too presumptuous, will get up there because of sacrifice, service, and making the right decisions, no matter what happens.

May the Lord help us to make decisions, to do what is right, to have steel up our backs, I pray in the name of the Lord, Jesus Christ. Amen.

GEORGE F. RICHARDS

(Continued from page 694)

that where I am, there ye may be also. (John 14:2, 3.)

I think that is where I want to be. If only I can be with my Savior and have that same sense of love that I had in that dream, it will be the goal of my existence, the desire of my life.

THEN a few years ago, at the closing of a conference of the St. Johns Stake, we had had a wonderful conference I thought, and I was very happy on retiring. I was sleeping in the home of the president of the stake, Brother Levi Udall, and that night I had a remarkable dream. I have seldom mentioned this to other people, but I do not know why I should not. It seems to me appropriate in talking along this line. I dreamed that I and a group of my own associates found ourselves in a courtyard where, around the outer edge of it, were German soldiers—and Führer Adolph Hitler was there with his group, and they seemed to be sharpening their swords and cleaning their guns, and making preparations for a slaughter of some kind, or an execution. We knew not what, but, evidently we were the objects. But presently a circle was formed and this Führer and his men were all within the circle, and my group and I were circled on the outside, and he was sitting on the inside of the circle with his back to the outside, and when we walked around and I got directly opposite to him, I stepped inside the circle and walked across to where he was sitting, and spoke to him in a manner something like this:

"I am your brother. You are my brother. In our heavenly home we lived together in love and peace. Why can we not so live here on the earth?"

And it seemed to me that I felt in myself, welling up in my soul, a love for that man, and I could feel that he was

having the same experience, and presently he arose, and we embraced each other and kissed each other, a kiss of affection.

Then the scene changed so that our group was within the circle, and he and his group were on the outside, and when he came around to where I was standing, he stepped inside the circle and embraced me again, with a kiss of affection.

I think the Lord gave me that dream. Why should I dream of this man, one of the greatest enemies of mankind, and one of the wickedest, but that the Lord should teach me that I must love my enemies, and I must love the wicked as well as the good?

NOW, who is there in this wide world that I could not love under those conditions, if I could only continue to feel as I felt then? I have tried to maintain this feeling and, thank the Lord, I have no enmity toward any person in this world; I can forgive all men, so far as I am concerned, and I am happy in doing so and in the love which I have for my fellow men.

I love the Saints of God, as I love the Lord and his work. I love you faithful men and women who are laboring for the Lord, and for your fellow men.

I would like to endorse what Brother S. Dilworth Young said in complimenting the mission presidents of this Church. I feel as he feels in that regard. The picture was not overdrawn, and I think we could draw a similar picture of the presidents of stakes in this Church, and of the bishops of wards, and of many other faithful men and women.

I remember on one occasion going by train to Alberta, Canada. As we approached Raymond, the wind was blowing, and there had been a light snowfall which was drifting, and I saw a woman and two or three children out in the beet fields working among the beets, and I have never forgotten the feeling I had. Those people working, almost their finger ends off, to make a living, and because God has said that one tenth of their interest should be given annually to him for the building up of his kingdom when they get their meager returns, as faithful Saints, they will give to the Lord one tenth. And that is going on all through this Church.

As we visit the stakes and learn that these stake officers and ward officers, almost universally, are full tithepayers and keep the Word of Wisdom, hundreds of thousands of them, manifesting their love for God, their faithfulness in keeping his commandments, their willingness to help carry on this great latter-day work, how can we do otherwise than love them?

God bless you, brethren and sisters, for your faithfulness, and reward you abundantly therefor in time and throughout eternity, I pray, in the name of Jesus Christ. Amen.

THE IMPROVEMENT ERA

HAROLD B. LEE

(Continued from page 702)

ness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: *For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.* (11 Peter 1: 5-11.)

When I understand the full import of the Apostle Peter's words, describing that way of life by which we might obtain that abundance, or in other words that "abundant entrance" into the kingdom of our Lord and Savior, Jesus Christ, I am made aware that we cannot obtain it by spiritual gratuities any more than we can obtain a temporal abundant life by receiving temporal gratuities, for the Lord declared:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

Only can an individual receive that joy and that abundant life whose life is patterned to the standards as laid down in the gospel of Jesus Christ. We have a splendid illustration that I should like to call to your attention as to how this might be obtained.

Saul of Tarsus was one who had been valiant and conscientiously engaged in trying to stamp out Christianity which he believed to be a sect defiling the word of God. He even held the coats of the men who stoned Stephen, and having obtained letters of authority was on his way to Damascus there to prosecute his work, and it was about noonday.

And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. (Acts 9:3-6.)

He went and found Ananias, a humble man of God. Ananias taught him the way to an abundant life. He baptized Paul and then sent him to the apostles where he received his commission that sent him out to be one of the greatest missionaries among the Gentiles, and we know him from that time forth as the Apostle Paul.

THE rewards that come from a life of sacrifice and service are also illustrated in an incident in his life. You recall, he was now a prisoner on his

way to Rome. As they put out from an island in the Mediterranean Sea, he had the impression that all would not be well, and they were hardly out of sight of land until a furious storm broke, and for fourteen days that frail ship was tossed about, and when, as the scriptures say,

... neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. (Acts 27:20.)

Then it was that the Apostle Paul went down into a place by himself and prayed, and here are the words that are recorded in the scriptures which describe his experience:

... after long abstinence Paul stood

forth in the midst of them, and said, ... And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee. (Acts 27:21-24.)

Then the Apostle Paul quieted his shipmates with this testimony:

Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. (Acts 27:25.)

There we might find illustrated the essential steps towards the abundant life, of which the Master spoke. The first step is to live the kind of life that

(Continued on page 760)

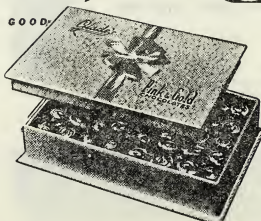
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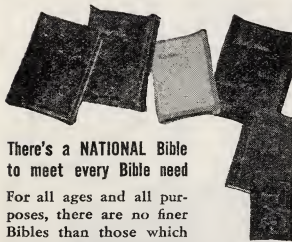
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HAROLD B. LEE

(Continued from page 759)

permits us to receive the light of heaven, and a testimony that Jesus is a living reality, and that he can speak to us. One possessed of such testimony, then, from the depths of his heart, will say, as did the Apostle Paul: "Lord, what wilt thou have me to do?"

I wonder if you will think about that, you who preside in the missions and the stakes of the Church, in the various organizations, and priesthood quorums, those of us who sit in places in the presiding councils of the Church, whenever we come to the selecting of an officer or the determining of policy for the welfare of Zion, how well it would be if always we would say, we who have that testimony of Jesus, "Heavenly Father, what wilt thou have me to do?" And if we will remember that, as fathers and mothers in dealing with a wayward child, if we will remember that when we sit in judgment upon the sinner, in all our business affairs, and the youth in his love affairs! May we who have the testimony remember that lesson of the Apostle Paul and from our hearts cry out to our Father: "Lord, what wilt thou have me to do?"

And if we pray in real sincerity and faith, there will come back to us from out of the scriptures the answer to that prayerful inquiry. The answer has come oft repeated, time and time again, that all that we do should be done "with an eye single to the glory of God." What is the glory of God? The Lord told Moses that:

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

With that goal always before us, seeing every act of our lives, every decision we make as patterned toward the development of a life that shall permit us to enter into the presence of the Lord our Heavenly Father, to gain which is to obtain eternal life, how much more wisdom there would be in the many things of life. Cannot you see, mothers, if yours is the responsibility and you sense it, as the Lord has placed it upon you, to teach your little children that there is a Heavenly Father and that life has a purpose, and that purpose is to prepare to go back to his presence in a day not far distant, then when that child, thus possessed of faith from such motherly teachings, comes to a decision in the choice of educational subjects in school, shall it be a course in home economics, or a career in theatrical films, I am wondering if this child may not well choose rightly in such a question?

If there should come a problem as to what kind of business a man should be engaged in, whether he should invest in this matter or that, whether he should marry this girl or marry that girl, where he should marry, and how he should marry, when it comes to the prosecuting of the work to which we are assigned, how much more certainly would those decisions be made, if always we re-

called that all we do, and the decisions we make, should be made with that eternal goal in mind, with an eye single to the ultimate glory of man in the celestial world.

If all our selfish motives, then, and all our personal desires, and expediency, would be subordinated to a desire to know the will of the Lord, one could have the companionship of heavenly vision. If your problems be too great for human intelligence or too much for human strength, you too, if you are faithful and appeal rightly unto the source of divine power, might have standing by you in your hour of peril or great need an angel of God, whose you are and whom you serve. One who lives thus worthy of a testimony that God lives and that Jesus is the Christ, and who is willing to reach out to him in constant inquiry to know if his course is approved is the one who is living life to its full abundance here, and is preparing for the celestial world, which is to live eternally with his Heavenly Father.

I bear you my humble testimony, as one of the humblest among you: I know there are powers that can draw close to one who fills his heart with the kind of love of which President Richards has spoken so beautifully this afternoon. I came to a night, some years ago, when on my bed, I realized that before I could be worthy of the high place to which I had been called, I must love and forgive every soul that walked the earth, and in that time I came to know and I received a peace and a direction, and a comfort, and an inspiration, that told me things to come and gave me impressions that I knew were from a divine source. I know that these things are true and that God lives, that Jesus is the Christ, and that each of us might live the abundant life by drawing thus close to him, and I bear you that testimony, in the name of the Lord Jesus Christ. Amen.

PRESIDENT GEORGE ALBERT SMITH

Address delivered at the Sunday
afternoon session of the 117th
semi-annual general conference,
October 6, 1946,
in the Tabernacle

THIS has been a wonderful conference. The Lord has said that if two or three shall meet together in his name, he will be there to bless them, and this house has been filled to overflowing seven times during the last week by the sons and daughters of the Living God.

I esteem it a great privilege to be here with you, my brethren and sisters,

THE IMPROVEMENT ERA

and when I say "brethren and sisters," I am reminded of the fact that every man is a son of God, every woman, a daughter of our Heavenly Father. Wherever they may be, all that have been born upon the earth are the children of the Lord, and our Master taught that to love our neighbors as ourselves is the second great commandment. If we would follow the advice of Brother George F. Richards to love our neighbors, it would go a long way towards bringing happiness into the world.

I trust that during the few moments I occupy I may be blessed of the Lord to say the things that he would have me say. I trust that we who are here may be inspired of our Heavenly Father to rejoice in the blessings that are ours, and that we may be here today as brothers and sisters in the sense in which he desires that we should be.

This is only a small congregation compared to the multitude of our Father's children scattered over the earth, but it is a very choice congregation, because so many of those who are here have devoted most of their lives to going about doing good. That, in a measure, is the sum of the meaning of the gospel of Jesus Christ, to go about doing good. While there are in this congregation men and women who are not members of the Church of Jesus Christ of Latter-day Saints, I hope that you will feel that you are welcome in this great congregation, and then realize that wherever you may go and find members of the Church of Jesus Christ of Latter-day Saints who are worthy of the name, you will be welcome, and they will be glad to do you good.

Last night over ten thousand men assembled in this house and the adjoining building, all listening to the same voice at the same time. It was probably the largest group of men that have ever been assembled together in a priesthood meeting since the world began. The fact that so many of you brethren have the priesthood, of course, is one principle that many people do not understand.

IN this fast-moving age, the problem of safety is of great importance. We pick up the papers day by day to find that this man has been run over by an automobile, or that automobile has overturned and been wrecked, and those riding in it have been killed. We hear of collisions between railroad trains and automobiles. Nearly every day the headlines of our papers tell how many people have lost their lives by accident, and I may say to you that in almost every case, if proper precautions had been taken, those lives would not be lost. So, today, safety campaigns are being carried forward in an attempt to preserve the lives of people that are being wastefully destroyed. I hope that the membership of the Church of Jesus Christ of Latter-day Saints

(Continued on page 762)

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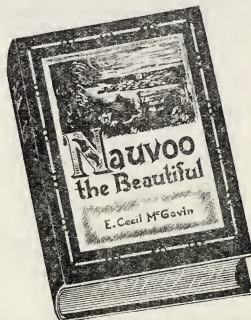
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GEORGE ALBERT SMITH

(Continued from page 761)

day Saints will be among those most anxious and most willing to lend their efforts to preserve life. It is very precious. We have only one life, and if we keep the commandments of God and live as we should, it will be an eternal life of happiness. That is the blessing which comes to us from the gospel.

On our highways, some turn over high-powered cars to children, as soon as they can handle the wheel, and they do not always wait until they are entitled to drive by procuring that privilege from the state in which they live. They do not measure the danger and the result is that many accidents occur. Many accidents result because some men, and some women, I am sorry to say, presume to sit down at the wheel of an automobile and drive off into traffic when they themselves ought to be in bed under the care of a physician, and some of them ought to be in jail sobering up.

Now, what can we do? Let us join with the nation. Let this group of men and women here exercise their influence in encouraging our sons and our daughters and our neighbors, while we are setting the example ourselves, to safeguard the lives of every one of these, our Father's children. They are his, and he will not be pleased with us if by our carelessness, or our wickedness we destroy their lives.

A number of years ago we did not drive so fast. I remember when the governor of this state drove a car at a time the limit was thirty miles an hour. Of course that was flying in those days, it was so much faster than a horse. I was riding with the governor and noticed that he drove very carefully. As we rode along the highway, I said: "You are a pretty safe driver, aren't you?"

He said: "I want to be."

I said, "This is a lovely car you are driving."

"Yes," he said. "The state furnishes me this car, and just as soon as I got it, my boys and girls wanted to drive it. I couldn't very well keep them from doing it, and so we had this agreement, that whenever we were in the car it would be law-abiding. So," he said, "this is one car in the state that observes the law."

I have thought of that a good many times. If we teach our children to be law-abiding and reasonable, perhaps we will be the means of preserving lives that are very precious to our Heavenly Father. In this day when we are talking about safety everywhere, let us do something about it. Let each of us do our part.

THERE are so many things that crowd my mind, I do not know what to talk about. I hope you will not be in the position of the little fellow who sat through a long meeting. When the last speaker got up and said; "I just don't

GENERAL CONFERENCE

know what to talk about," the little fellow helped him by saying, "Talk about a minute."

What a blessed thing it is to know that we are living eternal lives. What a wonderful thing it would be if all the people in the world knew that we are living eternal lives. How blessed it would be if all men knew that our Heavenly Father was the Creator of the heavens and the earth, and that he is our Father, the Father of our spirits. What a happy world it would be if men everywhere recognized their fellow men as brothers and sisters, and then followed that up by loving their neighbors as themselves. Think of the sorrow and the distress that have been in this world for the last few years, due to the great war. Of what benefit has it been? Millions of lives have been sacrificed; millions in treasure have been wasted; and beautiful cities have been wrecked and destroyed. Many people tonight will be sleeping, either on the ground or in wrecked homes because of the great war. There are widows who have been left, and orphans who will have to go through life without father and mother. Why? Because men have refused to keep the commandments of God.

One of the great commandments that was given at Sinai was: "Thou shalt not kill."

I wonder if we realize how easy it is

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to violate a commandment of God? Think of the Ten Commandments that were given to ancient Israel when they were in the wilderness, spoken by the Lord and written by his finger upon tablets of stone. If the people, during the hundreds of years that have elapsed since that time, had honored those Ten Commandments, this earth would have been heaven, most of the time, and the men and women who have lived upon it would have attained great blessings that we have not known yet.

It was a simple thing for the prophet of God, Moses, to bring those Ten Commandments among the people, but it seems to have been most difficult for the men and women who have lived upon the earth to observe them. I fear that the time is coming, unless we can find some way not only to prevent the destruction of human life by careless accidents, but also unless we can call the people of this world to repent of their sins and turn from the error of their ways, the great war that has just passed will be an insignificant thing, as far as calamity is concerned, compared to that which is before us. And we can avoid it if we will; if we will each do our part, it can be prevented.

I AM standing here today not more than about three hundred yards from the very spot where I first breathed the breath of life. It was just across the street in a little humble home, a little adobe house with four or five rooms, surrounded by a little garden and orchard. That is where I began. Salt Lake City at that time was a village. We did not have any water pipes. All our water was picked up in buckets and barrels at the side of the ditches that ran down our streets, and then it was carried to the house in smaller receptacles. We did not have any electric lights in those days. We had tallow candles, or kerosene oil lamps, but no electric lights. The gas did come a little later while I was a child.

At that early day we did not have a foot of pavement in the city, either on the roads or on the sidewalks. I can remember this great wide road just at the west of us here. There used to be about six inches of dust upon it in the summer time, the finest dust that you could ever put your feet into. That is the way we used to play, barefooted, running up and down the street playing ball. We did not have to dodge automobiles. Nobody had ever dreamed of an automobile at that time, I think; at any rate it was a long time after that before the first one came here, and then it was a curiosity. I am thinking of what has happened since. This house was built at the time I was a child. The temple was begun before that time, and when it was completed I still lived across the street.

During the time that has elapsed since my birth I have traveled in many parts of the world and met many of our Father's other children, men and women

of various creeds and nationalities; and what occasion I have this day to be grateful for the kindness they have extended to me. It is not difficult for me to love my fellow men because I have known so much kindness from them, wherever I have been. Of course I have found, occasionally, individuals who had not grown up. They had bitterness and jealousy, and suspicion, and hatred in their hearts for their fellows, but that was not the kind of training that I had.

I WAS trained at the knee of a Latter-day Saint mother. One of the first things I remember was when she took me by the hand and led me upstairs. In the room there were two beds, the bed in which my parents slept, and a little

trundle bed over on the other side. I can remember it as if it were yesterday. When we got upstairs, she sat down by my little trundle bed. She had me kneel in front of her. She folded my hands and took them in hers, and taught me my first prayer. I will never forget it. I do not want to forget it. It is one of the loveliest memories that I have in life, an angelic mother sitting down by my bedside and teaching me to pray.

It was such a simple prayer but I can repeat it today.

Now I lay me down to sleep, I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take.

That was my first prayer. That prayer.
(Continued on page 764)

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GEORGE ALBERT SMITH

(Continued from page 763)

er opened for me the windows of heaven. That prayer extended to me the hand of my Father in heaven, for she had explained to me what it all meant as far as a little child could understand. From that day until now, while I have covered approximately a million miles in the world among our Father's other children, every day and every night, wherever I have been, when I have gone to my bed or arisen from it, I have felt I was close to my Heavenly Father. He is not far away.

My mother gave birth to eleven husky children, three of them girls. It was the gospel of Jesus Christ that prompted her to bring us into the world, notwithstanding the anxiety we gave her. She wanted to do what God had commanded our first parents to do, to multiply and replenish the earth. As long as she lived upon the earth, I was taught to love my Heavenly Father. I had an angel mother, for she was an angel, as we understand angels these days to be. And as I stand here today, after the experiences of a long life I realize that she was only one of the daughters of my Heavenly Father, and he loves them all.

Just a few days ago the national Relief Society of the Church of Jesus Christ of Latter-day Saints filled this building with women, many of them

wives and mothers and grandmothers. They, just like the men who were here in this building last night, had the training given to them when they were children that we believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. That is the training of the children of the Church of Jesus Christ of Latter-day Saints, and of course of many other churches. But I am thinking of what your privileges have been, of how the Lord called you out from the world, that call which was heard by one of old:

... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Rev. 18:4.)

Many of you who are in this house came from foreign lands, from sections of the world where there were not the blessings you enjoy here. You have come to the tops of these everlasting hills, to the headquarters of the Church, and what has been the result? When you started, you found that the Lord had promised this:

... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

That is what brought your parents and mine, your grandparents and mine, from other lands, and from other parts of this country. They came because they felt that they held their Father's hand. Many of them had a hard time when they came. There was not very

GENERAL CONFERENCE

much food, not much clothing, and housing accommodations were poor, but they held their Heavenly Father's hand. Morning and evening they bowed in thanksgiving and prayer to him who is the giver of all. They taught us who were born after to adjust ourselves so that we could be happy by being filled with the love of God and the love of our fellows in the world.

I am thinking of how the Lord's promise has been fulfilled. Here you are today, listening to this great choir. This choir has been singing not only to the United States, but during the war the broadcast has also been carried to our boys and women in the armed services in different parts of the world. Year after year, the faithful men and women in this choir have given their time without compensation, because they wanted to sing the sacred things of our Heavenly Father to his children.

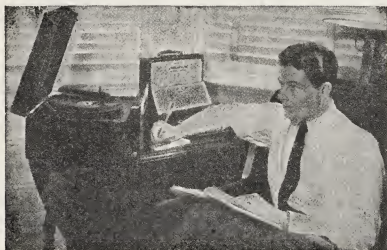
WE used to have here a number of years ago a young man who came from Wales. He did not have the opportunity of a college education, but he was a Welshman, full of Welsh music. When he came here, he became the leader of this great choir. He it was who had joy, along with those who preceded him and those who followed, in building a choir not just to sing but to sing praises to our Heavenly Father.

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about Evan Stephens. Some very prominent people were coming here. In that day we did not have so many visitors of prominence. We were too far out in the wilderness. One of our good bishops came to Evan Stephens and said: "Brother Stephens, I have some company coming next Sunday to the religious meeting"—(we used to have a meeting here at two o'clock every Sunday)—"and I hope you are going to have some good music."

Brother Stephens said: "All right, Bishop, we will have good music."

The bishop did not think that was enough assurance so he pressed it a little. He said: "These people are not ordinary people. They are men of affairs and wealth. Their families are wealthy, and I would like them to see just what a fine choir we have. Now, won't you give us something just a little extra?"

Brother Stephens said: "Bishop, we have already had our practice. The music has all been prepared. I don't see how we can make a change. I think it will be good enough for your friends."

Then the bishop pressed him a little harder, and then Brother Stephens Welsh got up, and he said: "Now, look here, Bishop, we have prepared the music for next Sunday to sing to the Lord, and I suppose if it is good enough for the Lord, it is good enough for your company."

That is the spirit that has always been here. This house was dedicated to the worship of God, by the spoken word and by music, by song and by story. I stand in a pulpit here that has been sanctified by the righteous men and women who have stood here and have testified of their knowledge of God and have encouraged others to keep his commandments, that they might be happy. I feel very grateful for my blessings.

IN conclusion let me say: We are not out of the woods. This world is in for a housecleaning unless the sons and daughters of our Heavenly Father repent of their sins and turn to him. And that means the Latter-day Saints, or the members of the Church of Jesus Christ of Latter-day Saints, along with all the rest, but we, first of all, ought to be setting the example. We have sent over seventy thousand of our sons and daughters into the world, paying their own expenses, to divide the gospel of Jesus Christ with his other children. Why? Because we know it is the only plan God has given to the children of men to earn a place in the celestial kingdom. That is why it is so important. In this great building that has been so sacred to all, after listening to the splendid choir and the organ, listening to the prayers that have been offered here, listening to the testimonies that have been borne, I want to leave my testimony with you and say to you: I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith

(Concluded on page 766)



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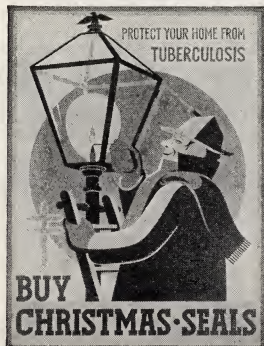
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GEORGE ALBERT SMITH

(Concluded from page 765)

was a Prophet of the Living God, and had restored to him the true gospel of Jesus Christ in these latter days.

That might sound like boasting if it were not so serious. It is serious, and I know that I will have to answer for that testimony as I leave it with you today. It will not be long until this man who is talking will have finished his work and passed to the other side, and when I go, I want to be worthy to join my grandparents and my parents, my brothers and sisters who have passed on. I know they have earned a place that is worth while. I want to go

where they have gone, and I know that if I were not to tell you the truth in regard to this matter, I might lose that opportunity.

So, realizing the seriousness of a testimony like that, realizing what it means, and with love unfeigned and a desire to be a blessing to all our Father's children, I leave this witness with you that this is the gospel of Jesus Christ, the only power of God unto salvation in preparation for the celestial kingdom, into which kingdom we may all go if we will, but it will be on his terms, and I bear you that witness this day, in the name of Jesus Christ, our Lord. Amen.

THE SPOKEN WORD FROM TEMPLE SQUARE

(See also pages 718, 719)

On Being Wrong—and Admitting It

THERE is an ancient but ageless statement accredited to Aristotle which says that "Some men are just as firmly convinced of what they think as others are of what they know." Perhaps we have all seen men so confident in their own opinions and so accustomed to overriding all opposition that they come almost to believe in their own infallibility. Perhaps we have all seen those who, once having set out upon a course, think it necessary, right or wrong, to continue as they have begun, for the sake of what they believe to be their pride or prestige. Being right is exceedingly important—so important that men will go a long way, at times, to seem to be right, whether they are or not. But danger comes when we become so blindly convinced of being right that it is difficult for us to recognize when we are wrong, and even more difficult for us to admit when we are wrong. Even those who usually are right should never, for their own safety and for the safety of those who

rely upon them, come to believe that they could never be wrong. However sincere a man might be, if his confidence in his own judgment becomes so overgrown that neither the sober counsel of others nor the facts of experience nor demonstrated truth, can move him, he has become living proof of the scripture which says that "Pride goeth before . . . a fall," for anyone who has placed his pride above principle has fallen far already, whether he knows it or not. That kind of pride is always dangerous and often disastrous. We all have our good opinion of ourselves—or should have. We all have our pride. To some degree, we all have the prevalent human tendency of justifying ourselves, and we all find it difficult at times to admit that we are wrong. But, being wrong and knowing it, there is no other way in which we can salvage prestige, no other way in which we can retain the confidence of friends, no other way in which we can keep straight with ourselves, except by having the honor and the good sense to concede it. In short, there is no man who is above being wrong, and there is no man who is beyond the moral responsibility of admitting it when he is.

—September 29, 1946.

²Proverbs 16:18.

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¹The Nicomachean Ethics

EVIDENCES AND RECONCILIATIONS

(Continued from page 721)

Women no longer living, whether in Joseph's day or later, have also been sealed to the Prophet for eternity. The request for such unions has usually come from relatives or friends who would have their loved one share eternity with the Prophet, rather than with anyone else. Unscrupulous and unreliable writers have even added such marriages to the list of Joseph's wives.

7. Another kind of celestial marriage

seems to have been practised in the early days of plural marriage. It has not been practised since Nauvoo days, for it is under Church prohibition. Zealous women, married or unmarried, loving the cause of the restored gospel, considered their condition in the hereafter. Some of them asked that they might be sealed to the Prophet for eternity. They were not to be his wives on earth, in mortality, but only after death in the eternities. This came often to be spoken of as celestial marriage.

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Evidences and Reconciliations

Such marriages led to misunderstandings by those not of the Church, and unfamiliar with its doctrines. To them marriage meant only association on earth. Therefore any ceremony uniting a married woman, for example, to Joseph Smith for eternity seemed adulterous to such people. Yet, in any day, in our day, there may be women who prefer to spend eternity with another than their husband on earth.

Such cases, if any, and they must have been few in number, gave enemies of the Church occasion to fan the flaming hatred against the Latter-day Saints. The full truth was not told. Enemies made the most of untruth. They found it difficult to believe that the Church rests on truth and virtue.

The literature and existing documents dealing with plural marriage in Nauvoo in the day of Joseph Smith are very numerous. Hundreds of affidavits on the subject are in the Church Historian's office in Salt Lake City. Most of the books and newspaper and magazine articles on the subject are found there also.²

The careful study of all available information leads to but one conclusion. Joseph Smith received the revelation in question, and practised plural marriage. The issue is not one of doctrine but of history. No honest student can declare the host of witnesses, hundreds of them, from Nauvoo days, "Mormon" and non-"Mormon" of various residence, pursuits and temperaments to have united in lying about the matter. The evidence is confirmed by those who place the introduction of plural marriage on others, for they seek feeble, unworthy shelter in the statement that Joseph Smith did practise plural marriage, but later repented of it.³ That is throwing dust in the eyes of seekers after truth. The case is clear. Authentic history says that plural marriage originated with Joseph Smith the Prophet. And so it did. The apparent denials by Church leaders in Nauvoo days that the Church practised plural marriage were correct. At that time, the Church members as a whole had not heard the revelation, nor had they been given an opportunity to accept it. But many of the leaders knew of it and were polygamists.

The chaotic conditions of the years immediately following the Prophet's death, delayed the formal presentation of the revelation. Soon after the Church was established in the Great Salt Lake region, at the conference in 1852, the doctrine of celestial and plural marriage was accepted by the Church as a whole. During the intervening years, however, it was taught and practised.

—J. A. W.

²For a fairly condensed but complete discussion consult Andrew Jensen, *Historical Record*, Vol. VI, pp. 219-236; Joseph Fielding Smith, *Blood Attestation and the Origin of Plural Marriage*, pp. 67-94; *Woman's Exponent*, Vol. XIII and XIV; *The Deseret News*, especially in 1886.

³*The Saints Herald*, Vol. I, pp. 9, 26, 27

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(See page 731 for handy order blank.)

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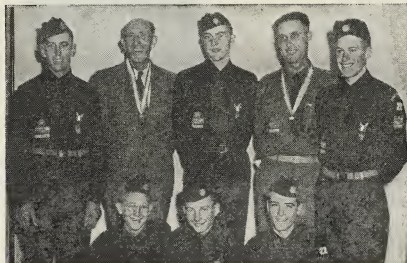
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Your Page and Ours

"Let everyone get a knowledge for himself that this work is true—then let every person say: I will live my religion—I will walk humbly before my God and deal honestly with my fellow beings."

The above is the M.I.A. theme for the current year. We've heard it recited well by M.I.A. groups on several occasions. Giving way to a streak of tantalizing, after hearing the theme, we asked a class whose thought it was. Not one class member could say. Can you? Of course the answer is, Brigham Young.



Eagle Scouts of Oakley Second Ward, Cassia Stake, after concluding their summer camp at Yellowstone Park, toured Salt Lake for four days under the direction of Bishop Rosel H. Hale and Scoutmaster Lloyd E. Smith. Bishop Hale and Scoutmaster Smith both hold the Silver Beaver award. The six Scouts were taken to call upon President George Albert Smith and were shown through the Church offices and Temple Square. They are left to right, front row: Lloyd E. Smith, Ray C. Badke, LaVar Whittle. Back row: Fielding Hale, Bishop Rosel H. Hale, David Martindale, Lloyd E. Smith, and Rodney Hale.

The Catch

"I'd like to go away and forget everything."
 "Why don't you?"
 "I can't—somebody borrowed my suitcase."

Unjust Deserts

"Poor man, all his friends are gone."
 "Yes, all he's got left is relatives."

Upside Down Cake?

"Why do you eat your dessert first?"
 "My stomach's upset."

By the Clock

"What's your son's average income?"
 "Oh, about midnight!"

Description

"From what I hear, you married an angel."
 "That's an apt description, my friend; she's always up in the air and harping on something."

Point of View

"There's Bill over there carrying two ladders at a time, and you're carrying one."
 "Sure, but he's just too lazy to go back twice."

Supply and Demand

"Don't you know that you can catch more flies with honey than vinegar?"
 "Yes, but what can I do with flies?"

Home Folk Convert

"We're going to operate on you. What will you have: gas, chloroform, or ether?"
 "I always believe in patronizing home industry. You'd better give me a local anesthetic."

Just Like the Proofreader

"Are you ever troubled with diphtheria?"
 "Only when I try to spell it."

If It Knew Like He Knew

"I'm afraid the mountain air would disagree with me."
 "My dear—take it from me—it wouldn't dare."

A Purpose For Everything

He has ears like steam shovels—always digging up dirt.

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