

The Improvement Era



NOVEMBER, 1942

VOLUME 45 NUMBER 11
RETURN POSTAGE GUARANTEED
SALT LAKE CITY, UTAH

GENERAL CONFERENCE
EDITION



"May I speak with the
MAN of the house?"

"It's about duration-izing your
GAS FURNACE.

While our boys in uniform are
making it hot for the enemy...
you'll want to keep the home
fires burning. Let me help you!"



HERE ARE SOME PRACTICAL HINTS

PLEASE AVOID UNNECESSARY SERVICE CALLS—Hundreds of trained utility men are in the armed forces.

Trucks roll on precious rubber. War industries have first call. In order to maintain essential and emergency service, your gas company requests: *If possible, make minor adjustments yourself; and for skilled service or repairs, call your beating dealer or plumber.*



FLOOR FURNACES (also applies to cold air return)—Avoid dropping or sweeping debris through grille, or "register." Once each season, preferably now before heavy winter usage, cobwebs and dust should be cleaned out. Some types have removable grille and can be cleared with a vacuum cleaner attachment; others have a clean-out door underneath or in the basement.



FORCED AIR FURNACES—Blower fan and motor bearings should be lubricated periodically with a few drops of fine oil, and fan belt kept tight enough to prevent slipping. If your installation includes filters, they should be replaced every year or two years, depending on condition. These simple precautions may save annoyance and costly repairs.



REPLACEMENTS—Your gas furnace is so simple in operation that with ordinary care, it should serve for the duration. But if serious trouble develops through extreme age or breakage, call your dealer or plumber while parts are still obtainable. In fact, you may be eligible to buy a new furnace if available in your locality. Ask your dealer about latest government regulations; also about a maintenance contract for regular service.



SAVE GAS—Avoid overheating rooms; it is more healthful as well as economical to maintain a steady "comfort temperature." Remember: *Waste helps the enemy, conservation helps America.*

DURATION-IZE ALL YOUR APPLIANCES—A previous message in this series discussed wartime care of your gas range. Watch for future advertisements on how to prolong the life of your automatic gas water heater and gas refrigerator, and assure their efficient operation.



Buy more, and
more U. S. War
Bonds

MOUNTAIN FUEL SUPPLY COMPANY

Serving Twenty-three Utah Communities
Sales offices in Salt Lake City, Ogden and Provo

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

ACCORDING to Dr. Walter B. Cannon, the heat produced by a man's strenuous exercise, continued for twenty minutes, if it were not promptly given off by the body, would cause some of the albuminous substances of the body to become stiff, similar to a hard-boiled egg.

FEAR and anxiety may so dry out the mouth and throat as to cause a distressing thirst.

A SIMPLIFIED musical scale has been proposed by Kenneth B. Wood in England to leave out the distinction between the treble and bass clefs and to be without special marks on a note to show sharps and flats. In the simplified notation the position of a note on the staff corresponds to the position of the key on the piano. The staff is composed of alternate groups of two and three lines, the black lines representing the black keys, and hence both sharps and flats, and the white spaces between, the white keys. C sharp, the lowermost line of the treble clef, is drawn more heavily than the rest, and the bass clef is merely a continuation downward of the treble clef.

THE Morse code used in radio and telegraphy is to be learned most easily by ear, according to the American Radio Relay League. Instead of learning dots and dashes by seeing and writing, as the equivalents for letters, it is easier to learn by hearing the sound whistled or as it comes in on a headset.

MAGNESIUM, one-third lighter in weight than aluminum, can now be arc-welded by keeping oxygen away with a blanket of the inert helium gas. With oxygen present in the arc the magnesium would burn just as it does in an incendiary bomb.

IT is estimated that about fifty leaves on the tree are necessary to produce the food to develop an orange, forty to fifty for a good-sized apple, and thirty to forty for a peach.

WHITE corpuscles, living in bottles away from the human body, actively eat microbes and red corpuscles just as though they were defending the body. Epithelial cells, which normally cover a surface such as forming the skin, when cultivated outside the animal to which they belong arrange themselves in a pattern just as though they were protecting a surface.

IT has been found by Dr. Walter M. Elsasser that air cools in a clear sky
(Concluded on page 678)



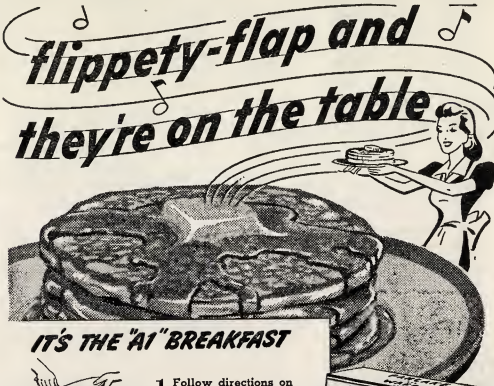
**The Whole Family Agrees—
Honey Bee
GRAHAMS
Are "Tops" in Taste**

Honey Bee Graham Crackers by Purity are FRESHER, too. Made in the only cracker factory between Denver and the Pacific Coast.

LOOK FOR THE RICH BROWN PACKAGE

Clip and Send Today
for
Free Recipe Book

Purity Biscuit Co., Salt Lake
Please send my FREE copy of "Cartoon Cookery."
Name _____
Address _____
City _____ State _____



**flippety-flap and
they're on the table**

IT'S THE "A1" BREAKFAST

- 1 Follow directions on the package for the tastiest recipe ever!
- 2 Pour buttermilk batter on the griddle.
- 3 And before you know it — they're ready to enjoy!

Or if you prefer delicious old-fashioned Buckwheat Pancakes ask for Globe "A1" Buckwheat Flour—also ready prepared.

GLOBE "A1" PANCAKE & WAFFLE FLOUR

113th Semi-annual Conference Edition

containing an account of conference proceedings and the complete text of the addresses delivered

The Improvement Era

"The Glory of God is Intelligence"

NOVEMBER, 1942

VOLUME 45 NUMBER 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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John A. Widtsoe,
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Marba C. Josephson,
Associate Editor
George Q. Morris, *General Mgr.*
Lucy G. Cannon, *Associate Mgr.*
J. K. Orton, *Business Mgr.*



OLD TESTAMENT Curiosities

1. To whom did God promise that His children should be in numbers as the stars in heaven?
2. By whom were the Jews delivered according to prophecy?
3. What book of the Bible was written without mentioning the name of God?
4. What was the early Bible name for prophet?
5. By whom were the children of Israel carried captive into Babylon?
6. What did Job say at the loss of his children and all his possessions?
7. Who is greater than he that taketh a city?
8. To whom was the birthright given when taken from Reuben?
9. The birth of how many distinguished Bible characters was announced by angels?
10. Who said "To obey is better than sacrifice, and to hearken, than the fat of rams"?

(Answers will be found on page 728)

EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah.

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MEMBER OF THE ALDIT BUREAU OF
CIRCULATIONS

A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

The Editor's Page

My Call to the Apostleship Heber J. Grant 685

Church Features

Message of the First Presidency to the Church	686
Private Ownership under the United Order, and the Guarantees of the Constitution	J. Reuben Clark, Jr. 688
The Light that Shines in Darkness	David O. McKay 690
Joseph F. Smith, Patriarch to the Church	Joseph Fielding Smith 694
Evidences and Reconciliations—LIX. What is the Meaning of Salvation?	John A. Widtsoe 721
Conference Index	675
Music: Forum for Church Musicians, Alexander Schreiner	680
Church of the Air Broadcast	700
Tabernacle Choir and Organ Broadcast	704
Genealogy: Record - Making, Nellie F. D. Hanny	714
The Church Moves On	718
Priesthood: Melchizedek	730
Aaronic	733
Ward Teaching	734
Mutual Messages: Executives	735
Special Interest	735
M Men-Gleaners	736
Explorers	736
Juniors	736
Scouts	738
Bee-Hive Girls	738

Special Features

Sam Brannan and the Mormons in Early California—Part II	Paul Bailey 692
The Land of Timelessness	Milton Mangum 693
Journal to Mexico—1884	Rachel Grant Taylor 696
Exploring the Universe, Franklin S. Harris, Jr.	673
Old Testament Curiosities	674
Native Culture in Mexico, Charles E. Dibble	677
Telefacts	678
Added Information on "The Abstracted Indian Trust Bonds"	684
"Strange Language," R. L. E.	709
On the Book Rack	717
Homing: Words A Shining Armor, Edith Brandis	722
Challenge to Women	722
Cooks' Corner, Josephine B. Nichols	723
Handy Hints	724
Moslem in Name Only, S. Edward Williams	724
Index to Advertisers	758
Your Page and Ours	768

Editorials

Two Notable Anniversaries	John A. Widtsoe 720
The Patriarch to the Church	John A. Widtsoe 720
"As Plants Grown Up in Their Youth"	Richard L. Evans 720
As One in Spirit	Richard L. Evans 720

Stories, Poetry, Crossword Puzzle

The General's Boots	Richard Ball 716
Frontispiece: Land of Liberty	683
Quiet Faith, Eva Willes	703
Wangsgaard	703
Poetry Page	715
Young Ducks, Lucretia Penny	722
Scriptural Crossword Puzzle	766

The Cover

A BEACON of liberty to all the world, this symbol, photographed by H. Armstrong Roberts, is a reminder of the prophecies concerning this land, of the rights of free men everywhere, and of the guarantees of the Constitution, a sacred and inspired document of freedom. (See pages 683 and 688)

Index to

GENERAL CONFERENCE ADDRESSES

Ashton, Marvin O.	748
Bennion, Samuel O.	746
Bowen, Albert E., Immutables	712
Callis, Charles A., Rededication	711
Changes in Church Officers	751
Church of the Air Broadcast	700, 704
Clark, J. Reuben Jr., Private Owner- ship Under the United Order, and the Guarantees of the Constitution	688
Clawson, Rudger, The Lord's Mercy to the Repentant	699
Evans, Richard L.	700, 704, 739
First Presidency, Message of the	686
Grant, Heber J., Call to the Apost- leship	685
Hardy, Rufus K.	741
Ivins, Antoine R.	745
Kirkham, Oscar A.	740
Lee, Harold B., Remaining Steadfast	713
Lyman, Richard R., Liquor, Immoral- ity, and Our Armed Forces	706
McKay, David O., The Light that Shines in Darkness	690
McKay, Thomas E.	741
Merrill, Joseph F., Priesthood Ac- tivity	710
Richards, George F., Our Aspirations and Covenants	703
Richards, LeGrand, The Power of Example	701
Richards, Stephen L., In Holy Places	705
Romney, Marion G.	744
Smith, George Albert, True to the Faith	702
Smith, Joseph F., Testimony	694
Smith, Joseph Fielding, To Be Called the Sons of God	704
Smith, Nicholas G.	749
Sonne, Alma	739
Tabernacle Choir and Organ Broad- cast	704
Taylor, John H.	746
Widsoe, John A., Leadership	708
Wirthlin, Joseph L.	743
Young, Clifford E.	747
Young, Levi Edgar, Sowers and Reap- ers	700

FOR YOUR BABY'S SAKE *taste his food!*



*She's A Wise Mother Who Insists On Checking The
Flavor, Color And Texture Of The Foods She Serves
Her Youngster!*

MAYBE you're one of those women who think all baby foods taste alike! We'd like to have you compare **Heinz Strained Foods** with any other brand you choose. *Look* at the fresh color of Heinz food—*note* the smooth, full-bodied texture—*taste* that tempting, wholesome flavor! Heinz 15 Strained Foods have the *natural* goodness of finest-grade fruits, vegetables, meats and cereals—scientifically cooked and vacuum-packed in enamel-lined tins. Vitamins and minerals are also retained in high degree.

Order a supply of these high-quality, ready-to-serve foods. See if your baby, too, doesn't decide they're *delicious!*



(57)



THESE TWO SEALS MEAN
PROTECTION FOR YOUR
BABY

HEINZ BABY FOODS

BACKED BY A 73-YEAR QUALITY TRADITION

15 delicious, ready-to-serve Strained Foods vacuum-packed in protective enamel-lined tins; vitamins and minerals are retained in high degree!

12 highly nutritive Junior Foods—unstrained and mildly seasoned—designed to bridge the gap between Strained Foods and family meals.

We Value

our association with

President Heber J. Grant

for his

—Friendship

—Wise Counsel

—Seasoned Judgment

—Friendly Cooperation

—Exemplary Life



UNION PACIFIC RAILROAD



Native Culture IN MEXICO

By CHARLES E. DIBBLE

Roosevelt Fellow, Institute of International Education

WE are accustomed to think of Mexico as a Spanish-speaking nation with a culture very similar to our own. We forget the extent to which pre-Spanish habits, customs, ideas, and traditions persist among the native population. Racially, Mexico is still Indian rather than Spanish or mestizo.

According to recent government figures, three million or about seventeen percent of the population still speak one of the fifty surviving Indian languages spoken in Mexico. The greatest number, six hundred seventy thousand, speak Aztec, and two hundred seventy-nine thousand ninety-three still speak Mayan.



HUASTECA FAMILY

Illustrative of these native-speaking Indians are the Huasteca of southeastern San Luis Potosi. Their language is related to the Maya and is spoken by approximately forty-one thousand two hundred seventy-one persons. Vocabulary comparisons show that their language has not changed appreciably during the last two centuries. With the exception of the dog, burro, horse, a few cows, and the coffee bean, their material culture is little different from before the conquest. Their basic staples are corn cakes (tortillas), beans, chile, and coffee. They still use the bow and arrow to some extent in hunting deer. There is an abundance of legend and tradition of the life of these people before the arrival of the Christian conquerors. Occasionally reports filter through of an inland village still harboring an ancient idol supposed to have special power over the manifestations of nature.

THE IMPROVEMENT ERA, NOVEMBER, 1942

What's worse:—35 miles an hour or 00 miles an hour?



DON'T flunk an easy one!...This is worth thought...The prize at stake is your car!

...Today's sensible top speed of 35 for patriots is a cinch for your engine, compared to unlubricated cold starting—way down at 00 miles an hour!

People in dead earnest to battle wear from the very start, are having their engines OIL-PLATED. Without using up extra moments or money, they simply change to Conoco Nth motor oil—patented. And this oil's added modern synthetic—with apparent "magnetic attraction"—closely bonds lubricant to inner engine parts. That's called OIL-PLATING because it resembles any good protective plating in not all "going elsewhere" while the car stands cold.

OIL-PLATING doesn't all quickly go draining off down to the crankcase. Oil down there in the depths is still trying to "get a move on" as the engine starts, while OIL-PLATING is already faithfully fastened clear up to the topmost piston rings. Simply because OIL-PLATING doesn't all go away, it's there ahead of time, to get ahead of rampant wear in starting cold. It's there the rest of the

time, too. And so the strong liquid-type film of Conoco Nth oil is sliding between OIL-PLATED surfaces. Not much look-in for wartime wear. Better change to an OIL-PLATED engine, at Your Mileage Merchant's Conoco station. He knows your correct Winter grade of Conoco Nth oil. Continental Oil Company

JOIN FREE

Elect yourself to the ONCE-A-WEEK CLUB at Your Mileage Merchant's Conoco station. Choose your own regular day to drive in and have him check your tires, oil, radiator and battery. His systematic expert attention means trouble-prevention. He'll report in advance on lubrication and anything that he finds you need for the duration of your car!

Care For Your Car... For Your Country

CONOCO **Nth**
MOTOR OIL

AMERICA'S FINEST OVERALL

SINCE 1853

LEVI'S



THERE'S A REASON—
Others can't imitate LEVI'S!

A NEW PAIR FREE
IF THEY RIP

NON-
SCRATCH CONCEALED COPPER RIVETS ON BACK POCKETS

A SUPERB HOTEL



IN SAN FRANCISCO

Convenient to business, social, shopping and theatres. Single from \$4 · Double from \$6 · Suites from \$10 · A generally lower scale of rates for long term occupancy

THE *Palace* HOTEL

Edmond A. Rieder
General Manager

HOW

would you plan a
Wartime Trip?



1. Travel only when necessary; plan trips in advance.
2. Select less crowded schedules; go week days.
3. Get tickets early; take only 1 suitcase.

UNION PACIFIC
STAGES

TELEFACT

PICTOGRAPH CORPORATION
SCIENCE SERVICE 7.25.2

HOW CIVILIAN USE OF RUBBER

HAS TO BE CUT DOWN

CIVILIAN
CONSUMPTIONIN
1941

700,000 TONS

IN
1942

150,000 TONS

Exploring the Universe

(Concluded from page 673)

by radiation of energy about one degree Centigrade in polar air masses and two to three degrees in equatorial air. The heat for this must be supplied by convection, turbulence, and condensation of water since there is apparently no heating of the air by radiation.

IN Papua, in the south seas, nets of great strength are made from the webs of giant spiders which spin their geometrical webs from tree to tree. The Santa Crucians make an octagonal kite from cocoanut fronds with a tail to serve as a fish line. A mass of cobweb is used as a lure, trailing in the water. When the garfish leaps for the lure he gets his curved teeth entangled in the sticky web and is thus captured.

INVESTIGATORS have found small electrical differences between different parts of the human body, such that a "topographical" map could be constructed showing areas of high and low potential, a pattern which is independent of the pathological condition of the skin, nerves, and muscles and which lasts after death up to ten hours until *rigor mortis*. Further work has led Fritz Munk to suggest that catching cold

is due to a disturbance of the normal electrical condition of the skin and not in the heat-regulating system, since sneezing temporarily restores the disturbed electrical condition of the skin when a person is "catching cold."

THE largest observed comet had a total mass less than a millionth that of the earth and no change in the motion of the earth by the gravitational pull of the comet coming near the earth has ever been measured. The comet which has approached closest to the earth was still four times as far away as the sun.

IF oat seedlings are soaked in water through which oxygen is bubbled for a day before planting, the growth of the seed upon later planting is almost completely stopped, compared with those where air is bubbled through. Nitrogen gives almost the same results as air.

FINELY cut garbage has been found to be a good fertilizer.

RECORDS of smallpox extend back as far as 1000 B. C. in China.

THE area of surface in the human lungs is almost five hundred square yards.

TELEFACT

PICTOGRAPH CORPORATION
SCIENCE SERVICE 7.24.2

PRODUCTION OF DEHYDRATED FOOD
GROWS RAPIDLY

1939



1941

1942
(EST.)

Each symbol represents 5,000,000 lbs.

TO UTAH FARMERS



E. J. Erikson of Payson, Utah, has one of the most modern, streamlined poultry farms in the inter-mountain states. His setup includes 6 acres of rocky bench land where his laying flock produces, and a 47-acre farm, partly in orchard, where the young pullets are kept. Current egg production varies from 14 cases weekly (30 dozen eggs per case) in late summer to 45 cases weekly during peak laying in the spring.

For the past 8 years Mr. Erikson has served as a director of the Utah Poultry Producers Cooperative Association and was its president in 1937.

"Fortunately our Association is one of the best managed farm co-ops in the country," Mr. Erikson told me. "Even so, we have our marketing

problems, particularly in the spring when heavy laying piles up the egg supply and threatens prices.

"Regularly during such periods we've had help from Safeway and other food chains on a generous, really important scale. They've used special advertising and big store posters to increase egg buying — featured the *Springtime Egg Festival*.

"The Safeway method of direct selling also appeals to me. Eggs for example—Safeway demands high quality eggs and pays top prices for them. Then they deliver to consumers by the quickest, least expensive route, which saves folks plenty of money."

YOUR SAFEWAY FARM REPORTER

Eggs by the Clock

AT 10, 2 AND 5:30

In six large laying coops like this, **E. J. Erikson** maintains about 3000 laying hens—highly nervous White Leghorns which produce best on strict routine. "We gather the eggs three times daily—in summer, at 10 a. m., 2 p. m. and 5:30 p. m., and in winter, at 9:30 a. m., 2 p. m. and 4 p. m.," Mr. Erikson explained to me. "If I varied my routine as little as half an hour my hens would probably go off their lay for several days. Collecting three times daily allows cooling of the eggs soon after they are laid, and that's important for quality. My hens stay in the laying coops."



Each spring the Eriksons buy about 2400 best grade sexed chicks as replacements for the laying flock. After 9 or 10 weeks in the brooder house, the pullets are put in screened frames and allowed to range an apple orchard



Advertising and selling support for eggs given by Safeway is a big help to his Association, reports Mr. Erikson. Shown here is a typical Safeway poster promoting sales to consumers

Floyd Harmer manages the Payson branch of the Utah Poultry Producers Cooperative Association where Mr. Erikson's eggs are graded, packed and shipped



Let us WINTERIZE Your Car

—to keep it in safe condition,
now more important than ever!

The government wants motorists to continue using their cars for essential transportation.

No matter how much or how little you drive this winter, you want to protect your car against the rigors of cold weather.

So drive in and let us give it that protection.

Our 14-point Winterizing service takes care of every vital part—from radiator to differential. The cost is small. It will safeguard one of your most valuable possessions. Don't delay. Have this important service performed now, before real cold weather sets in.

*Drive in at this
Sign of Service*

CAR CONSERVATION
HEADQUARTERS



Utah Oil Refining Company Stations and Dealers in Its Products

Everywhere in Utah and Idaho

CARE FOR YOUR CAR—FOR YOUR COUNTRY

NORTH SALT LAKE

YOUR EVERYDAY CASH MARKET FOR

CATTLE, HOGS AND SHEEP

The following bonded Commission Firms operate on our market and are ready to serve you at all times.

PRODUCERS' LIVESTOCK MARKET ASS'N.

UTAH LIVESTOCK COMMISSION CO.

SALT LAKE UNION STOCK YARDS

NORTH SALT LAKE, UTAH

Music

FORUM FOR CHURCH MUSICIANS

By Alexander Schreiner
Tabernacle Organist and Member
Church Music Committee

THE general music committee of the Church is eager to establish a more intimate connection with the music workers throughout the Church. It desires to hear from choir leaders, organists, and others interested in church music, concerning their work, their successes, their problems, and difficulties. It is believed that a discussion of their work on this page in answer to their letters will be of general interest and benefit. It is hoped that many ward musicians will participate by writing to the General Music Committee, 200 North Main Street, Salt Lake City, Utah.

The committee should like to receive letters concerning any and all phases of music work. Perhaps a certain problem has been solved. Tell us about it. If some one thing is being done in a superior way, perhaps it should be adopted generally. Let us know about it. Such letters will be discussed on this page, and all readers will benefit by the experience presented. Any unusual service rendered to the Church by music organizations or their members should be reported. Perhaps a choir has a growing nest egg which at some future time is to be used for the purchase of a new reed organ, or piano, or other musical instrument, or for an addition to the chapel in the form of a choir room where the choir can rehearse during cold winter months.

Photographs will be welcome, especially of successful ward choirs. Give a list of names of those in the photograph, together with names of officers, ward and stake, and the date of the photograph. These may be old or new. The older or the newer, the better. Such photographs would be a pleasing feature on this page every month.

Now what are some church music problems? First, keeping the choir members happy and active and providing them with new and interesting music which they will like to sing. Second, playing and directing congregational singing in the most effective way, so that it may be a prayer rather than something to be hurried through. Third, playing the prelude and the postlude, and obtaining a devotional spirit in the congregation during the prelude. Fourth, adhering to the rule that all music for the Sabbath day services be sacred, and requesting that visiting singers and instrumentalists be prepared to offer sacred selections. Fifth, keeping instruments in good repair. Write to the music committee if you have suggestions for solving these problems or if you need help concerning them.

(Concluded on page 729)

America will always Need the Beet Sugar Industry

FOR over a half century the beet sugar industry has been providing Intermountain states with the finest sugar obtainable. During this time the sugar beet harvest from tens of thousands of fertile acres has been turned into sparkling white sugar. More than a half million dollars revenue from this "white gold" has poured into the pockets of our Intermountain farmers, factory workers, railroad employees, livestock growers, merchants, and taxpayers during the last fifty years. Taxes and revenue from the beet sugar industry have helped create whole new communities, have helped build schools and highways, and have benefited every man, woman, and child in the states in which factories are operating.

Domestic Beet Sugar to Serve 36 States

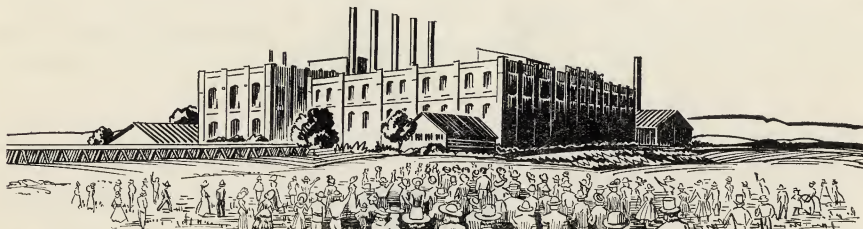
BUT today the domestic beet sugar industry is assuming an even greater importance. Before Pearl Harbor, sugar beets supplied less than one-fourth of the nation's sugar. Now the beet sugar industry of the West along with the West-coast cane refineries has been drafted to supply all the sugar for 30 states, plus sizeable portions of six others. This is a great responsibility, but one that Intermountain farmers and factory workers, with the help of our local communities, will meet as one more contribution toward winning the war. Western beet growers and processors will do everything in their power to keep the nation supplied with an adequate amount of sugar to meet both military and civilian needs.

Energy for Home-Front ...and Battle Front

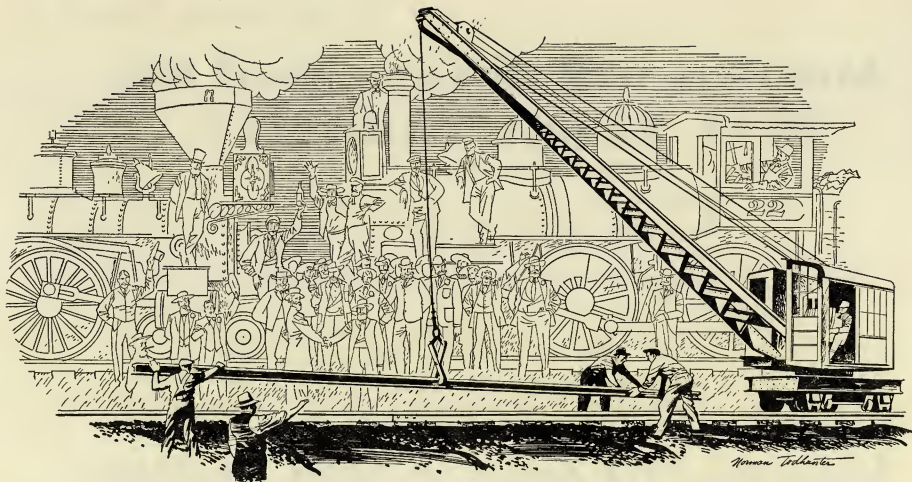
Sugar is your cheapest and best quick-energy food. It's a food we all need to give us the quick energy that will help win the war both on the battlefront and on the home-production front.

There's no finer sugar made anywhere than U and I Sugar . . . grown and processed right here in the

Intermountain West. Don't waste this sugar, but use whatever you are allowed under the rationing plan. U and I all-purpose sugar is the very best you can get for cooking, canning, and all sweetening. Ask for it at your grocers when you get your next ration.



UTAH-IDAHO SUGAR CO.



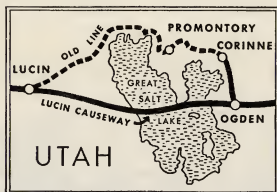
We know they would approve

Around the northern end of Great Salt Lake in Utah are 120 miles of railroad track. This track has been but infrequently used, and then for local purposes, since the Lucin Causeway across Great Salt Lake was completed in 1904. Yet every mile of it is a thrilling chapter in the saga of the West. It was here that Central Pacific* workmen, racing with the Union Pacific, laid ten miles of track in less than twelve hours—a record that has never been equalled. And it was here at Promontory, on May 10, 1869,

**Now Southern Pacific*

that the Golden Spike was driven to complete America's first transcontinental railroad, a pioneer national defense project. Now the Government is taking up the track in order to use the rail for essential defense facilities. Thus about 13,000 gross tons of rail will be made available for national wartime use . . . and yet it is like tearing a deathless page from

the history of the West. But if the pioneers who suffered untold hardships to build this line were here today, we know they would heartily approve.



The War Bonds
you buy now will be
a nice nest-egg
for the future.

S·P

The Friendly Southern Pacific

An \$18.75 War Bond
will buy
145 rounds of
50 caliber
ammunition.



Photograph by H. Armstrong Roberts

♦ ♦ ♦ **I**T is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose. . . .

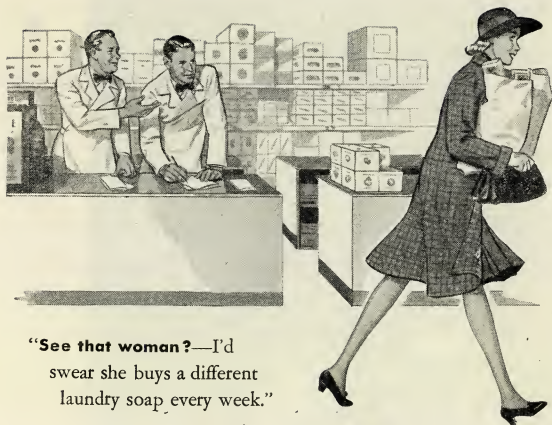
(Doctrine and Covenants 101:79, 80)

HAVE mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever.

(Doctrine and Covenants 109:54)

FOR behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God.

(Book of Mormon, Ether 2:10)



"See that woman?—I'd swear she buys a different laundry soap every week."



"Know how she buys?—She comes in and asks me, 'Which one's having a sale today?' So I tell her and out she goes, pleased as Punch, with a bagful of bargains. . . . And next week she's back again—buying somebody else's soap."

What's a bargain...in soap?

"Some day she'll try Fels-Naptha Soap and she'll be done with all that. Instead of saving pennies here, she'll save dollars at home—you wait and see."



Added Information on "THE ABSTRACTED INDIAN TRUST BONDS"

THE following letter from Howard S. Bennion, president of the New York Stake, and also a major in the reserve of the United States army, throws additional light on the situation that prevailed in high government circles during the period immediately preceding the Civil War:

New York City.

"Dear Brother Widdsoe:

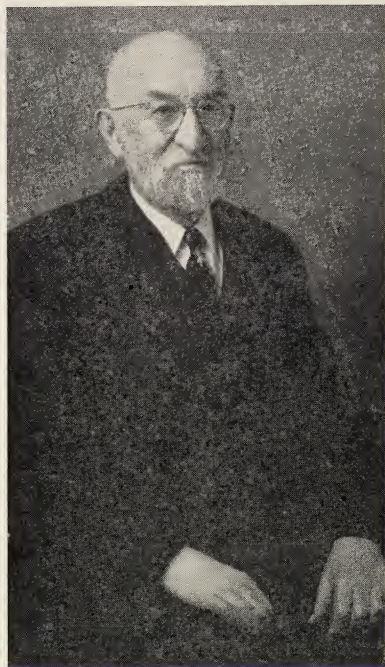
"The articles entitled 'The Abstracted Indian Bonds,' by M. H. Cannon, appearing in the July and August issues of *The Improvement Era*, call to my mind teachings of the Professor of [Civil and] Military Engineering at West Point some thirty years ago which cast light on the expedition of Johnston's Army to Utah in 1857. [This colonel was Gustave Joseph Fieheger, who assumed that position at West Point in 1896.] In the years immediately preceding the outbreak of the Civil War, the Secretary of War was Jefferson Davis, followed by John B. Floyd.

"In outlining the events preceding the outbreak of the great struggle, the professor said that the War Department, with the aid of elements in Congress, quietly but vigorously shifted army leaders and troops and accumulated armaments and stores of ammunition in Southern garrisons and arsenals. For fear this proceeding would become obvious, he said the organization and dispatch of a sizable military expedition against the Mormons was seized upon as a diversion, a distraction, to cover the war preparation.

"The financial manipulations of Secretary Floyd had much more point than ordinary graft and speculation. His department of government was being used to help finance and set the stage for a great rebellion. Stories against the Mormons came at an opportune time for this. The Utah expedition was incidental.

"Sincerely your brother,
H. S. Bennion."

The Editor's Page



A recent photo-portrait of President Heber J. Grant

EIGHTY-SIX YEARS IN LIFE

SIXTY YEARS AN APOSTLE

TWENTY-FOUR YEARS AS PRESIDENT

NOVEMBER 22, 1942, marks the eighty-sixth anniversary of the birth of President Heber J. Grant.

October 16, 1942, marks the sixtieth anniversary of President Grant's service as an apostle.

November 23, 1942, marks the twenty-fourth anniversary of President Grant's administration as President of the Church.

In this notable lifetime President Grant has shown qualities of character of leadership which will cause him to be remembered among the great names of all time—qualities which have blessed his own generation and will yet bless generations to come. His fearless frankness, his willingness to counsel, his generosity, his worthy family, his hatred of evil, his forgiving spirit, and his humility before the things of God are a few of the innumerable things that have endeared him to honorable men everywhere and that have made his life a living evidence of what he has preached and stood for.

In his conference address, read by President McKay at the Saturday afternoon session, President Grant tells the story of his call to the apostleship, which address appears in full, beginning on this page. —R. L. E.

My Call to the Apostleship

By PRESIDENT HEBER J. GRANT

Address presented at the second session of the 113th Semi-annual General Conference, in the Tabernacle, Saturday, October 3, 1942

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

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

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

I went to the meeting and my head swelled, and I thought to myself, "Well, I am going to be one of the apostles," and I was willing to vote for myself, but the conference adjourned without anyone being chosen.

Ten days later I received a telegram saying, "You must be in Salt Lake tomorrow without fail." I was then president of Tooele Stake. The telegram came from my partner, Nephi W. Clayton. When

(Continued on page 754)

The MESSAGE of the FIRST PRESIDENCY to the CHURCH

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

OUR TESTIMONIES

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

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

We say unto you that in the darkest hours of these days of dread, tumult, and woe, the Lord is near to us, that He mourns over the iniquities and the sorrows of His children, that He would lead us into paths of peace if we would but follow Him; that He holds in His loving hands, nurtured by His boundless mercy, every one who lives righteously, and

Read by President J. Reuben Clark, Jr., at the first session of the 113th Semi-annual Conference, Saturday, October 3, 1942, in the Tabernacle, Temple Square, Salt Lake City.

WE BEAR WITNESS THAT THIS IS THE ONE TRUE CHURCH OF THE CHRIST, AND THAT EXCEPT THROUGH IT AND THE FOLLOWING OF THE TEACHINGS AND COMMANDMENTS IT PROCLAIMS, MEN MAY NOT REACH THE HIGHEST EXALTATION IN THE ETERNITIES TO COME.

THE DOCTRINE OF THIS CHURCH IS THAT SEXUAL SIN—THE ILLICIT SEXUAL RELATIONS OF MEN AND WOMEN—STANDS, IN ITS ENORMITY, NEXT TO MURDER.

who seeks His protection; that He listens and hearkens to those who, having pure hearts and contrite spirits, come to Him with prayers of unshaking faith. He stands today ready as always to gather us in, "even as a hen gathereth her chickens under her wings," would we but yield our lives in righteous service to Him.

DRINK AND THE WORD OF WISDOM

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

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

Drink brings cruelty into the home; it walks arm in arm with poverty; its companions are disease and plague; it puts chastity to flight; it knows neither honesty nor fair dealing; it is a total stranger to truth; it drowns conscience; it is the bodyguard of evil; it curses all who touch it.

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

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

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

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

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

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

This declares the divine wisdom. It is God's law of health, and is binding upon each and every one of us. We cannot escape its operation, for it is based upon eternal truth. Men may agree or disagree about this word of the Lord; if they agree, it adds nothing; if they disagree, it means nothing. Beyond His word we cannot reach, and it is enough for every Latter-day Saint, willing and trying to follow divine guidance.

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

We, the First Presidency of the Church of Jesus Christ of Latter-day Saints, now solemnly renew all these counsels, we repeat all these admonitions, we reinvoke obedience to God's

law of health given us by God Himself.

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

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

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

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

trifling with this law and so to live it that we may claim its promises.

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

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

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

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

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

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

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

When, as the Lord Himself has declared, plague, pestilence, famine, and death shall be poured out upon the nations for their wickedness, and when these shall break over our heads and our loved ones are smitten nigh to death, when hearts are torn and the anguish of grief almost overwhelms

(Continued on page 757)

THE FIRST PRESIDENCY

President Heber J. Grant, Center; J. Reuben Clark, Jr., first counselor, left; David O. McKay, second counselor, right.





PRESIDENT J. REUBEN CLARK, JR.

PRIVATE OWNERSHIP

By J. REUBEN CLARK, JR.
of the First Presidency

BASIC TO THE UNITED ORDER WAS THE PRIVATE OWNERSHIP OF PROPERTY. . . .

PERHAPS . . . WHEN THE WELFARE PLAN GETS THOROUGHLY INTO OPERATION . . . WE SHALL NOT BE SO VERY FAR FROM CARRYING OUT THE GREAT FUNDAMENTALS OF THE UNITED ORDER.

IF THE WELFARE PLAN IS FULLY OPERATIVE, WE SHALL BE ABLE TO CARE FOR EVERY DESTITUTE LATTER-DAY SAINT WHEREVER HE MAY BE.

. . . TO ME THE CONSTITUTION IS PART OF MY RELIGION.

Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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

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

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

There is a growing—I fear it is growing—sentiment that communism and the United Order are virtually the same thing, communism being merely the forerunner, so to speak, of a reestablishment of the United Order. I am informed that ex-bishops, and indeed, bishops, who belong to communistic organizations, are preaching this doctrine. So I thought that perhaps if I said just a few words to you tonight regarding the way I interpret the revelations that are printed about this in the Doctrine and Covenants (if there are other revelations about the

Order, I do not know of them), I thought if I said something about it, it might be helpful. I recommend that you, my brethren, read a few of the Sections of the Doctrine and Covenants which cover this matter, beginning with Sections 42 and 51. (See also Sections 70, 78, 82, 83, 85, 90, 92, 96, and 104.) If you will go over these sections, I feel sure that you will find that my explanation of the United Order will be substantially accurate.

EARLY DEVIATIONS

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

a certain amount of personal property.¹

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

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

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

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

...under the United Order

AND THE GUARANTEES OF THE CONSTITUTION

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

CONSECRATION

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

self and his family "according to his circumstances and his wants and needs." This the man held as his own property. (D. & C. 42:32; 51:4-6; 83:3)

In other words, basic to the United Order was the private ownership of property, every man had his own property from which he might secure that which was necessary for the support of himself and his family. There is nothing in the revelations that would indicate that this property was not freely alienable at the will of the owner. It was not contemplated that the Church should own everything or that we should become in the Church, with reference to our property and otherwise, the same kind of automaton, manikin,

... THE CONSTITUTION OF THE UNITED STATES IS THE BASIC LAW FOR ALL OF THE AMERICAS, OR ZION, AS IT HAS BEEN DEFINED BY THE LORD.

... WE MUST HAVE THE GREAT GUARANTEES THAT ARE SET UP BY OUR CONSTITUTION. THERE IS NO OTHER WAY IN WHICH WE CAN SECURE THESE GUARANTEES.

YOU MAY LOOK AT THE SYSTEMS ALL OVER THE WORLD WHERE THE PRINCIPLES OF OUR CONSTITUTION ARE NOT CONTROLLING AND IN FORCE, AND YOU WILL FIND THERE DICTATORSHIP, TYRANNY, OPPRESSION, AND, IN THE LAST ANALYSIS, SLAVERY.

GOD GIVE US WISDOM AND ENABLE US IN THESE TIMES OF TROUBLE AND STRIFE CLEARLY TO SEE OUR WAY, THAT WE MAY BE INSTRUMENTAL IN SUSTAINING THE CONSTITUTION, IN UPHOLDING OUR FREE INSTITUTIONS, OUR CIVIL RIGHTS, OUR FREEDOM OF SPEECH, OF PRESS, OF RELIGION, AND OF CONSCIENCE.

that communism makes out of the individual, with the State standing at the head in place of the Church.

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

LAND PORTIONS

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

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

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

SURPLUS

I repeat that whatever a steward realized from the portion allotted to him over and above that which was necessary in order to keep his family under the standard provided, as al-

(Continued on page 752)

The LIGHT THAT SHINES IN

Address delivered over KSL and the Columbia Church of the Air, from the Salt Lake Tabernacle, Sunday, October 4, 1942, during the 113th Semi-annual General Conference.

By
DAVID O. McKAY
of the First Presidency

“WALK while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.”

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

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

Men today in far too great an extent are not only spending their time with things which have no permanent value, but ruthlessly destroying much that they have built throughout the centuries. War is making the earth a shambles. Churches, palaces, cottages, hospitals in many parts of the globe lie in ruins as if shaken by a terrible earthquake. As accompaniment to this destruction there is a pall of night which seems to be enveloping nations as an impenetrable fog—a darkness that springs from Hate; for, “He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”

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

ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness.

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

In the Doctrine and Covenants the Lord says:

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

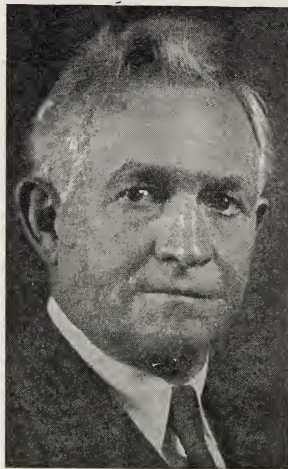
THE ANTITHESIS OF CHRIST'S TEACHINGS

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

MEN GROPING BLINDLY, AIMLESSLY

The serious effect of all this is far reaching. Men's confidence is shaken in political forms of government. In uncertainty they begin to question the promised security of well-tried and fundamental principles. They see the discoveries and inventions of science prostituted as a means of human destruction. Old beliefs and ideals are toppling, and as a drowning man seizes a floating substance, men and women grasp at any new idea or theory that is thrown as a bait in this sea of confusion.

The upsetting of the world has forced us into war, and we should be recreant not to go forward. To our soldier boys wherever you are we say God bless and guide you as you defend the divinely-given principles of freedom. May the Light of Truth and the power to resist evil be your constant companions. We all realize with you that you are enlisted in a war against



PRESIDENT DAVID O. McKAY

death. Truly it seems that “Darkness covers the earth, and gross darkness the people.”

MEN HAVE FORGOTTEN GOD

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

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

We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to God that made us. It behooves us, then, to humble

DARKNESS

wickedness, and that peace cannot come until the mad gangsters having in their hands science-produced explosives, mechanized equipment, and giant tanks, are defeated and branded as murderers, and their false aims repudiated, let us hope forever. Yes, the conflict must continue though its aims and purposes to many seem terribly complicated, and the establishment of a just peace, a task as herculean as the terminating of the war itself.

OF THE ULTIMATE VICTORY FOR FREEDOM WE MUST NOT DOUBT; NOR HARBOR EITHER DISCOURAGEMENT OR DESPAIR.

IF AMERICA IS "THE MELTING POT" THE GOSPEL OF JESUS CHRIST IS THE CRUCIBLE IN WHICH HATE, ENVY, AND GREED ARE CONSUMED, AND GOOD WILL, KINDNESS, AND LOVE REMAIN AS INNER ASPIRATIONS BY WHICH MAN TRULY LIVES AND BUILDS.

THE NEED OF A GUIDING LIGHT

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

Statesmen, men of science, thinking men in all nations, laymen everywhere sense the need of something definite to which to look forward, some clear beacon that will guide the stranded nations to a safe harbor of permanent peace. As practical steps toward that goal they say: (1) mete out just punishment to villains and murderers; (2) make restoration of sovereign rights to those who have been deprived of them by force; (3) secure equal enjoyment by all nations of world trade and materials needed for prosperity; (4) establish improved labor standards, economic advancement, and social security for all; (5) declare a peace assuring safety and tranquility the world over; (6) grant freedom of the seas to all; (7) exact promise of abandonment by all nations of the use of force, and of disarmament of aggressive nations pending the establishment of general security—these and other expressed aims are worthy ideals and point to the fact that

generally in men's hearts there is a desire to treat fairly their fellow men.

THE ONE AND SAFE GUIDE

IN all such seeking, however, there is one idea indispensable to the establishment of a permanent peace which too many men and some nations have obliterated from their minds entirely, but which now should be reburnished until it shines as the unclouded noon-day sun. I call it an *idea*, having in

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

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

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

Since rejection of Christ's teachings has resulted in disaster and useless

THE CONSTITUTION OF THIS GOVERNMENT WAS WRITTEN BY MEN WHO ACCEPTED JESUS CHRIST AS THE SAVIOR OF MANKIND.

CHRIST IS THE WAY, THE TRUTH, THE LIFE, THE ONLY SAFE GUIDE TO THAT HAVEN OF PEACE FOR WHICH MEN AND WOMEN THE WIDE WORLD OVER ARE EARNESTLY PRAYING.

mind the fact that "there is more dynamite in an idea than in many bombs." It is as old as the Lord's first message to man, and some of you listening in will call it trite—men in the past have entertained it for a time, have dallied with it, then without attempting to make it a reality have permitted it to drop below the plane of consciousness, and even to sink into the abyss of unbelief. This idea so frequently mentioned but so seldom practiced, connotes things which, if lost, civilization itself is lost. It connotes the right to live, to be treated decently, to be kindly spoken to, to enjoy home, to love, and to be loved. It connotes strength to defend the Right—sympathy for those who, striving, have failed. It connotes justice and mercy. It turns the eye and the heart from beastly passions to noble aspirations.

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

I fully realize with Professor Wierman that

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

APPLICABILITY OF CHRIST'S TEACHINGS

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

Equally effective and applicable are His teachings regarding the value and sacredness of human life, the virtue of forgiveness, the necessity of fair dealing, His condemnation of the sin of hypocrisy, and of covetousness, His teachings regarding the saving power of love, and of the immortality of the soul. His doctrine of arbitration as a means of settling difficulties and quar-

(Concluded on page 750)

Sam Brannan

AND THE MORMONS IN EARLY CALIFORNIA

PART II

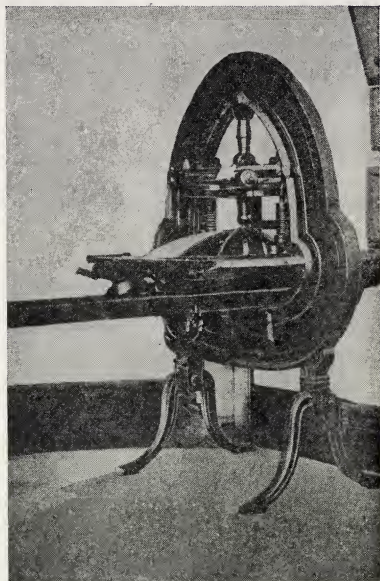
AT the age of twenty-seven, Samuel Brannan was a dashingly handsome figure. His dress was impeccably dandified. His near six-foot physique and tireless energy were heritage from sturdy seafaring ancestors and the bleak coast of Maine which cradled him. His hair was black, his eyes dark and flashing, his voice full of imperious thunder. He walked the sagging decks of the old *Brooklyn* like a king—demanding instant obedience from that band of Mormon pilgrims who had plighted their lives to ocean hazard and looked to him for guidance.

Despite his tendency toward pomposity and self-exaltation, Brannan had leadership qualities which if rightly used could have assured success for the undertaking. He was shrewd, attentive to detail, and possessed of courage and vision in a degree given few men. In stocking the hold of the *Brooklyn* he chose supplies and equipment calculated to meet any emergency which might arise in pioneering a new commonwealth. In 1848 the coasts of California were but vaguely known to the American people, and rarely touched by ships plying the Pacific. In the China trade, Honolulu was the Pacific port of call rather than any of the squalid seacoast villages of California. Occasionally American merchantmen touched at Yerba Buena, San Pedro, or San Diego, but their only hope for a cargo was an occasional load of dried beef hides.

In that land of imponderables Samuel Brannan hoped to plant a Mormon colony. He seemed convinced that Brigham Young would lead the Saints through to California—a belief difficult to reconcile with the great leader's public utterances and writings at that time. He expected to arrive first in this new land. His responsibility, he considered, was to make ready a place where weary Saints who traveled overland might find rest and surcease from the trail.

So into the hold of the *Brooklyn* had gone agricultural and mechanical implements for eight hundred

By PAUL BAILEY



SAM BRANNAN'S
PRINTING
PRESS

Upon this press was printed "The Prophet," and "The Messenger." Afterwards, hauled around the Horn on the "Brooklyn," it was used by Brannan to print San Francisco's first newspaper, the "California Star."

—Courtesy, Society of California Pioneers.

men: scythes, plows, hoes, forks, shovels, plow-irons, nails, glass; blacksmith, carpenter and millwright tools; equipment for three grain mills; turning lathes and saw-mill irons; printing equipment and two years' supply of paper. There were such staples as brass, copper, tin and crockeryware, dry goods, and an immense supply of school books and slates. Two milch cows, forty pigs, and crates of fowls were loaded aboard to make certain Zion had an agricultural start. And the cows, milked on deck, provided a fresh and nourishing diet for the *Brooklyn's* infant passengers. A case or two of smooth-bore muskets were carefully hidden between

decks, and the ship had been provisioned for a six month's voyage. To prepare meals, a negro cook and a negro steward had been hired for sixteen and eighteen dollars a month, respectively.

Throughout the weeks preceding the voyage a crew of carpenters had transformed the decrepit old merchantman into something vaguely resembling a packet. Lower deck and a portion of the evil-smelling hold had been converted into tiny cabins and bunks, with one large room provided for religious services and mess hall. These quarters were ill-ventilated, insanitary, and almost wholly devoid of light.

(Continued on page 725)

The LAND OF TIMELESSNESS

By MILTON MANGUM



MONUMENT
VALLEY

FROM the land of today, with its calendars, clocks, and schedules to the land of timelessness, where sifting sands grind slowly and time is measured in geological ages—that is what it means to be transported from the busy, bustling cities of northern Utah to the canyons and crags of the San Juan River country. Here in this land of the Navajo and ancient cliff-dweller one sees the silent, relentless fight between life and death. Here plant and animal life, armed with thorns or claws and sharp, often poisonous teeth, wages endless battle for life against the elements.

In the Cottonwood canyon near Bluff or in the cliffs overhanging the Chinle Creek one sees the remains of some of these ancient battles, battles in which man fought desperately—and lost. Here the elements are slowly disintegrating the work of an ancient people. Winds and water are crumbling the sandstone shelves upon which were built the homes of a people who once sought the protection of the vari-colored cliffs.

The mud mortar, once patted into place and marked with the imprint of hands which have long since crumbled to dust, is slowly weathering away and sifting out from between the rocks.

Buried under the dust of centuries are the sunken circular fire boxes where food, gathered at the risk of life, was cooked in pottery molded into shape and decorated in basket-like effects by pressure of the thumb on soft clay. Corncocks, still showing the teeth-marks of a race now gone, are found buried under the dust and debris.

In the dust a shiny arrowhead sparkles in the shadows. What was its mission? Did that glistening stone, cut in the shape of a mountain pine, once tear through flesh and release a soul from further fear of hulking shadows, or was its use arrested by another like stone while it was being put in place to tip a willowy shaft?

We cannot answer. Turning away we follow the path of modern man. A narrow road across the vast stretches of this country indicates where our own people have invaded the mystical silence of this land of timelessness: the road from Bluff to Kayenta—a haunting road where shadows of the past hold tryst with the foreboding spirits of

the future. It skirts the muddy San Juan for some distance, then winds out of the valley up through the jagged rocks of a gray and red reef. Eyes feast on the vast panorama of color reaching out to the far horizon, and ears drink in the rich silence. Down we dip again into a deep valley between overhanging walls and feel the coolness of the canyon floor where the sun never shines. Then up again to the high, grey spine of comb ridge and on down the tortuous road to Mexican Hat and the river.

Looking down into the Moenkopi, red waters of the San Juan at Mexican Hat give one the impression that the land is slowly bleeding to death.

We must not pause too long at the Gooseneck or we shall become bewildered by the twisting and writhing of the river in the deep, dark canyon below; be overcome by an impulse to plunge out into space and forgetfulness.

Let us follow the road as it climbs out of the canyon at Mexican Hat and winds out across the Navajo reservation. Catch a glimpse of the Alhambra as it bathes in the first rays of the sun in the morning. Like the story castle of "Sleeping Beauty" it waits for a "Prince Charming" to come and awaken the household. But no prince ever comes.

The road winds on through a land where the undaunted spirit of the pioneer has been broken on the wheel of tragic desert life. Here and there along the road an abandoned oil well, an empty shack, a broken wagon or discarded truck only further demonstrate the ruthless strength of the elements in this desert land.

It seems the elements in this strange land resent the distorting touch of man and are doing all they can to discourage him in the invasion of its sphinx-like security. If he breaks the stillness of its silent canyons with sacrilegious shout, the cliffs mock back. If he leaves his imprint upon the face of the vast valleys, soft desert winds cover the vulgar mark with clean sand. If he seeks gold or greasy oil, fortune fades and leaves an empty shaft or silent derrick as a warning to future invaders.

Here and there empty Navajo hogans

are weathering away, mute witness of death's visit to them. These silent people of the desert believe that once death passes the portals of the hogan, that hogan is cursed and must be abandoned and a new one built. Yellow and brown lizards crawl into the recesses of these once inhabited homes, where sorrow and pain stalked a stoic people in the stillness of the night. Rattlesnakes curl in the shade where once a child was born. Horned toads blink from the shadows where long ago an Indian mother sang softly to her baby.

By the decaying hogan stands the post where once was tied the lean cayuse waiting to be ridden across the blackbrush-covered ridges or turned loose to graze on the sparse growth of dry grass or low greasewood. Here is the rude stick which once formed a part of a loom upon which were woven into a coarse blanket the vivid colors of the desert.

Here are the blackened stones which once encircled a friendly fire of cedar and blackbrush; a fire which momentarily blinked back the blackness of the desert night. Here beside this lonely hogan brown-skinned nomads of the desert once lived, loved, hated, felt pain and hunger, then died or moved on. Now the desert seems bent only to the task of erasing the signs of the infancy.

In the evening the silent guards of Monument Valley draw the dark cloaks of the night about them in solemn similitude of the sanctity of this strange land. All night they stand, mute warnings to him who would invade that sanctity.

Warm sands of day turn cold at night, and tinsel stars hover so close it seems one could almost reach out and pluck them from the sky. Yet again these solemn sentinels seem to put forth a warning hand to guard these jewels of the night.

In the stillness of the night a message from the desert is whispered into the ears of the soul: "This is the land of timelessness. If you would stay you must become a part of it, be swallowed up by the desert. Your identity must be lost. Here time is forever, and eternity is now."



JOSEPH F. SMITH

JOSEPH F. SMITH

Patriarch to the Church

By JOSEPH FIELDING SMITH
of the Council of the Twelve

REMARKS OF

JOSEPH F. SMITH

Patriarch to the Church

Delivered at the Saturday Morning Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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

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

I know that my Redeemer lives. I know that Heber J. Grant is His chosen and properly-ordained mouthpiece upon earth. God grant that we as a body of Priesthood, that our families, that our brethren and sisters who are members of the Church of Jesus Christ of Latter-day Saints may have the wisdom and the strength to hew closely to the words which have issued and which shall issue from the constituted authority of the Church. Only by so doing will we have the strength to face the trials that are to come. The hearts of the strongest may quail. Obedience to the word of the Lord is the only thing which will fortify us in the days to come.

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

AT the first session of the semi-annual general conference of the Church held in the tabernacle, Saturday morning, October 3, 1942, Elder Joseph F. Smith, eldest son of the late Hyrum M. Smith, was sustained as Patriarch to the Church. At the time of his appointment he was the head of the speech department at the University of Utah. He was born January 30, 1899, in Salt Lake City, the eldest child of Elder Hyrum M. and Ida Elizabeth Bowman Smith. His father was the eldest son of President Joseph F. Smith and from October 24, 1901, to his death, January 23, 1918, was a member of the Council of the Twelve Apostles. Joseph F. was left in his youth without both father and mother, as his mother died September 24, 1918, six days after the birth of her second son, Hyrum Mack, Jr. The care of the children was left to their Aunt Margaret Bowman, who has been to them all that love, sympathy, and motherly care could exact.

Joseph F. was baptized on his eighth birthday anniversary, January 30, 1907. His early schooling was received in the Salt Lake City district schools. When Hyrum M., Joseph F.'s father, was called to preside over the European mission, in the fall of 1913, he took his family with him, and Joseph attended Liverpool Collegiate School. After returning to his native land he continued his education in the University of Utah, where he showed exceptional talent in speech

and dramatics under the guiding hand of Dr. Maud May Babcock, to whom he owes much in obtaining his start in his chosen field. In April 1920, he was called on a mission to the Hawaiian Islands, where he labored under the direction of his uncle, E. Wesley Smith, then presiding in that mission. He returned home in September 1922, after completing a successful mission, and again took up his studies at the University of Utah. Shortly after his return he was called to do the usual duties required of faithful young men in the Church, in the organizations and became a teacher in various classes and in his quorum. He was also called to serve on the Granite Stake Sunday School board. Since 1929, he has been a member of the general board of the Y.M.M.I.A.

He received the Bachelor of Arts degree from the University of Utah in 1924, and the following year took a course in the University of London, where he obtained a certificate in phonetics. The next year he was a student in the University of Illinois where he obtained his M.A. degree; in 1936-38 he was a student in the University of Wisconsin, where he also taught. He also spent one summer at Oxford. He has taught two summer sessions in the University of Minnesota, and one summer in the University of Iowa. For one year he was Director of Theater in the University of Illinois and also taught in the summer school in the University of California at Berkeley.

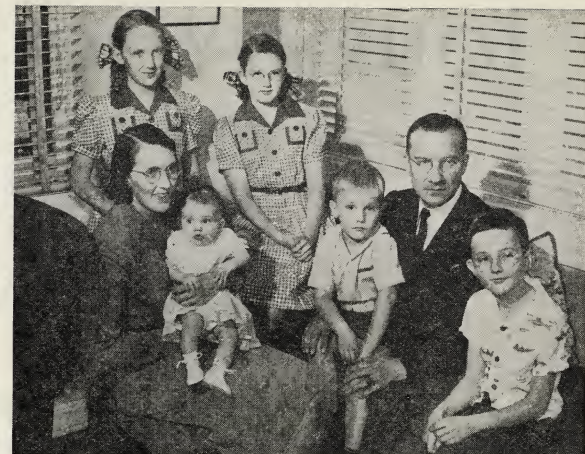
He taught in the University of Wisconsin two years and during five summer sessions, and for the past seven years he has also taught in the summer session in the Banff School of Fine Arts, a subsidiary of the University of Alberta. All of this, in connection with the duties as head of the department of speech in the University of Utah, and his activities on the Young Men's General Board and in other Church work, has made for him a very busy life.

He is a member of the following fraternities, societies, and professional organizations: The National Sociology Fraternity; Theta Alpha Phi; the National Dramatic Fraternity; National Forensic Fraternity; and Sigma Phi Sigma.

Early in the present year, 1942, he was taken seriously ill and spent many weeks in the hospital and only by the blessings of the Lord through administration, was his life spared. Then following this illness he was seized again and spent another siege of serious illness which necessitated an operation at the Mayo Clinic in Minnesota. Again, through the power of the Lord he was brought back to his present condition of health.

January 5, 1929, he married Ruth Pingree, who is a member of the Primary General Board, and daughter of Pauline Taggart Pingree, a member of the Relief Society General Board; and the late Frank Pingree. They have five children, three girls and two boys: Ruth S., Ida, Raoul Pingree, Denis Pingree, and Lynne Esther, who is four months old.

The office of Patriarch to the Church is one of two hereditary offices in the Church, the other being that of Presiding Bishop. In the case of the Presiding Bishop, however, the Lord has not revealed the line of descent and since one holding the office of high priest may serve, this



JOSEPH F. SMITH AND FAMILY
Front: Ruth Pingree Smith and Lynne Esther, Denis, Joseph F. Smith, and Raoul; Rear: Ida, Ruth.

order has been followed from the beginning in this dispensation. Speaking of the office of Patriarch, the Prophet Joseph Smith has said:

The Evangelist is a Patriarch even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessings unto his sons. (*Teachings of the Prophet*, page 151)

In case of the patriarchal office, the Lord has designated the line of descent. By revelation and commandment Joseph Smith, Sr., was called and ordained to this office. In the blessing pronounced upon his head the Prophet said:

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalalel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of the posterity who were righteous into the valley of Adam-ondi-Ahman and there bestowed upon them his last blessing. And

the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Arch-angel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head; A multitude of nations shall come of thee, and thou art a Prince over them forever. So shall it be with my father. He shall be called a prince over his posterity holding the keys of the Patriarchal Priesthood over the kingdom of God on earth, even the Church of the Latter-day Saints, and he shall sit in the general assembly of Patriarchs, even in council with the Ancient of Days, when he shall sit and all the Patriarchs with him, and shall enjoy his right and authority under the direction of the Ancient of Days. . . .

Again, blessed is my father, for the hand of the Lord shall be over him and he shall be full of the Holy Ghost. . . . Behold the blessings of Joseph by the hand of his progenitor shall come upon the head of my father and his seed after him, to the uttermost. (Blessing given December 18, 1833.)

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PATRIARCHS TO THE CHURCH SINCE 1833

JOSEPH SMITH, SEN.

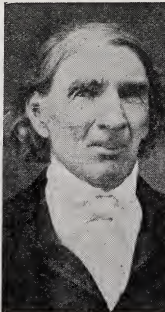
HYRUM SMITH

JOHN SMITH

JOHN SMITH

HYRUM G. SMITH

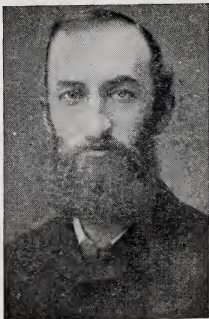
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JOURNEY TO

Mexico —1884

HEBER J. GRANT AS THE
YOUNG APOSTLE



AS RECORDED IN THE
JOURNALS AND LETTERS OF

*President
Heber J. Grant*

Compiled by RACHEL GRANT TAYLOR

"I AM twenty-eight years old today. I can scarcely realize I am more than eighteen or twenty. I feel like a boy in knowledge regarding the gospel."

These words were written in Heber J. Grant's journal at St. David, Arizona, November 22, 1884.

He was "traveling for the Church" in company with Brigham Young, Jr., and had spent a month holding meetings in the settlements of the Saints in Arizona. Such a visit was a minor part of their assignment, for, as apostles, they had been called by President John Taylor to choose a party of competent men and proceed into Mexico.

"Our trip into Sonora, Mexico, is for the purpose of visiting the Chief of the Yaqui Indian nation and to try to find a place on the upper Yaqui for a settlement . . . a place for a city of refuge."

Twenty-three men were called to accompany them.*

The meeting place was at Nogales, Arizona, where on the morning of November 25, "shortly after 10 a.m. President Layton's buggy arrived and we went a mile north of the town and camped. About twelve o'clock the teams from Salt, Gila, and San Pedro rivers arrived. We were very much pleased that the teams from the different towns should arrive here at the same time and all on the appointed day."

Upon reaching the border it was necessary to have a one thousand

THIS account of an arduous and disheartening journey indicates how Church service tests men, and calls for faith to follow instructions despite personal sacrifice and danger. The journey to Mexico would seem to have been a fruitless venture, but it proved the mettle of the men who undertook it, and pursued the line of their duty with courage, in spite of hardship and disappointment.

dollar bond to enter the country. "I telegraphed to Mr. Dooley of Wells Fargo and secured the money, gave a Mr. Goodwin a sixty-day sight draft, and Mr. Goodwin signed a bond with the customs house for the safe return of five wagons, three carriages, nine riding saddles, three pack saddles, and thirteen sets of harness." Their animals, "thirty-two in number, were not subject to duty on account of there being no horses—mares, mules, and stallions pass free."

Over three hours were spent at the customs house and then "for the first time in my life I put my foot on soil of a foreign country."

That afternoon the company traveled about twenty miles inland and when night came camped in the timberland where grass was plentiful. "It was arranged that at our prayers night and morning the chaplain would call on the members of the party in order of their ages."

"Sonora, Mexico, November 27: Broke camp a few minutes after 8 a.m. Have traveled about thirty-three miles today, most of the time on a small stream which we were told was the Magdalena River. It is hardly worthy of the name of river. Before leaving Nogales, Mr.

Goodwin warned us not to stop in Magdalena, Hermosillo, Guaymas, and other towns on account of yellow fever. The country on either side of the Magdalena River is very fine and would be a lovely spot if it were owned by some wide-awake Utah farmers. The valley is very narrow and not capable of supporting much of a population. Plenty of trees on our route today, black walnut, sycamore, black willow, cottonwood, blackberry, etc.

"November 28: Continued our journey at 7 a.m. Today we have passed a number of small Mexican towns: Imuris, La Mesa, San Ignacio, and others. This afternoon we passed through Magdalena City—some four thousand inhabitants. Camped just out of Magdalena in the field of a Mexican. He charged ten cents per head for feed for our animals. In Magdalena we called on the *prefecto* and Brother Young presented a letter from the Mexican consul at Tucson. The *prefecto* received us very kindly and gave us all the information he could regarding the country, and a letter of introduction to the Governor of Sonora. Have traveled about twenty-eight miles today. We have had fine weather ever since leaving St.

*President Alex. T. Macdonald, Charles S. Peterson, Solomon F. Kimball, Milton L. Ray, and Jorgen H. P. Newman of Mesa City, Maricopa County; Benjamin E. Johnson, and Heber T. Johnson of Tempe, Maricopa County; Alvin P. Spillbury, Mesa City (Alvin Ward); Henry C. Rogers, Reuben Collett, Lehi; Incarnacion Valenzuela, (Lamanite) from Papago Ward, Maricopa County; John S. Merrill, David E. Merrill, and Samuel B. Curtis of St. David, Cochise County; Alfred Baker, James Larsen, and Thomas Ramson of Pima, Graham County; Levi Curtis, Graham County; George M. Hawes, and William C. Clemens of Central, Graham County; Hyrum Brinkerhoff, Thatcher, Graham County.

David but find it gradually getting warmer. Today we passed through a small town where there was a large number of orange trees. . . . To see green fields and trees seems more like May than November. Saw a wheat field where the wheat was up several inches.

"Sunday, November 30, 1884: Started from camp at 6:30 a.m. Traveled about nine miles for water to a ranch called Querobabi. Learned from a Mexican that six persons had died there from yellow fever two months ago.

"We watered our animals from one of the most filthy tanks I ever saw. It was this or nothing. We had to pay for the water, five cents per animal. Some of our party drank from the tank but I did not care to do so although I was quite thirsty. The water looked like it had been there all summer at least. Animals were driven into it, and it looked more like the remains of a cow yard than a tank saved for the use of animals and man. Plenty of good grass today but no water excepting that in tanks. Made a dry camp a few miles further on.

* * *

"This morning about one o'clock most of us were aroused from our slumber by the bellowing of a large number of bulls. We were reminded of the Mormon Battalion's experience with bulls, but these did not come to our camp. They did some fighting among themselves and any amount of bellowing.

"Brother Young stated that he thought we should hold occasional meetings and call upon the Lord. He felt that we would be more apt to fully accomplish our mission if we were prayerful and went trusting in our Heavenly Father. He promised that if we would be faithful that no harm should come to any of our party or their families while we are on this mission. I kept camp guard until twelve this evening.

"December 1, 1884: This evening our party was organized into two companies. The matter of being always on our guard and prepared for any kind of an emergency was fully discussed.

"Sonora, Mexico, Tuesday, December 2, 1884: Came to a fine stream of running water about 11 a.m. It was quite refreshing to find running water after traveling several days where the only water we could get was from wells at Mexican ranches or from filthy tanks. Have traveled about twenty-six miles today. This morning just be-

fore daylight our two horse guards brought a Mexican into camp. He was armed with a gun and had been discovered near our animals. He claimed to be on his way to San Miguel. After some little conversation he was turned loose. We passed through the Mexican town of La Labor. Camped tonight near the headquarters of a band of thieves, that is, judging from the best information we could obtain. Did not turn our animals out tonight, as it is not considered wisdom. It has been very warm today. Purchased something over 400 oranges at La Labor.

*"Wednesday, December 3, 1884: Broke camp about 5 a.m. We drove until after nine and camped for breakfast about two miles this side north of Hermosillo. After breakfast about a third of our party went into the city. Brothers Young, Macdonald, Ray, and myself called at the governor's office. We learned that he was out of town. Brother Young presented his letters of introduction from the Mexican consul at Tucson and the *prefecto* at Magdalena to the secretary, who received us kindly and gave us all the information he could regarding the Yaqui River and the country in the*

vicinity of that river. I was quite disappointed upon going to the post office today to find no letters for me from home. I was positive there would be quite a number.

"Hermosillo is said to have seven thousand inhabitants. Most of the buildings are one story with flat roofs and are built of adobes. The streets are very narrow and in comparison with our Utah streets are hardly worthy of the name. The government building in which the governor has his office will be a very fine structure when completed. The plaza in front of this building is as lovely a spot as one could ask to look at. It is full of trees and flowers, many orange trees full of ripe fruit. Orange trees are planted on some of the streets in the same manner as we plant trees for shade in Utah.

"This evening in camp we talked over our future program. We have been warned by every Mexican official that we have met from the consul at Tucson to the secretary in Sonora not to go into the country on the Yaqui River occupied by the Yaqui Indians. The secretary informed us that the Yaquis would take our arms

(Concluded on page 698)

ROUTE OF THE JOURNEY TO THE YAQUI COUNTRY



(Concluded from page 697)
and animals and that we would be fortunate if we escaped with our lives.

"In camp about four miles from Hermosillo. Thursday, December 4: Something like a third of our party left about 10 a.m. for Hermosillo. We called on General B. B. Topets, who gave us all the information he could regarding the Yaqui River and other parts of Sonora. He said that the Yaquis disarmed every company that came into their country, that they would raise a force of two thousand men if necessary. He advised us to remain over a day and meet the governor. He offered to furnish us a military escort to assist us in exploring the country. We returned to camp and in the evening held a meeting.

"Today being fast day, all of our party fasted this morning.

"I have felt impressed that I had better remain at our camp with the disappointed part of our company instead of going to Guaymas. I told Brother Young my feeling. He had felt the same but hardly cared to name the matter to me, thinking I would not desire to remain.

"December 5, 1884: This a.m. part of our company drove to the city. In company with General Topets, Brothers Young, Macdonald, Johnson, Ray, and myself called on the Sonora governor. We were kindly received. We found the governor to be a very pleasant gentleman and a good English talker.

"Governor Torres gave them to understand that their mission was not approved by him, that the Yaquis were in open rebellion against the Mexican government and would not come under control.

"The Yaquis, the governor said, had about four thousand men garrisoned and would not allow the Mexican soldiers or people to go into their country. As they were a hard-working people, the bone and sinew of Sonora, the government did not wish to make war upon them just yet.

"Brothers Young, Macdonald, B. F. Johnson, Ray, Brinkerhoff, Valenzuela, and Clemens took the train for Guaymas. There they secured a Yaqui boat, the *Palucha*, to take the party to the mouth of the river. . . . While the boat was waiting for the wind, the Yaquis and Mexicans gathered about and told the party to confess their sins as they would not come back alive. A Catholic priest among the number seemed particularly anxious for the welfare of the little band. Valenzuela, the Indian, became so fearful at hearing such a warning from the Yaquis themselves that he left the boat and refused to go any further.

"I have been to Hermosillo a number of times since we have been in camp. Wednesday, last, as we were going and coming from the city, we drove a mile or two west of the city to see the farms and orange groves. I am surprised that a person could content himself in as dirty a place as the old town

of Hermosillo when the farms adjoining the town are so much more inviting.

"Notwithstanding, it is a tiresome task to be lying in a camp doing nothing. . . . We have had a feast of oranges.

The following is a letter written by Brigham Young, Jr., telling of the experiences of the group who went into the Yaqui country:

"First Village, Megarrig of the Yaquis, several miles above the mouth of the river, Dec. 10th, 1884.

"Dear Brethren at Camp Hermosillo:

"We are in good health but have labored hard to get this far. I wrote you we were in a lagoon. We remained there last night, wind unfavorable this morning, ran further up the lagoon and hired some Yaquis to carry our baggage for a dollar each, to this point four miles across the worst bottom land I have seen for some time. We tramped it through but were wading in water and mud knee deep nearly every step of the way.

"Our Yaquis were disposed to be exacting, but all turned out well. We find this is just as far as we can go without a pass. Cajeme (Cahama) is far up the river or perhaps six miles away, and the next in command must give us a pass to go farther to find the chief, and when we want to leave cannot until his chiefship gives us a pass to return and pass this cordon of settlements. We have declined to go any further and have sent word to the chief that we would like an interview if he will signify his pleasure to grant it. Boat starts in the morning hence we are hurried to write as it is now dark. All the people here have been exceedingly kind and we are cared for by a liberal-minded fellow whose boat we hired. All is well with us. It is rumored that Yaquis who left Guaymas since we [did] have brought a letter from the padre to Cajeme, but we trust in the Lord. These people are just like the Kanakas. They are the royal stock. All send love to all. God bless you. In behalf of all. "B. Young"

Of their visit, Milton L. Ray, the official recorder, writes:

"All well except Brother Young. . . . We employed a Yaqui to go and look for the general and tell him we would like an interview. . . . A little while afterwards we saw the general coming at the head of a dozen or fifteen soldiers. . . . Brother Young spoke first, making known our mission. He spoke to me in English. I interpreted what he said to Bonifacio in Spanish, who in turn gave it to the chief in his own tongue. For though the chief spoke Spanish fluently, he could not compromise his dignity by receiving a communication in any but his native tongue. . . .

"In the evening, we had another meeting and talked to them on the principles of the gospel. I read and translated some of the Book of Mormon. They were very anxious to have our elders visit them and bring the Book of Mormon and read and teach them. They told us of their situation in Sonora and of their stand for their rights, saying they meant to govern themselves. The chief said they believed our teachings, and when we came with

the Book of Mormon, they would send a commission to visit our people (in Arizona) and to go and visit Salt Lake City.

President Grant's journal continues the narrative:

"Sunday, December 14, 1884: Morning spent reading. Brother Young and party arrived from Guaymas this afternoon, and with the exception of Brother Young they were in excellent health and spirits. He looked very bad, and the minute I saw him I felt impressed that he must not attempt to do any traveling by team.

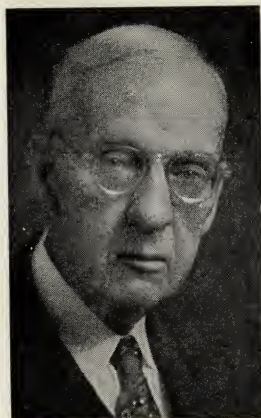
"Monday, December 15, 1884: Broke camp about 10 a.m. and drove to the Sonora railroad depot where Brother Young and I separated from the brethren, and they continued their journey by team to Nogales. At 3:10 p.m. our train pulled out, and we found ourselves once more headed for home. Must confess that I feel much pleasure in again being homeward bound and am satisfied with our mission as the Yaquis whom Brother Young and his party had met expressed a perfect willingness to have our missionaries come among them. In fact, they made the brethren promise to send them missionaries with the Book of Mormon within a few months. They expressed a willingness to have our people establish a settlement in their country and said that they would welcome any of our people who were being persecuted. They said they believed what the brethren had told them regarding the Book of Mormon was the truth."

The young apostle and his companion reached Salt Lake City on December 18, 1884.

"Immediately upon the account of this visit to the Indians being made public," so reported *The Deseret News*, "the press, particularly of the United States, detailed the particulars of an agreement said to have been made between the Mormons and the Indians by which war on the Mexican government was to be conducted by their united forces. The agitation became so full of malice as to move President Taylor to abandon the idea of making a settlement of the Latter-day Saints in the Yaqui country at that time."

The promise to send the Book of Mormon to these people was delayed but not forgotten. In 1887, Wilford Woodruff, then president of the Church, appointed Ammon M. Tenney and companions to return to the Yaquis. The trouble with the Mexican government still continued, and they were not allowed to enter Yaqui territory, so they were sent to labor among the Lamanites of Sonora. The Indian, Elder Valenzuela, who had become frightened and returned to camp on the previous trip, was particularly spirited in bearing his testimony to his brethren of the truth, often standing on his feet and preaching for ten hours at a time. Hundreds of Indians were baptized, and great faith was manifest.

*L. A. Wilson, *The Deseret News*.



PRESIDENT RUDGER CLAWSON

The Lord's Mercy TO THE REPENTANT

By
RUDGER CLAWSON

Of the Council of the Twelve

Delivered at the Saturday Afternoon Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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

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

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

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

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

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

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

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

Now, behold, I say unto you, if I had not been born of God I should not have known

these things; but God has, by the mouth of his holy angel, made these things known unto me, not of any worthiness of myself;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Peace be with you. Amen.

SOWERS and REAPERS

Church of the Air BROADCAST



PRESIDENT LEVI EDGAR YOUNG

By
LEVI EDGAR YOUNG
of the First Council of the Seventy

Delivered at the Saturday Afternoon Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

and while we as missionaries have our daily vocations, the most joyful recreation is in going to the homes of people with the gospel message. Remember the divine injunction: "Not slothful in business, fervent in spirit, serving the Lord." Our hearts need not be troubled or afraid, if we have the simple faith in God and the work He has given us to do. We remember the words of the Prophet Micah:

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

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

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

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

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

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

IMMEDIATELY after the conclusion of the traditional nationwide Tabernacle broadcast, Sunday morning, October 4, an additional thirty-minute period, regularly known as the *Columbia Church of the Air*, was presented from 11:00 to 11:30 a.m., over the nationwide Columbia network as a part of the proceedings of this session of the conference. President David O. McKay, second counselor in the First Presidency, delivered the address, which begins on page 690.

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

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

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

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

The Tabernacle choir joins in the service and will sing now "O Light Divine" by LeRoy Frisby.

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

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

President McKay . . . (See page 690.)

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

EVANS: Ladies and Gentlemen: You have been attending Columbia's Church of the Air. The service today has come through Station KSL, from the Mormon Tabernacle on Temple Square in Salt Lake City, as part of the proceedings of the 113th Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, also known as the Mormon Church. Filling the Tabernacle was a congregation of men including the General Authorities and representatives of the worldwide Priesthood organizations of the Church. The speaker was President David O. McKay, a member of the First Presidency. Copies of President McKay's sermon, "The Light that Shines in Darkness," may be obtained by writing to the station to which you are listening.

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

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

My brethren of the seventies, we are awakened to the great responsibilities of teaching the gospel to all mankind. If ever the world needed the Word of God, it is today. For this reason we must have vision, which gives us a view of the future as well as insight into conditions of the present. The calling of the seventy is an ideal of fellowship, with sacred obligations to God. Our spiritual obligations must make for unity and concord, and promote a spiritual culture within our ranks, which will give us power to teach the Word. From now on, we of the organizations of seventy will glorify our work as never before, for I believe that the world is waiting for the truths of God. Every one of us has a sacred duty and trust,



BISHOP LEGRAND RICHARDS

The POWER of EXAMPLE

By
LEGRAND RICHARDS

Presiding Bishop

Delivered at the Saturday Afternoon Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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

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

I would like to leave one other thought with you before closing. It has been said that those who live in glass houses should not throw stones. Probably it was because Paul never had any children of his own that he wasn't afraid to tell the bishops and deacons that they should be able to rule well their own houses, for said he: "If a man know not how to rule his own

house, how shall he take care of the church of God." Some of us may not have dared say such a thing, but I believe that under present conditions we should give more thought to this, each one of us individually, than we have ever done before.

WE listened to President Clawson a few minutes ago reading the words of Alma. It has always occurred to me that that great mission of Alma, the son, was the result of the faith and the prayers of Alma, his father, who pleaded with the Lord until the Lord saw fit to call him back from the error of his ways. I wonder if we are doing that for our boys and girls. I wonder if we are holding council meetings as husbands and wives, and fathers and mothers, to try to meet the new conditions and temptations that are in our midst. I wonder if we know each one of our children well enough to know that they are making their contribution to the building up of the kingdom of God in the earth. Are our children setting an example because of our power as leaders and priests in our own homes?

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

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

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

WITH all my heart, brethren, I appreciate the opportunity of being here today, feasting on the spiritual food that we have been receiving from our leaders and associates. I thank the Lord that there never has been a time in my life that a shadow of a doubt has crossed my mind as to the divinity of this work and the divine calling of the Prophet Joseph Smith and those who have succeeded him in the Presidency of this Church. I thrilled today with President Grant's testimony, as it was read to us by President McKay, and I was delighted with the message of the First Presidency delivered to us this morning by President Clark. Of all the leadership in the world today, surely there is none comparable to that which we have in the Church. How safe and secure we should feel in following their precepts and their example.

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

TRUE *to the* FAITH

By GEORGE ALBERT SMITH

Of the Council of the Twelve

Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

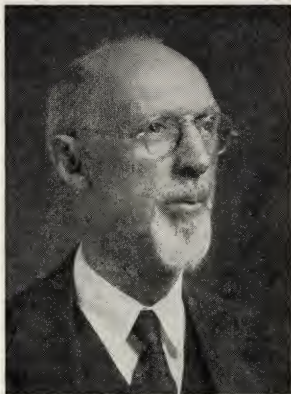
WE certainly have had a glorious time today. From the first prayer that was offered, the first hymn sung, this house has been the abiding place of the Spirit of the Lord. Those of us who have assembled have undoubtedly been enriched by the experiences through which we have passed.

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

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

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

This morning the patriarch to the Church was introduced to you. His remarkable lineage is worth tracing. He is a son of one of the mighty apostles of the Church of Jesus Christ of Latter-



GEORGE ALBERT SMITH

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

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

Where are those who left the Church

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

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

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

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

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

We are a little handful of people among the children of men, but possess-

(Concluded on page 747)

OUR ASPIRATIONS *and* COVENANTS

By GEORGE F. RICHARDS

Of the Council of the Twelve

Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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

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

I do not know to what extent that practice obtained in the Church or how long since it obtained in that particular ward where I was born and where I was baptized, but I have reached this conclusion, brethren, that every person that has been baptized into this Church has received this covenant or has made this covenant, if not verbally, the very fact of accepting the gospel through baptism, and confirmation, has made this covenant. That responsibility rests upon every member of the Church. We hear people, sometimes, in praying, ask the Lord to help us to keep the covenants that we have made at the waters of baptism. I know of no other cove-

nant that we have made in entering the Church through baptism, and that is very important, brethren. The gospel, with our membership in the Church and kingdom of God here on earth, is one of the greatest blessings that our Father in heaven has to give, and necessarily a solemn covenant of faithfulness should be exacted.

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

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



GEORGE F. RICHARDS

QUIET FAITH

By Eva Willes Wangsgaard

A FRIEND of growth is Patience. In November,

She hovers where the barren poplars rise—
Tall, oval cones of grandeur in September,
Now empty sieves that screen the greying skies.

She brooded long, where orchard trees are yielding

The opulence they drew from patient Earth,
And gave to man in fruits and nuts, for shielding

The holy secrets of the year's rebirth.

She hummed a lullaby for sleepy summer,
The nameless murmurings of numerous bees,
Where honeysuckles fed each winging comer,

A lush reward for aiding mysteries.

My heart has need of her, for every season
Shames with a quiet faith my loud unreason.

to make covenants of faithfulness. Now be it known that a man cannot go to the temple to receive those endowments until he has received the Melchizedek Priesthood and that makes the receiving of the Melchizedek Priesthood a condition of salvation, to every male member of the Church. We have had the privilege, many of us, of going to the temple, having first received the Melchizedek Priesthood, and receive certain sealing ordinances there, entering into the new and everlasting covenant of marriage, and it is in that covenant that the greatest blessings that our Father has to give to us are given. Those who have attained those higher blessings, that is husband and wife sealed for time and eternity, they are to have an offspring, an eternal increase. It is unthinkable that that condition could be obtained outside of the marriage relations that the Lord hath ordained. Priesthood is necessary in order to receive those blessings. We ought then, brethren, to appreciate this Priesthood which God has permitted us to hold and keep all the covenants we have entered into with the Lord, and be prepared for that which we hope to receive when we have finished this brief period upon this earth. May God help us to this end, I pray, in the name of Jesus Christ. Amen.

To be Called THE SONS OF GOD

By JOSEPH FIELDING SMITH

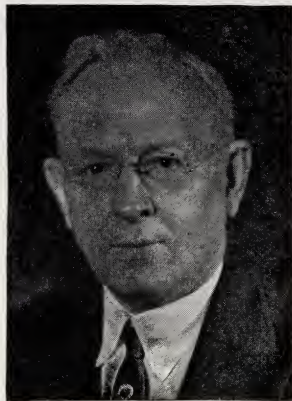
Of the Council of the Twelve

Delivered at the Saturday Morning Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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

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

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



JOSEPH FIELDING SMITH

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

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

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

Tabernacle Choir and Organ BROADCAST

DURING the period from 10:30 to 11:00 a.m., the regular weekly nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the General Conference proceedings. This program, which completed its thirteenth year of continuous nationwide broadcasting in July of this year, was presented by the Tabernacle choir and organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

TABERNAACLE CHOIR AND ORGAN BROADCAST

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

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

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

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

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

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

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

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

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

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

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

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

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

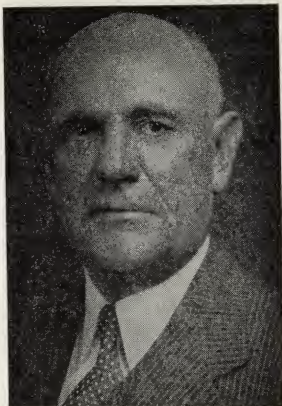
(Continued on page 711)

IN HOLY PLACES

By STEPHEN L RICHARDS

Of the Council of the Twelve

Delivered at the Saturday Morning Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.



STEPHEN L. RICHARDS

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

Many of them are in western New York, centering around the city of Palmyra. The Prophet's boyhood home, the Sacred Grove, the Hill Cumorah, scenes associated with the translation and publication of the Book of Mormon, the Peter Whitmer home where the Church was organized, and the site of the first baptisms—all are within short drives of Palmyra. Not far distant on the banks of the Susquehanna River is the area in which the Priesthood was restored.

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

IN the Sacred Grove there comes to one of faith, a solemnity and feeling that are indescribable. It is believed that many of the large stately trees that gave shade and seclusion to the humble boy a hundred and twenty years ago still live. Standing beside these ancient silent witnesses who know the truth it is not difficult to secure confirmation and added support for testimony and conviction. That something which we call the soul of man responds to such an environment. His inner feelings are stirred, the spark of divinity within him is kindled anew, and each one of the seventy persons gathered together in a five-and-a-half-hour missionary meeting in this exquisitely beautiful Grove knew, as perhaps he had never known before, that the experience of Joseph within these woods was actual, that he did behold the Father and the Son, that he heard Them speak and that his incomparable mission in life was divinely given to him.

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

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

It was inspiring to behold the magnificent site of Nauvoo. The state of Il-

linois has constructed a scenic highway along the banks of the Mississippi. Nowhere is the view more impressive than at the bend of the river where Nauvoo is located. What a thrill must have come to Joseph and his friends as they saw this city grow with its lovely homes and business institutions, its adjoining farmlands, its churches, schools and recreational facilities, climaxed by the million-dollar temple that symbolized perhaps more than anything else the devotion, the sacrifice, and the true faith of the Saints. Nauvoo is pretty much a ghost city today, but enough remains to help us visualize what it was when it was the largest city in the state—a bigger city than Chicago was. It died with the depredations of the mobocrats nearly a century ago and has never revived.

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

It is but natural, being in this building and recalling the tragedy enacted there, that I should think of my grandfather. I thought of his devotion to the Prophet, his offer to give his very life for him, how he declined to part from him even at the risk of great per-

(Concluded on page 740)



RICHARD R. LYMAN

LIQUOR, IMMORALITY, and OUR ARMED FORCES

By DR. RICHARD R. LYMAN

Of the Council of the Twelve

Delivered at the Sunday Morning Session of the 113th Semi-annual General Conference, October 4, 1942, in the Tabernacle.

HOW UNLIKE CHRISTIANITY

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

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

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

THE MATTER OF REPEAL

DURING the years 1932 and 1933, the people of our nation voted to repeal the Eighteenth Amendment to the Constitution of the United States and to repeal also all our prohibition laws. Will I be unpatriotic if I say to you that this action filled me with "righteous wrath"? The people did not then nor will they ever repeal that law of nature which makes alcohol a poison. Nor did the people then nor will they ever repeal that law of God which says, "Strong drinks are not good for man."

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

the use of liquor what they think of mixing alcohol and gasoline.

THE WORD OF GOD

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

These stirring promises of the Almighty are to be effective for the inhabitants of this land only if the inhabitants are a righteous people. This land, the revealed word says, has been prepared and preserved by the Lord Himself (Ether 2:7) and that whoso should possess it "henceforth and forever" must serve the true and living God or they will be "swept away," when they are "ripened in iniquity." (Ether 2:9) Let me ask, are we serving the true and the living God or are we ripening in iniquity?

IMMORALITY AND OUR ARMED FORCES

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

When I think of Pearl Harbor and the American lives which that disaster cost, I am filled to overflowing with that "righteous wrath" of which I have spoken. Let me say with J. Frank Hanley, I bear no malice toward those engaged in the liquor business, much

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

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

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

This poem reads:

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

And yet there is a hatred that purifies the heart:
The anger of the better against the baser part.

Against the false, the wicked, against the tyrant's sword,
Against the enemies of love, and all that hate the Lord.

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

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

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

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

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

less toward those young men who, in society, by example or otherwise have been taught to drink, but I do hate the liquor traffic. I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression. I hate it for its intolerance. I hate it for its hypocrisy. I hate it for its commercialism, for its greed and for its avarice and for its sordid love of gain at any price. I hate it for its domination of politics; I hate it for its corrupting influence in civic affairs and for the towards it makes of public men. I hate it for the load it straps on the back of labor and for the wounds it gives to genius. I hate it for the multitudes of human wrecks it has made of men of outstanding ability and promise, for the prisons it has filled, for the insanity that it begets and for the countless graves it has made in potter's fields. I hate it for the mental ruin which it imposes upon its victims and for its moral degradation. I hate it for the crimes that it commits, for the homes that it destroys, and for the hearts that it breaks. I hate it for the grief it causes womanhood, for the scalding tears of women, for their hopes deferred, for their strangled aspirations, for the burden of want and care which liquor heaps upon them. I hate it for its heartless cruelty to the aged, the infirm, and the helpless. I hate it for the shadow it throws upon the lives of children, for its monstrous injustice to multitudes of the blameless little ones. "I hate it," concludes Frank Hanley, "as Abraham Lincoln hated slavery. . . . And I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars."

"ON FIRE FOR GOD AND FOR RIGHT"

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

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

the hearts of thousands of the young and of the old throughout the country and gave to their hearers a clearer and a bigger vision of true Christian citizenship.

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

ANOTHER DRINK OF WHISKEY

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

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

Said Poling:

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

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

it. Prohibition demands an administration that will enforce it.

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

"Who is to blame for my condition?" shouted the boy. "You are old and I am young. You knew and I did not. You had the information and I was in ignorance. You are the father and I am the son. Why didn't you teach me, why didn't you warn me, why didn't you protect me? I didn't know there was such a thing in the world as this disease. You are the one," shouted the boy, "that is responsible for my condition." No nation can endure indefinitely with a manhood afflicted with venereal disease and the liquor habit. The great need of our country is spiritual awakening. While our motto is, "In God We Trust," yet as Babson says, World Wars I and II have come about because the leading nations during the last fifty years have been trying to get along without God. If this war is to be fought to a finish it will end only when we repent of our sins, readjust our wasteful standards of living, and once more make God the Eternal Father the ruler of our homes, our schools, our businesses, and our nation.

HAVE WE FORGOTTEN GOD?

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

LEADERSHIP

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve

Delivered at the Sunday Morning Session of the 113th Semi-annual General Conference, October 4, 1942, in the Tabernacle.

DEAR Brethren and Fellow Workers:

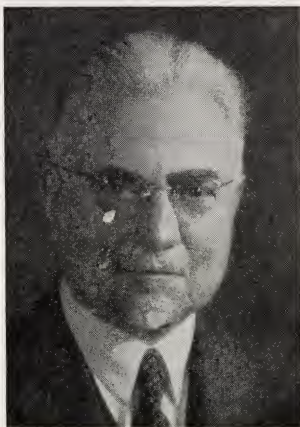
During the time allotted me I should like to call to mind some fundamentals of leadership.

Nearly every member of the Church, at one time or another, is called to some official Church position; but here are assembled the present Priesthood leadership of the Church. In our hands, with the willing cooperation of the membership the Latter-day Saints, lies, in large measure, the future of the Church. We may retard or accelerate its progress. The Lord has given us a great trust.

The Church of Jesus Christ in these latter days has had great leaders. From Joseph Smith to Heber J. Grant they have been mighty men. In their day they may have suffered persecution and derision; but with the process of the years they have come to stand as gigantic figures, worthy of the acclaim of all who love righteousness. They are fruits of the spirit of the gospel of Jesus Christ. To follow the examples of these great leaders is to make our own leadership more worthy and powerful.

Joseph Smith, under Jesus Christ is the head of this dispensation of the gospel. To him we bore tender and touching tribute yesterday. He was indeed a leader worthy of our emulation. His leadership began with a consuming love of truth. Indeed no man can be a safe leader who does not love truth above all else. The words truth and light appear and reappear as the foundations of his teachings. He would not walk in darkness. He knew that the light of truth would banish the night of error. Truth was his measuring rod, therefore he would not and could not support any cause, political, social, or commercial, which did not square with truth. There is never a possible compromise with untruth. Truth must ever be obeyed, or leadership leads downward. What a different world we should have today if the leaders of nations had made truth their first love and had surrendered to it. The Prophet declared his passion for truth, and the power of truth, in a glorious answer to a correspondent:

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers; and I solve the mathematical problems of the universities with truth—diamond truth. (D. H. C. 6:78)



JOHN A. WIDTSOE

Love of truth by all members of the Church, from 1830 to 1942, has made the Church mighty; and love of truth and obedience to it will enable us to establish on earth the kingdom of God. By truth we shall achieve the world's leadership.

THE history of Joseph Smith reveals further a man who did not pretend to know everything. He was not opinionated. He was not sufficient unto himself. He knew the limitations of man who is born to die. That is another mark of his leadership. In his eager boyhood, when he longed for the truth of religion he went to the Lord for help. As he grew in age and power, he continued to seek help from the Creator of earth and man. He was prayerful. In the record of his life we read again and again, "I enquired of the Lord." There was in his life a constant outreach for divine help. He knew the source of truth, and sought refreshment at the fountain head. Personal opinions and even the apparently needed help of living men were set aside when the Lord spoke. James Arlington Bennett, recently baptized into the Church, but without the spirit of the gospel, desired to help the Prophet out of the difficulties of the day. He offered to be the Prophet's

"right hand man." Like a flash from the sky came the Prophet's thunderous reply: "God is my right hand man." We can not attain leadership unless we seek help from the Lord, unless we cultivate the spirit of prayer. Again, let me ask, would the world be in its present state of bloody confusion, if its leaders had sought counsel from the Lord?

The truth that Joseph Smith promulgated, the instructions he received from heaven, were applied in the spirit of love for humanity. That was a further mark of his leadership. He recognized that all are children of the Eternal Father, and to that extent divine. He was ready to afford all men equal rights on the way to salvation. He did not lift himself above his brethren. He had seen the Lord and had conversed with Him; he was a prophet; he was the president of the Church—nevertheless he was but as one with his brethren—a member of the Church of Jesus Christ of Latter-day Saints, striving and struggling for salvation. In him destroying pride was swallowed up in life-giving humility. Arrogance was absent from his private or official actions. Such forgetfulness of self, such love of his fellow men made him a powerful leader. If we who battle for the cause for which he gave his life desire to become successful leaders, we must love our brethren and sisters, be courteous and gentle with them, must be one with them. The Prophet records in his diary that he told some new arrivals in Nauvoo:

I was but a man, and they must not expect me to be perfect; if they expected perfection from me, I should expect it from them; but if they would bear with my infirmities and the infirmities of the brethren, I would likewise bear with their infirmities. (D. H. C. 5:181)

Such an attitude creates leadership. The resulting love quiets "the restless pulse of care" in our human relationships.

Joseph the Prophet met the final test of the leader, that of fidelity. He was true to the cause which he represented. He gave of himself for it. Almost every day of the fourteen years he presided over the Church was one of toil, often of pain and sorrow. But, he continued to be diligent, dependable, ever considerate of the welfare of the people. In the needs of the Church he forgot himself. Opposition to the Church was usually visited upon his head. Fifty times he was charged with offenses, falsely as the record shows, for he was never found guilty. He spent months in a foul jail. He was driven from place to place and robbed of his material possessions. His name became known for "good and evil" the world over. But he did not falter. He built cities and temples; he fought the battles of the Church; he surrendered his own comforts for the benefit of the people; he taught them everlasting truth. When at long last the enemy threatened to take vengeance upon his people, if he would not yield himself to men of the law who were untrue to

the law, and because some of his own people were seized by fear, he said, "If my life is of no value to my friends it is of none to myself." And when he accepted arrest he said to the company who were with him:

I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men.

The words of a worthy leader!

He suffered a martyr's death. He was true even unto death.

The Lord does not require that we give our lives in this manner for the cause of truth. Yet, every man to be true to his calling in this Church must possess the spirit of devotion and sacrifice, of diligence and dependability, of love of man and God, which enabled the Prophet to seal his testimony with his blood. Humanity in its present utter travail and sorrow is calling for leaders, who, rising above human diplomacy and self-interest, are true to the cause of truth, at any cost.

LEADERS who follow the example of Joseph Smith receive great rewards. They find daily joy in life. The visions of heaven are theirs. And they win disciples. Others, witnessing their lives, seek to follow them. Brigham Young bore incessant testimony to the joy of being a disciple of Joseph Smith; and his dying words were, "Joseph, Joseph!" John Taylor, with Hyrum Smith and Willard Richards, dared death in Carthage Jail to be with their leader and brother. The lives of Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant, judged by the marks of leadership, conform to the Prophet's life. Love of truth, of God, and of their fellow men, and an unquestioned, unselfish devotion to the latter-day work of the Lord have characterized the actions of these men. To follow the examples of these men is to achieve leadership.

In our respective callings, in stake or ward or in the Priesthood quorum, the signs of leadership which have marked the great leaders of the whole Church, will mark us as successful leaders. Leadership is in essence the same wherever applied.

That which makes a Church official a leader may be used by any and every member of the Church in winning joy in life. It is equally important for the whole membership of the Church, if we are to be as a light upon a hill for the guidance of the nations, to love truth, to go to the Lord for help, to recognize the divine kinship of all men, and to be obedient and dependable, true citizens of the Kingdom of God.

We have a great destiny. We are commissioned to bring peace and happiness to the earth, to lead the world from error to truth, from darkness into light. In that sense we have been called to be world leaders. For that calling let us prepare; let us build the Church with courage and faith toward perfection, until the time when the reign of righteousness shall be ushered in, I pray in the name of Jesus Christ. Amen.



PRESIDENT GRANT AND MEMBERS OF HIS FAMILY AND MISSIONARY GROUP IN JAPAN.

"STRANGE LANGUAGE"

By RICHARD L. EVANS

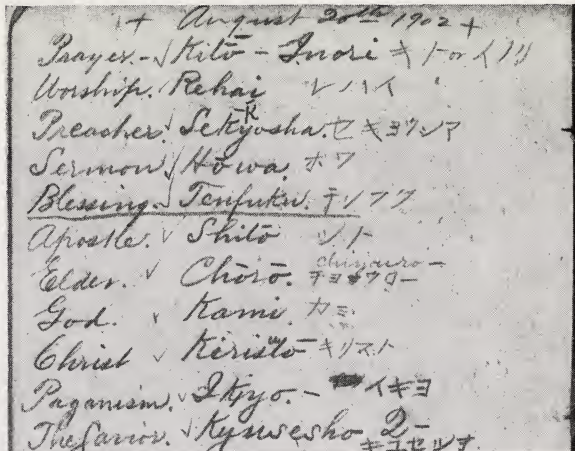
A RECENT article reproduced in the October issue of *Reader's Digest* invites attention to the difficulties of finding those who are qualified to decipher and decode Japanese documents. Fewer than one hundred such persons, says the article, are known to be available in this country. This comment reminds us of President Grant's experiences with the Japanese language.

In going over her father's earlier records, Rachel Grant Taylor recently came upon a much-used and much-worn paper-covered notebook that dates back to President Grant's sojourn in Japan. In it are a hundred or more pages, giving evidence of the painstaking care with which President Grant, past forty-

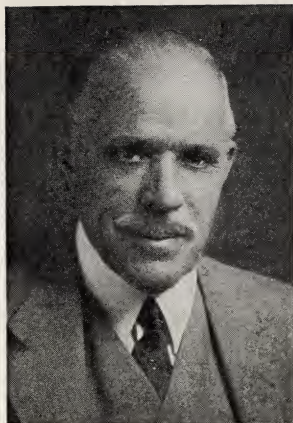
five, undertook the difficult and discouraging study of Japanese with that persistent determination which has marked all the activities of his life.

Page after page is inscribed with words and phrases pertinent to the Church and to the commonplace things of the passing day, opposite the Japanese equivalents, sometimes written in symbols of our alphabet and sometimes also in the Japanese characters. For an unforgettable lesson in the will-to-do one needs only to visualize this man of energy, in middle age, faithfully settling down to a task so trying, and pursuing it so earnestly.

THE REPRODUCTIONS BELOW ARE EXCERPTS FROM PRESIDENT GRANT'S JAPANESE NOTEBOOK.



Today for the first time I am
speaking in Japanese
Kyowa Nihon go de hajimete hanashimasu
Nevertheless - Shitashinagara,
All right - Kashi kōmaru desu



JOSEPH F. MERRILL

PRIESTHOOD ACTIVITY

By DR. JOSEPH F. MERRILL

Of the Council of the Twelve

Delivered at the Saturday Afternoon Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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

I was recently asked if, in my opinion, the Melchizedek Priesthood quorums were making progress. That took me back in memory thirty-one to forty years ago when, as a seventy, a member of two different quorums, one the Third Quorum of Seventy of which Brother George Albert Smith was also a member, when we felt we were doing our full duty as seventies if we met once a month with our quorum and there participated in the class work along lines furnished by President B. H. Roberts. Since that day we have gone a long way. We have come to appreciate that Priesthood means activity—that a quorum organization is a group of brethren banded together in order to do things, not merely to study about things. We stand foremost in advocating that faith alone will not save. Works are necessary, and no man can do his full duty in any Priesthood capacity, member or official, in any quorum who is content to sit on his seat and listen only. He must be on his toes doing things.

I was thrilled and thrilled with the message of the First Presidency this morning as it was delivered by President Clark. There were some things in there relative to Priesthood that are dear to those that are trying to help Priesthood quorums in their work. President Clark referred to the family, what it should do if it had an absent member in the armed forces of the country, and he referred to the quorums. Now,

brethren, may I say that as President Clark indicated, any family that does not communicate frequently, weekly, he said, with its member, is failing in its duty. Any quorum, we believe, and any bishop at the head of the priests' quorum who does not write or have letters written monthly on behalf of the quorum to the ones that are absent, is failing also in his duty. Brethren, all we need to do is to travel about the country on the crowded trains, keep our eyes and our ears open, contact men in uniform here and there, and listen to the stories of those of our own boys who have been in the camps to know that these boys are faced with situations more tempting, more trying, more severe, than they have ever before faced in their lives; and would any quorum permit any man, any member of that quorum, to be without the assistance that quorum can give? If the officers of any quorum fail in seeing that that is done, they have failed in one of their duties, I verily believe.

WE have heard this afternoon about missionary work. May I say, brethren, we are all called to be missionaries. The members of the Church are all called to be missionaries, not necessarily to give our time to proclaiming the word, the message of Mormonism, which is defined as the restored gospel of Jesus Christ in its fulness, but we are called upon to be effective missionaries and perhaps the most effective missionaries it is possible for us to be, by being true in our lives to the faith that we profess, and this is not an easy thing. Perhaps never before in the history of the human family, has the tempter had such power as he has today. Perhaps never before, certainly not since I have known anything about history, I believe, have the moral standards of the people become so low, as judged by our standards and our points of view, as they are today. You travel about on the trains. It used to be that if one wanted to smoke he retired to certain compartments, certain cars, certain places in the train. Nowadays it doesn't make any difference where you are, the air is blue with smoke, men and women alike puffing—mothers, grandmothers—I have seen them—mothers with small children puffing tobacco smoke. It makes you sick. And what else do they do? Brethren and sisters, President Clark spoke of the

evils of drink. They are openly, in these trains, everywhere drinking their liquor. Now the conditions that prevail in the camps, the cantonments, and the places where our boys in uniform are working and training, are the conditions that are set according to the standards of a sinful world, and our boys are there. Will we try to help this situation? Will we try to get those boys—and there are hundreds of them who have returned from foreign missions—so impressed that they will feel obligated to continue their missionary work by living according to the teachings and standards of the Church? We must do this, brethren. We must do it or fail in a duty.

Now, may I say that all of us here know absolutely, undoubtedly we know absolutely, that this is the work of the Lord. If the work of the Lord lags, it is because we are lagging in our duty. If the work of the Lord fails, it is because we fail in our duty; but to fail in our duty is to do something in the light of our testimony that is positively absurd, perfectly ridiculous, absolutely foolish; to know that this is the work of the Lord and that the plan we teach is the plan that will lead into the celestial kingdom if we follow it unto the very end, and then deliberately, through our foolishness, through our weakness, through our indifference, step aside from that plan, out of the path, and thus endanger our admittance into the celestial kingdom and therefore endanger our achieving the great reward that we will receive if we are true and faithful, is to do something that in the light of rationality is perfectly absurd, knowing that the gospel is true. But, brethren, we are in a world of temptation. We must not get an idea that it is easy to live according to the plan we teach. To be sure, the plan we teach, if followed, will yield more joy, more satisfaction, more real pleasure in life than any other; but yet, we must remember that it isn't easy to live that plan, because of our environment, because of our temptations, because of our weaknesses.

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

Tabernacle Choir and Organ Broadcast

(Continued from page 704)

RELIGION ON TRIAL

President Evans: We live in a day when every standard of value is being challenged, and religion has not escaped the challenge. Perhaps this is because men have asked too much of religion and too little of themselves. Many have supposed that a mere creed or code of belief, or statute of doctrines and dogmas, would take the place of self-effort and self-mastery. Some have known the law but have not lived it. Some have not even bothered to know the law, but have left such knowledge to others, and have worshipped once removed, if at all. Some have placed convenience above truth. Some have permitted man-made sophistries to supplant the revealed word in their thinking and in their living. By some it has been supposed that religion was a system whereby men could have set aside the consequences of their own doings—another form of the false philosophy of getting something for nothing. And so, perhaps we should determine once and for all what we may rightly expect religion to do for us, and then judge its effectiveness or ineffectiveness by that standard. It should not be expected to give us ease without effort, or knowledge without study, or truth without search. We should not expect it to offer reward without work, peace without repentance, blessings without obedience, or exaltation hereafter without justifying our existence here. The Savior of the world gave us an indication of what we should expect of religion, when He spoke of the "wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not." But the house of the foolish man was built upon the sand, "and it fell: and great was the fall of it." (Matthew 7:24-27) The implication is plain. The floods and the winds came alike to the wise and the foolish. But one stood the onslaught, and the other fell before it. And that is what we should expect of religion—not that it should spare us the varied experiences of living, but that it should help us to understand them and sustain us through them; help us to grow beyond them, and prepare us for yet greater things. No man escapes all the vicissitudes of life—but he who has isolated himself from spiritual understanding, frequently breaks under the strain, and is brought low in the anguish of his own bitterness and in the blindness of his own unwillingness to see. But this uncertain groping and sense of defeat are they spared whose lives have been shaped by the principles and power of religion, pure and undefiled—by the everlasting truth of things both present and yet to come.

(Concluded on page 712)

REDEDICATION

By CHARLES A. CALLIS

Of the Council of the Twelve



CHARLES A. CALLIS

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

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

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

As I regard it, the home is the funda-

Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

mental, essential unit of civilized society. For the instruction of our children we are depending too much on our Sunday Schools, Primaries, and other auxiliary associations, yea, and on the day school. We are willing that our children should receive instructions, much of them unknown to us, while we sit placidly by in our homes, and feel that the teaching of our children, thrown onto other shoulders, is a relief. This will end in disaster. The home is the place where character is formed and where faith in God is strengthened.

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

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

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

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

IMMUTABLES

By ALBERT E. BOWEN

Of the Council of the Twelve



ALBERT E. BOWEN

Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

The Ten Commandments, for instance. They cannot be abrogated without abrogating the moral order of the world, shaking down the very foundations upon which our civilization rests. They set forth the law of life and can never be outmoded or rendered obsolete while life endures. They are of just as much binding force today as they were on the day when they were spoken with the voice of thunder out of the

clouds on Sinai. They can no more be violated without disastrous consequences than one can violate any law governing in the physical world without being visited with the inescapable penalty.

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

It is the same with the basic things upon which we have rested our faith. Either a thing is, or it is not. To illustrate: This Church is founded upon the proposition that Jesus Christ is the Son of God, that through His mediation it became possible for us to attain immortality and eternal life. We cannot deviate from that. He is the Son of the Living God, the author of our salvation, and must be accepted in that light solely and completely. The whole structure of our own Church revolves about that basic fact. We say that the God of heaven came down in answer to the prayer of a boy and that He brought with Him a personage whom He introduced as His son, and He commanded that praying boy to hear His Son. And out of the teachings which were then given, and followed up by subsequent instructions, this Church was established. Now, that admits of no explanation, of no modification. Either those things happened or they did not happen. There is no middle ground; and if they did not happen then we have nothing, because our whole structure is foundationed upon that assumed fact. We accept it as a fact, and we may not temporize with it, try to explain it away, modify it, or liberalize about it. It stands as the basic thing upon which our whole faith is founded. And our whole system of belief exacts of us that we accept those basic truths, without modification or change. As with the moral order of the world so those things may not be changed. They are as binding today as when they were first declared by the voice of God out of the heavens, and they will never change.

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

Tabernacle Choir and Organ Broadcast

(Concluded from page 711)

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

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

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

(Choir presented "Onward Christian Soldiers"—Sullivan)

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

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

(Pause)

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

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

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

This is the Columbia Broadcasting System.

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

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

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

REMAINING STEADFAST

By HAROLD B. LEE

Of the Council of the Twelve

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

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

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

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

Others there were who were melancholy, and discouraged, who seemingly had yielded to the deadly fatalism all too often found among soldiers. These I had adopted a sort of indifference and an "Oh, what's the use" attitude that

Delivered at the Sunday Morning Session of the 113th Semi-annual General Conference, October 4, 1942, in the Tabernacle.

finds expression in the army song they sing, "We're in the Army Now." These, it was observed, are the ones that frequently yield to the enticing invitations that induce to harmful practices and vices and are encouraged in their indulgences by the "Eat, drink, and be merry, for tomorrow we die" philosophy frequently expressed by men in the armed services.

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

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

I found out two weeks later what spirituality meant to that young army captain when I met him on the street here in Salt Lake City, and learned that during a short furlough prior to his leaving for overseas duty he had brought his wife and family with him to the temple where, by the authority of the Holy Priesthood, they were sealed together in the everlasting covenant for time and for all eternity. He was living with "an eye single to the glory of God" to lead him through this trying war period.

RECENTLY I had a visit with a young man returning from a mission. When I asked him what he thought had been the most important thing he had gained from his mission experience, he replied, "I expect shortly to be drafted for army service. I have gained a testimony that if I live a clean life I will be entitled to the companionship of the Holy Ghost that will warn me of needless danger and keep me safe until my work here on earth is completed. Also I have gained a testimony that life on this earth is but a preparation for eternity and that if I live worthily, after this life I will have im-



HAROLD B. LEE

portant work there; so I have overcome the fear of death and am better prepared to go into the army than I would have been without my missionary experience."

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

Sometime in his youth, and through the experiences of his mission, there had been burned into the heart of that young man the truth that if he was purified and cleansed from sin he could ask whatsoever he would in the name of Jesus and it would be done (D. & C. 50:29-30) and that the Spirit of the Lord would not always strive with man; and that when the Spirit ceased to strive with man, there came speedy destruction. (II Nephi 26:11) He had learned that if he were wise, and had received the truth and had taken the Holy Spirit for his guide that he should not be hewn down and cast into the fire, but should abide the day. (D. & C. 45:57) The scriptures had taught him that his body was the temple of the Holy Ghost which was in him, which he had of God (I Cor. 6:19) and that whatsoever temple is defiled, God shall destroy that temple. (D. & C. 93:35)

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

To one who has high spirituality, faith in the gospel and in the doctrines of the Church supersedes scienti-

(Concluded on page 714)

(Concluded from page 713)

fic theories and the philosophies of men; Priesthood quorum activities supplant service clubs and lodges; and Church social and recreational responsibilities come before fraternities and sororities.

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

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

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

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

with the preparation of the gospel of peace," and those who lose their loved ones will have the faith of Moroni, the captain of the army, who declared,

"For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God." (Alma 60:13)

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

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

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

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

And again in another place we are counseled:

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

* * *

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

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

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

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

Genealogy

Why Every Individual Should Be Active in Record-Making

By Nellie F. D. Hanny

THE question is often asked in the stakes and wards: "Why should I bother to keep a family record and be interested in research? We have a family genealogist or my aunt or cousin is devoting much time to the keeping of our family record." Because of the frequency with which this question is asked, I thought it well to devote a ward class period to finding the answer. The following outline thoughts are the result of the class discussion on this subject:

1. To help my children know their ancestors. (A responsibility of every family)
2. Individual happiness derived from knowing one's pedigree, family group records, and in meeting and conversing with the living with whom we are related.
3. That our interest in research and temple work be increased, and that we perform our individual responsibility and keep the commandments in this duty.
4. By doing so we gain knowledge, even "hidden treasures of knowledge."

5. The more we know about our ancestors the greater our desire will be to make sure that their temple work is done.

6. We place ourselves in tune with the desires of our ancestors.

7. Research and record-making awaken us spiritually similar to the doing of temple work. (See Brother George F. Richard's conference talk in May 1942, *The Improvement Era*.)

8. No family genealogist is perfect nor has access to all materials. If all members of the family understood research and record-making, they may at sometime find something which will make the family record more complete and correct.
 - a. Travel might lead us to something not previously found. By knowing our people and their records we will be able to recognize material of value. We'd be actively interested.

- b. Our knowledge might help correct errors in our present family records.

9. We'll be more fully prepared and humbled to receive divine guidance. The hearts of the children cannot be turned to their fathers if they do not know who their fathers are.

10. We'll be prepared to help teach others in this great work. This may take place in our daily activities in life as well as in classroom teaching.

Suggestive Helps for Family Reunion Programs

By Nellie F. D. Hanny

1. Reports and instructions on research and temple work should be taken up at the beginning of the meeting while all are interested and children are quiet.
2. Help the family to know their living relatives and their ancestors better through:
 - a. Picture exhibits, with oral reports or written posters.
 - b. Skits or pageants arranged from life stories of ancestors.
 - c. Faith-promoting stories from the lives of ancestors. Pictures may be used.
 - d. Original songs, poems, stories or a display of unusual handwork, either of ancestors or the living.
 - e. Honoring a living member each year by bringing before others his achievements in life. By knowing the good deeds of others we are encouraged to try for the best.
3. How about a family motto for the living which will serve as an ideal toward the living of a good life?

Poetry

SON

By Helen Maring

TENDERLY I see you with things in your small hand
To question me about them. Your heart must understand
How mothers love earth's beauty, and things like rock and bloom,
And other treasures children bring into a room.

Once upon a June day it was a fledgling bird;
You brought it to the kitchen with softly spoken word.
We found an old eye-dropper and fed it milk and gruel;
And when its wings were stronger it left for "flying school."

A frozen bee in heather you found one day in fall.
You breathed on it to thaw it. Your laughter I recall
When it began its buzzing and gaily took to wing—
And all the morning after I listened to you sing.

Tenderly I see you, deep-voiced and large in size . . .
Within, a small boy lingers with wonder in his eyes.

MY CAPTAIN

By Rebecca Engels

My ship needs a steady hand
To guide it through the wave,
A knowing heart to understand
The foreign ports I crave.

You are the Captain of my ship
As it sails upon life's sea;
You steer it out upon each trip,
And bring it safely home for me.

Who else could bring it safely through
The wind-tossed billowing sea,
Or keep it on its course so true
With such integrity?

BEFORE HER GAZE

By Alice R. Rich

BEFORE the first faint streaks of gray break through
The dark, her busy day is well along.
A great love, born of willingness to do,
To give and serve, wakes in her soul a song
That lifts her far above the common tasks
That fill her hours. Before her eager gaze
She sees these babies at her side and asks
Fulfillment of her hopes in future days.
With skilful care she guides unsteady feet
And gently moulds her children's yielding hearts
To fit them for the tasks they needs must meet

In life. Her recompense, the active parts
They are prepared to play in strength and pride.
In them her womanhood is glorified.

A DREAM COME TRUE

By Ulva May Carter

SOME of my dreams, I know, will ne'er come true,
But come what will, I'll still have this to say:

That I have sat in that historic place,
Head bowed, and heard that mighty organ play:

Soft melody that tells a tale of dreams,
Triumphant strains proclaiming dreams fulfilled.

Deep, throbbing notes that speak of wondrous faith
To work and strive and do all God has willed.

I closed my eyes, and I could almost see
Those Pioneers who built that sacred place,
Whose faith and toil and sacrifice have reared
A monument that time will ne'er efface.

I wonder if that organ tells to all
The story of those faithful Pioneers
Their faith and trust, the heritage they left
To which we must be true in coming years.

SELF-RIGHTEOUS

By Florence Hartman Townsend

I TOOK out all my little faults
And laundered them so clean,
And hung them in the sun
Where they could all be seen.

My neighbor, too, was laundering;
Her faults hung on the line.
And though I wouldn't have you tell,
Her faults are worse than mine!

Why did she stare so when she saw
My faults so small and fair?
And give her faults a little pat,
With a sort of prideful air?

THUNDER OVER THE CITY

By Ernestine Mercer

ANGRILY parting the dust, the rain
Strikes down in lines of cellophane.

Loses its temper on flat tin roofs,
Beats them with thin, metallic hoofs.

Towers and domes that had shared the sky's grace
All at once flatten in silvery space.

Creation undone, it is chaos once more—
The elements fuse in a crackling bright roar.

And then, for all the asphalt and glass,
One is suddenly conscious of grass.



HOUSEWIFE IN WAR TIME

By Ida Powell Brown

I've done the old, familiar tasks today.
The house shines, and the clothes are out to dry;
And while I watered violets by the fence,
I watched a shining plane go droning by.

My son sleeps sweetly in his little crib,
And now that I have nothing left to do,
I stand, bemused, beside my kitchen door.
It's spring, my darling, and I'm missing you.

The little hedge we trimmed last fall is green.
The tulips are in bloom, and look so gay.
I've raked the lawn we planted just last year.

How could I know I'd be alone, today.

And yet, you march so that our son may sleep
His peaceful sleep, and fields may wave with grain.

You go, that we may have the fresh new grass
And apple trees may live to bloom again.

You fight, that silver planes once more may fly
In peacetime, for the progress of a land
That must be free, to teach a crippled world
These precious words—United now we stand.

IRONING THE TABLE CLOTH

By Janice Blanchard

QUITE half an hour it takes to press
My long white linen cloth,
And while the damask pattern grows
Beneath the iron, a froth
Of half-elapsed memories
Recall to me that night:
I hear again the laughing voices,
See the candlelight,
And almost smell the food we served
(The roast turned out perfection.)
Full half the joys of dinner come
From pleasant recollection.

WINDING ROADS

By Lizzie O. Borgeson White

WINDING roads obstruct the view of dangers lurking ahead;
They also gradually unfold the beauties of the paths we tread.

Winding roads—secluded nooks—sacred shrines wayfarers find;
They hide from view detours and pitfalls travelers leave behind.

Winding roads bring changing scenes to wanderers on life's thoroughfare:
Dark stretches from a lack of hope, while faith reveals broad vistas fair.

Winding roads of life portray deepest joy and keenest sorrow;
The view we have of life today will seldom be the same tomorrow.

THE GENERAL'S BOOTS

By RICHARD BALL



THE brigadier-general was in an irritable mood after finding a present for his boy. So when the general sat down on a well-shaded bench in an El Paso park, he didn't look cheerful. On the contrary, he looked downright angry.

The tall Mexican lad with the shoe-shine box must have thought so. He stood, staring cautiously at the sulking, handsomely-uniformed figure before he asked:

"Shine, *Senor* general?"

The general's quick nod was cold but affirmative. The boy opened his small box, set his apparatus neatly on the sidewalk. Removing the lid from a can of polish, he generously coated his customer's shoes, spanking the leather with a cloth until it sparkled in the extravagant El Paso sunlight.

The young Mexican was large-framed but slender. His physique showed the rapid approach of manhood. Unmanaged black hair flopped over his forehead in long, tassel-like curls.

As he shifted his position, the gen-

eral noticed a streak of red on the sidewalk. Closer observation showed that it was blood.

The lines in the general's forehead deepened somewhat in a statement, tart as a communique:

"Your foot is bleeding."

"No matter," the young Mexican looked up with a belittling sort of smile. "Just a little cut. It do that all the time. I no mind."

"But it's dangerous. Don't you know that? Where are your shoes?"

The lad reddened at the general's demanding question, but remained silent. He slapped more polish onto the shoes, spanked them again with the cloth.

The general's solemn, grey eyes seldom showed amazement, but they did now and that gave way to an outburst of thoughts. . . No shoes? The army was well-supplied. No shoes? And this a land of plenty!

The boy continued his polishing with undiminished zeal. The general wondered if he would ever finish.

"That's enough!" the general barked.

He took in the streak of blood once more as though officially. Then militarily erect, he reached for his wallet, removed a five-dollar bill, handed it to the young Mexican.

"*Gracias!*" the boy swallowed, crumpling the bill which was soft in his moist hand.

Then, lifting his brown eyes, big with excitement:

"I have to go cross street, get change!"

The general shook his head.

"I want you to get a pair of shoes with it," he said. "A good pair!"

Methodically, he took out a linen, initialed handkerchief, wrapped it about the boy's left foot.

"A cut is dangerous!" he frowned. "Don't you know that? You might get infection! Buy those shoes—understand!"

His voice was firm, his stare an order, as he rose from the bench. The lad gaped at the five-dollar bill as if he might have received a hundred peso reward for the capture of a desperado. Excitedly, he nodded to the general.

"*Si, Senor!*"

Quickly, he tossed his articles back into the box.

"*Muchas gracias, Senor general!*" he shouted again. "*Muchas gracias!* I do like you say!"

Then he hurried off, grinning, his awkward frame creating a shadow which momentarily blacked out each row of flowers. The general gazed down at his gleaming boots, then at the streak of blood.

ON his way towards the post office to mail the package in his hand, he found the streets crowded. Everybody looked happy. The leisure of *siesta*—the pace of commercial life. One could take his choice. The general stared in a window at some curios. One nick-nack he particularly liked. He started to go in, then hesitated. The officers had a sense of humor, he realized, but not all of them had an artistic sense.

Passing a small drug and confectionary store on the corner, he glanced briefly at the counter. The shoe-shine boy was inside making a purchase, his feet still bare, one crudely bandaged.

The general met him as he came out with a package.

Startled by the tall, somber figure he didn't expect to see again, the young Mexican jumped slightly. Then a slow smile revealed large teeth.

"Where are your shoes?" the general frowned, staring at the flat package.

"I going to get them now," the boy said, nodding, but it wasn't a convincing nod. His dark eyes seemed to roll backwards as if they wanted to retreat from the inquirer—retreat not so much from attack, as fear. The general's lips tightened.

"You have the money?" he surveyed the young Mexican severely, a stern huskiness in his voice.

"*Si, Senor!*"

The general stared at the boy's restless hands seemingly belying the assertion. A cold, cynical smile curled the rough edges of his mouth.

"Well, then, let me see it!"

The boy reached into the pocket of his worn corduroys, then withdrew it hastily, his lips paling a bit as he self-consciously cleared his throat.

The general's eyes forecast the fury that men of his brigade knew preceded a tongue-lashing.

"It is gone!" he nodded, bristling.

(Concluded on page 729)

On the Book Rack

THIS DAY—AND ALWAYS

(Richard L. Evans. Harper & Brothers, Publishers, New York and London. 1942. \$1.50)

THIS book is scheduled by the publishers for release in early December. A more adequate review of it will appear in a later issue. We have seen the galley proofs, however, and know that it will be a popular book to send away and to keep at home. It is the second volume of Temple Square sermonettes—a companion book to *Unto the Hills* by the same author—and contains most of those comments on life which have been heard during the nationwide Tabernacle choir and organ broadcasts for the past three years. The youth of a troubled generation—and all who must meet the pressing issues of each day will find comfort, advice, clear thinking, and inspiration in every line of *This Day—And Always*.—M. C. J.

AND NOW TOMORROW

(Rachel Field. Macmillan Company, New York. 1942. 350 pages. \$2.75.)

RACHEL FIELD has endeared herself to American readers, both old and young, for she has maintained a high standard of writing in her work for adults and children. It is with genuine regret that we say this is her last book. Even before this book was officially published, Miss Field had passed away.

It is entirely fitting that this should be her swan song. Into this novel she has woven some of the challenging problems of the present-day America: the question of the newer immigrant, the question of capital and labor. But with all of her interest in these situations, Miss Field has given her readers a gripping story, unfolded through the life of the heroine whose life was drastically changed because of deafness resulting from illness.—M. C. J.

UTAH SINGS, II

VOLUME II of *Utah Sings*, state verse anthology, will be dedicated to Harrison R. Merrill and Elsie Talmage Brandley, co-editors of the first volume. When it was published in 1934, they were editor and associate editor, respectively, of *The Improvement Era*. Mr. Merrill was also professor of journalism at Brigham Young University.

The new volume, which is expected to be off the press December 1, will contain 370 poems by 152 poets. It will be bound in green and gold. Dr. Carlton Culmsee, professor of journalism at BYU and president of the League of Utah Writers, is editor. Marba C. Josephson, associate editor of *The Improvement Era*, is one of the board of consultants.

Innovations in Volume II will be a section of religious verse, with poems for several religious occasions, and a section of verse for children.

YOUNG MAN OF CARACAS

(T. R. Ybarra. Ives Washburn, Inc., New York, 1941. 324 pages. \$3.00.)

THOSE who have known Elmer Davis as a staid reviewer of the news will be delightfully surprised at his introduction to this equally delightful autobiography. And those who think that New Englanders are those staid people who think no world exists outside their rocky land are due for a shock, because at times, they are jogged loose—even as the boulders may be extracted from their hills—and when they are, great things are in store. It was Mrs. Russell, Boston-reared, who introduced the Massachusetts turkey stuffing "in such superlative excellence as to cause her husband to report that the German Minister had sent a dispatch about it to Bismarck."

The humor of Ybarra makes this a delightful introduction to the Venezuelan scene and the character of our American neighbor.—M. C. J.

TOBACCO AND HEALTH

(Arthur H. Steinhaus and Florence M. Grunderman, Association Press, New York, 1942. 48 pages. 35 cents.)

MEMBERS of the faculty at George Williams College, the authors are trained in the fields of physiology and biological science. Although qualified to speak authoritatively regarding the effects of tobacco on health, they do so only after painstaking experiment and careful analysis. The tabulated results of tobacco's effect is presented as it relates to ulcers, stomach activity, heart rate and blood pressure, diseases, athletics, vision, nerves, maternity, cancer, and longevity.—M. E. S.

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The Church Moves On

The October Conference

DISTINGUISHED as exclusively a Priesthood officers' gathering, the 113th semi-annual general conference of the Church convened Saturday and Sunday, October 3 and 4, in the tabernacle in Salt Lake City. Temple Square was closed to the public both days. Cards of admission had previously been issued to the following representation of the Priesthood, numbering well over eleven thousand: the General Authorities, presidencies of stakes, former presidents of stakes, patriarchs of stakes, high councilmen of stakes, presidencies of high priests, elders, and seventies quorums, bishoprics of wards, mission presidents, temple presidencies, presidencies of independent branches, presidencies of dependent branches.

This month approaching his eighty-sixth birthday, President Heber J. Grant attended and presided at all five conference sessions, all of which were conducted by President David O. McKay. President J. Reuben Clark, Jr., read the message of the First Presidency at the opening meeting (see page 686). President Grant's message was read by President David O. McKay (see page 685), who on Sunday morning was also heard over Columbia's Church of the Air (see page 690) immediately following the traditional Tabernacle Choir broadcast, which formed part of the Sunday morning session. Proceedings of both the Saturday and the Sunday morning meetings were broadcast over radio station KSL.

Of interest to the Church at large was the sustaining at the opening session of Professor Joseph F. Smith, head of the speech department at the University of Utah and lineal descendant of Hyrum Smith, as patriarch to the Church, a position only temporarily filled since 1932. (See story page 694)

A fast and testimony meeting Sunday afternoon concluded a conference which will be long remembered by those who attended and partook of the outpouring of the spirit on that occasion. The sacrament was administered by the General Authorities of the Church under the immediate direction of the Council of the Twelve. High priests presidents and many bishops also assisted in the passing of the sacrament to the entire congregation of men—bearers of the Priesthood—who filled the Tabernacle. This meeting began at 12:30 noon Sunday, and concluded at about 4:30 p.m., after many had expressed their feelings and borne witness of the power of the gospel in their lives. The hearing of these testimonies was facilitated by a skillfully designed multi-microphone pick-up installed by the KSL staff under the direction of Brother Melvin Wright, which arrangement

made a microphone available for every section of the tabernacle. Conference gatherings incidentally marked the seventy-fifth anniversary of the completion of the tabernacle, which was first used for conference in October, 1867.

Design Approved for Sunday School Monument

ALTHOUGH the design has been approved by the general board, the plaster cast made by Avarad Fairbanks, and a granite shaft prepared, the erection of a monument commemorating the first L. D. S. Sunday School has been postponed until after the war. The monument is to be erected at First West and Third South Streets, Salt Lake City, the site of founder Richard Ballantyne's home, where the first Sunday School met December 9, 1849.

Another Pioneer Passes

ANNA H. LAMBSON VINCENT, age 102, one of Utah's oldest residents, died October 4, in Salt Lake City. She came to Utah by covered wagon in 1862 as a convert. One of her first experiences in Utah was preparing food for the workers on the Salt Lake Temple. She later moved to Arizona and operated a railroad construction camp boarding house. She was active in the Relief Society and was a charter member of the Daughters of Utah Pioneers. Burial took place at Beaver, Utah, her home for about forty years.

Former Argentine Mission President Returns

FREDERICK S. WILLIAMS, former president of the Argentine Mission, accompanied by Sister Williams and their four children, returned to Salt Lake City by air on September 9, where they visited a few days before returning to their Phoenix, Arizona, home. President Williams had been in office since July, 1938.

President of the Argentine Mission is now James L. Barker.

Salt Lake Theater Relic Goes to Scrap

GENERAL Superintendent of Sunday Schools George D. Pyper turned a five-hundred-pound metal lamp post which was a part of the old Salt Lake Theatre into the national salvage campaign on September 18.

Elder Pyper, who for many years was manager of the famed old playhouse, saved the lamp post when the theatre was torn down in 1929.

Navy Honors Late Captain Bennion

THE first of six units comprising the Farragut, Idaho, naval training station has been named Camp Ben-

nion in honor of Captain Mervyn Sharp Bennion, who was killed in action at Pearl Harbor, December 7, 1941.

Mural Work Progresses in Idaho Falls Temple

INTERIOR finishing work on the Idaho Falls Temple is now in progress, with Harris T. Weberg, Salt Lake artist, painting the murals in the first ordinance room.

B. Y. U. Marks Founder's Day

STUDENTS of Brigham Young University celebrated the school's sixty-seventh Founder's Day on October 16, not with parades and ceremonies, but by working in harvesting crops and elsewhere where the labor shortage was acute.

President Grant Visits Southern California

PRESIDENT HEBER J. GRANT, accompanied by members of his family, left Salt Lake City, October 16, for a two-weeks' vacation trip to southern California, where he visited his daughter, Mrs. Isaac Blair Evans.

Monument Dedicated

DAUGHTERS OF UTAH PIONEERS dedicated a monument at the site of the Old English Fort, Forty-seventh South, and Redwood Road, in Salt Lake City on October 18.

Dormitory Space Added at B. Y. U.

THE art gallery, museum, and adjacent class rooms in the Education Building at the Brigham Young University have been converted into a dormitory to house eighty women students.

Arrangements were also made for dormitory space for one hundred men students. Both dormitories were ready for use at the beginning of the current autumn quarter, September 25.

Norfolk, Virginia, Church Location

AT Norfolk, Virginia, great naval center, L. D. S. services are conducted at 245 W. 28 Street. Elders Bruce M. Gibson and Charles J. Wilson of the East Central States Mission call this address to the attention of the many members of the Church who have come to the area to work in defense industries and of the many others in naval service who are constantly reporting in Norfolk.

President Grant Tells Beet Sugar History

IN a Columbia Broadcasting System program September 26, President

Heber J. Grant described his experiences in aiding the establishment of the beet sugar industry in Utah.

In the interview conducted by Columbia's farm editor, Charley Stooker, President Grant related that unsuccessful attempts to manufacture beet sugar had been made at Philadelphia in 1836, and again at Northampton, Mass.

The Mormons made their first attempt in 1852, when President Brigham Young had President John Taylor purchase \$12,500 worth of machinery in France, which was brought by boat and ox team to Utah. The enterprise was intended to be at Provo, but before the machinery was delivered the company had gone bankrupt, and the property was turned over to the Church. A factory was built at what is now Sugarhouse, where syrup was made for several years, but the project failed because the raw molasses could not be converted to sugar.

In 1891, the first beet sugar factory to be built by American workmen and equipped with American-made machinery was built at Lehi, Utah.

The program concluded with a round-table discussion of current problems by leaders of the sugar beet industry.

Excommunications

THE following excommunications have been reported to this office during the past month:

Kenneth Edward Livingston, born May 16, 1916; excommunicated Feb. 17, 1942, at Portsmouth, Northern States Mission.

Sarah Dean Tussey Livingston, born Jan. 10, 1893; excommunicated Feb. 17, 1942, at Portsmouth, Northern States Mission.

William Livingston, born July 28, 1885; excommunicated Feb. 17, 1942, at Portsmouth, Northern States Mission.

Ruth Jane Livingston Porter, born Apr. 23, 1913; excommunicated Feb. 17, 1942, at Portsmouth, Northern States Mission.

John Joseph Deichmiller, born Nov. 7, 1909; excommunicated Aug. 13, 1942, in So. Ill., Northern States Mission.

Inez Edna Penrod Welsh, born Sept. 6, 1903; excommunicated May 4, 1942, at Central, Ohio, Northern States Mission.

Claire Edwin Patterson, born Aug. 1, 1913; excommunicated May 4, 1942, in Central, Ohio, Northern States Mission.

Martha Ann Bybee Wattis, born Dec. 23, 1862; excommunicated Aug. 17, 1942, at Riverdale Ward, Lakeview Stake.

Efraim Amara, born Mar. 10, 1919; no Priesthood; excommunicated Sept. 3, 1942, at Chimal, Mexican Mission.

Francisco Sandoval, born Sept. 17, 1910; an elder; excommunicated Sept. 8, 1942, in LaLibertad Br., Mexican Mission.

Brigida Belmont, born Oct. 8, 1922; excommunicated Sept. 8, 1942, in San Pedro, Mexican Mission.

Bishops, Presiding Elders Appointed

KIMBALL WARD, Alberta Stake, Edward L. Woolsey succeeds Gerald Lowe.

LeGrand Ward, Bonneville Stake, Harry W. Madsen succeeds Herman G. Karpowitz.

Fayette Ward, Gunnison Stake, George Edwin Mellor succeeds Ray Bartholomew.

Inglewood Ward, Inglewood Stake, John A. Garrick succeeds Joseph E. Wilson.

Malad Second Ward, Malad Stake, William W. Thomas succeeds Guy Servoss.

Spanish-American Branch, Maricopa Stake, George J. Jarvis succeeds Lyman S. Shreeve.

Sandy First Ward, Mt. Jordan Stake, Isaac Sorenson succeeds J. Clement Crapo.

Ruth Ward, Nevada Stake, Owen Whitehead succeeds Evan I. Despain.

Highland Park Branch, North Idaho Falls Stake, Abner Wylie Snarr succeeds J. Gwynne Millward.

Mount Pleasant North Ward, North Sanpete Stake, Orange M. Aldrich succeeds Jewell M. Petersen.

Pegram Branch, Montpelier Stake, R. Earl Sorenson succeeds Herman K. Teichert.

Hibbard Ward, Rexburg Stake, Ervin Widdison succeeds Lehi A. Keppner.

Twenty-ninth Ward, Riverside Stake, Glen S. Burt succeeds N. Owen Catmull.

Radio Bible Dramatizations

"STORIES FROM THE LIVING BIBLE," a radio program that merits the attention of people everywhere, began Friday, October 16th, from 7 to 7:30 p.m. over radio station KSL, Salt Lake City, and will be heard each Friday at the same time for one year. Featured will be a cast of players who bring understanding and sincerity to their portrayals. The series also includes majestic choral renditions of anthems that were centuries old when Christ was born. In these stories are romance and adventure, drama, tragedy, humor, pathos, truth that is stranger and far more thrilling than fiction.

Santaquin Second Ward, Santaquin-Tintic Stake, Thomas E. Chatwin succeeds Melvin Openshaw.

Capitol Hill Ward, Salt Lake Stake, Ray G. Wood succeeds Grant Iverson.

Smithfield Third Ward, Smithfield Stake, L. Vern Toolson succeeds Douglas Hooper, deceased.

Whitewater Ward, Southern Arizona Stake, Alva Rich Porter succeeds Loren Ivine Dillman.

Ashurst Ward, St. Joseph Stake, Free-land Moody succeeds Clifford J. Farrington.

Tucson Ward, Southern Arizona Stake, A. Gordon Kimball succeeds LeRoy B. Pyper.

Sevier Ward, South Sevier Stake, William A. Delbert Robinson succeeds James L. Levi.

Freedom Ward, Star Valley Stake, Reynold F. Robinson succeeds Henry Luthi, deceased.

Ontario Ward, San Bernardino Stake, Frank E. Finlayson succeeds J. Howard Porter.

Grand Junction Branch, Western States Mission, Carl G. Davis succeeds T. William Gardner.

Those Who Have Passed Away

D. J. Borup, president of the Boise Stake high priests' quorum, was killed by lightning in May. He was a former bishop of the Rupert Ward.

George M. Jorgensen, member of the Boise Stake high council, and Boise Stake work director, died in July.

James T. Hammond, Sr., eighty-five, a member of the Utah Constitutional convention, and Utah's first secretary of state, died October 9, at Salt Lake City. He had served a mission in the Southern States in 1881-82. At the time of his death he was a member of the board of trustees of the Utah State Agricultural College.

English Horn Pipes

Placed in Tabernacle Organ

A SEVENTY-THREE-PIPE solo English horn section has recently been installed in the Salt Lake Tabernacle organ under the direction of J. J. Toront. It is believed that the section will be used a great deal by organists for solo work, especially on radio programs.

Reuben D. Law Gets Board Reappointment

DR. REUBEN D. LAW, professor of elementary education at Brigham Young University, has been reappointed to the general board of the Deseret Sunday School Union.

Originally appointed a year ago, he was released to become a member of a stake presidency. Recently he was released from that position because he moved from the stake.

Church Buildings Dedicated

AN L. D. S. chapel at Ermita, Federal District of Mexico, was dedicated August 2, by Lorenzo Anderson, then president of the Mexican Mission.

The combination San Fernando Stake tabernacle and Burbank Ward chapel was dedicated September 13, by Dr. Richard R. Lyman of the Council of the Twelve.

The Montrose Branch chapel of the Western States Mission was dedicated September 21, by Elder Charles A. Callis of the Council of the Twelve.

MISSIONARIES. Elders John Rowell, Gabriel Mes, and Frederick Angel, shown with President Don B. Colton (second from left) during a four-day stay at the Missionary Home in Salt Lake City before leaving September 18 for the field.



Editorial

Two Notable Anniversaries

FOUR-SCORE years and six! A long life crowded with useful toil and good deeds! Such will be President Grant's record on November 22, 1942.

Sixty years an apostle! (October 16, 1882 to October 16, 1942). The first man in this dispensation to hold the apostleship so long in mortality. And every day one of service to the Church and his fellow men!

He stood as the unquestioned leader of the assembled Priesthood officers of the Church (6000 or more were present) at the late General Conference. He was improved in health, clear in mind, an interpreter of the Lord for this generation. It was good to be in his presence.

Latter-day Saints everywhere, and many not of the faith, unitedly congratulate President Grant upon the anniversaries of his birth and ordination, and pray that his days upon earth may be long extended, and that he may find continued joy in the labors of his high divine calling.

God bless our President!—J. A. W.

The Patriarch to the Church

THE Latter-day Saints rejoiced to learn that at the last General Conference, the office of Patriarch to the Church was filled.

Joseph F. Smith, who was so sustained, will do honor to the office. He will use his fine training, winning personality, and abundant faith, in calling down the blessings of heaven upon the people. In his veins runs the blood of martyrs who dared to give their lives for truth. He will remember his heritage and stand as a father with a father's blessing upon his lips to the whole Church. Increasing power will come to him. The members of the Church will pray for him at their firesides, and the Lord will sustain him in his ministry.

The Church welcomes Patriarch Joseph F. Smith into the councils of the Priesthood.—J. A. W.

"As Plants Grown Up in Their Youth"

AS we send our children off to school, there to spend many of the hours of their lives, many parents are suspected of unburdening a sigh of relief. We are busy people, we parents, especially these days, and with the great pressure of life upon us, too many of us fondly suppose that when we turn our children over to the school or some other public agency, our responsibility ceases. Nothing could be further from the truth.

Too many of us suppose that it is quite all right to let the children grow up in their own way—that wrong tendencies, resulting from early neglect, may easily be corrected when they get older—that, after all, they're only children and there is no use worrying about these things too early in life—no use crossing bridges until we come to them—when they are more mature in years we can more easily shape their attitudes, and teach them to be what they ought to be. Such is the false reasoning that is altogether too prevalent.

This business of being a parent is not merely

a biological process. It is a life-long siege of sacrifice, patience, painstaking love, and sound teaching both by precept and example. The traits of character which early become evident in a child are frighteningly persistent, and if you want to make a noble and useful man you must begin by making a noble and useful boy. If you want to make a virtuous and lovely woman, you must begin by making a virtuous and lovely girl—and it takes more than food and clothing and shelter, more than four walls and a roof and a name, to do this thing.

This isn't a new idea. It isn't a product of modern psychology. It was a well-established principle many centuries ago when the writer of Proverbs, reputed for much wisdom, expressed the thought in these words: "Even a child is known by his doings, whether his work be pure, and whether it be right." (Proverbs 20:11.) And helpful and indispensable as they are, it isn't the schools that are going to make a righteous and noble generation. No teacher can do what a parent has failed to do. Such work must begin long before the school enters the picture and must continue unceasingly within the walls of sanctified homes, so that, in the words of David of Israel, "our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." (Psalm 144:12.)

And so, as we send our children once more to school, there must be no feeling that they are now a public charge and that we are relieved of responsibility—for such is not the case and never can be among any people who expect high character and nobility in the coming generation.—R. L. E.

As One in Spirit

FOR the second time in our history—as we did last May—*The Improvement Era* is making available to its readers everywhere throughout the Church all of the discourses delivered at the general sessions of the General Conference.

While the Tabernacle and Temple Square have been filled to overflowing many times in past years, numerically no great part of the total membership of the Church has ever been able to be in attendance at a general conference—even though it may have seemed at times, by the sight of the throngs and by the inspiration of the occasion, that the whole Church had been gathered as one. Although this has never been a physical reality, those who attended the sessions of the conference just past were gathered together as one in spirit and in purpose, as the message of the First Presidency and the counsel of all the General Authorities steadied the course and pointed the way for the days of life that we are now facing.

And by the printed word, and by the spirit of the messages the Priesthood representatives will carry back to their wards, to their quorums, and their homes, it is fervently hoped that the Church will be gathered anew as one in its living, and in its acceptance of all of the fundamentals of the gospel of Jesus Christ, and all of the counsel that comes from time to time through an inspired leadership—for therein lies the safety and security of this people in this, our troubled day.—R. L. E.

(1897) 45th ANNIVERSARY ISSUE OF THE "ERA" (1942)

EVIDENCES AND RECONCILIATIONS

lix. What is the Meaning of Salvation?

BEFORE the Church was organized, the Lord said to the Prophet Joseph Smith, "There is no gift greater than the gift of salvation." (D. & C. 6:13) This was repeated in several later revelations. On another occasion, also while the young prophet was receiving his preparatory training, the Lord further declared that "Eternal life . . . is the greatest of all the gifts of God." (D. & C. 14:7) It would appear, therefore, that salvation is eternal life; or that to obtain salvation, one must win eternal life. In the Bible and Book of Mormon, also, eternal life, or everlasting life, is promised those who accept the Lord and His son Jesus Christ. Life and salvation are forever intertwined. Indeed, our own Church leaders have spoken and speak of the "gospel of life and salvation."

This conception of the meaning of salvation requires a definition of life. Man had a preexistent state, and will live on throughout eternity. He is immortal. It becomes necessary therefore to distinguish clearly between life as mere existence, and life as something greater that may issue from existence.

Brigham Young has furnished a definition in thrilling words: "Salvation is the full existence of man, of the angels, and the Gods; it is eternal life, the life which was, which is, and that which is to come."

Life, then, is more than mere existence; it is "full existence." Life is active; existence is static. Life is warm; existence, cold. Life uses its powers to secure progress; it moves upward. Existence is today where it was yesterday, or lower. Life is the increasing realization of man's highest ideals. The Lord himself has made clear the distinction, for He said to Moses, "This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39) And Jesus, the Christ, made the same distinction when He said, "I am the resurrection, and the life." (John 11:25) Life in contradistinction to existence has always been the objective of Latter-day Saints. Life, implying a future of endless development, is the ultimate goal of the Church.

The Prophet Joseph Smith in his discourses gave added meaning to this definition of salvation. "Salvation," he said, "means a man's being placed beyond the power of all his enemies," (*Teachings*, p. 301) and "Salvation is nothing more or less than to triumph over all our enemies and put them under our feet. And, where we have power to put all enemies under our feet in this world, and a knowledge to triumph over all spirits in the world to come, then we are saved, as in the case of Jesus, who was to reign until he had put all enemies under His feet, and the last enemy was death." (*Teachings*, p. 297) There is no thought of inertia, mere existence, in such words. Instead, these statements

imply action, a battle for triumph over enemies without and within.

The conditions which enable man to win eternal life are included in the plan of salvation. In fact, the Plan is but a series of invariable, unalterable laws, obedience to each of which increases man's power to triumph over evil. That means that there is knowledge to be acquired (*Teachings*, p. 297); principles of action to be accepted; ordinances to be received (*Teachings*, pp. 12, 331); duties to be performed through life; and the complete acceptance of Jesus, the Christ (John 17:3); that is, full health of body, mind, and spirit to be won. All this that man "might be raised in immortality unto eternal life." (D. & C. 29:43)

The man who uses his powers in obedience to law to fight all enemies of progress, whether ignorance, temptation, appetites, or personalities, rises above existence; he lives; he is on the way to salvation. For him who does not so use his powers, though he exist, life does not function fully; the light of truth is blotted out; the enemy may defeat him; he is retreating from salvation. Salvation then is conditioned under the divine plan and with divine help, upon the proper exercise of the will of man. Complete salvation, which is full and eternal life, results from man's full endeavor to conform to the laws of life, the gospel of the Lord Jesus Christ. That is why we often say that men save themselves with the aid of the Lord. (See D. & C. 29:44, 45)

Since men differ in their obedience to law there must be stages of salvation. Mankind may win any degree of salvation from mere inert existence, beyond a kingdom of glory, to the celestial kingdom or highest glory. "In my Father's house are many mansions (kingdoms)." They who use only a part of their powers, or use them improperly, do not live life fully. Only those who render obedience to all the duties required of them, who are in process of full living, can expect complete salvation. (*Teachings*, p. 332) They become the sons of God. They will be where God and Christ dwell.

If salvation is eternal life as here defined, it may begin on earth, or may have begun in the pre-existent state of man. To the degree that a person uses his powers for progress on earth, and lives fully under the law, he is daily achieving salvation and in a state of salvation. But, the summation of our efforts will be made on the great day of judgment, and will determine the degree of our salvation, our final place in the hereafter.

This meaning of salvation is simple, easily understood. If the body is to be kept healthy, and fit for the work of life, certain definite laws must be obeyed. If the mind is to render full service, it must be properly fed and exercised. If the spirit is to lift man into joy, spiritual tasks must be performed. Only under such conditions of fully functioning powers can full life be lived. If salvation is to be gained, all the powers of life must be used, under the laws of truth, so far as in man's power lies. There must be a coordination of these powers for steady progress. As we seek salvation, an active eternal life, we must prepare ourselves for it by proper activity on earth.

This conception of salvation explains why the activities of the Church on earth enter into every

(Concluded on page 751)

Words May Form a Shining Armor

By Edith Brandis

THE Bush family had just moved from their native village to a town where Mr. Bush had secured work in an airplane factory. The three children, Lucia, Martin and Walter, found it rather difficult, at first, to adjust themselves to playmates who had been brought up so differently from themselves.

As weeks passed, Mr. and Mrs. Bush learned that the children's new acquaintances had many undesirable habits, that they used coarse expressions and that rudeness and discourtesy were the general rule with most of them.

When Martin and Walter began to acquire some of these objectionable manners and to use the rude language they heard, it was plain enough that the method of teaching behavior which seemingly had worked so well in the home town was not satisfactory for the new environment. The principles of good breeding had evidently not been firmly enough established. They were not standing the test.

Mr. and Mrs. Bush re-established the family's early childhood practice of constant drill in common politeness. Father, Mother, and the children made it an unbreakable rule to say, "Thank you," for all kindnesses, and the pleasure to be gained from being kind was repeatedly stressed through opportunities for experiencing it. They were careful to say, "If you please," for anything desired and, "Excuse me," for accidents or accidental offenses. The parents meant to try to build habits which would stand by the children as long as they lived.

Running concurrently with the teaching and practice of habitual courtesy and kindness, they went on to accustom the children to the use of fitting words and phrases with which to speak of different things that are good, beautiful and desirable. They taught them, also, to look for beauty in common things as well as in uncommon things. They taught them to comprehend such abstractions as "courage," "patience," "wisdom," "knowledge," "understanding."

These parents realized their children also needed colloquial speech which is so commonly used about ordinary matters. Besides this, they definitely explained to their children how much some people love to tease. They gave them words and phrases to answer with: "You can't be in earnest." "I don't believe you would do that!" Even slang phrases that were current: "Aw,

fiddlesticks!" "Oh, yeah?" "You'd be surprised."

How well this worked, Mrs. Bush had an opportunity to learn one day when a much larger boy came to play with Martin. This boy's mother called him to bring her some wood. He urged Martin to do it for him—to carry the load of wood in to his mother while he went on playing with his ball.

Martin refused; the other boy insisted. Finally, taking out his knife, the boy said, "If you don't go right now, I'll—I'll cut your ears off."

Martin said, "Go and take your own wood in. Don't you know yet—you sap—you can't kid me?"

The boy looked up, wide-eyed, "Of course I do," he said, and tucking his ball into his pocket, he carried in the load of wood and brought back a gift.

"Look, I made these two airplanes," he said. "Want one?"

The boys talked about airplanes for the next ten minutes, and there was no more dissension.

Mrs. Bush reported this episode to Mr. Bush and they sought more ways of arming their children against the exigencies of their days.

"In a changing world," say these wise parents, "it isn't going to be possible to segregate our children in order to keep them unspotted. What then shall we do?"

"We must give them ways and means to apply teachings that homes and churches and schools give as theories—give them words to say, acts to do, practical applications to make. We must not fail them at any point; and to do this we must keep our own precept and our own practice consistent, high and worthy."

"If our teaching doesn't go deep enough to stand the test of an alien environment, we should be glad to find it out and start over again. We need to make our teaching definite, positive, rich and inclusive. In this way, we may help our children forge a shining and unbreakable armor that will stand by them as long as they live."

YOUNG DUCKS IN A GARDEN

By Lucretia Penny

GROWN ducks, I suppose, of a roastable age

Tremble a trifle when passing the sage,
And maybe at dusk, before dreams overtake them
Are briefly uneasy lest luck should forsake them;

And powers-that-be absolutely decree
Slugs are old fashioned and snails must be rationed.

But a young duck hasn't the time to spare.
It's come day, go day and never a care.
He's living the life—the dashing swash-

buckling
Riley-like life—of a gardener's small duck-ling.

He's sifting the slugs and flavourous bugs
Right under the sage. He is being his age.

Challenge to Women

THERE are two crying evils which women should help rectify, and with which women are particularly concerned. One is the existence of places where liquors are sold near army camps; the other is the unnecessary use of tobacco and liquor in what might otherwise be good moving pictures.

Concerning the first, there is already a bill drawn up and ready for action in Congress relative to the sale of alcoholic liquors near military camps. This bill is known as S860. Every mother of sons feels that these temptations should not be flung directly into the faces of the young men who are entering the army. With the induction of eighteen and nineteen year old youths, this temptation will be of increasing potency. Right now, while the matter is fresh in your mind, pick up a pen and paper and write to the congressmen of your state, asking them to insist that this bill be voted upon to assure the closing of those liquor establishments now in operation near army camps, as well as the prevention of new ones opening.

Some such letter might be sent:

Dear Senator.....(write in his name):

We should feel very grateful if you would use your influence to see that the Senate bill, S860, is called to a vote, and that your vote is in favor of its being passed to protect our young men in the army.

Sincerely yours,

.....(your signature)

Such a letter will take only a few minutes to write and if sufficient numbers write them, this will initiate a great cleaning-up of our army cantonnments.

The second question relative to the unnecessary use of tobacco and liquor in movies should be directed to Mr. Will Hayes, President, Motion Picture Producers and Distributors of America, 28 West 44th Street, New York. If in this letter you can mention any specific film that you have seen which offends, the letter will gain force.

Some such letter might be sent:

Dear Mr. Hayes:

While I enjoy the motion pictures because they are a fine form of recreation, I do object to the insertion of drinking scenes when there is no apparent object other than to cater to a prevalent custom.

In (insert the title of the picture)
I felt that the picture would have been even better if the unnecessary drinking and smoking had been eliminated.

I hope that you will insist that our pictures be entirely wholesome.

Sincerely yours,

.....(sign name)

Women of the Church, we have a

real challenge. After we have written these letters let us get the men of our households and some of our neighbors to sign these letters or write letters of their own, and send them posthaste to their destinations.—M. C. J.

Cooks' Corner

By Josephine B. Nichols

RECIPES FOR THE SCHOOL LUNCH

The following suggestions are a simple guide to help make school lunches more tempting and nutritious. Sandwiches form the basis of box lunches.

Bread

A variety of breads should be used for sandwiches including whole wheat, graham, rye, cracked wheat, fruit, nut, raisin, date, and nut, as well as enriched white bread. Spread both sides of bread with softened butter.

Raisin-Nut Bread

- 2 cups buttermilk or sour milk
- 1 teaspoon soda
- 1 cup brown sugar
- 1 tablespoon molasses
- 3 cups whole wheat flour
- 1 cup white flour
- 1 teaspoon baking powder
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ package raisins
- $\frac{1}{2}$ cups walnuts

Add soda to buttermilk, mix liquids together, add to mixed dry ingredients, then add walnuts and raisins.

Bake in a moderately hot oven, (350° F.) for 60 minutes. Makes two loaves.

Fillings for Sandwiches

Fillings are most appetizing that have been made into a paste. Cover entire surface of one slice of bread with one-half inch of filling. Cut sandwich in half and wrap each separately in waxed paper.

Cold meat: Any cold meat or fish, ground or flaked, seasoned with a little chili sauce, ketchup, mayonnaise, chopped pickle, olives, parsley, or green pepper. Meat loaf may also be sliced and used.

Baked beans: Mashed and seasoned.

Eggs: Hard-cooked, minced and seasoned with mayonnaise or ketchup, or minced with chopped ham or crisp bacon, chopped pickles, or relish.

Peanut butter: Plain or with honey, jelly, jam, or marmalade, or with chopped dried fruit, as dates, raisins, figs, or apricots.

Cheese: Grate cheese, moisten with cream, ketchup, chopped pickle, tomato juice, or salad dressing to make a creamy spread.

Grate cheese with chopped nuts or olives.

Veal Loaf

- 1 pound ground veal
- $\frac{1}{4}$ pound ground pork
- $\frac{1}{2}$ cup cracker crumbs
- $1\frac{1}{2}$ teaspoon salt
- 1 egg
- $\frac{1}{4}$ cup evaporated milk
- 2 teaspoons lemon juice
- $\frac{1}{4}$ teaspoon celery salt

Mix all ingredients and pack into loaf pan. Bake at 325° for one hour.

Raw Vegetables

Raw vegetables add crispness, vitamins.

(Concluded on page 724)

A penny postcard may save you up to \$10 on food this month



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Write for **FREE** folder... **BORDEN'S PENNY BANQUETS**

THE FOLDER every woman needs!

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and minerals to a lunch of sandwiches. Celery, whole tomatoes, carrot strips, cauliflower, turnips, green peppers, and lettuce are all good. They should be washed and wrapped in waxed paper while they are still moist, which will help to keep them fresh and crisp.

Fruits

Any fresh fruit in season makes a good dessert. Dried fruits uncooked also may be used. Cooked dried fruits and canned fruits may be carried in a waxed paper container with a tight-fitting lid, or in a jelly or mayonnaise jar.

Other Desserts

Puddings, rice, tapioca, and bread or baked custards can also be carried in covered containers.

Gingerbread

- 1/2 cup shortening
- 1/2 cup granulated sugar
- 1 egg
- 1 1/2 cups sifted flour
- 1 cup whole wheat flour
- 1 1/2 teaspoons soda
- 1 teaspoon cinnamon
- 1 teaspoon ginger
- 1/2 teaspoon cloves
- 1/2 teaspoon salt
- 1 cup mild molasses
- 1 cup hot water

Cream shortening, add sugar, add egg. Measure and sift dry ingredients, combine molasses and hot water, add dry ingredients to first mixture, alternately with liquid. Bake in a greased pan nine inches square in a moderate oven (350° F.) for 45 minutes.

Orange Apricot Tapioca

- 1 package orange coconut tapioca pudding
- 2 cups milk
- 1/2 cup dried apricots
- 1 1/2 cups water
- 1/4 cup sugar

Mix tapioca pudding with milk. Cook over low heat, stirring constantly until mixture boils. Remove from heat and cool. Cook apricots in water until tender. Add sugar and cook five minutes longer. Drain liquid and chop apricots finely. When cool, add to cool tapioca pudding. Chill, serve plain or with whipped cream.

Thermos Bottle Foods

The thermos bottle makes it possible to have hot or cold foods in a lunchbox. Every meal is more appetizing and healthful if it includes a hot dish. Suitable hot foods are soups (either of milk or meat stock) and hot beverages such as hot tomato juice, left-

over vegetable juices, mild cocoa, or milk. Cold drinks are milk, fruit juices, lemonade, tomato juice, and malted milk.

Prune Nog

- 1 1/2 cups evaporated milk
- 1 1/2 cups cold water or milk
- 3 cups prune juice
- Dash of nutmeg or cinnamon
- Mix ingredients and chill.

After preparing appetizing and nutritious lunches, visit your school and see that there is an adequate place for the storing of lunches until eaten.



Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

1 1 1

Before washing a wool sweater, sew the buttonholes together in order to avoid their stretching.—Mrs. O. M. F., Oakley, Utah.

Instead of guessing the amount of powdered soap to use when washing the dishes after each meal, experiment to determine the economical amount to use and then secure or make the right-sized container and leave it in the box at all times. This method will save from five to ten percent in the cost of soap, and thus help our war effort.—B. M. O., Los Angeles, California.

If milk is brushed lightly over the top crust of pie before baking, it will give the pie a glazed finish and turn it a golden brown.—Mrs. N. W., Jerome, Arizona.

To keep paint from hardening, pour melted paraffin over the paint left in the can and keep can covered.—Mrs. L. M. D., Salt Lake City.

Line knife and fork drawers with oilcloth. It is inexpensive and can be pasted in. It is easy to remove and clean, and the drawers look tidier and are easier to keep clean.—Mrs. J. L., Afton, Wyoming.

Brush the lower crust of a fruit pie with the white of an egg before putting in the fruit and your pie crust will not become soaked or soggy with the moisture from the fruit.—Mrs. D. A., Altamont, Kansas.

MOSLEM IN NAME ONLY

By
S. EDWARD WILLIAMS

WHEN Cortez and his audacious little band of some six hundred men invaded Mexico they saw growing crops that were a mystery to them and entirely unknown in Europe, but they also saw many strange living creatures. Among the strangest of the living things was a large domestic bird that the Aztecs called "totolin." Great flocks of totolin were to be found everywhere throughout the empire of Montezuma II, and it was said that a thousand of these big domestic birds were daily fed to the animals in the Emperor's big zoo in Tenochtitlan, the wonderfully beautiful city that rose up out of Lake Texcoco.

Along with much gold, strange farm products, and strange animals, Cortez shipped many totolin to the King of Spain.

Immediately this big domestic bird became popular in Europe, but Englishmen, for some unknown reason, got the idea that this strange new domestic bird had come from the Near East and began to call it a "turkey." And, by the time the public had become aware that it was an American bird, the Moslem name of "turkey" had become so

(Concluded on page 751)



TABLECLOTH MAGIC!



THIS TABLECLOTH LOOKS SO CHEAP... WISH I HAD A RICH-LOOKING TABLE-CLOTH FOR MY PARTY!

LET ME HELP—I'LL GIVE IT A RICH LOOK!



HERE'S HOW! USE ONE TABLESPOON OF FAULTLESS STARCH—CREAM WITH A LITTLE COOL WATER—THEN ADD ONE QUART OF BOILING WATER WHILE STIRRING!

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MAKE ALL YOUR WASH LOOK

Ab-so-lutely FAULTLESS

5¢—10¢—25¢ AT YOUR GROCER'S

SAM BRANNAN

(Continued from page 692)

As the ship headed out into the Atlantic, the Saints were not long in discovering other discomforts—from which there would be no relief for months to come. Not the least of these was a lack of headroom below deck. So low were the ceilings that only a dwarf could stand erect. For a person of normal stature to move about, it was necessary to crouch monkey-fashion.

Elder Brannan chose staterooms alongside Captain Richardson in the ship's officers' quarters. For a few days he democratically took meals with the passengers in the mess hall. But the infernal clatter of tin plates, the howling, seasick babies, and the bilgy smell quickly offended his fastidious sensibilities. For the remainder of the voyage he dined at the captain's table—and there were whispers among those less fortunate.

Before leaving New York he'd drawn up an elaborate code of conduct, to which he now insisted the Saints adhere. Affairs were to be guided by a set of twenty-one rules which covered everything from insubordination to Sabbath observance. To complete his presidency he chose two counselors, E. Ward Pell and Isaac Robbins. He appointed assistants and table waiters, and divided the seventy men aboard into "watches" to keep twenty-four-hour guard on person and property.

He was punctilious in his demands for proper religious devotion. Prayers were to be held every evening—on deck when weather was fair, in the mess hall when cold or storms made the deck untenable. Attendance was obligatory. The Sabbath was a day of rest and praise, during which the young elder loudly exhorted them to "a true sense of duty."

This elaborate scheme of government and discipline had scarcely begun before it was broken into by ruthless and unheeding weather elements. In less than a week after swinging into the Atlantic from Sandy Hook, the vessel was clutched in the grip of a storm which brought consternation and terror to the huddled Saints "below." The howling gale which descended in the vicinity of the horse latitudes came very nearly ending the audacious venture once and for all. Four days and four nights the little vessel was at the mercy of the storm. The "passenger deck" of the pitching ship became an appalling sight. Pots, pans, luggage, and tables were thrown about in clattering melee. The Saints, most of them New England farmers and mechanics, and totally unused to rigors of the sea, were prey to sickness doubly aggravated by the violence of the storm.

While the helpless vessel was blown

ever nearer the treacherous coast line of the Cape Verde Islands, Samuel Brannan fought panic. "Sing!" he'd bellow. "Sing all!" And through those awful days and nights, the Saints sang down the howl of the winds and the roar of the waves which crashed the deck above their heads. With retching stomachs, with trembling fear, they clung to pitching benches to lift brave voices in "The Spirit of God," and "We Are Going to California."

There was one occasion when even the grizzled Captain Richardson became convinced all was lost. Going below to inform his Mormon charges they might as well prepare for the worst, he was astonished and ashamed by their show of composure in the face of danger. Then, when death and a watery grave seemed most imminent, the wind suddenly shifted, and gradually died to sailing breeze. The mighty swells and dashing seas, which for days had threatened to broach the ship, slowly died to a gentle chop. The long-hidden sun shone again in answer to their prayers. After burying their dead in the steely waters of the Atlantic, the Saints knelt in prayerful thanksgiving for deliverance from the storm.

In a week the *Brooklyn* had passed into the region of the gentler southeast trades. For days on end the old ship plowed its way through green seas toward the southernmost tip of the world. Winter days grew warm and comfortable. The equator was crossed early in March, and King Neptune was duly crowned with all the hilarity usually accompanying such an event.

But Samuel Brannan, as he restlessly stalked the ship, visioned to himself the broad vistas of the future. To make their venture workable there needs must be a pattern of government strong enough to weather the problems and adversities certain to beset them when the voyage ended and they were confronted with the task of subduing the earth and pioneering a commonwealth. With these cares dinning in his ears he called a shipboard meeting. The plan he presented bore partial semblance to the Prophet's United Order, but he added faults to it of his own making. Each Saint was asked to subscribe to articles of agreement, which, roughly, included among its points:

1. They would unite to form one company.
2. They would, as a single body, make every effort to pay the debt of transportation.
3. They would, with one accord, make preparations for members of the Church who were coming overland.
4. They would give the proceeds of their labor for the next three years to a common fund from which all were to have a living.
5. If any refused to obey the laws

(Continued on page 726)

IDEAS

From My Kitchen to Yours!

\$5 TEA GARDEN-SUNSET IDEA OF THE MONTH

The \$5 Tea Garden merchandise award for the November "Tea Garden Idea," as judged by the Improvement Era food editor, goes to Miss Lenora Flake of Olympia, Wash., for her recipe for:

TEA GARDEN RED CURRANT MERINGUE CAKE

Split 4 (3-inch) squares of sponge cake, or 4 plain cup cakes, and fill generously with Tea Garden Red Currant Jelly. Beat 1 egg white until stiff; gradually beat in 2 tablespoons powdered sugar; add ¼ cup Tea Garden Red Currant Jelly; beat until smooth. Spread meringue over filled cakes; garnish with a bit of jelly. Serves 4. Vary the kind of cake and the flavor of the jelly to suit your taste.

CRANBERRY-MARMALADE SAUCE

The traditional holiday cranberry sauce takes on new interest when combined with Tea Garden Orange Marmalade. With a fork, mix 1 cup cranberry sauce (or jelly); ½ cup Tea Garden Marmalade...and you have a zippy, tangy relish with an exciting new flavor. Excellent on meats or poultry. Tea Garden Marmalade is made of fresh, golden oranges...adds zest to any meal.



Gifts for the boys in service. A Christmas Box of goodies loaded with Tea Garden delicacies. Last mailing date for overseas troops is November 1st.

HOTCAKES FOR BRISK MORNINGS

These glorious, brisk mornings suggest steaming buttered hotcakes deluged with luscious Tea Garden Drips. It's a rich, hearty syrup of delicately flavored sugars. It gets along famously with hotcakes or waffles. Tastes so good, it adds new "zip" and "go" to your morning's work!

Idea! In addition to using Maraschino Cherries in cocktails or fruit drinks, include a dish of Tea Garden Maraschino Cherries with your other hors d'oeuvres.



New Pumpkin Sauce: Whip ½ cup heavy cream. Fold in 2 tablespoons Tea Garden Drips and a dash of cinnamon. Serve atop Pumpkin Pie or Pudding. Also delicious served on squares of Chocolate or plain cake.

EVER TRIED A COOKIE SANDWICH?

For a novel sandwich, fill large sugar cookies with a spread of cream cheese and a generous amount of Tea Garden Raspberry or Blackberry Preserves. It's a delicious, satisfying snack. Great for children's or defense workers' lunch boxes. Just as appetizing with bread or rolls. Tea Garden Preserves are made of large, luscious table-quality fruits.



Helen Thurston
YOUR TEA GARDEN HOSTESS

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SWEET PICKLED AND CANDIED FRUITS

SUCH A BIG DIFFERENCE IN QUALITY...

TEA GARDEN QUALITY

CHERRIES

SUCH A LITTLE DIFFERENCE IN PRICE!

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SYRUPS

CHERRIES

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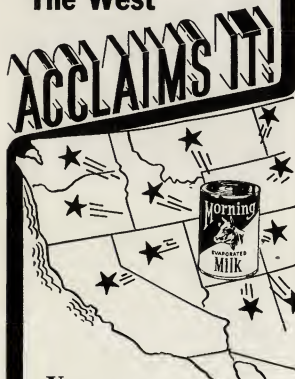
CHERRIES

¹A number of intimate touches bearing on Brannan's conduct are mentioned in the *Glover Memoirs*, Bancroft Library, University of California, Berkeley. This is probably the best eyewitness account extant.

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The West



UTAH HOMEMAKERS made home-owned Morning Milk the fastest-selling evaporated milk in the Intermountain West. Then Morning Milk's *finer flavor* brought demands from consumers throughout the West! So today the modern Morning Milk plants in Wellsville, Utah, Sunnyside, Washington, and Stockton, California, are busy producing for Western America the finer-flavored evaporated milk that you in Utah made famous!



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Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

Hall's Canker Remedy

536 East 2nd So. — at Salt Lake City, Utah

SAM BRANNAN

(Continued from page 725)

laid down, they should be expelled.

6. In event all the Saints departed from the covenant the common property was to rest with the elders, and if the elders fell from grace, the common fund was to pass to the first elder.*

As "First Elder," Samuel Brannan assumed titular head of the body politic and custodian of its property. To continue the personal note even further, the Order was given the name of "Samuel Brannan & Company." Grumbling immediately was manifest because of those clauses so patently favorable to the leader's interests. Yet, with a loyal Mormon's respect for authority, all subscribed their names to the agreement. Inexorable justice would deal with the contract's irregularities, and an all-seeing God could be depended upon to humble any leader who might be foolish enough to allow opportunism to advance personal affairs at the expense of true humility and the doctrines of the Master.

The old hull bore steadily southward under drive of the favorable and constant southeast trades. Colder days and nights gradually became persistent reminders of old "Cape Stiff" yet to be rounded, and ever growing nearer. Sometime in April, when the deck no longer was a pleasant spot to relax, the *Brooklyn* headed her barnacled prow into the frigidly treacherous waters of Drake's Passage. Cape pigeons, and the trailing petrels with mourning cry, seemed morbid harbingers of the perils ahead. But eventually, through the skillful seamanship of Captain Richardson, Cape Horn was rounded, and that graveyard of ships at last put behind them.

As the *Brooklyn* headed northward along the coast of Chile, hopes and spirits raised with every mile. At last they were on the mighty Pacific. Soon Valparaiso would be reached—their first landfall since leaving New York.

Indeed, it was high time the vessel made port. Drinking water had become so scarce it was rationed in pints. Firewood for the galley was all but exhausted. Warm meals must soon become a memory, unless needed fuel was supplied for the cook's stove. But most of all, the pilgrims were utterly weary of the monotonous days, the weeks on end of sea and sky, and nothing more. Every soul looked forward to setting foot in the lovely city of Valparaiso.

But the *Brooklyn* and its hopeful passengers never saw Valparaiso. When within the very reach of its harbor entrance, an offshore gale broke upon them. For three days and nights the elements raged, until the ship was blown back almost to the Cape itself. When finally the storm died, and the

*This item, in more extended form, is contained in the Dunlap Thesis (unpublished), undergraduate division, University of California.

world of sea and sky grew calm again, several children were dead in the suffocating hold of the ship, and despair was felt for the life of Sister Laura Goodwin, who had been thrown from a ladder-way during the gale's fury.

Discouraged, Captain Richardson made no further attempt to gain harbor at Valparaiso. His decision, born from the desperateness of their predicament, was to strike for the lonely island of Juan Fernandez. On May 4, 1846, the *Brooklyn* dropped her rusty anchor into the mooring cove of the island which Defoe had chosen as setting for his immortal *Robinson Crusoe*. Events proved it a more fortunate choice than Valparaiso could ever have been. Ship's casks were filled with the island's abundance of finest drinking water. Firewood was present for the simple effort of its gathering and baling by the willing hands of the Mormon pilgrims. The place abounded with wild goats. Rocky shoreline teemed with fish hungry for the hook. Peaches and wild fruit were there for appetites satiated with ship biscuit and brined pork, and the huge crawfish which frequented its streams rivaled the best eastern lobster.

Barrels of food were packed and salted. These, along with the water casks and firewood, were safely stowed in the *Brooklyn's* hold—and all with little cost to "Brannan & Company." Similar stocks in Valparaiso would have taken a considerable outlay of their slender resources. It was easier for the Saints to forget the storm's misery when they considered this sign of divine intervention in their behalf.

Sister Laura Goodwin was never privileged to continue the voyage. But of those who died en route, she alone found resting place on dry land. Her body, after a solemn funeral, was lowered to its island grave. And there she lies today.

After five days at Juan Fernandez the little ship struck boldly out across the trackless Pacific, perfect weather holding almost to the Sandwich [Hawaiian] Islands. Day following day the creaking sails bore them over warm and gentle seas at constant speed of from six to seven knots an hour.

Through months past, death had struck the little company of Saints on ten tragic occasions. Yet life, too, had partially offset the loss. In mid-Atlantic the ship's midwife had successfully delivered a healthy baby to a seakick mother aboard. At the suggestion of the versatile Samuel Brannan, the tiny boy was named "Atlantic," after the ocean of its birth. Now, once more and this time in the calm Pacific, a girl was born. To follow precedent, she duly was christened "Pacific."

Early in the voyage Elder Brannan had instituted military drill for the seventy men who comprised the ship's male complement. As soldiers,

Sam Brannan

they made a brave aggregation of farmers and mechanics—until Brannan dug up a suitable bolt of cloth from the cargo miscellany, and busy fingers of the women were soon at work providing uniforms for the shipboard "battalion." After that the men wheeled and turned about deck with a jauntiness which only a uniform can give. Samuel Brannan made capital use of these long, warm days of the Pacific to round out the military knowledge of his little army, under tutorship of an ex-soldier by the name of Samuel Ladd.

For thirty days the vessel sailed west by north. Then suddenly the wind died, and they were becalmed on a glassy, tropic sea. Not so much as a breath of wind stirred the drooped sails for more than a week. To the Saints, who had suffered in their cramped quarters for more than a hundred days, this was a grievous experience. When finally the endless monotony of it threatened to drive them to madness, they cried in desperation to heaven for deliverance. And at long last, as if in answer to their importuning, a breeze stirred the wilted canvas overhead. A joyous shout went up. The rickety hull began to move.

A week later the *Brooklyn* dropped anchor in Honolulu harbor, to take on supplies and discharge the five hundred barrels of freight which the canny Brannan had contracted to deliver to help defray expense of the voyage. This second landfall was reached June 20, after one hundred and thirty-six days at sea.

As the vessel rounded Diamond Head to anchorage, a strange sight met Mormon eyes. Ominously offshore, bristling with guns, stood a number of American warships. The meaning of all this was quickly learned. United States and Mexico were at war! California soon would be American soil! Present with the fleet was Commodore Stockton, with his flagship, the frigate *Congress*. Ships were provisioning to assault the very place Mormons already had sailed four and one-half months to reach.

This was astonishing news. To many Saints, grievous news. Like the Puritans before them, they had fled their native country to work out their salvation in a new land. Had they sought freedom—only to lose it? Now that California was destined to become a part of the United States, would the same persecution follow?

To aggravate the already delicate situation, Elder Brannan suddenly conceived a daring plan. Why shouldn't he and his shipboard-soldiers achieve historical acclaim by taking Yerba Buena by force of arms? By being the first to plant the American flag on San Francisco Bay?

It is doubtful if the Saints in his charge were aware of their fame-hunting, filibustering leader's intentions. Many of the brethren favored changing their course to Oregon or

Victoria Island. Not a few were anxious to turn back. Samuel Brannan answered by reminding them of their promises to President Young; of

their settled plans to disembark on the California coast; of their obligation to "prepare a place" for the Saints from
(Continued on page 728)



NEXT time you treat your family to a pork roast try this simple recipe for apple fritters sent in by Mrs. Spaunhoven of Sacramento. And to be sure of fluffy tenderness use Enriched Globe "A1" Flour. It's always dependable . . . for everything you bake. Complete satisfaction guaranteed or your money refunded.

APPLE FRITTERS



1 1/2 c. GLOBE "A1" FLOUR	1 egg
1 1/2 tsp. baking powder	Tart apples
1/4 tsp. salt	Confectioners' sugar
3/4 c. milk	1 tbsp. lemon juice

Sift flour once, measure, add baking powder and salt; sift again. Gradually add milk and well-beaten egg. Peel, core and slice apples crosswise; sprinkle with confectioners' sugar and lemon juice; cover and let stand 1/2 hour. Drain and dip each slice first in a little GLOBE "A1" FLOUR, then in batter. Fry in deep hot fat (370 degrees) until golden brown and apple is tender. Drain on unglazed paper. Sprinkle with mixture of 2 tbsp. sugar and 1 tsp. cinnamon.

A-1 FOR EVERYTHING YOU BAKE!

FACTS ABOUT FRISKIES - the complete dog food



Q. Can a dog eat too much of one thing?

A. Too much of anything is as bad for dogs as for humans. That's why dogs do best on a complete food like Friskies. It contains 19 essential ingredients for proper nutrition.

Q. Does Friskies contain meat products?

A. Yes—meat and bone scraps for the proteins all dogs need. Friskies also contains cooked cereals, dried skimmed milk, minerals and six vitamins—all in adequate amounts!

Q. Do dogs like Friskies?

A. Yes! Friskies is scientifically blended to accentuate the flavor most dogs prefer. What's more, Friskies is economical, easy to feed!

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3 Grand Ways TO MAKE DELICIOUS MAPLEINE SYRUP

1 made with SUGAR
pour 2 cups boiling water
over 4 cups sugar
add 1 teaspoon Mapleine
stir and you have . . .
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2 with CORN SYRUP
boil 1½ cups hot water
3 cups corn syrup
for 5 minutes
add 1 teaspoon Mapleine
stir and you have . . .
2 pints Mapleine Syrup

3 with HONEY & CORN SYRUP
heat 1 cup hot water
½ cup strained honey
2½ cups corn syrup
Bring to full boil.
add 1 teaspoon Mapleine
stir and you have . . .
2 pints Mapleine Syrup



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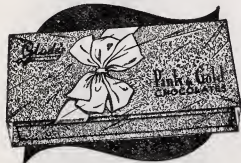
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PINK & GOLD
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THIS HOLIDAY SEASON

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SAM BRANNAN

(Concluded from page 727)

Nauvoo. After his canny persuasion, duty pointed in one direction only. They must go on to California.

While the ship replenished supplies, Samuel's bold plan was hatched—apparently with the collaboration of American naval authorities. Ten days later, when the *Brooklyn* again put to sea, a hundred and fifty stands of American military arms were secreted in her hold. And in the head of the volatile Samuel was a grandiose scheme to earn for himself a dashing immortality in the history of American conquest.

Captain Richardson's keenly observant eyes had witnessed both the secret stowing of arms and the egoistic swagger of Samuel Brannan, but had interpreted affairs quite differently. To him it never occurred that the visionary leader could ever have rashly thought of inducing seventy sober men to storm the Mexican garrison at Yerba Buena. This peaceful captain of a rickety merchantman had no taste for war. He had no intentions of acquiring any. His fear was that Samuel Brannan contemplated mutiny, and to forestall such danger he padlocked the arms and forbade shipboard drill.

While inconvenient for Samuel, he was by no means discouraged. There would be opportunity and time enough to use the arms when the ship reached California, and enough drill had been taught the men to hold them to the assault. Little did the brethren realize the plans and purposes of their leader.

But far graver problems beset Samuel Brannan's path. There was grumbling among his flock. There were whisperings about his "privileges," "fancy living," "high-handed tactics." So, to put an end to these "apostate" utterances and certain "sins" his inquisitorial eyes had beheld aboard ship, he decided to make ruthless example of "back-biters and evil-doers." In the farcical shipboard trial which followed, four brethren were mercilessly excommunicated for "improper views," and "wicked and licentious conduct." * Samuel Brannan had tasted power. As an ax-swinging, he showed himself to be no respecter of persons. One of the excommunicated four was his own counselor, E. Ward Pell.

Instead of silencing whispered protests, this last act served only to fan a rebellion already smoldering against such inhuman arrogance. But the faithful *Brooklyn*, unmindful of this sad cleavage of Mormon ranks, plunged ever eastward toward California. Nearer crept the land which for the Saints held so singular a destiny. At daybreak, July 31, 1846, a wall of green hills was sighted through the haze. After six weary months of travel, at last the place they sought was before them.

Certain that danger of mutiny was past, Captain Richardson now unlocked

*See *Journal History*, Jan. 1, 1847—2A.

the arms. Samuel Brannan distributed them to his sober-faced, questioning battalion. But the cautious old Richardson was not at all anxious to have the deck blown out from under him by cannon from the presidio. Sensing a fresh peril, and strictly against Brannan's wishes, he crowded every passenger down the hatches and cleared the deck of all warlike evidence.

Through the fog-bound Golden Gate the little ship wallowed her way. When the fort was safely past, Richardson opened the hatches and once more allowed his charges on deck. The *Brooklyn* rounded the green nub of land, and while Samuel Brannan's dark eyes strained for glimpse of the enemy through the morning haze, she slid into the quiet waters of Yerba Buena Cove.

And there an unexpected sight met the gaze of Samuel and his pilgrims. Among the whalers and hide droghers rocking at anchor, was the unmistakable outline of a sloop-of-war. Suddenly, through the rising mist, came sight of the little town. From a mast beside the low, squat Mexican customs house drooped a flag. It was the Stars and Stripes.

A moment later the war-sloop's jollyboat thumped alongside. A brisk, young officer swung to the *Brooklyn's* deck and saluted the crowd of excited Mormons. "Ladies and gentlemen," he said, "I have the honor to inform you that you are now in the United States of America." * For a moment there was silence. Then a lusty cheer broke forth.

Commander John B. Montgomery and the sloop *Portsmouth* had cheated Samuel Brannan of his dream. But to the Mormons of the *Brooklyn*, who had sought peace, not war, there came a conscious sigh of relief and satisfaction. Their haven was reached, their voyage had ended. They were the first California settlers under the American flag. Their greater destiny lay before them.

**Western Galaxy*, March, 1888.
(To be continued)

ANSWERS TO OLD TESTAMENT CURIOSITIES

(Questions on page 674)

1. Abraham. (Genesis 15:5.)
2. Cyrus. (Isaiah 44:28; Ezra 1:1.)
3. Esther.
4. Seer. (I Samuel 9:9.)
5. Tiglath-pileser, first king of Assyria. (2 Kings 15:29.)
6. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21.)
7. He that ruleth his spirit. (Proverbs 16:32.)
8. Sons of Joseph. (I Chronicles 5:6.)
9. Four. Jesus, (Luke 1:28); John, the Baptist, (Luke 1:13); Isaac, (Genesis 18:10); Samson. (Judges 13:3.)
10. Samuel. (I Samuel 15:22.)

THE GENERAL'S BOOTS

(Concluded from page 716)

"I might have known! Well, isn't it?"

The boy's eyelids were meekly downturned and his head was bowed.

"Si, *Senor general*," he mumbled slowly. "Si, it is gone. But I do not just throw it away! Besides I do not need shoes. For one whole month I go thees way. I not mind."

"Oh, you don't!" the general snapped. "You think I gave you the five dollars for pleasure no doubt. What is in the box? Candy for some young *senorita*?"

"No," the boy shook his head. "No, *Senor general*!"

"Then a book, of course! One which cost five dollars?"

The general's mocking voice slashed like a bayonet. He hovered menacingly over the lad for one tense moment. In the foreboding silence, the boy could feel the general's warm breath. With a shrug of disgust, the general finally strutted off.

"Wait, *Senor general*!"

The boy ran after him.

"Please, *Senor general*! Wait!"

The officer halted. But there was an insatiable violence in his glower.

THE young Mexican's sweaty fingers nervously pulled at the string on his package. He tore it open. "Look, *Senor*! This present! Look at it, please! Please, *Senor general*! Then you see I do not just throw the money away!"

The general's attitude was one of patience totally spent. He was in no mood for deception now. Nevertheless he looked down at the present. He saw an expensive electric heating pad.

"It all come to four dollars and ninety cents," the boy explained hur-

riedly. "I have to get thees for my mother, *Senor*. She need it real bad! She ache all over, in arms, legs, and chest. She ache until she almost cry, *Senor*. The doctor at clinic, he call it neuritis and say to get best electric heating pad there are. But we have no money for one. Yet we have to get pad. We have to!"

The boy paused with a low sigh.

"Then you give me five dollars. Shoes, *Senor*? I am young and strong and my feet they are tough. But my mother—no."

The boy's eyes were moist as his voice broke. The general shifted about uncomfortably.

"Why didn't you tell me, son?" His voice became gentle. "Why didn't you tell me before about your mother?"

He stood with a softened expression, silent in thought, for a moment, then he untied the cord on his own package, opened a long, white box. He took out a pair of gleaming, brown, leather boots with handsome, black heels.

"I think they'll just about fit you," the general said. "My boy's about your size."

The young Mexican was too astonished even to say, "Thanks." He put his sore feet into the boots and discovered a good fit. He walked back and forth. The boots were comfortable. He stood in front of a store window admiring the reflection. What he saw made him look proud as a decorated soldier over the gift which was originally bought for some one else.

The general watched silently, his pleasure mixed with restraint, then he left and hurried on in a brisk, military manner. When he returned to camp, the other officers were surprised to see a contented smile on his face.

MUSIC

(Concluded from page 680)

Some of the younger musicians in the Church may be interested in knowing that the general music committee has been an active organization for many years. It was organized under the direction of President Heber J. Grant in September, 1920, for providing a general supervisory body to look to the interests of music matters within the Church. The members of the committee are appointed under the direction of the First Presidency, and include some of the ablest musicians and eager Church workers that may be found.

The work of the committee in past years has included the compiling and

publishing of suitable hymns and anthems, the writing of instructional material for conductors and organists (material which has been published in handbooks, in *The Improvement Era*, and in *The Deseret News*), the preparation and presentation of choir festivals, the providing of helps for conductors and organists in the matter of hymn-singing, and the conducting of Church-wide training classes for choristers and organists. Several new projects are now under way, to be announced on this page as they develop. It is hoped that they will be delightful as well as helpful to the musicians throughout the Church.



OLD CHURCH BOOKS WANTED

For enlarging its library of reference works, "THE IMPROVEMENT ERA" is interested in purchasing copies of earlier Church publications

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YOUNG WOMEN:

Would you like to know where to secure lodgings, or what the points of interest are when coming to Salt Lake City? Then visit the information center of the Church-operated Lion House, 63 East South Temple Street, where friendly help may be found.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

Stake Committee

THE preliminary exercises of the monthly Priesthood leadership meeting should be so planned as to leave ample time for the standing committee sections to discuss their problems.

At the monthly Priesthood leadership meeting, each standing committee section should devote itself to reports of the work of the preceding month, and plans should be laid for the coming month.

The study course is the same for all Priesthood quorums of the Church. The study outlines published in the *Era* should be gone over carefully by the class instruction section to secure the best class presentation of the material, to determine the points especially to be emphasized, and to consider possible questions that may be asked by the class.

The other sections (personal welfare, church service, and social and miscellaneous) should make similar reports of work done; and should plan for the coming month's work, in accordance with existing quorum needs.

* * *

IT is inadvisable to hold monthly Priesthood quorum meetings in connection with the monthly stake officers' meetings. Such a practice usually deprives the stake presidency, members of the high council, bishops and numerous other stake and ward officers from attending their Priesthood quorum meetings. All bearers of the Priesthood, whatever their administrative offices may be, should be in regular attendance at their quorum group and monthly meetings.

When the monthly stake officers and quorum meetings are held jointly, the time dedicated to the monthly quorum meetings should not be shortened by the interposition of stake business, belonging properly to the stake officer's meeting, or by long opening exercises.

Quorum Officers

SINCE the quorum presidency are the directing officers, they have the responsibility of appointing the four standing committees. The officers must keep in close touch with the program because each one acts as chairman of a committee. Every committee member should be assigned a definite responsibility. The quorum officers will hold weekly meetings wherein detailed plans will be made for furthering the interests of the quorum.

To assist the sections, a series of themes and subjects is being prepared for the use of each standing committee group at the monthly Priesthood leadership meeting. The publication of this material in this department will begin not later than with the January issue of the "*Era*." This series of suggestions should only supplement the consideration of local problems.

Quorum Quiz

Who are the Members of the Stake Melchizedek Priesthood Committee?

THE stake Melchizedek Priesthood committee has at least four members, with one of the stake presidency acting as chairman. The others are a high priest, a seventy, and an elder. In large stakes a representative from each of the Melchizedek Priesthood quorums in the stake may be added to the committee. From one to three members of the stake high council should also be assigned to this committee.

Personal Welfare

Chairman: The quorum president

Responsibility: The welfare of individual quorum members

Activities:

1. Labor with quorum members to induce them to be prayerful, full tithe payers, observers of the Word of Wisdom, observers of the Sabbath day, and observers of the law of the fast.
2. Keep advised as to the physical health of each quorum member and his family, and where necessary give comfort and assistance. Where quorum member is away from home, definite procedure should be adopted to keep in touch with the member while he is away, and with his family, if it is at home while he is away.
3. Keep advised as to the economic status of each member of the quorum and his family.
4. Build up the economic status of quorum members through Church Welfare activities.
5. The chairman should attend the weekly ward welfare committee meetings.
6. This committee is responsible for the direction of welfare projects, both the projects in connection with budget assignments, and projects for the benefit of the quorum itself.

Class Instruction

Chairman: Counselor in quorum presidency

Responsibility: To see that the gospel is taught to every quorum member

Activities:

1. See that quorum or group is supplied with a teacher and an assistant who can teach
2. See that members are provided with:
 - a. The published course of study
 - b. The *Era* containing the lesson outline
 - c. Auxiliary leaflets and manuals
3. See that the class is provided with outside reference material:
 - a. Current topics
 - b. Bulletins
 - c. Quorum library
4. Maintain a contact with gospel doctrine class of the Sunday School and every other auxiliary class involving members of the quorums.
5. See that the physical conditions of the class room are favorable.
6. Visit delinquent members.
 - a. Urge their attendance at quorum meetings.

Church Service

Chairman: Counselor in quorum presidency

Responsibility: To promote Church activity of quorum members in consultation with the bishop or stake president

Activities:

To encourage participation in the following:

- a. Ward teaching
- b. Missionary work
- c. Genealogical and temple work
- d. Auxiliaries (M.I.A., Sunday School, etc.)
- e. Ordinances (administering to sick, ordinations, baptisms, confirmations, blessing children, etc.)
- f. Choir and other musical activities
- g. Other stake and ward assignments

Social & Miscellaneous

Chairman: Quorum secretary or someone else appointed by the quorum presidency

Responsibility: To promote quorum welfare through socials and miscellaneous projects

Activities:

1. Promote athletic events, reunions, socials, summer outings.
2. Collect quorum funds.
3. Arrange for transportation of

quorum members to quorum functions.

4. Cooperate with wards and stakes on dates for events.
5. Discharge any special assignments including welfare projects if so authorized by the quorum presidency.

Notes from the Field

Cache Stake Reports on Projects Completed During Summer

Logan Third Ward—High Priests: 2 acres of sugar beets (25 tons valued at \$225.00); Elders: Supplied 100 pounds of butter to the storehouse and raised about 500 pounds of cabbage.

Logan Fourth Ward—High Priests: chapel beautification project; Seventies and Elders one-third acre of potatoes, proceeds to buy butter and eggs.

Logan Fifth Ward—High Priests: donated \$75.00 cash, raising one acre of beans; Seventies: one acre of potatoes; Elders: 2 acres of corn (sold \$191.00 of corn on the cob, gave 1,300 dozen ears to the ward and now have 100 cases of corn canned; forty-five members of the quorum participated.)

Logan Ninth Ward—High Priests: one-fourth acre pole beans sold for \$30.00, one-eighth acre of potatoes yielded one ton; Seventies and Elders: 10 cases of eggs; Elders: furnished storehouse with 25 cases of beans, and have one-half acre of potatoes.

Logan Tenth Ward—High Priests: 250 pounds of beans and 25 cases of string beans delivered to the storehouse; Seventies: 250 pounds of navy beans; Elders: 200 pounds of navy beans; presented each quorum member who has been called into armed service with a Book of Mormon, *Articles of Faith*, and a song tract.

North Logan Ward—High Priests and Elders: Raising 2,000 pounds of navy beans; Seventies: 15 cases of strawberries, canned and delivered to the storehouse.

Benson Ward—150 pounds of butter, 6 cases of eggs.

Hyde Park Ward—2 acres of peas. 3½ acres of beets.

Active Committees Are The Life of the Quorum

Dear Brethren:

WE are pleased to hand you herewith a report of the Sixth Elders Quorum, (Osgood Ward) of North Idaho Falls Stake, covering some of their many activities. Albert V. Richards is president with J. P. Allred and John Drolinger counselors.

This presidency have the four standing committees fully organized, and each committee is doing its job well.

A few years ago the Church service committee took over all the ward teaching of the Osgood Ward for one year, with the result of one hundred percent for that year.

The welfare committee is most outstanding. On several occasions where

death, sickness, or accident have entered a member's home (or the home of a non-member who resides in the Osgood Ward) this welfare committee is so well-organized that the quorum has been at the farm before sunset the day of the trouble, putting up hay, digging potatoes or beets, or taking care of whatever crops needed attention.

When they cut potatoes for the Elders' project they strung lights in a large potato cellar, and the Elders with their wives and children came out one evening and did this job.

The class instruction committee is doing just as good a job with the teaching as the other committees are with their work.

They hold a yearly social at one of the nearby canyons, and in addition to this they hold a monthly meeting and social the fourth Thursday of each month at which their wives take a very active part. We as a stake committee attended one of these last winter where each lady made a basket lunch, and the baskets were auctioned to the highest bidder (with a ceiling price of \$2.00 and floor price of \$1.00). This put \$23.75 in the quorum fund after expenses were paid. The quorum progresses so fast that the stake committee can hardly keep up with it.

Stake Elders Committee,
North Idaho Falls.
by Reuel N. Nielson.

NO - LIQUOR - TOBACCO COLUMN

Did You Act?

IN August a letter with accompanying material was sent to every stake chairman asking that he immediately inaugurate in his stake a movement to get at least one hundred people in the stake to communicate with their senators and representatives in Washington and ask them to do all they could to get enacted into law Senate Bill S.860. This is the Shepard Bill, published in this column in the July issue of the *Era*. Therefore all who read this will perhaps have read the Bill. But as a reminder, we repeat the Bill proposes to re-enact a law, made by Congress in 1917 when the United States entered the first World War, which prohibited the sale, giving, or possession of all kinds of alcoholic beverages in all places where the boys in our armed forces live, train or work.

Did you, the reader, write to the senators and representatives from your state and district? Are you in favor of the Bill becoming a law? If so, do not fail in your duty to our boys in arms and to the country. If you have not done so, write your letters without delay. After election may be too late.

What the British Say

Bulletins From Britain is a weekly publication sponsored by "The

British Information Services," R. C. A. Building, New York City. In the issue of August 26, 1942, is a brief article from which we quote:

"John Bull's menu isn't what it used to be. But in spite of war-time rations he doesn't have to go hungry for milk, vegetables and fish. He's drinking more milk and raising one million five hundred thousand more tons of farm vegetables than ever before.

But his health has never been better than it is today—at least since statistics were first available seventy years ago." (Italics ours.)

Alma Richards—His Record and Testimony

STUDENTS of the Brigham Young University during the past thirty years, and many others interested in athletics, will remember Alma Richards—the person or the name. He was an outstanding B. Y. U. athlete, achieving a national and an international reputation.

From letters recently received from him (he is a public school teacher, living in Los Angeles) we learn that he successfully competed in intercollegiate national and international athletics during twenty-three years (1909-1932). He went to Stockholm, Sweden, in 1912, as a member of the American team to compete in the Olympic games, and won the high jump, breaking the world's record in this event. He won the decathlon (ten events) at the World's Fair in San Francisco in 1915. He won national championships in the shot put 1918, in high jumps 1913, was high point man in the American Expeditionary Forces after the War in France, 1919, receiving a medal from the hands of General Pershing stating he was the greatest athlete in the A. E. F.

During his career he won hundreds of other medals. In fact, sports writers and papers have said he won more medals than any other man in the world.

But now to the point: "I told the Lord" (he writes) "that if He would help me to win the high jumps in the Olympic Games at Stockholm, I would do my best to be a good boy and set a good example." Further, "Thirty years ago when I was offered \$1,000 by a large tobacco concern to allow my name to be used to advertise their product, it was no temptation whatever. Many times I had needed money badly—yet not that much."

Alma Richards is a modest, thoroughly honest man who attributes his athletic successes and moral strength to parental teachings, keeping the Word of Wisdom, and prayer. He has always believed that liquor and tobacco are not good for man—a truth revealed to the Prophet Joseph Smith in 1833. Alma Richards has set an example of moral courage, fidelity to parental teachings, and faithfulness in keeping the commandments of the Lord, worthy of imitation by every boy in the Church.

Melchizedek Priesthood

Outline of Study, December, 1942

Text: *Teachings of the Prophet Joseph Smith*

LESSON 38

EDUCATION AND INTELLIGENCE (Continued)

3. The glory of God is intelligence (D. & C. 93:36)

- a. God is perfect intelligence (55)
- b. His wisdom alone sufficient to govern and regulate the mighty creation
- c. Truth is knowledge of things as they are, and as they were, and as they are to come (D. & C. 93:24)
- d. Ye are little children and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth (297; D. & C. 50:40)
- e. He that keepeth His commandments receiveth truth and light until he is glorified in truth and knoweth all things (93:28)
- f. Exalted persons may have one glory upon another (354)
- g. Without knowledge we cannot be saved (217)

- (1) A man is saved no faster than he gains knowledge (217, 297)
- (2) Without it he will be captive to some evil power having more knowledge
- (3) Impossible for a man to be saved in ignorance (301)
- (4) Ignorance, superstition and bigotry retard the Church (138)

- h. The power of true doctrine (341)
- i. Necessary for us to have an understanding of God himself (343)
- j. We ought to study night and day the purpose of our existence (324)
- k. Add to faith virtue, to virtue knowledge, and seek every good thing (217)
- l. Superior intelligence bestowed upon such as obey the gospel (67)
- m. President Joseph F. Smith on intelligence—*The Way to Perfection*, p. 230-231

Discuss:

1. In what definite way are faith and the holy Spirit aids in the quest of true knowledge?
2. What truths should the Latter-day Saint include in his studies?

LESSON 39

REVELATION

Read *Teachings of the Prophet Joseph Smith*, pp. 11-13, 21, 53-54, 61, 71, 109, 111, 138, 151, 160-161, 191, 205, 206, 214, 215, 269, 272, 304, 321, 325, 328, 355; D. & C. 8:3, 9:7-9; 28:2, 7; 42:14, 61; 43:2-5; 3 Nephi 29:6; Moroni 10:4.

1. Why revelation is given
 - a. To declare God's will concerning the human family (54)
 - b. To give them just and holy laws to regulate their conduct
 - c. To guide them in a direct way that He might make them joint heirs with His Son
- d. Modern revelation needed to suit present conditions (71)
 - (1) We are differently situated from any other people that ever existed upon this earth
 - (2) Former revelations to other people not sufficient for needs of today
 - (3) Need for gathering to a place of deliverance to escape desolation

- e. Much instruction formerly given to man which we do not possess now (61)

- (1) Bible contains a portion of God's word to his ancient Saints
- (2) Nowhere said by the mouth of God in the Bible that He would not speak again
- f. The light of revelation unlocks the truths of the scriptures (304)
- g. Gives knowledge upon knowledge, which bringeth joy and life eternal (D. & C. 42:61)
 - (1) Salvation cannot come without revelation (160)
 - (2) Without revelation we can neither know nor understand anything of God or the devil (205)
 - (3) Without it we cannot detect false from true manifestations (206)
 - (4) Makes known the true object of existence (324)
 - (5) Shows that the riches of eternity are within the compass of the obedient (11)
 - (6) Enables us to see and know for ourselves (13)

Discuss:

1. Cite instances to demonstrate the need for modern revelation to meet needs of our day.

LESSON 40

REVELATION (Continued)

2. Revelation continuous

- a. Continuous revelation needed (3 Nephi 29:6)
 - (1) No man can be a minister of Jesus Christ except he has the testimony of Jesus (160)
 - (2) The testimony of Jesus is the spirit of prophecy (269)
 - (3) A true teacher and witness must possess the spirit of prophecy (269)
 - (4) If ye receive not the Spirit ye shall not teach (D. & C. 42:14)
 - (5) If we have not the oracles of God, we are not the people of God (272)

- b. Search the revelations and observe them

- (1) Search the revelations of God; study the prophecies, and rejoice that God grants unto the world Seers and Prophets (12)
- (2) Transcripts from the records of the eternal world (11)
- (3) Sacred writings given by direct inspiration for the good of man (53)
- (4) Our obligation to live in accordance with their precepts (54)
- (5) Will of heaven will benefit us only if we comply with it
- (6) Things hid from foundation of world revealed in last days (321)

3. By whom revelation is received

a. Revelations to the Church

- (1) President of the Church a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the Church (D. & C. 107:92)
- (2) It is the order of heaven for revelations of the mind and will of God to the Church to come through the presidency (111)
- (3) No one except the President of the Church to receive revelations and commandments for

the Church (215; D. & C. 28:2, 7)

- (4) None other appointed to receive them until he be taken, if he abide in me (D. & C. 43:2-3)
- (5) A law of the Church (verse 5)
- (6) The twelve apostles sustained as prophets, seers and revelators, and special witnesses (109)

b. Revelation to guide officers

- (1) Privilege of any officer in this Church to obtain revelations, so far as relates to his particular calling and duty in the Church (111)
- (2) Contrary to economy of God for any member, or any one, to receive instruction for those in authority, higher than themselves (21)

c. Individual revelation

- (1) If any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction (21)
- (2) Personal testimony received through the power of the Holy Ghost (11, 13)
 - (a) Each may know for himself
 - (b) Not dependent on man for knowledge of God

4. How revelations are received

- a. The Holy Ghost is a revelator (328)
 - (1) No man can receive the Holy Ghost without receiving revelations
 - (2) Intimation of the spirit of revelation (151)
 - (a) Feel pure intelligence flowing into you
 - (b) Sudden strokes of ideas of things soon to be fulfilled
 - (c) Presented unto your mind by the Spirit of God
 - (d) By learning to understand the Spirit of God you may grow into the spirit of revelation
 - (e) The Holy Ghost—this is the spirit of revelation (D. & C. 8:3)
 - (3) Must exercise thought and study (D. & C. 9:7-9)
 - (4) Given in response to fervent prayer and faith (138)
 - (5) Best way to obtain truth and wisdom is not to ask from books, but to go to God in prayer, and obtain divine teaching (191)
 - (6) True doctrine given the Prophet by the revelations of Jesus Christ, and by inspiration of the Holy Spirit (355)
 - (7) A time to come in which nothing shall be withheld (138)
 - (8) Eternal truth known through the revelations of God in the way of His ordinances, and in answer to prayer (325)

Discuss:

1. How may each member of the Church receive a certain testimony of the truth?
2. Explain the significance of the following words of the Prophet: "Search the scriptures—search the revelations which we publish, and ask your Heavenly Father in the name of His Son Jesus Christ, to manifest the truth unto you. . . . You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation" (11) Cf. Moroni's promise (Moroni 10:4)

Aaronic Priesthood

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

THE AARONIC PRIESTHOOD

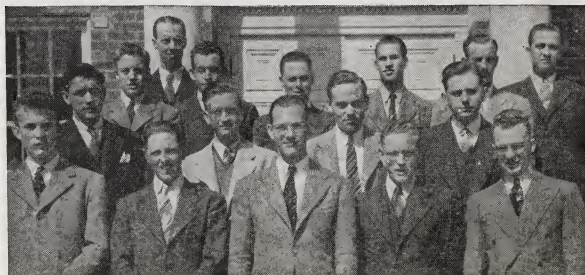
Thirty-second in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

ON April 6, 1841, the Saints in Philadelphia were organized into a Stake, with Jacob Syphret as Bishop, and Jesse Prince and James Nicholson as his Counselors. On April 15th the Saints in New York City were organized, with John M. Bernhisel as Bishop, and Richard Burge and William Acker as his Counselors. And on May 22nd the Saints remaining in Kirtland were given a Stake organization, in which Thomas Burdick was Bishop, with Hyrum Winters and Reuben McBride as his Counselors. Doubtless there were other Stakes and branches besides those, but the above will suffice to show the spread of the gospel, and the strong impetus given to the cause of Zion by the Missouri and Ohio persecutions.

On the twenty-seventh of May, 1840, Bishop Edward Partridge died at Nauvoo, in the forty-seventh year of his age. On the nineteenth of January, 1841, George Miller was chosen by the voice of revelation to succeed him in the Bishopric. In the same revelation occurs this paragraph: "And again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith and Shadrach Roundy, if he will receive it, to preside over the bishopric." These were the first nominations made for the Presiding Bishopric, but if the brethren named ever acted in that capacity, the fact is not recorded in the Prophet's history. Bishop Vinson Knight died at Nauvoo, on July 31, 1842.

(To be continued)

PRIESTS', TEACHERS', AND DEACONS' QUORUMS, WINDER WARD, BIG COTTONWOOD STAKE, HAVE 100% STANDARD QUORUM AWARD GOAL



These priests, under the close supervision of Bishop Claude I. Ashton, are putting forth every effort to qualify for the Standard Quorum Award for 1942. They are working hard to overcome the inroads into the priests' age group, incident to the present national emergency.



The first and second quorums of teachers began early in the year to establish Standard Quorum Award records. The first nine months' activities indicate that both quorums will qualify. H. Peery Heninger, first counselor to Bishop Ashton, in charge of teachers, together with quorum advisers John Davis and Francis W. Schaeffling, are included in the photograph.



Two of the above three quorums of deacons qualified for the Standard Quorum Award for 1942. They will qualify one hundred percent for 1942. Douglas B. Cutler, second counselor to Bishop Ashton at the time the photograph was taken, is shown in the photograph, together with quorum advisers

Victor Spencer, LaMar Poulton, and Blaine Eustice. Rex C. Reece, chairman of the Winder Ward Aaronic Priesthood Committee at the time these photographs were taken, is now bishop of the new Valley View Ward, Big Cottonwood Stake.

Ward Teaching

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

Ward Teachers to Distribute Message of First Presidency During December



THE FIRST PRESIDENCY

THE Message of the First Presidency, delivered in the Salt Lake Tabernacle, October 3, 1942, is to be distributed by the ward teachers during the month of December.

Teachers could scarcely be called upon to fulfill any assignment of more importance in the line of their duty. Instructions given by the First Presidency bespeak the mind and will of the Lord to His people. How fortunate we are as a people that, in the midst of unprecedented world conditions, we can listen to the voices of prophets, seers, and revelators, and be strengthened by their words of comfort and guided by their counsel.

TEACHERS SHOULD STUDY MESSAGE

While it is not presumed that the ward teachers should attempt to explain

the Message of the First Presidency, it is urged that they study the text and be familiar therewith. Their knowledge of the message will contribute to their enthusiastic proposal of its careful reading and study in the homes.

It is not intended that ward teachers shall debate any features of the message with those who have personal opinions which may be at variance with those presented. The instructions of the First Presidency are the inspired word of the Lord and will be accepted as such by those who look to Him for guidance in the way of life.

PAMPHLETS WILL BE MAILED DIRECT TO WARD BISHOPS

Pamphlets will be mailed direct to ward bishops instead of stake clerks. This variation in procedure will main-

tain for the month of December only. Each bishop will be sent a sufficient number of pamphlets for distribution to each Latter-day Saint family on record in his ward.

This assignment provides an excellent opportunity for the conduct of an all-out ward teaching campaign during the month of December. Bishops are urged to look to their ward teaching organization and personnel with a view to filling vacancies and making full preparations to insure the success of this undertaking.

MISSIONS TO BE SUPPLIED

For the information of mission presidents, a sufficient supply of the pamphlets will be sent to each mission office at the same time shipment is made to wards.

Mutual Messages

Executives

Remember Your Calendar

ON November 3rd, your assembly program should be a one-act play from the *Book of Plays*. Is it ready? Have enough rehearsals taken place so that the actors will not only know their parts, but give an artistic presentation?

On November 10th, your departments have their recreational period. Have you checked with them as to the progress and preparation so that this half hour will be delightful and encouraging to membership efforts?

November 17th, the assembly is a story. "Peace Over Camp," or some other good Thanksgiving story will not only give the storyteller a fine opportunity to show his art, but will also, if done well, increase the appreciation of stories by the group.

November 24th is the social hour of dancing. See to it that your music is good. Rehearse it beforehand, if it is mechanical, so that you know what records sound best in your hall.

Class Work

Class work should be well under way now. If you executives will visit classes as a regular habit, you can know the effectiveness of your teaching staff and suggest ways of building interest and attendance.

Opportunity Night

Lend a helping hand to the fine effort of your M Men and Gleaners to get distributed the "I Dare You" pamphlet. They have a wonderful project.

Quiz the Dance Committee

Executives of wards and stakes have already received the pamphlet "A Call For Dance Managers." Serious study of its contents, including the restatement of standards, is a duty we believe all will fulfill. The General Authorities are concerned deeply with the dance situation, and have urged us as the organization responsible for the recreation of the Church, to complete the committees of dance manager and instructors in every unit of the Church.

The appointment is only the start. Executives should see that the dance manager is given full support in the arduous responsibility, and that the dance instructors are permitted to make arrangements for the practices so necessary to teach our young people proper and pleasurable dances. Immediately the executives should call the dance manager in with his committee and in an informal study assure themselves that all the standards are under-

stood and are to be in force in every dance the ward or stake shall hold. The dance manager might quiz the executives, or one of the executives might quiz all the others in order to be sure that the understanding of standards and policies is complete.

All must cooperate, if dancing, which has been such a lovely part of our activities, is to make progress.

A Special Committee for Contact Work

The presidents of the ward Mutual organizations have been asked to form a committee according to the needs of the ward, to make contacts with members of the Church who have moved in and have not yet fully affiliated themselves with ward activities. In some cases, families have migrated from different parts of the Church to the centers where work has become plentiful. In many other cases, young men and women have come away from home alone. In the latter case, particularly, their situation is perilous if they do not take part fully in the Church activities. Sometimes swing shifts and Sunday work interfere with regular Church-going habits, but nothing need prevent their doing all possible to keep the association of the Saints and absorb through the sacrament and the various meetings, the spirit of the gospel.

The committee is called on to work in harmony with the Gleaner membership group and any other departments of the M. I. A., with other auxiliaries, and particularly under the direction of the bishop of the ward, and in harmony with agencies he may set up. This committee should prayerfully, energetically, intelligently, and gracefully work among those who have come to live among us, to induce them to come to Mutual and participate in the activities thereof.

Y. W. M. I. A. Receives New General Secretary

HELENA W. LARSON has been appointed general secretary of the Young Women's Mutual Improvement Association to succeed Erma Roland, who resigned upon her marriage to Stringam A. Stevens.

Sister Larson, a graduate from the University of Utah, has filled a mission in the Northern States Mission. She has been a member of the general board since 1937.

San Diego Stake Pioneer Day Celebration

The San Diego Stake M. I. A., repeating its splendid effort of last year sponsored a July 24 celebration duplicating as nearly as possible many of the events of the first twenty-fourth of July commemoration held in Salt Lake

Valley in 1849, two years after the Pioneers arrived there.

At Palm Canyon, a section of beautiful Presidio Park (endearred to Mormons because the Mormon Battalion Monument is erected there), approximately five hundred Latter-day Saints gathered early in the evening to witness the pageantry, participate in the singing, and enjoy a delicious meal. Climax of the day was a dance held in the stake recreation hall. Members of San Diego Stake left this celebration, as did the pioneers of 1849, with hearts filled with thanksgiving for their blessings.

The pageant, a copy of which has been placed on file at M. I. A. headquarters, was written by Josie B. Bay.

—From a report submitted by Kenneth Calder, Superintendent Y. M. M. I. A.

Deseret Theatre Begins Season

THE Deseret Theatre, little theatre group, formerly known as the Interstate Drama Organization, began its winter season in Salt Lake the week of October 26 with the comedy "George Washington Slept Here." Three nightly performances were for the U.S.O., and three for the general public. The play was directed by Donald B. Alder.

Special Interest

Leading Articles for Current Study

MANY unusually good articles, appropriate for study among our groups, are found in current issues of our own and other leading periodicals. One stimulating discussion could be held on the article that appeared in the October *Era*, page 624—"What Others Think of the Mormons." By analyzing the good and bad characteristics as seen by those not of us, we can perhaps come to a fuller understanding of what we need to do in order to overcome our faults and cling tighter to our virtues.

An interesting series on Sam Brannan also began in the same issue, page 620. These articles will prove most stimulating to those groups which have interested themselves in Church history.

From the *Reader's Digest* for September, Special Interest groups may like to study "They Were Expendable." Since this war has been called a total war, we must learn the full implication of the words. For a like reason, the article "The Russian Battlefront" will be a good one to discuss. Two articles that will also give

(Continued on page 736)

(Continued from page 735)

needed information on the war situation appeared in *The Saturday Evening Post* of September 26, and are entitled "I Saw Manila Die" and "Hitler Can't Do Business with the Church."

In the *Science News Letter* of September 26 will be found many items which would lead to interesting discussion of the current world picture.

Since the world is changing so rapidly, Special Interest groups will need to keep alert to those worth-while articles which will help all of us adjust to this changing world.

M Men-Gleaners

I Dare You To Be Strong

THIS is the subject for the first Opportunity Night of the season, November 10th, in the M Men-Gleaner department. War has ever called for courage, and the challenge given out this year by the M Men and Gleaners, to be clean, to be strong, to speak well, and to participate in defense, fits the times.

A unique and interesting idea has been put into effect by the supplying to the members of the department ten thousand little booklets. These bear the title of the reading course book by William H. Danforth, *I Dare You*. It is with the author's permission that the pamphlet goes out thus.

It is built on the stirring thought that today our youth constitutes a group of New Pioneers on the March, a march to the winning among Latter-day Saints of the prevalence of the clean life. It carries on the great idea of the tabernacle meeting, June, 1941, when the assembled youth of the Church presented a program of national scope, a battle against the use of tobacco, alcoholic drinks, and improper attitudes and practices touching morals. This was their plea for the clean life, and to it they pledged their loyalty.

The essential sentence of the pamphlet is: "You will do your part. Whether on land, on the sea, or in the air; whether in home, office, shop, or regiment, you will not be afraid to live and share your ideals."

The unique phase of the project is that it is in very truth a challenge, a dare. On a page at the back is a place for five signatures. Following the principle of the chain letter, it will go from one to another and after five have signed—and we hope an average of at least ten have read it—it will come back to the person who sent it out first.

Each one who signs his name to the precious little book, indicates that he truly accepts the challenge "to take your place in the foreranks, to live, exemplify, and teach our Latter-day Saint standards."

Before this, doubtless the pamphlets have been sent to the wards by the stake executives, and the class leaders

have had the class officers in consultation to plan the distribution, reading, and passing on of the individual pamphlets.

November 10th will truly be an Opportunity night.

Gleaner Notes

We hope all of the new Gleaners have become acquainted with the Gleaner Sheaf which is printed on page 199 of our Manual and that they have resolved within their hearts to strive each day to make this their code of living.

While the M Men are receiving valuable and technical training and are fighting for the ideals we cherish, our Gleaners will do well to meet the challenge here at home. Discuss with them the suggestions given on pages 214, 215 of the Manual—"Gleaners in a Time of Conflict," and formulate plans to do your bit.

More than ever before will we, as Gleaner leaders, need the help and inspiration that comes to us through seeking guidance from our Father in heaven.

"A Teacher's Prayer," the author of which is unknown, might well be the prayer of every Gleaner Leader:

I would pray that my heart may be open to receive inspiration from my Heavenly Father. I desire humility, wisdom, and strength. I would know my own weaknesses and have power to overcome them. I seek ability to read, reason, think, and observe, so that I may never go before my girls unprepared. I pray for understanding that I may reach the hearts of my girls. I need tolerance and love that I may find the way and lead their souls to God. Bless me in my task.

Explorers

Explorers and the M. I. A.

EXPLORERS are members of the Y. M. M. I. A. When they become affiliated with any M. I. A. sponsored troop, they are automatically enrolled in the Y. M. M. I. A. Every Explorer leader is an officer of the ward organization, appointed by the ward bishop and assigned to serve under the supervision of the ward president of Y. M. M. I. A. This brief statement seems necessary because occasionally a leader apparently feels that he has no obligation toward his sponsor the Y. M. M. I. A. As a result, when calls are made by drama and music directors and other officers for assistance from members of the Explorer troop, vociferous protests are made for disrupting the department program.

The Explorer leader should recognize the cultural activities as opportunities for growth and development for his boys. Many boys of this age group are eager to try out for a play or sing in a chorus or participate in some other general M. I. A. activity. The Explorer

committee sees no objection to such activity, but on the contrary feels inclined to urge leaders to encourage members of their troops to participate in these activities as much as possible. A frequent criticism is to the effect that other officers often call for Explorers without ample notice. Objections to such a procedure may be justified, but the leader many times can prevent inconvenience in the operation of his program by anticipating such requests beforehand. Regular attendance of the leader at ward officer meetings will often entirely remove this common objection. It is suggested, therefore, that instead of attempting to prevent the participation of Explorers in other M. I. A. activities the cultural arts be considered a part of the Explorer program and the various directors as technical assistants to the Explorer leader.

Simplifying the Explorer Program

At a time when essentials only can be considered, Explorer leaders should be concerned about emphasizing the fundamental features of the program. The following suggestive basic objectives are offered as guides in building a program for the coming year. Explanatory material and methods may be found in Log No. 10 and the Supplement.

1. *Athletics.* Organize a team in the troop and participate in district tournament in any or all of the following sports: volleyball, basketball, softball.
2. *Social activities.* Carry out the five-point Explorer-Junior program consisting of: get-acquainted party—October; ward dancing party—December; one-act play—February; spring social—April; summer—June.
3. *Advancement.* Promote first honors, a title, and Arrowhead award.
4. *Emergency service.* Select only one simple, essential wartime activity and carry through efficiently.
5. *Troop meetings.* Use community specialists and reports of title activities by boys of troop.

Juniors

Membership and Talent Night

NOVEMBER TENTH is the time set apart for Junior membership and talent night. Enthusiastic preparation and careful planning should make this a memorable occasion in the life of each Junior Girl. Be sure every girl of fifteen or sixteen years has been invited to join you. Have each second-year girl act as a big sister to one or more of the incoming girls, making arrangements to call for and be a special hostess to them. Let the program be entertaining and inspiring, a pleasing example of Junior talent. The making of the Junior bouquet will be a delightful ceremony in which every girl will feel honored to participate.

(Continued on page 738)

JOSEPH F. SMITH, PATRIARCH TO THE CHURCH

(Continued from page 695)

It has always been understood, and so the revelations declare, that this office is hereditary. In a revelation to Hyrum Smith a few days after the organization of the Church, the Lord foreshadowed this Priesthood as it would descend upon the head of Hyrum Smith, and implied that it would be an office which would pertain to his family, in the following words:

Behold, I speak unto you, Hyrum, a few words; for thou also art under no condemnation, and thy heart is opened, and thy tongue loosed; and thy calling is to exhortation, and to strengthen the church continually. Wherefore thy duty is unto the church forever, and this because of thy family. Amen. (D. & C. 23:3)

The statement that the duty of Hyrum Smith was to the Church forever because of his family, evidently conveys the thought that he would succeed to the office of Patriarch and that it should continue in his posterity to the end of time, for, surely, it would have to continue in this way to last forever in the Church upon the earth among mortal men. Then again, the blessing pronounced upon the head of Hyrum Smith's father, was that this calling was to come upon his head "and his seed after him, to the uttermost." And so, down through the history of the Church this doctrine has been recognized.

Joseph Smith, Sen., was appointed in December, 1833, the first Patriarch to the Church. He served from that time until his death, September 14, 1840. In the revelation given January 19, 1841, Hyrum Smith, who at the time was serving as second counselor to the Prophet in the Presidency of the Church, was removed from this position and called to take the position of Patriarch. However, in calling Hyrum to this position, the Lord also elevated him from the position of second counselor, to that of assistant President of the Church, to take the place vacated by Oliver Cowdery when he was excommunicated. The call given at this time is very significant and is as follows:

And again, verily I say unto you, let my servant William [Law] be appointed, ordained, and anointed, as a counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right;

That from henceforth he shall hold the keys of the patriarchal blessings upon the head of all my people. (D. & C. 124:91-2)

Here the right of hereditary possession in the patriarchal office is pointed out and the office was conferred upon Hyrum Smith. There was another blessing, not included in the patriarchal office, that was also bestowed upon Hyrum Smith by virtue of this revelation, and that is the calling to be an Assistant

President of the Church. [For full particulars regarding this calling, the reader is referred to the remarks of Elder Joseph Fielding Smith at the April Conference in 1930. It is only necessary at this time to refer to this calling with a briefer statement.] In this same revelation and in the same call, the Lord said, speaking of Hyrum:

And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph;

That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery;

That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever. (D. & C. 124:94-96.)

In other words, in addition to the office of Patriarch, Hyrum Smith was blessed with another and even higher calling, that is, to hold the keys of Presidency jointly with the Prophet Joseph Smith, and verses 94, 95, and 96 of section 124, in the Doctrine and Covenants, quoted above, have no reference whatever to the calling of Patriarch to the Church; they refer to the blessing which had formerly been given to Oliver Cowdery, which blessing was given in compliance with the law of witnesses as it is set forth in the scriptures, which law made it necessary that two witnesses stand at the head of the Dispensation of the Fullness of Times to testify to the world of the restoration of the Church and the Holy Priesthood. This law was given in the very beginning of time and is stated by Paul in these words: "In the mouth of two or three witnesses shall every word be established." (2 Cor. 13:1.) (See Deut. 17:6.) Our Lord, Himself, complied with this law. When the Jews declared that He stood alone with no one to testify for Him, therefore they were under no obligation to believe Him, the Savior answered them:

Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

It is also written in your law, that the testimony of two men is true.

I am one that bear witness of myself, and the Father that sent me beareth witness of me.

In harmony with this law the Lord called Oliver Cowdery as the second witness to stand at the head of this dispensation assisting the Prophet in holding the keys. The records inform us that every time the Prophet received

authority and the keys of the Priesthood from the heavens, Oliver Cowdery shared in the conferring of those powers with the Prophet. Had Oliver Cowdery remained faithful and had he survived the Prophet under those conditions, he would have succeeded as President of the Church by virtue of this divine calling.

This blessing was also confirmed upon the head of Oliver Cowdery by the Prophet, December 5, 1834, in the following words:

I laid my hands upon Brother Oliver Cowdery, and ordained him an Assistant-President, saying these words: "In the name of Jesus Christ, who was crucified for the sins of the world, I lay my hands upon thee and ordain thee an Assistant-President of the High and Holy Priesthood, in the Church of the Latter-day Saints." (D. H. C. 2:176.)

This ordination is in accord with the calling as stated in the Doctrine and Covenants 20:2-4. The Prophet explained that this ordination means that the office of Assistant-President is to assist in presiding over the whole Church, and to officiate in the absence of the President, and to rank ahead of the counselors in the First Presidency. He also explained that "The office of this Priesthood is also to act as spokesman, taking Aaron for an example. The virtue of the above Priesthood is to hold the keys of the kingdom of heaven or the Church militant." (MS. Book A, chapter one.)

This blessing which had been given to Oliver Cowdery was by revelation and commandment conferred upon Hyrum Smith, and he was ordained to be an Assistant-President, January 19, 1842, and to hold the keys jointly with the Prophet Joseph Smith at the head of the Dispensation of the Fullness of Times, as the second witness and elder in the Church. It should be understood that this blessing is in no sense a part of the patriarchal calling. It was not conferred upon Joseph Smith, Sen., who was Patriarch when Oliver Cowdery received this blessing. It has not been, and cannot be, given to any Patriarch succeeding Hyrum Smith, who still holds those keys with the Prophet presiding over this last dispensation.

The offices of Patriarch and Assistant-President were held by Hyrum Smith until the martyrdom. The office of Patriarch was then offered to William Smith, the only surviving brother of the Prophet, and President Brigham Young declared it was his by right. William Smith confirmed the saying of the Lord, "many are called but few are chosen," for he failed to magnify this calling, turned against his brethren and was excommunicated. He was never sustained by the vote of the people, and therefore never did legally act; he was called, but was not chosen.

The third Patriarch was Father John (Concluded on page 738)

JOSEPH F. SMITH, PATRIARCH TO THE CHURCH

(Concluded from page 737)

Smith, only surviving uncle of the Prophet. He was called to this position because Hyrum Smith did not leave a son old enough to receive the office. Father John Smith played a prominent part in the early days in Utah. In August, 1847, before the return of President Brigham Young to Nebraska, Father John Smith was placed in charge in the Salt Lake Valley as the president of the little colony. He died May 23, 1854, in Salt Lake City.

The fourth Patriarch was John Smith, eldest son of Hyrum Smith. He was an inexperienced boy twenty-three years of age at the time of his ordination, and after he was ordained President Brigham Young sent him on a mission that he might gain experience. He died in Salt Lake City, November 6,

1911, after holding the office for over fifty-six years.

The fifth Patriarch was Hyrum Gibbs Smith, grandson of John Smith, and the great-grandson of Hyrum Smith. He was ordained under the hands of President Joseph F. Smith, May 9, 1912. He died February 4, 1932, in Salt Lake City. For ten years this office has been vacant, except for the fact that President Heber J. Grant appointed temporarily as "acting" Patriarch, Elder George F. Richards of the Council of the Twelve Apostles who was a patriarch for a number of years in the Tooele Stake.

The Patriarch to the Church holds the keys of blessing for the members of the Church. He has the authority to seal blessings upon the heads of the members in all parts of the Church, that they may, if they prove faithful, enjoy

whatever is pronounced upon their heads, and come forth in the resurrection to obtain eternal life. To gain such blessings, however, all the ordinances and covenants belonging to the gospel and to exaltation must by them be received. A blessing given by a Patriarch is intended to point out the path which the recipient should travel. It should be given by the spirit of revelation and should be a great comfort and incentive to the recipient to continue on in faithfulness to the end. The Patriarch also holds the key by which the lineage of those whom he blesses may be made known. It is a very important and most holy and sacred calling. We all feel sure that the new Patriarch will uphold the traditions of the Church, be a credit to his family, and magnify his calling in the spirit of humility, prayer, and faith.

MUTUAL MESSAGES

(Continued from page 736)

Joint Activities

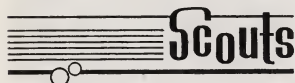
LAST spring the Junior-Explorer committee of the general board made a survey among over two thousand Junior Girls and Explorers to learn their reactions to the Junior-Explorer program. To our great satisfaction we found that the young people themselves were delighted with these joint activities. An overwhelming majority stated that the evenings spent in joint participation were the most enjoyable of the year. Most of them asked for more joint work: lessons, parties, sports, or dancing and drama. We were very happy to find these programs accepted so wholeheartedly by the young people.

A Five-point Program

THIS year we have planned again a five-point program. Leaders, plan to have these activities carried on as a group. Remember this program is to promote wholesome, friendly relationships between our girls and boys. Group participation will help to establish this feeling of many happy friendships.

We hope you had a joyous time at the fall get-acquainted, girl-hostess party. We did, in planning for it.

Look forward to the other four points of our Junior-Explorer star so that by early, prayerful planning you will enjoy an outstanding year of keen satisfaction in knowing that our Juniors and Explorers have enriched their lives through these adventures in sociability.



Advantages of New Organization Program

THE effect of adopting the new organization program for Scout and

Explorer work has already shown its benefits. One of these is that the chairman of each troop committee is drawn into greater responsibility and usefulness by being made a member of the district committee. This is good for the district and for the troop. The district committee receives the fresh problems direct from the troop and is able to keep closer to its practical work. This avoids the situation which sometimes occurs where the governing body is dealing in theory, while the body governed is dealing in practice.

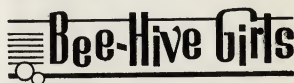
The benefit to the troop is obvious. The chairman of the ward troop has been often more of a figurehead than an active Scout. Usually he is a busy man, and the subject of the troop is not often on his mind. Now meeting with the district group and acting on one of the six operating committees, he is brought in closer touch with this great boy movement and carries back to the ward new ideas, better acquaintance with Scout problems and greater enthusiasm.

Perhaps even a greater benefit of the new plans is the closer touch both the stake and ward committees have with the Priesthood. The stake president or one of his counselors is invited to be chairman of the finance committee and through his association with the district work is able to carry back to the stake presidency and high council friendly knowledge of what is going on in this branch of our boy work.

In the ward the bishop is to be associated with the troop committee or have one of his counselors take this place. His is an advisory relation, but that is not meant to be just nominal but a real working relationship. By this association he can become better acquainted with the boyhood of the ward and the character-building work that is being done among them—or his failure if the committee is not function-

ing and the Scoutmaster is not competent.

Another valuable relationship is that a member of the district Scout committee is to be associated with the stake Aaronic Priesthood committee to assist in the activities and cooperation of the programs.



Calling All Bee-Keepers

AN alert sounds and you are faced with a warning sign "Stop! Look! Listen!" Stop and consider the swarm gatherings of the past few weeks and with a pencil in hand analyze your successes and failures that you may proceed along affirmative lines repairing and rebuilding at weak spots. Look carefully for such danger signals as poor order, disinterest, lack of attendance, and ask yourself if more preparation may not correct these problems. Listen to the voice within you that helps to understand the needs of the girl and makes preparation a work of love and not a burden.

Some Suggestions

We have been pleased with the enthusiastic reports we have received of ward conventions and progress up to date. As our contribution we would like to offer the following suggestions which may smooth out some rough places:

1. **Supplement.** It is essential that every Bee-Keeper have a copy of the 1942 supplement, and that it be read and applied to fit the guides in the handbook.

2. **Organization.** District Bee-Keepers are being retained, and although no district meetings are held, they will be glad to give you every assistance possible. Stake Bee-

(Concluded on page 749)

GENERAL CONFERENCE, FIRST SESSION

ALMA SONNE

Assistant to the Twelve

Delivered at the Saturday Morning Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

My brethren, I have been touched, as you have, by the timely, comprehensive, straight-forward, and inspiring message submitted by the Presidency of this Church, to which we



ALMA SONNE

have just listened. I share with you an unusual emotion as we see this large gathering of Priesthood, for here are represented the workers and the leaders of the Church. I rejoice in the quality of leadership represented and manifested here.

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

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

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

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

This Church has supplied a background before which our nation can go

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

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

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

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

RICHARD L. EVANS

of the First Council of the Seventy

Delivered at the Saturday Morning Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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

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

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

I should like to read a statement which I found the other day, first printed in the second number of the *Evening and Morning Star*, back in July, 1832, as I recall:

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

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

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



RICHARD L. EVANS

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

(Concluded on page 740)

RICHARD L. EVANS

(Continued from page 739)

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

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

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

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

STEPHEN L. RICHARDS

(Concluded from page 705)

sonal danger, his care of the wounded John Taylor, and his taking the bodies of Joseph and Hyrum back to Nauvoo. I knew that he had had the closest personal relationship with Joseph and that if there had been anything untrue

about him he would have discovered it. I know that Willard Richards had the utmost confidence in the Prophet and an absolute conviction of the divinity of the latter-day work. This realization, as I visited this sad but hallowed scene of our history, seemed to intensify within me my responsibility to be true and as helpful as my capacity would permit to the cause for which my grandfather gave his devotion, his loyalty, and his life. I prayed to God that it might be so and that all of us in the Church who are the descendants of these noble men and the beneficiaries of their sacrifice and devotion might also be true and worthy.

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

buried in this cemetery. Among the names I found my own kin and those of many other families prominent in the settlement of our western commonwealth.

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

Today we find ourselves engaged in a worldwide struggle to preserve liberty and tolerance, the foundations of peace in the earth. Let it be remembered that these were the very principles for which our progenitors have made the tragic sacrifices of which I have briefly reminded you. Every shrine of the Church is a monument to freedom and truth. There have been no more sincere and valiant defenders of true democracy than the Latter-day Saints. No higher concepts of the liberty of man, the sonship of God, and the brotherhood of race have been given to the world than those which have emanated from the Prophet of the last dispensation.

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

GENERAL CONFERENCE, SECOND SESSION

OSCAR A. KIRKHAM

of the First Council of the Seventy

Delivered at the Saturday Afternoon Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

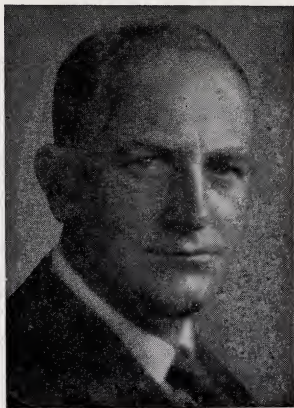
I AM grateful for this privilege and trust that I may enjoy the blessings of the spirit of the Lord.

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

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

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

Here lies opportunity—youth with its great spiritual possibilities, and trained to do its duty, and the world hungering for the gospel message.



OSCAR A. KIRKHAM

Recently while visiting in the Northern States Mission we were traveling

one day through the state of Indiana. We were impressed with the great farms and the great corn crop. "How many kernels of corn are there on a cob?" asked President Muir. I did not know. "Well," said he, "there are many cobs that have as many as 1000 kernels." I had my doubts and at the next prosperous farm, I requested that the car stop. I went in and proffered to purchase a large cob. A boy near by said: "Come on, I'll give you an ear of corn." We went to the barnyard and as I passed a large crib I said—"There is a fine big ear, may I take this?" "No," said the boy, "that is our seed corn." He found me a large cob soon, however, and to my surprise there were nine hundred and forty kernels on the cob. This number of kernels soon became a secondary thing, however, for I was still thinking of what the boy had said. "No, you can't have that. It is our seed corn."

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

OSCAR A. KIRKHAM

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

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

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

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

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

One of our sons recently came home from college for a few days before he went into the armed forces of our country. I was asking him what he needed—how much money for travel and so on. I was surprised to hear him say—"Well, Father, what I need most is a long talk with you." And I shall never forget those sacred hours. He may have been helped a bit—and I know I was helped a great deal. We shared the conversation as we spoke of the importance of faith in oneself, and faith in our dreams of the future, never to falter or fail; faith in mankind, although we may be greatly tried; and faith in God, for His love will endure forever and be a protection and help in the hour of great need.

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

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

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

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

May we preserve and train these youth for their great destiny. And if we do our part sincerely, humbly, and

aggressively, lo, the Lord will work the miracles with us and our hearts shall be filled with courage and joy. "Yet once more I shake the earth—that those things which cannot be shaken may remain."

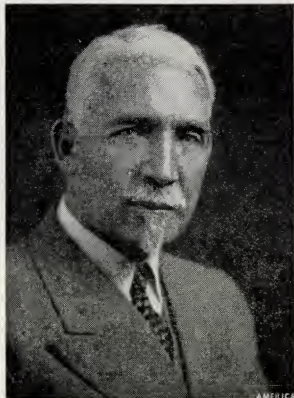
I humbly pray for us—the strength, wisdom, and the love to do our task, and I ask for these blessings in the name of Jesus Christ, Amen.

RUFUS K. HARDY

of the First Council of the Seventy

Delivered at the Saturday Afternoon Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

To you, my beloved brethren, to you who have been chosen, selected, and invited to attend this great conference, I extend my love,



RUFUS K. HARDY

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

This great gathering blessed with the choicest diadem of God, His Priesthood, is for what? Surely we all can answer: it is for but one purpose, and that purpose is to bring to pass the salvation of the souls of men, and is so declared by the Lord through the Prophet Joseph Smith: "Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." No more plainly stated is this, than that which is declared in the

first chapter of Genesis in our holy sacred history, the Bible. You will recall that God, after having formed this earth—after having created this great universe—after all things, both animal and vegetable had been made by Him, and in the great firmament above that He had placed great lights, the sun, the moon, and the twinkling stars, those heavenly traffic signals that we should obey, for they turn the days into weeks and the weeks into months, and the months into years—then God did something which to me is one of the most marvelous things that I have read about. God spoke to His companions and said, "Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him; male and female created he them."

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

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

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

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

THOMAS E. MCKAY

Assistant to the Twelve

Delivered at the Saturday Afternoon Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

THE singing of the beautiful hymn, "A Poor Wayfaring Man of Grief," followed by the inspirational message of our beloved President, and then the solo so well rendered

(Continued on page 742)

THOMAS E. MCKAY

(Continued from page 741)

dered by Brother Bennett, "The Seer, the Seer," has brought us all, "I am sure, nearer to our Father in heaven—nearer to many of our loved ones who are on the other side. I am very grateful today for my parents. I am very grateful that I have been considered worthy to be associated with this splendid body of men bearing the Holy Priesthood and am especially thankful for my rather close association with our beloved president, Heber J. Grant, his counselors, the Quorum of the Twelve and the other General Authorities of the Church. I appreciate today, more than ever before, my membership in this Church—the great organization of the Church—an organization which furnishes not only just a favored few but all the members the opportunity for service.

I am very happy to report that our members in the European mission are also still carrying on. From some of them we have not been able to hear lately but because of my acquaintance with them and my love for them I am sure I am safe in saying that they are carrying on also as are the members from whom we hear. We receive letters and reports regularly from the British Mission, from Sweden, and from Switzerland, also occasionally from the Palestine-Syrian Mission. Through Sweden we have been able to hear from Denmark and from Norway, and through Switzerland, from Belgium and from Valence in the southern part of France. The brethren and sisters are holding their meetings as usual: sacrament, Priesthood and auxiliary meetings. They are holding their district conferences; they have held their M.I.A. June conventions. They also celebrated the Relief Society Centennial in nearly all the branches on March 15th and 17th. Some of the missions show a very substantial increase in tithing and fast offerings, also baptisms. The following is taken from a recent letter from the French-Swiss District with headquarters at Neuchâtel, Switzerland:

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

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

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

I am very happy I hear from your side and I can write to you all my desires, that is a blessing of the Lord to us. All members are in good condition in present time, but wheat that we bought a year ago is finished and we are much in need of wheat.

and life is too hard to live, but we only trust to Lord and prayers from Zion and all will be well. Some members can't pay for living, and the wheat we give to them. As far as we hear we carry on in gospel and all Saints in good standing in faith.

From England we heard this sad news:

Brother John Cook and his family have suffered in a recent air raid. The incendiaries destroyed most of their bedding and linen. We have sent them a sum of ten pounds to meet their immediate needs and learn that the government has also given them a smaller sum, with a promise of further help towards the end of the war. Unfortunately, the cost of replacing the lost bedding is so high that the family will have



THOMAS E. MCKAY

to deny themselves for the time being. Nevertheless, they are all well and Brother Cook, being a genealogist, is delighted that all his records and papers have been preserved.

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

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

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

The Saints are still faithful in paying their tithes and offerings so we are well situated financially. We have had six baptismal services this year, and in hopes of having more. Our mission paper *Lys Over Norge* is published as before and comes out regularly. Nearly all the branches in the mission celebrated the Relief Society centennial with public meetings and banquets on March the 15th and 17th, and all the places had a very fine time. The lessons for our organizations we have to work out

ourselves as best we can, as we can't get anything from the headquarters. How long these conditions will last is hard to tell, but we will do our best to keep everything going till we get regular connections with you again. We trust in the Lord for whom we labour, and I am glad for the many blessings we receive from Him.

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

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

This is from the Swedish Mission:

It is only a year since the unemployment on account of the prevailing shut-out from other nations was very much felt in our nation. Now the condition has turned the other way about, and the outcry for lack of laborers is heard over the land. There is especially a deficiency in farm help and also for cutters to get out wood from the forests. This condition exists probably in part because of Sweden's military training of men and their calling to encampments.

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

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

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

And the following paragraph from a letter from Beirut:

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

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

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

THOMAS E. MCKAY

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

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

Well, some of us are on the bank, hesitating and shivering with reference to the Welfare Plan, and perhaps some of our other responsibilities in the Church. Brethren, let me advise you to *duck under* and you will have great joy in your labors. Give to this work the best you have. Give to the world the best you have, and the best will come back to you. Look for the good and the beautiful, and the good and the beautiful will also come back to you. God help us to do this, I pray in Jesus' name. Amen.

JOSEPH L. WIRTHLIN

of the Presiding Bishopric

Delivered at the Saturday Afternoon Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

I SINCERELY trust, my brethren, that the same spirit that has guided and inspired those who have spoken to us during this conference may guide and

direct me the moment or two that I stand before you.

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

This declaration of faith is wholly consistent and compatible with the Lord's dealing with His children on the earth whenever the Priesthood has been bestowed upon men. Declared Amos of ancient times, "Surely the Lord God



JOSEPH L. WIRTHLIN

will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7) The writer of Proverbs declared, "Where there is no vision, the people perish." (Prov. 29:18)

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

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

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

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

Seven years of plenty, of abundance, are about to come to an end, and we may face seven years of leanness and the possibility of famine. The best authorities in the United States are now indicating that a food shortage for the year 1943 is not a remote possibility due to several conditions, too many to enumerate at this time. In retrospect we can all go back in our minds and consider the counsel of the brethren with reference to this matter and observe present-day conditions, which definitely prove that the Welfare Program was the mind and the will of the Lord made known through the power of inspiration and modern-day revelation to His people. With the passing of time, as was the case with the declarations given Moses on Sinai for the children of Israel, the leadership of this people will be vindicated in all of their admonishments to the people, and man will again be convinced that the Lord has and does reveal His mind and will to the prophets of modern times.

The message of the First Presidency delivered to the people in April of this year and the message delivered this morning are revelations to the people, for they contain all of those great truths which are compatible with the mind and will of our Heavenly Father. I am grateful to say that when instructions are given by the First Presidency of the Church and the Quorum of the Twelve, there comes to mind the revelation given to the Prophet Joseph Smith, wherein the Lord had this to say when His servants spoke to the people: "And whatsoever they shall speak when moved upon by the Holy Ghost

(Continued on page 744)

JOSEPH L. WIRTHLIN

(Continued from page 743)

shall be scripture, shall be the will of the Lord. . . shall be the voice of the Lord and the power of God unto salvation." (Doc. & Cov. 68:4) There is a test for modern-day revelation, the same test Jesus Christ invited those who heard His teachings to apply, for said He: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." (John 7:16-17)

As leaders in Israel, brethren, we should accept wholeheartedly modern-day revelation as presented to the people by His chosen servants, applying it in our lives to the end that we shall be a shining example to all of those who come under our direction—admonishing the people that they, too, can know of the doctrine, modern-day revelation, by following the admoni-

tion of the Lord when He declared: "Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you. Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich." (Doc. & Cov. 11:5-7) And eternal life can only be achieved, brethren, not alone by obeying the principles of the gospel of the Lord Jesus Christ, but by hearkening unto the advice and counsel of those who are in authority that come to us as modern-day revelation.

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

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

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

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

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

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

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

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

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

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

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

As the Lord liveth, and as we live, we will not go down unto our father in the wilder-

GENERAL CONFERENCE, THIRD SESSION

MARION G. ROMNEY

Assistant to the Twelve

Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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

None can look into the faces of this extraordinary body of men and partake of the spirit present without being conscious that there is here a power not usually felt in gatherings of like numbers.

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

All who have received the gospel have come from darkness into light, but we, who have been invited to this conference, have been called, also, to leadership in the Priesthood; to be officers in the government of God; to be responsibility in a well-defined field of action in which no one else can function so long as we hold the appointment.

Yesterday, the responsibility of leadership was borne by our fathers; tomorrow, it will rest upon our children;

today, it is ours. It is now that we should feel the weight of our callings.

As we labor in the Church, two observations force themselves upon us. One is that there is great strength and devotion among the membership of the Church. No one can visit among the branches, wards, and stakes and see the amount of work that is done and the



MARION G. ROMNEY

time freely given to service in the activities of the Priesthood quorums and auxiliaries without being impressed with this strength and devotion. It makes one, with the spirit of this latter-day work, thrill to be a part of it.

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

MARION G. ROMNEY

ness until we have accomplished the thing which the Lord hath commanded us. (1 Nephi 3:15)

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

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

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

The Lord help us, in this Priesthood quorum activity, to approach our work with the spirit of Nephi, that we may indeed be "a chosen generation, a royal Priesthood, an holy nation, a peculiar people"; and that we may by our works "shew forth the praises of him who hath called" us "out of darkness into his marvelous light," I pray.

ANTOINE R. IVINS

of the First Council of the Seventy

Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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

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

dency of this Church the loyal support of that group of men.

If you will read the 107th Section of the Doctrine and Covenants you will learn that they have a very special calling. Their calling is to walk behind the Council of the Twelve in carrying the message of redemption to the people of the world; and if the Church didn't have that charge and that calling I think this



ANTOINE R. IVINS

group never would have been organized in the Church at all.

We try to impress upon every man who is ordained into the seventies quorums that that is his calling and that if he will not exercise that function he has no right to come into this group of men. They should be the missionaries of the Church. They should be the predominating element in any missionary group in the Church. Now we have two ministries of that type, the foreign mission ministry and a stake mission ministry, all of the same type and class except in some minor details, and we now are interested very much in that stake mission work of this Church. It is proving to be such a wonderful and magnificent work that we are overjoyed with the success that we have realized in the past. But we are worried now, brethren, because we note a falling off in that effort. We are short this year about six hundred missionaries as compared with last year. We are short from the seventies six or seven percent of that missionary group. We would like to ask you presidents who are here when you return to use your influence in recruiting from your ranks other seventies who can go into that work.

Now, there is no more magnificent work in the Church than to testify that Christ our Lord came to earth to redeem mankind, and that is the very

special calling of you brethren, the seventies. You testify to that by word of mouth, but you also do it by the example which you live. And perhaps of the two the more potent is the example that one sets. We believe that the reason that conversions are made among the stakes of Zion more easily than in outside countries is that the people of the Church live the principles of the gospel and that there is radiated from them a light which people not of our faith can see, and perhaps see more readily than we ourselves; so we ask you who are missionaries in this stake work, as well as foreign countries, to show by your lives that there is power and efficacy and virtue in the gospel of Jesus Christ.

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

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

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

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

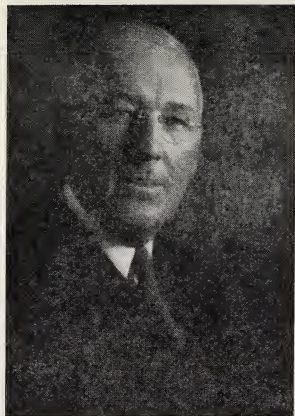
(Continued on page 746)

(Continued from page 745)

JOHN H. TAYLOR*of the First Council of the Seventy**Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.*

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

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



JOHN H. TAYLOR

I remember hearing a story of a man who had just lost his oldest son. The father was not a very religious man. In fact, he had disregarded most of the Lord's commandments. Because of his son's being called to the other side, a good man went into the house to talk with the father and to the family. The son had been unfaithful in every way. He had been disobedient unto his parents, to his country, to his God. As the good man talked with the father and the family, the father said, "I think that this

is a time for prayer." Perhaps we all think that only when the emergency comes to us it is the time to pray. The efficiency of a prayer is dependent on the type of life we have lived and the way we have made progress upon the earth. When the time comes for the summons, to ourselves or to our family, if we have not repented, if we have not done the things that should have been done, the praying comes rather late.

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

May we be humble as we live upon the earth. May we repent of our sins. May we take this message seriously as it comes to us today, and live better and finer than we have ever lived before, I humbly pray in Jesus' name. Amen.

SAMUEL O. BENNION*of the First Council of the Seventy**Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.*

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

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

lie, they will not bear false witness, or violate the Sabbath day. Men will not leave the work of God undone if they feel in their hearts that it is the thing for them to do.

Brethren, there never was a time that was more opportune for us than right now. There will never be another time when we will be enjoying this earthly existence. This is your day and mine. We will never go through this world again as we are now. We



SAMUEL O. BENNION

are here writing our history. We write it every day and there can be no change. As we write it, that is the way it will be. We write it by our lives. No matter what our vocation is, no matter where we are, there is nothing that will build us more surely and make us stronger than an assurance that we have the truth. As we work in our fields or in our homes, in our shops or in our offices, let us keep in mind this thought: This is the work of God that I am engaged in.

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

SAMUEL O. BENNION

by every wind of doctrine, but we will feel in our hearts to know the truth. We will understand the course we should take and the opinion that we should express; we will know that we are the Lord's chosen people.

I am thankful for the testimony that I have, for the privilege of laboring in a small way in this great Church of Christ on this earth in this dispensation; I rejoice that I have been permitted to take a part in building this western commonwealth. I know that is the feeling of every true Latter-day Saint. I pray the Lord to bless the leadership of this Church, for this Church is led by a prophet of the living God who was raised up for this very purpose. He stands as a monument in faith and expression of that code of living which, I want to say to you brethren, commands the respect of all honorable men and women everywhere when they become acquainted with the facts and know us as we are. These are the things we should keep in our minds, and if we do, we will not be weak and we will not fail, but we will die worthy men, Latter-day Saints in full fellowship. To this end I pray, in the name of Jesus. Amen.

GEORGE ALBERT SMITH

(Concluded from page 702)

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

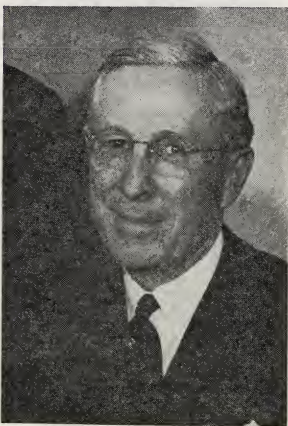
I am glad to be identified with this group of men here tonight. I thank you, my brethren, for the joy that has come into my life as a result of this companionship. I have been privileged above many other men in the world. I am thankful for it. I am not inclined to boast about it, but I do feel grateful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

seeking to build the quorums of the Priesthood as they ought to be—thankful that I belong to this group and pray that as the days go on and as the opportunities are presented that I may do my part. That I may be worthy of this fellowship and this membership, not only here but throughout the ages of eternity, and that we may all be so blessed I humbly pray, in the name of Jesus Christ, our Lord. Amen.

CLIFFORD E. YOUNG

Assistant to the Twelve

Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.



CLIFFORD E. YOUNG

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

There is one thing, however, that Douglas seems to have overlooked. We sang today "A Poor Wayfaring Man of Grief." The Prophet Joseph was in prison. Everything that he possessed, apparently, was in the hands

of his enemies, but there was something that was still within his own soul—there was something that he still possessed that Stephen A. Douglas had not recognized. He could, in the face of his enemy, in the face of persecution, conscious of martyrdom—he could still sing with Brother Taylor, at least in his heart, that lovely hymn, a hymn of charity, a hymn of kindness, a hymn of forgiveness, even of his enemy. That was something that Stephen A. Douglas didn't detect. Stephen A. Douglas didn't detect, either, that same attitude of spirit that the Prophet Joseph had, when in Liberty Jail there came to him through the revelation of Almighty God that marvelous prayer in which he instructed the Priesthood, an injunction that stands for you and me today:

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

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

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

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

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven.

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

It was this, my brethren, it was this attribute that was manifest in Carthage Jail that Stephen A. Douglas never felt. He saw only, but he did not feel. That is one reason why today it is recognized by people around us that there is a bigness in the coming together, as we do here on these occasions of the general conference, but those who do not know as we know do not sense the bigness of this thing. They do not know what it is that impels men to come hundreds of miles in answer to a call such as this. They do not know what it is that impels men in our outlying stakes to give their all, almost, for the benefit of their brethren, to help build up their social life, their physical life, and, above all, their spiritual life. These are the things that men do not realize when they come in our midst. These are the things that

(Continued on page 748)

CLIFFORD E. YOUNG

(Continued from page 747)

men did not realize when they came to Nauvoo, in the days of the Prophet Joseph. They saw merely the external, not the internal; but there is a power here that you and I feel, and we are grateful to God tonight for it, for the testimony that God has given us of the divinity of this work, and I rejoice with you in it with all my heart, in the name of Jesus Christ. Amen.

MARVIN O. ASHTON

of the Presiding Bishopric

Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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

As we go about visiting you in the different stakes, so far as some of us are concerned, we wonder just how much good we do. But there is one thing we are sure about, and I have expressed it more than once; we are sure of the fine spirit that we get from you, and it is not your fault if we don't take it elsewhere. I am one of those who believe that inspiration goes up the ladder as well as down the ladder. I mean that we expect and get inspiration and revelation from our file leaders. It must be that way—that's the inspiration going down the ladder. I am not unmindful, however, of the inspiration that goes up the ladder as you in your communities, your wards, and your stakes develop things and perfect them; then we who visit you get these ideas and partake of those influences. We are like the bee who goes from flower to flower sipping honey as we find it. Unless we are altogether dead on our feet, we cannot help scattering the pollen—the precious gems we find in your particular stakes. Each one of us is made the better by virtue of the attainments and spirit of the rest of us.

I remember seeing, as a boy, a packing company's advertisement that was on the billboards of every city in the United States. I can see that picture now as vividly as if it were yesterday.

It was a herd of steers being crowded into one can of beef extract. In other words, in every can were vitamins of the herd. Rather a rough comparison, I agree, but in a sense isn't each one of us a soul of the virtues of all of us?

I am thoroughly convinced that one of the great virtues of the Church is that of visiting about and taking the honey, if you please, from flower to flower. Our visiting with one another keeps the Church alive. There is no question about it. What concerns me right now is that these contacts with one another are going to be hampered. It is this rubber situation. It is a challenge to you. You have never had so many inroads on your organizations as now. You have the boys leaving for the army, you have people going to the



MARVIN O. ASHTON

arms centers, and last but not least, you have the people that are going crazy over money. It is going to their heads, and it is a sad picture.

You have often heard it said, "Liberty, liberty, how many crimes are committed in thy name?" May I just change that a little bit? "Oh, rubber, oh tires, (the want of them), how many crimes of omission are going to be committed in thy name?" If you are inactive, if you are shirking your responsibilities, you are going to blame it on the lack of rubber, and while I love you and hope you love me, I am not unmindful of some of the conditions we find in the stakes. We find people who are not as active as they ought to be. They have a testimony of the gospel, (at least they think they have), but it stops there. We are not as active as we should be. I often think of the old fellow down our way who used to get up on fast days and say, "I just can't rest until I have borne my testimony." The trouble with him was that he bore his testimony

the first part of the meeting and then went sound asleep and pretty nearly snored his head off. Now are you doing that? Am I doing it? It is one thing to have a testimony and another thing to do something about it. Don't you think that I have so little sense that I am speaking disparagingly of the testimony of a humble person. The Church rests on that kind of faith. My mother taught me at her knee just how important that is.

To illustrate what I am driving at, may I tell a story that was told to us down in Lehi at a recent conference there. A good patriarch said that he was asked to take his saw and hammer to the church and do some work. He found the hammer, but he couldn't find the saw. He hunted all over for it, and finally his wife came to the rescue. She said, "Now, Father, if I were you I would think where I used that saw last, and I believe I would hunt in that place." Well, he went everywhere in search of the saw. He looked high and low ever trying to think where he last used the saw and praying that he might be guided to the lost article. He climbed on the roof—no saw in sight. At that moment, when he was about to despair, although it was a breezless day, a slight stir of the air tipped the saw from the top of the chimney. It whirled through the air and stuck in the shingled roof a few feet ahead of him like the alighting of an arrow. In soliloquizing about this almost miraculous restoration, our patriarch remarked to us, "I thought I saw the hand of the Lord in that saw. But," emphasized he, "I was dead sure the Lord wanted me to see the hand of the saw." Now, it is easier to see the hand of the Lord in things than it is to see the hand of the saw.

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

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

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

MARVIN O. ASHTON

or we perish according to our adaptability or inadaptability to our environment. Each of us must ask, "What changes must I make in my thinking to fit me to this new environment?"

I am not in any sense fighting the idea presented by Brother Bowen. I think he is just as right as he can be. You can't change fundamentals. We have people coming in all around us by the thousands. What are you doing about it? Are we going to absorb them, or are they going to absorb us? It depends on our attitude.

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

NICHOLAS G. SMITH

Assistant to the Twelve

Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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

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

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

Now it has been interesting in checking these reports to find that many of the questions are not answered. They are slurred over and the very reason

for those reports, of course, is to call to the attention of the presidency of the quorums wherein they are failing, and it is the duty of every presidency of a quorum to know his quorum members' activity and to be closely associated with them and be indeed a father to his brethren and to show a great deal of interest in them. I have noticed that practically nothing is being done with respect to the request President Grant made some years ago, that we work with those who are addicted to liquor and tobacco; and I find in one quorum where there are forty-four members and not one of them is reported as observing the Word of Wisdom. Now, I think perhaps the secretary has neglected to fill in the answer in his hurry to get the job over. In other quorums I find where a

there, and it would be nice to have these things on file in the head offices of the Church where they can be checked upon and known. Surely much is being missed I feel as I go amongst you and feel the spirit in your stakes.

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

Mutual Messages

(Concluded from page 138)

Keepers are only as far as your telephone or the mailing of a postal card. They are waiting and eager to help you solve your problems. After analyzing the success you are having as a Bee-Keeper and you find definite weak spots, do not let time slide by. Do something about it before you meet your swarm next week. If stake Bee-Keepers are unable to assist you, remember we of the general committee are only too glad to help.

3. *Membership awards.* There is no award in Bee-Hive of which the group should be more proud than the M's for enrolling one hundred percent of the girls Bee-Hive age within the ward in the three ranks. You will find a complete statement as to the requirements in the supplement. Your attention is called to the fact that all three groups must achieve before any one of them is entitled to their award. When writing for the M's, be sure to indicate how many you need of each of the three colors. This year there will be many girls who will add the second M on their band if they received their award last year.

4. *War Service pin.* A new honor badge, number sixty, in the field Public Service is similar to all the other honor badges in that only one badge can be given, no matter how many times it is repeated. However, if a girl spends an additional twenty-four hours, making a total of thirty-six, in filling the requirements of this honor badge, she is then entitled to wear the war service pin.

Many groups are performing excellent war services. Bee-Keepers should keep in touch with their local agencies and assist the Boy Scouts and other organizations in war service work. Newspapers and radio stations will often give publicity to these efforts, thus letting people know what we are contributing, as well as making the girls feel encouraged and important in the work they are doing. We should like you to write and tell us of any unusual activity you are doing, that it might be passed on to other groups.

5. *Ordering.* The Young Women's office does not send orders C.O.D. because of the increased cost to the recipient, nor does it charge. This means that either a money order, check, stamps, or currency must accompany all orders. The office would appreciate your using a price list each time as your order blank. So much time could be saved and orders sent out more promptly if colors and number required, etc., are checked right on the price list, and if the name of the ward and stake as well as the name and address of the sender are filled in correctly. Remember, too, that honor badges and rings cannot be sent unless the order is accompanied by the stake Bee-Keeper's signature.



NICHOLAS G. SMITH

third of the quorum members use liquor and tobacco, I am sure that these things are not pleasing to our Heavenly Father. But if the quorum secretaries would be more careful—if the presidencies of quorums would check upon these questions and the answers before they sign the reports and see that they are properly filled out and if quorums would only send in their reports—we have some quorums that haven't sent in their reports all this year, yet—to me it is rather strange after laboring in the mission field, and having one hundred percent response when you ask the missionaries to do something, to come home and work with the Priesthood and find that it runs as low as four percent who are active in some stakes.

Brethren, the gospel is true. I know it, and I love it. I love these men with whom I associate. I love the stakes and the wards, and the mission fields. I have found, wherever I go among the stakes, such a sweet spirit that I am sure things are not reported that are happening

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The Light that Shines in Darkness

(Concluded from page 691)

rels if applied by warring nations would in itself do away with war.

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

PROCLAMATION OF CHRIST'S TEACHINGS

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

The Constitution of this government was written by men who accepted Jesus Christ as the Saviour of mankind. Let men and women in these United States then continue to keep their eyes centered upon Him who ever shines as a Light to all the world. Men and women who live in America, "the land of Zion," have a responsibility greater than that yet borne by any other people. Theirs the duty, the obligation to preserve not only the Constitution of the land but the Christian principles from which sprang that immortal document.

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

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

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

Changes IN CHURCH OFFICERS

Announced in the Saturday morning session of the 113th Semi-annual General Conference, October 3, 1942

Special Appointments:

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

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

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

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

New Mission Presidents:

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

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

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

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

New Stakes Organized:

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

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

Stake Presidents Chosen:

Samuel Polloch chosen president of the Panguitch Stake to succeed President James L. Hatch.

James M. Smith chosen president of the St. Joseph Stake to succeed Jesse A. Udall. Luther L. Fife chosen president of the Weiser Stake to succeed President Scott B. Brown.

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

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

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

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

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

Willard L. Smith chosen president of the Alberta Stake to succeed Edward J. Wood. Ivan Call chosen president of the Nevada Stake to succeed Fred C. Horlacher.

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

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

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

New Wards Organized:

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

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

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

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

Rigby Third Ward, Rigby Stake, formed by a division of the Rigby Second Ward. Compton Center Ward, Long Beach Stake, formed by a division of the Compton Ward.

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

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

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

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

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

Independent Branches Made Wards:

Payette Ward, Weiser Stake, formerly Payette Branch.

Pendleton Ward, Union Stake, formerly Pendleton Branch.

Napa Ward, Oakland Stake, formerly Napa Branch.

Pittsburg Ward, Oakland Stake, formerly Pittsburg Branch.

New Independent Branches:

Buckeye Branch, Phoenix Stake.

Dependent Branches Made Independent Branches:

Castleford Branch, Twin Falls Stake. Filer Branch, Twin Falls Stake.

Wards Transferred:

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

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

Wards Disorganized:

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

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

Woodland Ward, Portneuf Stake, merged with Downey Ward.

Independent Branches Transferred:

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

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

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

Bishops Who Have Passed Away While in the Service:

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

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

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

Obituaries:

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

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

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

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

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

Evidences and Reconciliations

(Concluded from page 721)

phase of man's life, and why activity must characterize the life to come.

There is much in the gospel not yet revealed to man, but that which we know is within the easy comprehension of man. Certainly, the revealed meaning of salvation removes much of the

confusion surrounding this frequently used term.—J. A. W.

Moslem in Name Only

(Concluded from page 724)

firmly attached to the noble bird that it still sticks in all English-speaking countries.

Scientists have bestowed upon this American fowl the name of "Meleagris Mexicana," which of course designates

the country of its origin. However, the noble American bird that stands as a symbol of American holiday season still bears a Moslem name, though Moslem in name only.

We have retained the Aztec names for many of the products for which we are indebted to those industrious and progressive people such as "tomato," "tobacco," "chocolate," "tabasco," and "tamale." Why not "totolin" instead of "turkey"; an American name for an American bird.

PRIVATE OWNERSHIP UNDER THE UNITED ORDER

(Continued from page 689)

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

OTHER INSTITUTIONS

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

The Lord also provided for the creation of "Another Treasury," and into that other treasury went the general revenues which came to the Church, such as gifts of money and those revenues derived from the improvement of stewardships as distinguished from the residues of the original consecrations and the surpluses which came from the operation of their stewardships. (D. & C. 72:11 ff)

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

PRIVATE OWNERSHIP FUNDAMENTAL

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

28). The United Order is an individualistic system, not a communal system.

THE WELFARE PLAN AND THE UNITED ORDER

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

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

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

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

STOREHOUSES AND PROJECTS

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

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

We have in place of the two treas-

uries, the "Sacred Treasury" and "Another Treasury," the general funds of the Church.

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

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

THE CONSTITUTION

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

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

I have said to you before, brethren, that to me the Constitution is a part of my religion. In its place it is just as much a part of my religion as any other part. It is a part of my religion because it is one of those institutions which God has set up for His own purposes, and, as one of the brethren said today, set up so that this Church might be established, because under no other government in the world could the Church have been established as it has been established under this Government.

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

In the 101st Section of the Doctrine

The Constitution

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

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

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

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

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

INFLUENCE IN THE AMERICAS

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

You brethren from Canada know that your great British North America Act, in its fundamental principles, is based upon our Constitution, and you know that in the courts of Canada, the reports of our Supreme Court, and our Federal courts generally, are just as persuasive as the decisions of the courts of England, and even more so, where questions of constitutional law and constitutional interpretation are involved.

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

THE LAW OF ZION

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

(Concluded on page 754)



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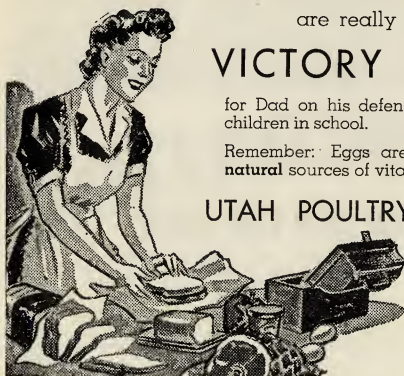
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The Constitution

(Concluded from page 753)

Now, I am not caring today, for myself, anything at all about a political party tag. So far as I am concerned. I want to know what the man stands for. I want to know if he believes in the Constitution; if he believes in its free institutions; if he believes in its liberties, its freedom. I want to know if he believes in the Bill of Rights. I want to know if he believes in the separation of sovereign power into the three great divisions: the Legislative, the Judicial, the Executive. I want to know if he believes in the mutual independence of these, the one from the other. When I find out these things, then I know who it is who should receive my support, and I care not what his party tag is, because, brethren, if we are to live as a Church, and progress, and have the right to worship as we are worshipping here today, we must have the great guarantees that are set up by our Constitution. There is no other way in which we can secure these guarantees. You may look at the systems all over the world where the principles of our Constitution are not controlling and in force, and you will find there dictatorship, tyranny, oppression, and, in the last analysis, slavery.

ALLEGIANCE

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

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

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

The Editor's Page

(Continued from page 753)

I got to the depot, I said: "Nephi, why on earth are you calling me back here? I had an appointment out in Tooele State."

"Never mind," he said; "it was not

(Continued on page 756)

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THE EDITOR'S PAGE

(Continued from page 754)

I who sent for you; it was Brother Lyman. He told me to send the telegram and sign my name to it. He told me to come and meet you and take you to the President's office. That is all I know."

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

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

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

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

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

He said, "Well, that is what I was going to say, and then it occurred to me that I had no right to tell it, that I had received a manifestation from the

Lord." He said, "Heber, I have suffered the tortures of the damned for ten days, thinking I could not tell the difference between a manifestation from the Lord and one from the devil, that the devil had deceived me."

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

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

I was in Arizona in February, traveling with Brigham Young, Jr., and a

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

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

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

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

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

"None at all."

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

I had this feeling that I ought not to testify any more about the Savior and

TO OUR FRIENDS



We haven't been doing so well by you lately. You have asked for many things we can no longer obtain for you. Furthermore, we feel our service has not been as prompt in some cases as it should be.

This is just to let you know we will welcome your constructive criticisms. We have a tendency to blame all our failures and shortcomings on the war, as the easiest excuse. If we can improve our service to you under present conditions, we wish to, and we'll make every effort to do so.

You have been most patient and understanding. For your forbearance, please accept our sincere gratitude!

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THE EDITOR'S PAGE

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

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

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

It made a very profound impression upon me, and I wondered if I should

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

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

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

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

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

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

THE MESSAGE OF THE FIRST PRESIDENCY

(Continued from page 687)

us, who can fathom the joy or measure the blessing of that father and mother who can stand before the Lord and say: "We have kept Thy commandments. We and ours have lived Thy law. Vouchsafe Thy promised blessings unto us. We remember Thy word, 'I, the Lord, am bound when ye do what I say.' Let Thy healing power rest upon our afflicted ones 'that the destroying angel shall pass by them, as the children of Israel, and not slay them.'"

As with a person, as with a people, so it is with a nation. A drunken nation cannot expect that God will withhold His judgments, nor ward off the ravages of the destroyer. A drunken nation is a seedbed for disaster—political, physical, moral, and spiritual. A drunken nation may not, even in its hours of direst distress, pray to God

for help, with that simple assurance and unpolluted faith which bring aid and comfort to those who abide the law of sobriety and keep His commandments.

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

(Continued on page 758)



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Utah-Idaho Sugar Co.681Utah Metal Mining Industry760
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Utah Poultry Producers' Co-op
Ass'n.754
Utah Power & Light Co.750Utah State Publicity759
Walker Bank & Trust Co.767**THE MESSAGE OF THE FIRST PRESIDENCY**

(Continued from page 757)

CHASTITY

UPON the heels of the demon drink, tread the demons of unchastity—harlotry, fornication, adultery, while murder itself lurks not far behind. From Adam until now, God has commanded that His children be sexually clean.

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

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

If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.—(1 Cor. 3:16-17; II Cor. 6:16)

And again:

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

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

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

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

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

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

ing her a harlot. (Jeremiah 3) Paul declared to the Ephesians:

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

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

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

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

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

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

The doctrine of this Church is that sexual sin—the illicit sexual relations of men and women—stands, in its enormity, next to murder.

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

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

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

THE MESSAGE OF THE FIRST PRESIDENCY

has prescribed for those who breach their covenants with Him.

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

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

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

By virtue of the authority in us vested as the First Presidency of the Church, we warn our people who are offending, of the degradation, the wickedness, the punishment that attend upon unchastity; we urge you to remember the blessings which flow from the living of the clean life; we call upon you to keep, day in and day out, the way of strictest chastity, through which only can God's choice gifts come to you and His Spirit abide with you.

How glorious is he who lives the chaste life. He walks unfeared in the full glare of the noonday sun, for he is

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

PARENTHOOD

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

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

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

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

Motherhood thus becomes a holy

(Continued on page 761)

With Our New Prosperity—

A NEW OBLIGATION!

IN the past few months we in Utah have seen Industrial Development and expansion of opportunity beyond our fondest hopes. Our many resources are being re-evaluated and have been found to be of far greater worth than most of us realized.

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To these people we have an obligation . . . one of neighborliness and hospitality. We all have a fine opportunity now to extend these new-comers a hand of welcome—to tell them of the wonders and beauty of their new home—to make them feel that they are among true, hospitable friends.

To one who has seen the "desert bloom as a rose," the commissioners of the Department of Publicity and Industrial Development extend greetings and congratulations to President Heber J. Grant on the eighty-sixth anniversary of his birth.

A. S. BROWN, Chairman

H. J. PLUMHOF

ORA BUNDY

DEPARTMENT OF PUBLICITY AND INDUSTRIAL DEVELOPMENT

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Ohio Copper Company of Utah
Tintic Standard Mining Company
Park City Consolidated Mines Co.

THE MESSAGE OF THE FIRST PRESIDENCY

(Continued from page 759)

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

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

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

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

UNITY

THE Lord has said to His Saints in these days:

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

These days through which we are now passing present many problems which are new to all of us but are particularly strange to the younger generation—those who have little background of experience and whose knowledge is limited and immature. Infidelity, atheism, unchastity, intemperance, civil corruption, greed, avarice, ambition—personal, political, national—are more powerful today than at any other time in the lives of us now living. They are pulling and thrusting us almost at will into new fields of action, new lines of thought. They are shaking the faith, undermining the morals, polluting the lives of the people. They have thrown many so far

off balance in all of their activities, economic, social, political, and religious, that they stand in real danger of falling. Satan is making war against all the wisdom that has come to men through their ages of experience. He is seeking to overturn and destroy the very foundations upon which society, government, and religion rest. He aims to have men adopt theories and practices which he induced their forefathers, over the ages, to adopt and try, only to be discarded by them when found unsound, impractical, and ruinous. He plans to destroy liberty and freedom—economic, political, and religious, and to set up in place thereof the greatest, most widespread, and most complete tyranny that has ever oppressed men. He is working under such perfect disguise that many do not recognize either him or his methods. There is no crime he would not commit, no debauchery he would not set up, no plague he would not send, no heart he would not break, no life he would not take, no soul he would not destroy. He comes as a thief in the night; he is a wolf in sheep's clothing. Without their knowing it, the people are being urged down paths that lead only to destruction. Satan never before had so firm a grip on this generation as he has now.

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

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

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

(Continued on page 762)

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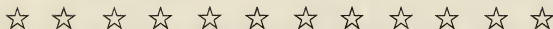
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The Message of the First Presidency

(Continued from page 761)

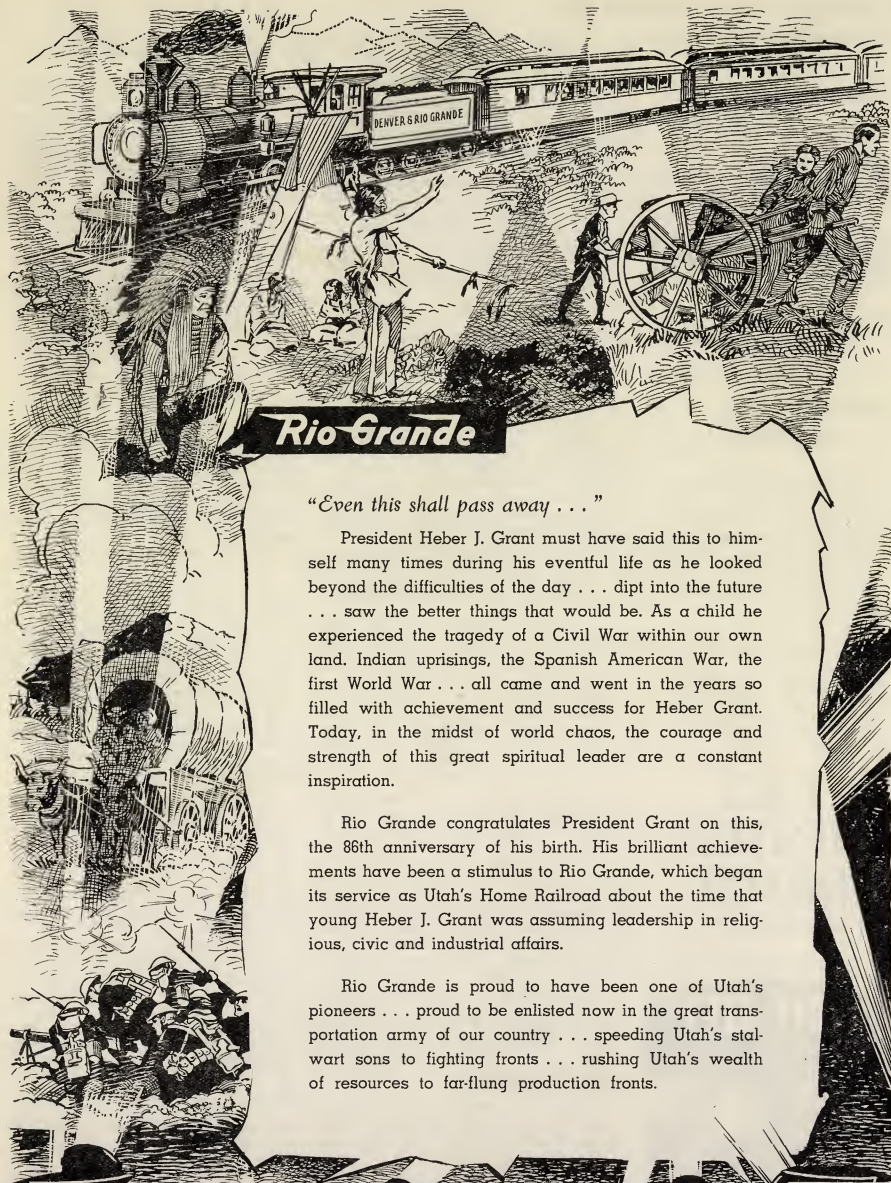
From the great war in heaven until now the armies of righteousness have marched under one banner. They have obeyed Him who stands at the head. They have not, as it were, been, and we may not be, of Paul, of Apollos, of Cephas, "some of John, and some of Moses, and some of Elias, and some of Esaias, and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

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

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

The principles of the gospel are all-embracing—they are everlasting, unchangeable, ultimate truth. They will fit every situation, every problem, every contingency that may arise in the life of man. There are no local problems, no peculiar situations, in ward or stake, that may not be solved under these principles. It will not do for any Church officer or member to work out for himself a different course from that prescribed. This will lead to disorder, and the Lord's house is a house of order. When new light is needed, or further instructions, the Lord will make them known through His appointed representative. What we should seek, is wisdom to apply the old and true principles to new situations. Let us not suppose that man has recently changed in his essential qualities or habits, for this is not true; all that has happened today is that some basic passions which, through the generations, mankind had brought under control, have now broken loose in something of their primeval strength. They are not new passions. We possess the principles which brought them under subjection once; these principles were given to man in the very beginning for this exact purpose; we must now apply them again to conquer these

(Continued on page 764)



Rio Grande

"Even this shall pass away . . ."

President Heber J. Grant must have said this to himself many times during his eventful life as he looked beyond the difficulties of the day . . . dipt into the future . . . saw the better things that would be. As a child he experienced the tragedy of a Civil War within our own land. Indian uprisings, the Spanish American War, the first World War . . . all came and went in the years so filled with achievement and success for Heber Grant. Today, in the midst of world chaos, the courage and strength of this great spiritual leader are a constant inspiration.

Rio Grande congratulates President Grant on this, the 86th anniversary of his birth. His brilliant achievements have been a stimulus to Rio Grande, which began its service as Utah's Home Railroad about the time that young Heber J. Grant was assuming leadership in religious, civic and industrial affairs.

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THE MESSAGE OF THE FIRST PRESIDENCY

(Continued from page 763)
same old foes of righteousness. This
is not a new world; it is an old and sin-
ful world again returned, and now once
more to be reconquered and rejuven-
ated.

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

MEN IN THE ARMED SERVICE

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

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

We are making every effort that
opens to us to aid you. Your frequent
shiftings from place to place, made
necessary by the exigencies of your
duties, increase our difficulties almost
immeasurably. But we shall do the
best we can. We are setting up a spe-
cial committee whose particular duty
and function it shall be to devise and
carry out means of keeping in touch
with you men in the service.

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

Under our direction, you brethren
in the service have been requested to
organize Mutual Improvement groups
in your camps, so that both your rec-
reational and spiritual needs may be
served. This you brethren may do
wherever you go. Let your organiza-
tions be set up after counseling to-
gether and by mutual consent. In your
gatherings you can, the proper Priest-
hood officers officiating, administer the
sacrament. You, who hold the proper

authority, can administer to the sick;
you can teach and exhort one another
to works of righteousness. You can
build up and support, one in the other,
faith in the Lord Jesus Christ, in His
atonement, and in the gospel, and this
faith will hold when all else seems
gone.

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

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

But we urge you to remember that
your righteousness rests between you
and your God. Others may exhort, en-
courage, and support, but you only can
win the victory for your salvation,
aided always by the love, the mercy,
and grace of your Heavenly Father,
who will be always near you in your
righteous life, wherever your lot may
be cast.

Again we say, God bless you.

THE WAR

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

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

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

We renew our declaration that in-

The Message of the First Presidency

ternational disputes can and should be settled by peaceful means. This is the way of the Lord.

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

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

TO THE OFFICERS AND MEMBERS OF THE CHURCH

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

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

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

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

(Concluded on page 767)



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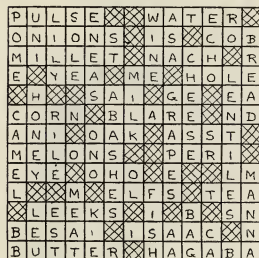
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(See page 717)

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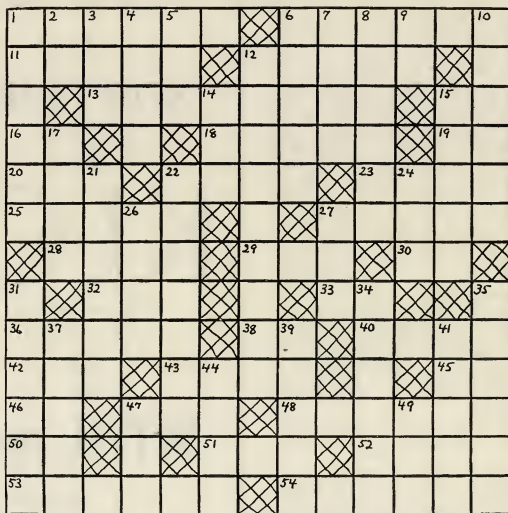
TODAY!

The Deseret News Press

29 Richards Street
Salt Lake City, Utah

Scriptural Crossword Puzzle—Old-Time Occupations

"And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers." (Acts 18:3)



ACROSS

- 1 "I have cut off like a . . . my life" Isa. 38: 12
- 6 "Hath not the . . . power over the clay" Rom. 9: 21
- 11 A provider of food for Elijah
- 12 A milk provider Gen. 32: 15
- 13 "With the work of an . . . in stone" Ex. 28: 11
- 15 Egyptian sun god
- 16 Tantalum
- 18 Feminine proper name
- 19 "we will set . . . our banners"
- 20 Emperor
- 22 "up into the . . ." Ezek. 13: 5
- 23 Dealing out
- 25 Rustic
- 27 "Behold, a . . . went forth to sow"
- 28 Vex
- 29 A famous builder Matt. 24: 38
- 30 Judah's firstborn Gen. 38: 7
- 32 Greek letter
- 33 Country
- 36 A workman engaged in repairing the temple 2 Chron. 24: 12
- 38 Printer's measure
- 40 Island off Scotland
- 42 Interest
- 43 A famous scribe and priest
- 45 Prefix signifying "not"
- 46 Size of shot
- 47 For
- 48 Deprive of horns
- 50 Part of a day
- 51 King who had gout 2 Chron. 16: 12
- 52 Irish
- 53 Worker on a ship Rev. 18: 17
- 54 Worker mentioned in Ezek. 5: 1

DOWN

- 1 "out of Zebulun they that handle the pen of the . . ." Judg. 5: 14
- 2 Babylonian deity
- 3 Salutation
- 4 Opening
- 5 Part of Great Britain
- 6 Makes smooth
- 7 Presage
- 8 Genus of mollusks
- 9 Thallium
- 10 One of the workers mentioned in Christ's parable of the tares
- 12 "Is not this the . . . , the son of Mary" Mark 6: 3
- 14 Long narrow inlet
- 15 "a man named Jairus, and he was a . . . of the synagogue"
- 17 River of East Asia
- 21 Melchizedek "was the . . . of the most high God" Gen. 14: 18
- 22 Ruth was a . . . Ruth 2: 17
- 24 ". . . no man any thing"
- 26 Singing part
- 27 33 across worked on this
- 31 "and craftsmen and . . . a thousand" 2 Kings 24: 16
- 34 This was Andrew's occupation when Christ called him Mark 1: 16
- 35 Peter tarried in Joppa "with one Simon a . . ." Acts 9: 43
- 37 Cavities (Anat.)
- 39 This man was struck dead by "fire from the Lord" Lev. 10: 1, 2
- 41 "Shall I go and call to thee a . . ." Ex. 2: 7
- 44 Lot stopped here Gen. 19: 23
- 47 Assyrian king 2 Kings 15: 19
- 49 Globe

THE MESSAGE OF THE FIRST PRESIDENCY

(Concluded from page 765)

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

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

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

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

We close with a prayer:

Our Heavenly Father:

In deep humility we Thy people, Israel of today, come to Thy throne pleading for Thy grace and Thy mercy. Forgive what Thou hast seen amiss in us, overlook our waywardness, keep not in mind our lightmindedness and our forgetfulness of our debt to Thee for all we have and are, but hold in memory our desire to serve Thee and

to keep Thy commandments, and increase these to us from day to day. Let nothing be betwixt us and Thee at this hour. And standing thus, our Heavenly Father, we beseech Thee speedily to work out Thy purposes in the earth. Bring quickly to those against whom Thy righteous anger has gone forth because of their iniquity, a sense of their sins and great guilt, and plant in their hearts a will to repent and hereafter to walk in Thy paths, guided only by Thy commandments, that, Thy purposes accomplished, peace, Thy peace and the peace of man, may return to bless the earth.

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

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

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

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

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

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

Wm. J. Frank
John R. Clark
David O. McKay

The First Presidency.

Your Will in Wartime ~ ~ ~ ~ ~

In time of war the Walker Bank and Trust Company, acting as Executor or Trustee, enters a wider field of service and responsibility. Today, more than ever before, estate management requires the watchful protection of a trained, experienced Executor.

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CORRECTION

ON page 605 of the September *Era* it was stated under the picture that Michel grass is a perennial. Although this has been the belief of some growers and the representation of some seed companies, a recent communication representing the conclusions of agricultural experiment stations in Colorado, Utah, and Idaho would indicate that Michel grass is not conceded to qualify as a perennial.

Dear Editor:

Salt Lake City, Utah

I CERTAINLY enjoyed reading the story of the Grizzly Bear in *The Improvement Era*, as Mr. Graham was my great-grandfather. My mother, Sarah J. Graham Buxton, was a granddaughter of Mr. Graham and is still living at the age of 83. She lives at 2734 Edison St., in Salt Lake. There are also three other of his grandchildren living, one being 87. My mother confirms the story as being exactly true.

Yours truly,

Mrs. L. Camp,
256 Leslie Ave., Salt Lake.

Snowflake, Arizona

Dear Editor:

I WOULD like to advocate that the Word of Wisdom be lived in spirit and in truth, placing the emphasis where it should be on "Walking in obedience to the commandments," which in the final analysis is simply, "Love the Lord thy God with all thy heart, mind, might and strength, and thy neighbor as thyself." It is not enough that we repeat these commandments every Sunday, but what is important, do we live as we profess, or do we give mere lip service?

How are we going to change the current opinion that living the Word of Wisdom consists only of abstaining from tea, coffee, tobacco, and alcohol?

[We must] live according to the "positive teachings" and particularly the "correct mental attitude" as advocated by Dr. Widtsoe.

Is it not time that we were placing the emphasis where it really belongs: first charity, which is the "pure love of God" and which comes only after a man has been cast out of the garden for partaking of the forbidden fruit, that his eyes might be opened, and has been "tempted in all things"; then, through overcoming, he is brought back into the presence of God.

Sincerely yours,
Bessie B. Decker

Adams, New York

I AM writing with perhaps a score or more of *Era's* on my knees. It is a wonderful thing to me to be, through *The Improvement Era*, in such close contact with such a vast movement. It enables my family to keep in contact with all auxiliaries and their present work, even though we are isolated. For this I am profoundly grateful. It moves me to drop a word of praise to you and your associates in the work you are doing. May God bless you always.

Very truly yours,
A. G. Peterson

Greetings:

South Gate, California

KNOWING full well the tradition of your Church toward stimulants, may I say that the present offers unusual opportunity to stress your fight, particularly against tobacco and liquor.

The release of men and women employed in the manufacture, distribution, and sale of these two items would go far in the direction of speeding up defense work; to say nothing of the greater efficiency and morale of the people who refrained from the use of these destructive poisons.

A stiffer tax on these non-essentials would also be in line. Yours truly,
R. E. Brewer

PROFESSIONAL ADVICE

A grocer had difficulty with a doctor who was backward in paying his bills, so he put the matter in the hands of a collector. The man returned looking worried.

"What's the matter?" asked the grocer. "What did the doctor say?"

"Well," replied the collector, "he said I wasn't looking so well, examined my tongue and advised me to remain indoors for a few weeks."

THE PRICE OF PEACE

Over the counter of the pawnshop a musician handed his violin and said: "How much?"

The proprietor replied: "Five dollars."

"That's ridiculous! Why, the neighbors offered me more than that!"

HEARD AT CAMP

Draftee: "Can you lend me a dollar? I don't get paid until tomorrow."

Veteran: "Sorry, I haven't a cent. I was paid yesterday."

RIGHT THE FIRST TIME

He was dug out of his wrecked car and carried to the doctor's office.

"I can't do anything for him," said the doctor, "I'm a veterinary surgeon."

"That's all right," replied the patient. "I was a jackass to think I could do fifty on those tires."

OPPORTUNIST

"Jones seems to be a successful man. I suppose he made hay while the sun shone."

"Not only that, but he made it from the grass that other people let grow under their feet."

WHAT'S THE LATER REPORT?

Mrs. Jones: "How's your son getting along in the Army, Mrs. Smith?"

Mrs. Smith: "What do you think? They've promoted Herbert for hitting a sergeant. They've made him a court martial."

BE FRANK

Bride: "I have a confession to make, dear; I can't cook."
Groom: "Don't let that worry you. I write poetry for a living. There won't be anything to cook."

SIMPLY PREPOSTHUMOUS

A man met another he hadn't seen for a long time. The stranger said: "Hullo, I thought you were dead."

"Why?"

"Well, I've heard quite a few people saying nice things about you."

HOT ON THE TRAIL

"What is an undertaker?"

"An undertaker is a man who follows the medical profession."

TASTE TELLS

Young wife: "I got a beautiful parchment diploma from the cooking college today, and I've cooked this for you. Now guess what it is?"

Husband (with a slab of omelet between his teeth): "The diploma."

HIGHER EDUCATION

A young girl had been promoted to the third grade. Meeting her former second grade teacher, whom she liked very much, she said, "Gee, I wish you were smart enough to teach me this year."

NEWS

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