

# *The Improvement Era* *Centennial*



MAY 1947

VOLUME 50 NUMBER 5

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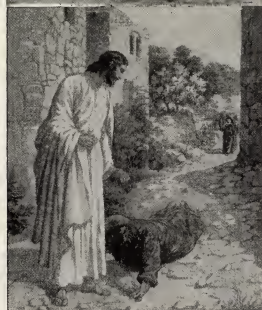
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## The Cover

ONE man stands foremost in the minds of Latter-day Saints during this centennial year, and that man is Brigham Young, whose foresight made successful the longest trek in recorded history, whose willingness to follow counsel made him adhere to the standards and principles set forth by Joseph Smith, and whose ability as a great leader of men has made him worthy of winning place in Statue Hall in Washington, D.C.

The Brigham Young monument, the work of Cyrus E. Dallin, stands at Main Street and South Temple in Salt Lake City. Symbolic of the leader when he uttered the memorable words, "This is the place," the photographer, Hal Rumel, has captured the essential spirituality of the leader who laid the foundation for the Salt Lake Temple as well as building other temples in this dispensation.

The photograph was adapted to cover use by Charles Jacobsen.

★

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# The Improvement Era

MAY 1947

VOLUME 50, NO. 5

"THE VOICE OF THE CHURCH"

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

★

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## MEMORIAL

By Leah Sherman

INSTEAD of flowers for memorial (If you have loved ones resting on the hill)

Put effort with your prayers: and let the full

Force of your voice keep guns forever still.

Memorial of peace would answer words That echo and re-echo from the graves;

A loud crescendo blaring forth in thirds

Would keep the peace in undulating waves.

Peace through the ages for our children's sons

Is more to be desired than money gain:

Have ears attuned to music: still the guns.

And happiness will warm all living men.

Forever echo peace from hill to hill

In high memorial to men now still.

★

### Change of Address:

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

### Executive and Editorial Offices:

50 North Main Street, Salt Lake City 1, Utah.

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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 1917, authorized July 2, 1918.

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

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

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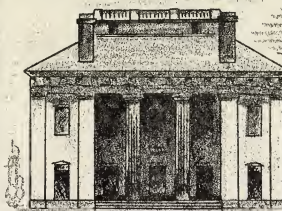
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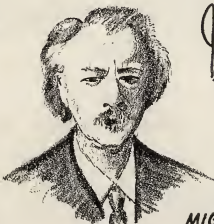
NOTE: Of the General Authorities only one did not speak: Alma Sonne who is in Europe as president of the European Mission. President Antoine R. Ivins addressed the general priesthood session, the proceedings of which are not being published. In addition to the above complete addresses by the General Authorities, addresses were given by O. B. West, Max Zimmer, Frederick Bammel, and Hilton A. Robertson, which do not appear in this issue, but which will appear later in the conference pamphlet.

Conference photographs taken by W. Claudell Johanson of the Hal Rumel Studio.

## PATTERNS OF PROGRESS BY FREDRICK C. WOLTERS, JR.



MANY NAILS USED IN THE OLD SALT LAKE THEATRE WERE MADE FROM IRON SALVAGED FROM WRECKED GOVERNMENT WAGONS LEFT ON THE PLAINS BY JOHNSTON'S ARMY



*Ignace Paderewski*

AT A CONCERT IN THE SALT LAKE TABERNACLE, ONCE MADE THIS CLASSIC REMARK, "I FEEL LIKE THE PIONEERS OF THIS COUNTRY ARE ROUND ABOUT ME TONIGHT, THAT THE BUILDERS OF THIS MIGHTY STRUCTURE ARE HERE."

— WOLTERS —

## May IN CHURCH HISTORY

THE Aaronic Priesthood was restored May 15, 1829. (D. & C. 13.)

In May 1831, the gathering of the Saints to Kirtland, Ohio, was commenced. That same month, the United Order was tried by the Saints in Thompson, Ohio.

A decision to print three thousand copies of the Book of Commandments was reached May 1, 1832.

Section 93, on the pre-existence of man, and 94, the commandment to build the Kirtland Temple, were received May 6, 1833.

Zion's Camp was organized in May 1834, for the relief of the Saints in Missouri.

The Twelve left Kirtland on their first mission as apostles, May 4, 1835.

There was a spirit of apostasy and speculation prevalent at Kirtland in May 1837.

The location of Adam-ondi-Ahman was revealed May 19, 1838. (D. & C. 116.)

The purchase of land at Commerce (Nauvoo) began on May 1, 1839. On May 10, Joseph Smith arrived at Commerce, Illinois, to make his home.

In May 1840, the first issue of *The Millennial Star* appeared.

The first endowments were given in Nauvoo on May 4, 1842.

Section 131, pertaining to the degrees

of the celestial glory, was received May 16, and 17, 1843.

On May 18, 1843, the Prophet told Stephen A. Douglas that Douglas would aspire to the presidency of the United States, and that if he ever turned his hand against the Latter-day Saints, he should feel the hand of the Almighty upon him.

The capstone of the Nauvoo Temple was laid May 24, 1845.

The murderers of Joseph and Hyrum Smith were acquitted May 30, 1845.

The Nauvoo Temple was publicly dedicated May 1, 1846.

The sick detachment of the Mormon Battalion, having wintered at Pueblo, moved on from their winter quarters May 24, 1847.

Brigham Young left Winter Quarters for Salt Lake City the second time May 26, 1848.

The walls of the Nauvoo Temple were blown down by a hurricane, May 27, 1850.

The Ute War ended by a treaty with Chief Walker, May 1854.

The Endowment House, Salt Lake City, was dedicated May 5, 1855.

The Saints living north of Utah County abandoned their homes and moved south in May 1858, with the coming of Johnston's Army. During this period, *The Deseret News* was printed at Fillmore.

Two hundred and sixty-two wagons, 293 men, 2,880 oxen, and 143,315 pounds of flour were sent from Utah to assist the poor in their migration across the plains in May 1862.

Three hundred and eighty-four wagons, 488 men, 3,604 oxen, taking 235,969 pounds of flour, went east to assist the poor of the immigration in May 1863. They took with them 4,300 pounds of Utah-grown cotton for sale in the east. (This was during the Civil War, and the cotton-producing states were in rebellion.)

Samuel B. Reed, chief of construction of the Union Pacific Railroad, and Silas Seymour, constructing engineer, arrived in Salt Lake City on business May 16, 1868. A few days later, President Brigham Young took a contract to do the grading on ninety miles of the road, and great numbers of men from the valleys turned out to labor on it. By this means money became more plentiful in the territory.

About two hundred fifty aged persons from Salt Lake County attended an excursion to Dr. Clinton's Hotel, at Lake Point on the Great Salt Lake, May 14, 1875. This was the beginning of the Old Folk's Day.

### MAY

By Anna Prince Read

TIP-TOE, I watch the buds of spring,  
Impatient for the blossoming. . .  
I count white petals on a stream,  
Floating in a coral gleam  
Of sun, presaging fruit, abundant, red,  
Luscious clusters overhead. . .  
I sigh to lose this cloisonné—  
The gold and blue of early May!

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**NEW, THRIFTY PACKAGE!**



—Photograph from New Mexico State Tourist Bureau

# FIELDS *of Spring*

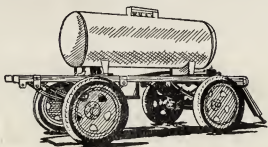
By GENE ROMOLO

*T*HEY, who plough and comb the fields of spring  
And on their fertile breasts—believing—fling  
Small germs of life or in the furrowed row  
Drop seed, will garner from the seeds they sow  
A two-fold harvest: one of earth-grown things,  
And one of knowledge that creating brings  
To all who help the soil each year renew  
Life from the crops their earlier plantings grew!

# IDEAS from a neighbor's farm

Safeway's Farm Reporter keeps tab on how farmers make work easier, cut operating costs, improve crop quality. Safeway reports (not necessarily endorses) his findings because we Safeway people know that exchanging good ideas helps everybody. More than a third of our customers are farm folks

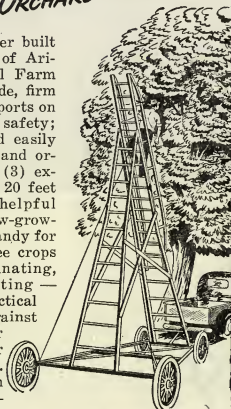
## RANCH MACHINES FUELED IN FIELD



To conserve field working time during seedbed preparation and harvesting, Tom Sills, rice and grain grower at Rio Linda, California, had this portable butane tank built to his own design. Rubber tires and old auto springs ease jolts as tank is hauled through fields behind tractor or truck.

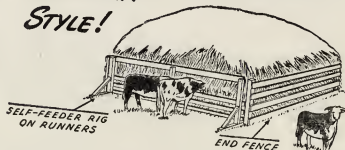
## MAKES HIGH WORK IN ORCHARD SAFER

This portable ladder built at the University of Arizona Experimental Farm (1) provides a wide, firm base and hand supports on side of ladder, for safety; (2) can be hauled easily from tree to tree and orchard to orchard; (3) extends to height of 20 feet and is equally helpful among young or low-growing trees; (4) is handy for any work with tree crops — pruning, pollinating, thinning, harvesting — where it is not practical to lean ladder against branches. Ladder was designed for pecan harvesting. It is mounted on car frame, has extra wide rear axle.



- Safeway buys direct, sells direct, to cut out needless "in-between" costs
- Safeway buys regularly, offering producers a steady market; when purchasing from farmers Safeway accepts no brokerage either directly or indirectly
- Safeway pays going prices or better, never offers a price lower than producer quotes
- Safeway stands ready to help move surpluses
- Safeway sells at lower prices, made possible by direct, less costly distribution . . . so consumers can afford to increase their consumption

## HERE'S CATTLE FEEDING CAFETERIA STYLE!



By means of this self-feeder rig, E.J. Cantonwine of Helix, Oregon, has fixed it so his cattle keep haystacks tidy as they eat . . . saving pitchfork work and waste of hay for Mr. Cantonwine.

Two sides of stack 17 feet wide are fenced in as shown. Then self-feeder rig on runners is set between the fencing at one or both of other two sides. When cattle put heads through space between top bars of feeder they efforts to reach for more hay automatically keep feeder shoved close to stack. Top of stack remains intact, protecting eating avoid cave-in from undercutting. Feeder is 5 feet high, made with 4" x 4" posts and 2" x 6" boards; runners are 6 feet long, with ends shaped to slide easily into stack.



## A GOOD SAFEWAY IDEA IS PARKING LOTS ALONGSIDE STORES

Have you noticed how many Safeway stores now provide a special lot, convenient to the store, where customers can park their cars? That's because more and more families come shopping by car these days. All Safeway stores built in recent years have parking lots.

This is part of Safeway's modern plan of retailing good food — another reason why so many families like to shop at Safeway. Your family benefits, of course, on both the consuming and producing ends. For the more food Safeway sells the more food Safeway can buy from producers — and at prices producers like to get.

**SAFEWAY** — the neighborhood grocery stores

# Poetry

## PIONEER MOTHER

By Naomi Stevens Smith

Did she linger over things that must be left,

Remembering the pride and joy she'd known  
In each acquired bit that was to add  
To the comfort or the beauty of her home?

Did she cling to things she'd fashioned with  
great care,  
A flowered needlepoint or dainty lace,  
Or tuck among the grim necessities  
A piece of china or a painted vase?

Did she pause a moment where she'd plant-  
ed bulbs—  
Envisioning the daffodils of spring  
Or wonder who would prune the rambler  
Or hope the children wouldn't miss their  
swing?

Did she fondle tiny garments, wondering  
how  
She dared to face the desert's vast unknown,  
When any sacrifice she made involved  
The tiny body nurtured by her own?

Moved by more perfect love and greater  
faith,  
Her motives were too powerful and strong  
To be enslaved by comforts or by fears:  
She did not hesitate nor linger long.

## TO HIS MOTHER

By Amy Bower

THERE are so many, many, now who  
pass

Across that strange dim meadow of a dream,  
Returning not. Except for them the gleam  
Of bright tomorrow would not touch the  
grass

Beside our door. Courageous days are  
yours

As they were his, and there is still a chart  
To draw until the visioned peace secures  
His unforgotten blooming in your heart.

The dawn comes early now, and you must  
wake

A wounded world. Unfaltering, you must  
go

About the good earth's healing; you must  
know

What can be done to mend the plans that  
break.

The stamp of gallantry is on your brow—  
And God is with the nation's mothers now!

## NEIGHBORS

By Maud Mero Doolittle

FIRST MOTHER:

"My children crowd about my feet;  
She has but one  
To call out happily to mine  
And join in their fun.

"We count it fortunate that he  
Can come; for thus  
He brings her careful training  
Straight to us."

Second mother:

"My house has only one small child,  
And hers has four,  
Who scamper gaily in and out  
Its friendly door.

"Each day I grow more grateful that  
My son may share  
The joy of young companionship—  
Now here, now there."

## BLOSSOMING

By Grace M. Candland

ARE you aware the peach trees are in  
bloom

On yonder hillside? Can you see a cloud  
Of deep pink petals elbowing for room  
To hold the place that nature has allowed  
For every bit of beauty gathered there  
In mass! Sweet harbingers of springtime  
now.

They hold within their tiny cups so fair  
The germ of life for autumn's fruited bough.

We stand in silent wonder how the earth  
Can fashion from its breast those rugged,  
brown trees.

And crown them with a glorious new birth  
Of loveliness with so much quiet ease.

The moments of their stay are all too brief  
And soon give place to each expanding leaf.

## HAIL BATTALION

By Bertha A. Kleinman

ACROSS the dunes and valleys, lift your  
song in rhapsody,

To hail the proud battalion marching west-  
ward to the sea;

A nation's call has sounded that a nation  
shall be free.

And Courage leads them on!

Sing, O sing, in mighty chorus,

Hail the host that moves before us

To keep our country's banners o'er us,

As Courage leads them on!

In banishment and exile on the savage  
plains alone,

A band without a country, but her flag was  
still their own,

And foremost their defenders evermore they  
shall be known.

As Courage leads them on!

Across the trackless wilderness

By lash of wind and rain,

Where broken hearts have languished on  
the everlasting plain,

Subduing hill and mountain till the summit  
they attain,

With Courage leading on!

The longest march in history, but singing as  
they went:

Napoleon crossed the Alps, but they have  
crossed a continent;

A nation's peace and liberty enshrine their  
monument,

With Courage leading on!

Sing, O sing, in mighty chorus,

Hail the host that moves before us,

To keep our country's banners o'er us,

As Courage leads them on!

## CACTUS GARDEN

By Nina Willis Walter

HERE are great monsters and huge ogre-  
men,

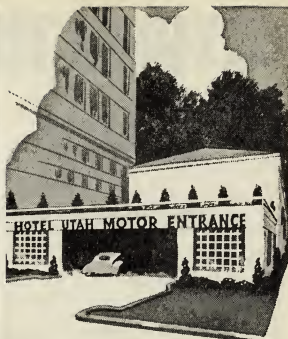
With squat little gnomes creeping after;  
You almost fancy a groan or a growl,

And queer little gnomish laughter.

With their lances bristling and swords up-  
thrust,

Defying all human invasion,

They urge you to leave; indeed, they insist,  
With a little sharp-pointed persuasion.



## DRIVE RIGHT IN...

WHAT A WELCOME relief, after  
a tiring day's drive, to roll  
right up to the Motor Entrance of  
the Hotel Utah, where skilled, cour-  
teous attendants, unload your car,  
and you're ready to walk right up  
to the registration desk. No park-  
ing worries, no long distances to  
walk with heavy luggage. And  
while you enjoy your visit at the  
Utah, your car will be serviced as  
you wish: washed, lubricated, thor-  
oughly checked and re-fueled, then  
carefully stored in our fire-proof  
underground garage. And what a  
convenience to know that your car  
is always handy—ready at a mo-  
ment's notice to take you where  
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# 47 THESE TIMES

By DR. G. HOMER DURHAM  
Director of the Institute of Government,  
University of Utah

ON March 12, 1947, Harry S. Truman, President of the United States of America, went before Congress and asked "assistance to Greece and Turkey in the amount of \$400,000,000 for the period ending June 30, 1948." In addition to the funds, said the American President, "I ask the Congress to authorize the detail of American civilian and military personnel to Greece and Turkey, at the request of those countries, to assist in the tasks of reconstruction, and for the purpose of supervising the use of such financial and material assistance as may be furnished. I recommend that authority also be provided for the instruction and training of selected Greek and Turkish personnel." With these words another chapter was added to the history of the foreign policy of the United States.

THE United States of America, the great "republican experiment" of the eighteenth century, stands today as the world's greatest power. The experiment in republican rule has succeeded. For generations men have spoken of America as "the last best hope of earth." With the birth of "American institutions" came the belief in "the mission of America." Walt Whitman gave it poetic expression in a verse written for Commencement at Dartmouth College, June 26, 1872, bearing the idea that America's mission was (in the words of Dr. Ralph Gabriel) "to stand before the world as a witness for democracy."

Sail, sail thy best ship of Democracy  
Of value is thy freight . . .  
Thou holdest not the venture of thyself alone,

Nor of the western continent alone . . .  
With thee time voyages in trust, the antecedent nations sink or swim with thee . . .

JOSEPH SMITH gave the popular idea of mission-for-America unusual statement on April 8, 1844: "The whole of America is Zion itself from north to south. . . ." On April 9, 1879, John Taylor declared that the founding of America was "the entering wedge for the introduction of a new era, and in it were introduced principles for the birth and organization of a new world."

MANY will observe danger in the present Truman declaration as constituting an enlargement of the "imperialism" doctrine. The Communists are already saying so and likening the Truman message to a Hitlerian scheme.

ON the other hand, Senator Arthur H. Vandenberg, the Republican Senate leader, says: "The President's mes-

sage faces facts and so must Congress. The independence of Greece and Turkey must be preserved, not only for their own sakes but also in defense of peace and security for all of us."

A WORLDWIDE policy of American support for less fortunate nations has many hazards. President Franklin S. Harris of Utah State Agricultural College, chairman of a recent investigating mission to Greece, declared March 17, 1947, in transmitting his report on the situation to the United Nations, "We fully realize the magnitude of the task which will have to be faced by Greece if our recommendations (on agriculture, fisheries, and related industries) are fully implemented." Undoubtedly, the Harris report was available to President Truman in the fateful hours of decision so that our government is fully aware of the "magnitude of the task."

FULL evaluation of the present turn in American foreign policy must wait. But meantime, it may be well to ponder the purposes outlined in the Truman declaration:

At the present moment in world history, nearly every nation must choose between alternate ways of life. . . .

One way of life is based upon will of the majority, and is distinguished by free institutions, representative government, free elections, guarantees of individual liberty, freedom of speech and religion, and freedom from political oppression.

The second way of life is based upon the will of a minority forcibly imposed upon the majority. It relies upon terror and oppression, a controlled press and radio, fixed elections, and the suppression of personal freedoms.

I believe that it must be a policy of the United States to support free peoples who are resisting attempted subjugation by armed minorities or by outside pressures. (Address to Congress, March 12, 1947.)

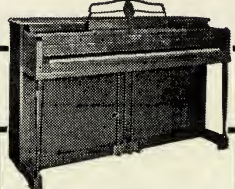
THE President's message has been hailed as a forceful declaration by those who fear Communism as an international and a domestic force. In effect it follows the line of former Secretary Byrnes' Stuttgart speech of September 1946. Greece, Turkey, and the Near East now, as western Europe then, are not to go by default. But the policy of the Truman administration appears now to be more than the Byrnes policy of "patience with firmness." It is now a policy of patience and firmness combined with positive action to support regimes which seem to be vital to a system of world order compatible with American interests and ideals. Thus, neutrality is abandoned as a fundamental dogma of American foreign policy. Neutrality is to be replaced with positive action, in peace as in war. With the President we may well echo the words: "This is a serious course upon which we embark."

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Dear Gleaner:

RECENTLY one of you girls with a worried expression asked a friend, "Am I a lady?" The question had been the result of overhearing the derogatory comment an M Man had made of another Gleaner Girl.

This question is one that any girl, and especially a Gleaner, may well ask herself, for it is important. In answer you will first think of the material aspects and ask yourself such questions as these: Do I dress appropriately? Is my make-up attractive and not overdone? Is my voice as lovely as I can possibly make it—never too high, raised in anger, or boisterous in tone? Do I try to be considerate of other people at home, at school, at work, at parties, on the bus? Am I at ease in all situations because I know the correct thing to do and say? Do I do my very best and then never make excuses?

These are some fundamental questions which must be answered in the affirmative to indicate a lady, but even more important are some other questions which would indicate the innate fineness of a person which manifests itself in so many other ways. Perhaps they could be called the spiritual manifestations.

For instance, the true Gleaner indicates perhaps by her facial expression alone her displeasure at hearing someone criticized or talked of negatively. She saves souls rather than condemns them through her conversation and does not enjoy others who condemn them through gossip and slander. No matter how she feels about another person, she never criticizes nor ridicules. After all, how can anyone judge another's motives, thoughts, or ideals by purely outward characteristics?

She does not laugh or even smile at certain jokes and stories, for innately she is so fine she can find nothing funny about "dirt." Yet she is so full of fun and pep that no one thinks of her as dull or a "spoil-sport." She always has the courage to maintain her standards no matter in whose company she is.

Why should you, a Gleaner, ask yourself, "Am I a lady?" Because you will want to be one in order to achieve all the fine goals you have dreamed for yourself. You have a wonderful

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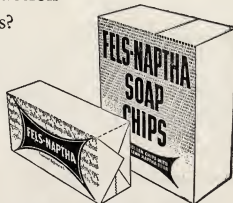


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# The WORK of GOD

By PRESIDENT

*George Albert Smith*

*Address delivered at the Sunday afternoon session of the 117th annual general conference, April 6, 1947, in the Tabernacle*

I AM sure the Lord has been good to us in these days of conference. It has been a happy experience. The brethren who have spoken to us have expressed themselves under the influence of the Spirit of our Heavenly Father. We have been entertained with the most delightful music that could have been heard anywhere. The Tabernacle Choir today has rendered anthems and hymns that I am sure have uplifted our souls.

As I have sat here and looked into the faces of the men and women present, I have seen those from many parts of the country, and I have shaken hands with people from nearly every section of the United States and from other parts of the world. Ours is no longer a Church of small number and limited boundary. Its membership may be found in almost all parts of the civilized world.

I am sure we are grateful to those who have sung for us and prayed for us, and to those who have given to us their testimonies. We who are here today are just a little handful of the membership of this great Church. I think we hardly realize the real power of this organization.

We have said much about the coming of the pioneers. They were men and women of courage and fidelity. It is a strange thing: I have been thinking of them for the last few moments. Three of us who have talked to you in this audience today are descendants, grandsons as a matter of fact, of three of the men who talked in the first meeting ever held in this valley by the Latter-day Saints. I refer to Brother Benson, Brother Kimball and myself. Our grandfathers delivered the first addresses that were listened to in this valley following the arrival of the pioneers. It may be of interest to you to know that President Young, in speaking to the group, criticized one of those men because he planted some potatoes on the Sabbath day before he came to church.

THERE was a purpose in the coming of the pioneers. It was no small responsibility that President Young undertook when he led the people across the plains and into the valleys of these mountains. The Lord had opened the way and prepared the time, and the result was that they came and planted

their crops, which matured sufficiently to be used for seed. But for the coming of the Donner-Reed Party the year before, they would probably have been weeks longer arriving in this valley, and it would have been too late for planting. Truly "God moves in a mysterious way, his wonders to perform."

Later when the pioneers were desperate because of the destruction of their

REFERENCE has been made to the necessity of increasing our holdings of food, clothing, bedding, etc. We, the group that dwells here in the tops of these mountains, will not need the increase very much, unless something happens that we do not know of now, but it was the advice of those early pioneers under President Young to keep a year's foodstuffs on hand, so that if anybody did lose his crops, he could carry over until the next season.

It was a very severe test of faith, I am sure, to some of our people, when the President of the United States and those associated with him decreed that we should destroy our food, and that we should kill our animals, and then to have the Church leadership say: "We will build granaries; we will grow more food; we will increase our herds and our flocks; we will not destroy what this world will soon need so much."

The result was that when the war was finished, we had plenty. Not only did we have plenty in our granaries, but



*President George Albert Smith with his daughter, Emily Stewart, leaving the Tabernacle after the first session. The flower lei was sent to President Smith from Hawaii.*

crops by the crickets, they went to the Lord as their only hope. Then the sea gulls came and devoured the crickets and saved the crops.

All these stories are not new or strange to you people. Most of you here have heard them before. I recall that a hundred years ago now our people were camped on the banks of the Missouri River in an Indian country, expatriated from their own homes, deprived of that which they had earned and accumulated, and willing to come into this western land and leave everything behind rather than surrender their faith. I wonder if we were put to the test whether or not we would be as courageous as they were.

we had also given the surplus to bless the needy. In our root cellars and on our farms and ranges, we had sufficient that from that time until the present, carload after carload has been sent off to our brothers and sisters in other lands, and we have not missed one bushel of wheat, one pound of meat. Nor have we missed one quart of fruit or vegetables that has been canned and sent over there. I want to say that as we have given to the poor, we have but lent to the Lord. And so we ourselves today are in greater comfort than many people in different parts of the United States and other parts of the world who have not given to help those who are in distress.

I am sure the Lord loves those humble, faithful souls who are willing to reach out and touch those who are in need whether it be with food or clothing or bedding or kindness because that is a part of the gospel of Jesus Christ.

*I HOPE that the membership of this Church will not be deceived into thinking that other plans, other forms of government, other systems of direction whatsoever, are desirable. I want to say to you without hesitation that no form of government in the world can be compared favorably with the government God gave to us.*

TODAY people of all the world know of the Latter-day Saints. They know the record we have made, and they know the truth about us now as they never have before. The result is that our neighbors and friends of other faiths who come to see us look from a different viewpoint, see what we are accomplishing, and go away to become missionaries for the cause of the Master. I wish you could see several letters that have come to me in the last few days from people not members of the Church, and telegrams from some of the most prominent men in our nation, men of affairs, wishing me well as President of the Church, wishing the Church well for what we are doing to bless our kind, and encouraging us to go forward.

We have over three thousand missionaries in the world and many of them will be led to homes which before were closed but will now be open to hear their testimonies. It is our responsibility to carry the message of the gospel not only to the civilized world but also to those who are not considered to be so civilized. All this has been made possible because the Lord in his wisdom saw the necessity of giving us a nation in which we could thrive. In no other nation under heaven could the Church have been organized and gone forward as we have in this nation. The founding of the United States was not an accident. The giving to us of the Constitution of the United States was not an accident. Our Heavenly Father knew what would be needed, and so he paved the way to give us the Constitution. It came under the influence of prayer, and he guided those who framed that wonderful document.

I hope that the membership of this Church will not be deceived into thinking that other plans, other forms of government, other systems of direction whatsoever, are desirable. I want to say to you without any hesitation that no form of government in the world can be compared favorably with the government God gave to us. This is his plan. Then after giving us our civil government, preparing the way for governing ourselves, if you will, he organized the Church and gave it the name of his Beloved Son, and then directed that we

share that information with all his children. What a commission, a divine commission!

THE Lord says that he is a slothful servant who waits to be commanded in all things. (See D. & C. 58:

26.) When we see all around us the need for living as well as teaching the gospel, it is our duty to set the example. We ought not to be waiting for other people to take the initiative; it should be our responsibility to go forward. Everything that is praiseworthy, everything in civil life, or in religious life that is necessary to make the people happy will come to us as a part of the gospel of Jesus Christ, our Lord. This is his Church; we are his people if we are faithful. I want to say that this Church will continue to grow and expand, and instead of approximately a million souls as we have now, if we shall do our duty, the membership of this Church will continue to increase, and the good men and women, those who are seeking God, will get the inspiration and accept the truth as some of your forebears did.

I would like to tell you the story of the family of a man sitting in this

*WE may desire the wealth of the world, but the most important treasures that we have are the sons and daughters that God sends to our homes. I want to say to the Latter-day Saints one of the responsibilities of every married couple is to rear a family to the honor and glory of God.*

audience today, that of the Austin family. They wanted to come to Zion, but they did not have the means. The father was not sure they could make it. He was working in the coal mines in England. However, the mother received the inspiration and said: "We must get ready to go to Zion." When the husband indicated that he did not think it was possible, she paid no attention. She secured boxes and began to make and repair the children's clothing which she put in the boxes. The husband saw the preparations, and yet he could not see how there was any chance for them to go. They had only food enough and barely enough clothing to keep them comfortable.

One day, about two weeks, as I remember it, before a boat was to sail, a good woman came into the home of

this family and said, "Sister Austin, we have been preparing to go with this boat. We have our reservations; we have our money, but sickness has come into our family, and it is necessary for us to stay. Would you like to use this money and take your family to America? Then you can send the money back after you get over there."

Talk about a miracle, with money as scarce as it was in those days! The result was that the Austin family came to this country, and it has been a blessing to the Church that they came. God opened the way.

THERE are dozens and dozens of such instances, hundreds of them if we had time to check on them and repeat them. What a wonderful thing it is to know that we can, if we will, hold our Heavenly Father's hand and be guided by him. No other people in the world have the assurance that this group of people has. If we do our duty, even our children may have that faith, as a result of the training in our homes that prepares them for the struggle of life. We may desire the wealth of the world, but the most important treasures that we have are the sons and daughters that God sends to our homes. I want to say to the Latter-day Saints one of the responsibilities of every married couple is to rear a family to the honor and glory of God. Those who follow the customs and habits of the world in preference to that blessing will some day find that all the things they have struggled for are wasted away like ashes, while those who have reared their families to honor God and keep his commandments will find their treasures not altogether here upon earth in

mortality, but they will have their treasures when the celestial kingdom shall be organized on this earth, and those treasures will be their sons and daughters and descendants to the latest generation. That is what the Lord says. Fathers and mothers, teach your sons and your daughters the necessity of virtue. Do not leave it to somebody else. Do not take it for granted that they understand, but in their tender years explain to them the purpose of life and guide them that they may feel that it is a blessing from the Lord to be members of the Church and to be sons and daughters of the Living God.

THE divorce rate of our country is appalling, and many of those, who, within the last few years, have hastened

(Continued on page 341)

# PRESIDENT GEORGE ALBERT SMITH

*Address delivered at the Friday morning session of the 117th annual general conference, April 4, 1947, in the Tabernacle*

IT is my pleasure this morning to bid you welcome to the house of the Lord. It is a beautiful picture to see this great tabernacle filled, the seats occupied and people standing, at the beginning of the one hundred seventeenth annual conference of the Church of Jesus Christ of Latter-day Saints. The Church was organized under great difficulties and unpleasantness to those who became its members. People who accepted the gospel did so because they knew it was the Lord's will, and the result was that they were able to endure the persecutions and difficulties and sorrows that followed them until they finally were driven from the East and came here to these desert lands to make their homes with the wild animals, and at that time, the still more savage red men.

Remarkable as it may seem, but running true to form, the Church from its inception endured persecution. It was so in the days of the Old Testament, also during the mortal life of the Savior as well as in our day. The people were moved about, buffeted from place to place, but I think it could be safely said that every day when the sun went down the Church was stronger than it had been the day before.

Representatives from many parts of the world are in attendance today. Many of you have traveled a long distance, and I am sure you will receive a blessing because of your investment.

THIS happens to be an unusual occasion for me. Seventy-seven years ago today I came to Salt Lake City. My mother's home was just across the road west of us, and that is where I was born. From the best of my recollection the ground was covered with snow that morning, just as it is now. In addition to my memory I have the testimony of my mother who later told me there was deep snow on the ground.

Many things have transpired since then. I have seen this city grow and develop. When I was a child, there were no paved streets. The dust on West Temple Street was the most delightful playground the children could have. We ran barefoot in it, and we had a happy time.

Little by little conditions improved, and now in this year of the one hundredth anniversary of the coming of the Pioneers, on the 24th of July next, we see one of the beautiful cities of the world, one of the most delightful places

in which to live that can be found anywhere. Fortunately for me, I have been able to observe and enjoy that development. The Lord made a promise a long time ago. It was this:

"Seek ye first"—not last—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added." (Matthew 6:3.)

And when our people abandoned their comfortable homes in the East because of force, also in different parts of the world, and began to trek their way across the plains to this then-wilderness, they had to have faith to believe that they could enjoy in this desert land the blessings that people enjoy elsewhere. The Lord never fails to fulfil his promise, and I stand here today a witness to the fact that in this promised land, are some of the happiest people that can be found on the earth, and the advantages and opportunities here are unsurpassed. Not only do we have the blessings that our Heavenly Father has bestowed upon us as individuals, but people also come from all parts of the world to see what has been accomplished.



In an earlier day, if anybody wanted to hear the best music and be trained in great universities, he had to go away from here. Today those who have been trained here in our universities are serving in many parts of the United States as instructors in other educational institutions. Those who used to go away to receive their musical training and learn how to operate a pipe organ may now get that instruction here, and from this Tabernacle the choir sings to the world, and the music of the organ is sent everywhere that radio reaches.

AFTER one hundred years the Lord has made his people known for good. It is remarkable what has been accomplished. This state is classified as number one among the states of the Union for the largest number of high school students and the largest number of university students in proportion to population. We are recognized because there have been more scientists and

more men and women of affairs born in this state than in any other state in the Union in proportion to population. You cannot go anywhere in the world where Utah is not known. As you sit here this morning, you are doubtless in the most comfortable, the most desirable meeting place for its size—and it is one of the largest—to be found in all the world. You are in an edifice where a pin drop can be heard two hundred feet away. And all these things, with thousands of others that might be mentioned, have been coming one by one that we might enjoy in this favored land. The Lord revealed to his prophet a long time ago that this was a land choice above all other lands, and at this time those who are fortunate enough to dwell in this part of it feel that there is no better place in which we may live.

I SEE these mission presidents from the various missions of the earth, stake presidencies, bishops, counselors, high counselors, and as already has been said, on this stand are all the General Authorities of this Church with one exception. I welcome you all. We have this marvelous chorus of singing mothers who have already entertained us delightfully, and the great organ that is famous the world over. Think, if you can, of any place in all the world that you could go to attend a service that would compare with this. Surely the Lord has fulfilled his promise. In our homes we have not suffered for the necessities of life during this terrible war period. A commandment was given long ago through a prophet of old to "... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.) Many of you who are in this audience today are descendants of those who followed this advice, and some of you have come yourselves from distant lands for the gospel's sake, and by so doing you escaped the ravages of world wars. Our Heavenly Father is mindful of his own.

We are here this morning not to see and be seen, but we are here to worship, and there will address us from this stand a group of men whose lives are devoted to disseminating the gospel of Jesus Christ. In this audience there are hundreds who have filled missions, have been away from home for a term of years, at their own expense or the expense of their loved ones, to divide the gospel of Jesus Christ with our Father's other children. I would like to have all those who have filled missions for the Church of Jesus Christ of Latter-day Saints outside the states in which they live, raise their hands. Thank you.

I wish all who are outside the building could see that sight. Hundreds, both men and women, have indicated that because of their assurance that God lives, that Jesus is the Christ and that Joseph Smith was a Prophet of the Lord, they have been willing to leave home and loved ones and go from door

(Continued on page 343)

# "HOW OFTEN *Would I Have* GATHERED THEE . . ."



PRESIDENT J. REUBEN CLARK, JR.

*Address delivered at the Saturday morning session of the 117th annual general conference, April 5, 1947, in the Tabernacle*

**M**y brothers and sisters, I trust that the sweet influence of the Spirit of the Lord which has been with us thus far in this conference and in this session will continue with us while I stand before you.

We miss this morning from our presence two great men, Apostle Callis, whose greatest love was his fellow men and his desire and purpose to spread among them the truths of the revealed gospel of this last dispensation; the other, Bishop Ashton, who loved men as much as did Apostle Callis, whose troubles, the troubles of men and women, appealed to him, and always he did all that he could do, that lay within his power to do, to alleviate those troubles. They were great men. They have gone to a great reward that will take them to a place in the celestial kingdom of God.

When the Savior was just leaving Trans-Jordan to come into Jerusalem to be crucified, the Pharisees came to him and told him that Herod was seeking to kill him. And speaking of Herod as "that fox" the Savior said: Tell him that the sick are healed and that the blind see. Tell him that I must travel today, tomorrow, and the next day, "for it cannot be that a prophet perish out of Jerusalem." (Luke 13:33.)

And the mention of Jerusalem seemed to have awakened in his mind all that had gone before since the world was, particularly since Jerusalem was built, and he said:

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! (Luke 13:34.)

When he came to Jerusalem on that last mission and while preaching in the temple, he uttered that fierce denunciation against the Pharisees and the Scribes, the fiercest that I know of in all history, called attention to the fact that they had persecuted and martyred the righteous, and then again broke forth in the same lament:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matthew 23:37.)

That is the motif of all of God's dealings with mankind, always forgiving, always ready to accept us if we will but put ourselves where we may be accepted. His expression was an expression of the divine love, and it is not without interest that in making his comparison he spoke of the love of the mother hen, mother love, the nearest thing we know to divine love.

**E**VER since the world was, he has offered us opportunities to serve him. He has tried to have us live righteously. He has forgiven, over and over again. He has tried to bring us back to him. Enoch, Noah, Moses—think of how patient he was with Israel, the destruction of the first-born of Egypt, the crossing of the Red Sea, the providing of the manna, the striking of the rock in the wilderness.

When it came to the time of the Savior himself, think how he tried to lead them to repentance, forgiving wherever he found people worthy of forgiveness. All through the history of Israel there has run that one sentiment:

How often would I have gathered thee but thou wouldst not.

In our day the same thing is true. Time and time and time again he has called us to serve him, and has given us mighty promises as to what he would do if we would but do our part. The Church had scarcely organized when he gave the great law of temporal and spiritual salvation, the United Order. And remember, that the Lord very early said that to him all things

were spiritual, that he never had given a law which was temporal. He tried to get us to live the commandments that he had given in the matter of the United Order that none might suffer, that all who needed might be provided for, that all might be his people, happy, one with another, because of no jealousies of excess in one and deficiency in another. But the people could not live it. After three years and four months he was forced to take it away, suspend it, and if you want to know why it was suspended I refer you to the fifty-sixth section of the Doctrine and Covenants, beginning with the fourteenth verse. There is crystallized his denunciation of selfishness and greed against us of this dispensation. We tried other measures when we came here to the valleys, but they were no more successful. Here in the last few years we have set up another plan, temporal yet spiritual. He is again trying us. "How often would I have gathered thee together as a hen gathers her chickens under her wings"—that is the issue, my brothers and sisters.

**I** DO NOT need to belabor the need we have or that we are likely to see grow greater, particularly in this country with unemployment coming on. We shall all need help, even those, perhaps, with the most. Yesterday's sermons told of the needs of our brothers and sisters who are in foreign lands. Are we going to meet this challenge and provide for those who are in need of help or are we going to let matters go and take up our time complaining?

I want to repeat the suggestion I have made before, the thought was inspired by the reports that came that some of the brethren were counting out what a terrible load they had in dollars and cents. Their computations surely made it big enough. If I remember rightly, the Lord commanded Israel that she should not take a census, should not count her men. I do not know why the command was given, but I suspect it was because if they counted and saw how few they were, they would lose all heart to fight the battles which they had to fight. And the record is that when they did not count, God blessed them. If I were you presidents of stakes, chairmen of regions, I do not believe I would spend too much time figuring out how much money I had to raise but go to work and raise it.

(Concluded on page 339)

# HONORING THE UTAH PIONEERS—

and

Address delivered at the Sunday morning session of the 117th annual general conference, April 6, 1947, in the Tabernacle

ONE HUNDRED YEARS AGO today there was held at Winter Quarters near Council Bluffs, Iowa, a conference of the Church of Jesus Christ of Latter-day Saints. Easter Sunday was part of that conference if it included Sunday, as it is part of this conference today. Of all groups in the world who profess to believe in Christ, none have more assurance in their hearts of the reality of the resurrection of Christ than did this group who met at Winter Quarters. They could say, as all true members of the Church of Christ today can say, in the words of the salutation of the early Christians, "Christ is risen," and the reply, "He is risen indeed."

The historian Lord Macaulay says that "the people who do not revere the deeds of their ancestors will never do anything to be remembered by their descendants."

Eight days after that conference at Winter Quarters, the first band of Pioneers were encamped on the Elk Horn about fifty miles west from where the Saints had spent the latest winter. The group, as you know, consisted of one hundred forty-three men, three women, and two children. Two of that group were nonmembers of the Church. Three were colored.

That encampment suggests a picture worthy the skill of your sovereign artists—a band of fewer than one hundred fifty men facing nine hundred miles over an unresponsive, defiant desert and plain. Behind them, stretching from Council Bluffs, Iowa, to the British Isles, were forty thousand people with faith in their hearts in the restored gospel, and an unwavering confidence in the leaders of the Church. And what were those leaders facing? What did they see at the end of their trail? A barren valley on the shores of a great inland sea, a part of the Rocky Mountain territory for which United States Senator McDuffin said he would not for agricultural purposes "give a pinch of snuff." With all those thousands of people headed toward an uninhabited desert, try to imagine the magnitude of the responsibility carried by President Young and his associate leaders. Six months after the first advance company had entered the Great Basin there were over two thousand people in and around Great Salt Lake City; and in May 1848, that number was more than doubled, for President Young in that month having returned to Winter Quarters, led a company of six hundred wagons and approximately two thousand more people.

IN the spring of 1848, the pioneers planted about five thousand acres, principally in wheat. Suppose that the hordes of crickets that blackened the sky in the month of May that year had destroyed those crops, the principal if not the only means of subsistence for the people in the valley and for the thousands who were coming. It is conceivable that there might have been a tragedy second only to that which overtook the ill-fated Donner Party. Truly President Young was right when he said he didn't lead the people here. It was God. Even as it was, the harvest was insufficient to supply the wants of the populace. Food was rationed. People dug sego roots, cooked weeds, and even thistles, for subsistence.

These are the pioneers of whom the historian Bancroft writes:

All ties of the past had been sundered. They were so poor that their utmost hope was to secure the merest necessities of life. If ever a dream of anything like comfort or luxury came to them, they made a grave in their hearts for that dream and buried it that it might not longer vex them.

## LEGAL OPENING OF THE CENTENNIAL CELEBRATION

ON May 1 this year will be the legal opening of the Utah centennial celebrating the advent of these intrepid Pioneers into the valley of the Salt Lake. On that occasion the pioneers now living, who came to Utah prior to the completion of the railroad in 1869, will be given fitting deference.

May I call your attention on this occasion to some of the features planned for the centennial year, a statewide celebration. The complete schedule of events is now printed in our daily papers, but I wish to call your attention to a few this morning that you may get the spirit of it.

In behalf of the governor, the state legislature, and the centennial commission, I take this opportunity to thank the press, the radio stations, and the hundreds of committee members who are all so sincerely and untiringly devoting their efforts to make this centennial year a worthy expression of our gratitude for the rich and honorable heritage left by the Utah pioneers.

Already the Utah symphony orchestra has given twenty-two performances in thirteen cities. To have an orchestra of such excellence visit so many towns in a state at so little expense to the people is undoubtedly an outstanding record in the United States, and possibly in the world. We are glad the people appreciate it. Here is a sample of what they are saying: From the students of the West High School, in Salt Lake City:

We wish to thank the centennial commission, Doctor Lorin Wheelwright, and Werner Janssen, for bringing the Utah

symphony orchestra to our school. To us it was an unforgettable experience, and should aid substantially in building an adult audience interested in the finest of music. You have truly awakened in us a desire to hear this orchestra again and again.

And their principal says:

Never in my experience with high school students has an audience of young people been so attentive and courteous to and so appreciative of this type of performance as were the West High School students on this occasion. The success of the experiment proves that high school boys and girls really appreciate things of high quality.

OUR higher educational institutions, the University of Utah, Brigham Young University, and the Agricultural College are giving their respective dramas in approximately fifty-eight different localities, making a total, including *Blossom Time*, of one hundred eighty-seven appearances.

The traveling art exhibits have been booked for fourteen cities. I am informed by the chairman of the arts division that they will have visited every county in the state with one or more of these events before June 1.

Last Sunday night in this auditorium, the Tabernacle Choir rendered a sacred concert of unequalled excellence. Mr. Max Krone, who is at present director of music at the University of Southern California, and an outstanding authority on music, after hearing it, said, and said truly, "This is the greatest choral organization in the United States." That was the first of a series of eight Sunday evening concerts to be given by our choir.

In the music educators' conference, held in the Tabernacle Wednesday night, April 3, four hundred students from fifty-two high schools united in song with an orchestra from thirty-two high schools from southern California.

## EVENTS AHEAD

Following the tribute to the pioneers the first of May (to be specific May 5) *The Message of the Ages* will be given in the Tabernacle, continuing until June 5.

Following that, the Young Men's and Young Women's M.I.A. conference and centennial celebration will be held, which promises to be the greatest conference ever conducted by these organizations.

July 22, commemorating the entrance into this valley of the advance company, the Sons of the Utah Pioneers will complete a trek from Nauvoo to Salt Lake.

July 23, a pageant in the form of a cavalcade, telling the story of Utah from its first explorations through one

# Lasting Values

By David O. McKay  
OF THE FIRST PRESIDENCY



President David O. McKay, of the First Presidency, and Sister McKay leaving Temple Square.

hundred years, including a glimpse of the future, will be staged here.

On the morning of July 24, dedicatory services of "This is the Place" monument will be held at the mouth of Emigration canyon. On this occasion there will probably be assembled two thousand band performers from the schools of Utah to participate with the Boy Scouts in their parades of youth.

July 24th there will be pageants in Ogden, Logan, Salt Lake City.

There will be encamped on Fort Douglas grounds five thousand or more Boy Scouts, perhaps the largest encampment of its kind ever held in the country.

An historical cavalcade will be held at Brigham Young University, July 4 and 5.

One hundred years of American painting will be opened at the Capitol, July 15 to August 30, and it is hoped that acceptance exercises will be held near October at which will be exhibited the marble statue of President Brigham Young, which is to take its place in the Statue Hall at Washington, D. C.

The conference of governors of the

United States will be held here July 13 to 16.

As a fitting climax, there will be given in the University stadium the opera pageant, "The Promised Valley," depicting through song and pageantry the history of the pioneers as told or experienced in the imagination of the author and musician through the people who made the trek.

Members of the state fair board, in cooperation with the centennial commission, are preparing the greatest exposition in the history of the state in which agriculture, horticulture, animal husbandry, mining industry will all be given due recognition.

In the field of athletics champions from Switzerland, France, Sweden, and Canada have already thrilled thousands in the centennial ski tournament. Fifteen other events are on the program. I shall not take time to narrate them.

Officials in every county with the possible exception of one county, are uniting wholeheartedly in making this statewide celebration such as will do honor to those who participate and be

a worthy tribute to the heroic men and women who have left us such a rich heritage. To this end music, drama, art, pageantry, athletics will all combine to interest, instruct, and inspire young and old. In every important town from Cache valley on the north to St. George and Kanab on the south, from Vernal on the east to the Salt Flats on the west, there will be appropriate dignified events commemorative of the accomplishments of these pioneer builders of this western commonwealth.

Neighboring states are contributing to this celebration and even asking the privilege to make monetary contributions. Worship, education, music, drama, recreation, art were all fostered in our early history by the pioneers, and we do well in paying honor to them to emphasize these phases of culture and progress.

WELL, I've given you just this glimpse of what the hundreds of men and women on the centennial committees are doing to make the year '47 memorable in tribute to the past achievements and inspirational to us for future accomplishments.

## HIGHEST HONOR SHOWN EMULATING IDEALS

But the best way to honor the pioneers is to emulate and make practical in our lives the ideals and virtues that strengthened and animated their lives. These eternal ideals and principles which they fostered and upheld, even under the most adverse conditions, are as applicable today as they were when emphasized by the pioneer leaders.

I should like to take time this morning to refer to only a few. As I name them, will you please mentally point out their applicability to present world conditions?

Foremost was their outstanding faith in the Lord Jesus Christ and in his restored gospel. The very first instruction given when they began their journey across the plains was that they should pray morning and night and keep holy the Sabbath day. When they arrived here in the valley, to quote the words of President Young, they prayed

... over the land and dedicated it and the water, air, and everything pertaining to them unto the Lord, and the smiles of heaven rested upon the land and it became productive.

Among the outstanding virtues of the pioneers were industry and thrift. They condemned idleness and wastefulness as not being in accordance with the rules of heaven. Said President Young:

My experience has taught me, and it has become a principle with me, that it is never any benefit to give out and out to men or women money, food, clothing, or anything else if they are able-bodied, and can work and earn what they need when there is anything on earth for them to do. This is my principle, and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers. ... To give to the idler is as wicked as anything else. (Continued on page 345)

# THE SON OF GOD

By *Albert E. Brown*

OF THE COUNCIL OF THE TWELVE

Address given as the "Church of the Air" sermon over Radio Station KSL and the Columbia Broadcasting System, Sunday, April 6, 1947, at 8:00 a.m., Mountain Standard Time

**F**RIENDS of the Church of the Air: The account of the transcendent event which signals this day and entitles it to rank among the first of all memorial days is brief and simple.

Jesus of Nazareth, who had proclaimed himself the Son of God, had been crucified and his sorely tortured body entombed in a borrowed sepulchre. At the dawning of the third day, "at the end of the Sabbath," certain devoted women returned there to perform some unfinished offices for the dead. They found the tomb empty, and his burial clothes folded together. Their agitation was quieted by a heavenly messenger who, announcing that he knew they had come seeking Jesus, gently reproved them asking:

... Why seek ye the living among the dead?

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

Saying, The son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words. (Luke 24:5-8.)

The record adds little to that epoch-making story except that the risen Lord identified himself to Mary, one of the women; then, on various occasions, to his intimate disciples, and finally to a considerable body of people as he took his earthly leave of them.

According to accepted reckoning, all this happened more than nineteen hundred years ago, but that simple account, widely spread, and accredited by millions, has persisted without interruption down through all the intervening centuries. Today, betokening the depth of its penetration into the pattern of their lives and the farflung extent of its dominion, people, over that whole broad section of this earth comprising what is called the Christian world, will flock in multitudes to their churches, or have already done so, to pay homage to him who crowned his earthly ministry of mercy and redemption by triumph over death, giving assurance of the indestructibility of life and its perpetuation beyond the grave for all the race of men. That is the meaning and the message of the empty tomb.

**B**ut the story comprehends more than a mere recital of the incident of the resurrection. That, standing alone, likely could not have prevailed over the opposition raised against it. It had to be coupled with the life and works and teachings of him whose body came forth out of the stone-covered, guard-protected sepulchre. Neither would the life alone nor the teachings alone have sufficed. They had to be crowned with the sanction of immortality which came from victory over the grave. All these—the life, the teachings, the death, and

resurrection—are inseparably bound up together, into one whole and may not be considered as severable parts.

The integrity of the unified account is enormously fortified by subsequent happenings, for it has profoundly changed the course of the world's history and has been the determining influence that has for long made western man dominant among the peoples of this earth.

Clearly this phenomenal consequence was not attributable to the worldly rank or earthly possession of Jesus. He had neither. I do not, however, wish to dwell upon the humble circumstances of his birth nor the lowly station of his life. All this has been immemorably the subject of eloquent discourse.

I do, though, want to emphasize that the life of Jesus was not lived nor his doctrine propounded among a benighted or naively credulous people. He lived and wrought among, and, following his death, his disciples carried his message to peoples boasting a two-thousand-year-old civilization. The banner of Rome spread out over all the lands whose shores are washed by the waters of the Mediterranean. There were converged the learning of the ancients; the record of the laws and theistic beliefs of Israel with its noble literature and the majestic messages of the Hebrew prophets; the art, literature, poetry, and music of Greece; the fruits of the organizational and governmental

•  
*OUR observance of this Easter day, though we may have thronged to our churches, will be futile unless we come from them refreshed in that faith and strengthened in the will to restore it as the power that can save the world.*

•  
genius of Rome. There, in the heart of the world's culture, Christianity was born. That is where, among the peoples who had created that culture, the Church found its early adherents and sent down its firm-bedded roots. There it won its place and got itself accepted as the worship of the majority of the

people of the erstwhile persecuting empire and spread itself over all the nations of the western world, stamping them with the very name of Christ. From thenceforth it has influenced and shaped the course of nations, supplying them, to this day, their noblest ideals, their best standards for evaluation of behavior according to which conduct is extolled as being right or condemned as being wrong, introducing the concept of human brotherhood and of the individual worth and dignity of man. History furnishes no parallel to the power and influence of Jesus the Christ. In all the achievements of the nineteen centuries since his death, nothing has been produced to challenge this preeminence. In this marvelous day when study of physical forces has seemed to bring knowledge about them almost to its very pinnacle, there is in all our learning, physical or metaphysical, mystical or philosophical, nothing to grip the hearts of men as they have been gripped by the compelling power of the Man of Galilee. "Whence hath this man his power?"

**I**N all his teachings Jesus emphasized the supremacy of the spirit. The message he committed to his disciples was a spiritual message, whose power was inherent in itself and not derived from any materialistic source or dependent on the caprice of human favor. That is the secret of its conquest. He came teaching not a mere code of ethics, but a religion.

That is what he commissioned his disciples to spread everywhere. His charge to them was,

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you. . . . (Matthew 28:19, 20.)

The reality and directive authority of God, he made the central theme of all his teaching, declaring that he had come from the Father to whom he would return and whose will alone he had come to do. He prayed fervently to the Father and taught his disciples to do so. It was to those who believe in the Father that he promised eternal life. The last words he uttered as he died upon the cross were: "Father, into thy hands I commend my spirit." (Luke

23:46.) Implicit in all this is the doctrine that he lived premortally with God and is his Son. He distinguished man, too, as an eternal being, a child of God, thus bringing him into direct relationship with the Father and the Son. Nothing else so dignifies man or stabilizes him in his behavior once his soul is pierced with that conviction.

That concept, basic in the Christian religion, shaped the thought processes of men and expressed itself not only

cause, then the cause would have been removed when the fighting stopped, and we should have had only to convalesce from the sickness. That is not what happened. We seem further from peace now than when the battle was raging. The pressure of the conflict had some cohesive, unifying power which is now wanting. Many small nations seem merely to have changed masters, and their lot is not improved. They seem to have lost all immediate prospect for

teachings from a religion to a code of worthy ideals without binding force. The man-centered humanistic creed by which it is sought to supplant the God-centered Christian religion is thus stated by one high in the realm of educational thought.

The cosmos as a whole, out of which human life emerges, gives no evidence of being, or wishing to be, intelligent. The human spirit is alone in an otherwise non-human, nonspiritual universe. Whatever it has, or may ever have of sensitivity, of wisdom, of generosity, of freedom, of justice, it has made, and will make, for itself. (Alexander Meiklejohn, *Education Between Two Worlds*.)

Over against this humanistic atheism I set the confession of a doctor of philosophy, teacher in one of our large universities, who was sent to Germany to record the emotions and reactions of the defendants at the Nuremberg trials. As he went through his experiences there, and after having witnessed the desolation of that ravaged land, he is reported to have said:

I was one of those smart boys who at my university used to ridicule the idea of God and who helped my students mock him. But now as I stand in this place of utter ruin and see the judgment of God which has come upon this city, and this people, and which is crushing these defendants, the leaders of Germany, I am going back to America and cry with the loudest voice I can muster: "It is time that we turn back to God, lest a worse fate befall us."

It cannot be forgotten that the scourging war, which has just devastated the earth, broke out right in the heart of so-called Christendom. Christian nation destroying Christian nation. The degradation left in its wake, the tragic collapse of morals, the earth-searing desolation spread everywhere, and the tottering of the whole social order among peoples who have forgotten God, should teach us lessons in humility and make us know that puny man, of himself, standing in the midst of this universal wreckage, "is no more capable of saving the world than he was of creating it in the first place."

It is high sounding to deny divinity and to say that man must make for himself whatever he has or may ever have. Men may profess to accept Jesus as a great moral teacher and his doctrines as comprising the best code of ethics the world has known. But his ethical and moral teachings derive their influence over the lives of men out of the majesty of divine authority with which Christ's gospel invested them. There they have their roots. They cannot support a civilization if severed from their nourishing roots any more than the bloom of a flower can be kept after cut from its parent stem. We have been trying to maintain faith in a Christian ethic without faith in the religion that produced it. That cannot be done! True, a civilization and its culture may go on after a fashion after it has lost faith in the power from which it rose, carried on its acquired

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Elder Albert E. Bowen (right), of the Council of the Twelve, leaving the historic tabernacle with Elder Preston Richards of the Los Angeles Stake presidency.

in their forms of worship but also in the secular affairs of their lives and in the very frameworks of civil governments themselves. It is at the foundation of the whole civilization and culture of the Christian nations of the world.

How stands that civilization, if we pause to assess it, this Easter day?

It is sick, terrifyingly sick, the whole world is, and everybody knows it. Hate, suspicion, envy, covetousness, and lust for power, stalk the earth, keeping the whole globe in turmoil. Gripped by fear, the nations are congealed with terror. Christian civilization has suffered a tragic moral collapse. No thoughtful person disputes that. But it is very doubtful if we have correctly diagnosed the malady. Rather does it seem that we are toying with symptoms while the root causes of the disease are left to flourish and propagate, administering palliatives instead of cures.

COMMONLY we attribute our ills to the war. That is an explanation so ready at hand. War is ugly anyway, and the source of so much evil that it is easy to lump onto it the sole responsibility for all our afflictions. But it is clear that the war is not the root cause of our disorders. It is only a symptom, evidence of a basic ailment which produced it. If the war had been the

controlling their own destinies. War is rightly recognized as an evil scourge, and there is a feverish desire to prevent its recurrence. But war arises out of antecedent causes, and the only way to prevent it is to remove those causes.

The truth of the matter is that our problem is a spiritual problem, and unless that is solved, our civilization is lost. The cure does not lie, as so many fondly believe, entirely in technical and economic reconstruction. I have already said that the civilization of Christendom is founded on belief of God. You will destroy that civilization if you let its basis perish. To live, it needs constant nourishment at the source. The Nazi youths were cut completely off the Christian practices which had been the basis of man's living for centuries. They were trained to deny Christ's teachings; so were the Fascist youth. You know the result, and it was not good. Unfortunately the undermining of Christian faith has not been confined to Nazidom, or to Fascist controlled lands or to Bolshevik revolutionaries. True, the same methods have not been used in most parts of Christendom, but destructive influences have nonetheless been long at work all over the Christian world.

Jesus is reduced from Godhood to the status of a mere moralist, and his

# HENRY D. MOYLE

## Member of the Council of the Twelve

ONE of the visible activities that adds to the impressiveness of the conferences of the Church of Jesus Christ of Latter-day Saints is the sustaining of officers—when, at the request of the person presenting the names, right hands in the congregation are raised in an affirmative but silent vote. It is a motivating experience seldom witnessed elsewhere—to see many hands join as one. So it was during the afternoon of the Easter Sabbath—April 6, 1947, when, in the closing session of the one hundred seventeenth annual conference of the Church, President David O. McKay arose to have the General Authorities and general Church officers sustained.

During the next few moments, the existing vacancies in the Council of the Twelve and the Patriarch to the Church\* were filled and sustained by those who had crowded themselves into the historic Tabernacle, and by the additional hundreds who had found seats in the adjoining Assembly Hall on Temple Square. Unnumbered others were listening to the conference in their own homes, with radios tuned to one of the three stations broadcasting the services.

HENRY DINWOODEY MOYLE, who was sustained as a member of the Council of the Twelve, filling the vacancy created by the death of Elder Charles A. Callis, needs little introduction to Church members residing in the stakes of Zion. As chairman of the Church welfare committee, he has accompanied the General Authorities to many of the stake conferences in the past ten years, where he has conducted welfare meetings and spoken at the general sessions.

Fifty-seven years of age at the time of this appointment, he was born in Salt Lake City April 22, 1889, a son of the late James H. and Alice Dinwoodey Moyle. He attended public schools and the old Latter-day Saint high school and was graduated from the University of Utah in 1909, with a degree in mining engineering.

He was called on a mission to Germany in 1909. After completing this mission, he enrolled for a year at the University of Freiberg in Germany, where he studied geology. Returning home, he prepared for a law career by studying at the University of Utah, the University of Chicago, and Harvard University.

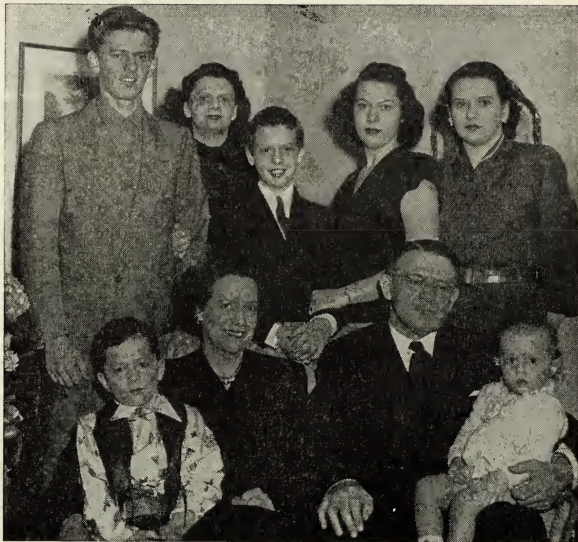
HE began the practice of law in Salt Lake City in 1916, only to have it interrupted by World War I, in which he served as a captain in the Twenty-

first Infantry. He was an instructor in the officers' school at The Presidio, and was in charge of the R.O.T.C. at Utah State Agricultural College, Logan, for six months. With the outbreak of World War II, he was again ready to serve his country—this time out of uniform—and his community, as he had done in years past, and he became a director of the Petroleum Industry Council, as chairman of refining for District Four, the Rocky Mountain area. He is now a director of the successor of this organization, known as the National Petroleum Council. In private life he is an officer of three oil refinery companies and president of a livestock company.

Elder Moyle became president of the Cottonwood Stake in 1927, a position he filled for ten years. In the meantime, in 1936, the Church initiated what has come to be known as the welfare plan, and he became one of the general committee members. In 1937 he was called to the chairmanship of the gener-

al committee. As such, he has seen this work grow from almost temporary, seasonal projects, to a place where the welfare plan is worldwide in scope, caring for the needs of the Saints in war-ravaged Europe, as well as the stakes of Zion, and in the far-flung isles of the sea. Elder Moyle is the second member of the general welfare committee to be called as an apostle, Elder Harold B. Lee having been sustained in April 1941.

Elder Moyle married Alberta Wright, a daughter of Charles C. and Clara Scoville Wright, on October 17, 1919. They have six children—four daughters and two sons: Alice M. Yeates, Oakland, California; Marie M. Wangeman, New York City; Virginia Moyle, Janet Moyle, Henry D. Moyle, Jr., and Richard W. Moyle, all of Salt Lake City.



—Courtesy, "The Deseret News"

Mrs. Alberta Wright Moyle, Elder Henry D. Moyle of the Council of the Twelve, seated, with two of their grandchildren, Kenneth W. Yeates III (left), and Marion Yeates. Back row: Henry D. Moyle, Jr., Mrs. Alice Moyle Yeates, Richard W., Virginia, and Janet. (Mrs. Marie M. Wangeman of New York City was absent when picture was taken.)

\*See page 275 for the article on Patriarch Eldred G. Smith.

## RESPONSE to a Call

By ELDRED G. SMITH

*Patriarch to the Church*

*Address delivered at the Sunday afternoon session of the 117th annual general conference, April 6, 1947, in the Tabernacle*

I HAVE been active all of my life, and I don't think that there has been a time when I haven't had a testimony of the gospel. I know that this is the gospel of Jesus Christ. I am the sixth generation in this Church in this dispensation. If all my forefathers could be active members in the Church, as they were, I don't know why I should be one to find fault with it, or to question their testimonies as well as the testimony which bears within me. I know that this is the true gospel of Jesus Christ. However, I think that there are probably thousands of men in this Church who, if called by the proper authority, could come and fulfill any position in the Church, and the position to which I have been called is no exception. I believe and have always taught that the Lord's way is the best way and that he is guiding this Church. This is the Lord's Church, and he is directing it, and those who are called to positions are truly called of the Lord, and they are directing this Church as he wants it done, in spite of the fact that we all have our free agency.

While I was in the mission field in Germany, President Hugh J. Cannon said to us one time in a missionary testimony meeting, where only the missionaries were present:

The Lord uses the weak things in this life to accomplish his purposes. If you don't believe me just look around at yourselves, and the first chance you get, take a good look in a mirror.

That is still true, and I think I am just as weak today as I was then, and I am sure I am going to need the help of the Lord to fulfill this office to which I have been called. President Cannon also said to us at one time, "How much time do you waste in prayer?" If we are wasting our time, we are not praying. My appeal to you as the membership of this

(Concluded on page 278)

## ELDRED G. SMITH *Patriarch to the Church*

ELDRED G. SMITH was sustained as Patriarch to the Church on April 6, 1947, at the closing session of the annual general conference.

Eldred G. Smith, the seventh patriarch to be sustained in this calling, is the eldest son of the late Hyrum G. Smith, fifth Patriarch to the Church, and Martha Gee Smith. He is the great-grandson of John Smith, the fourth Patriarch; the great-great-grandson of Hyrum Smith, the second Patriarch; and the great-great-grandson of Joseph Smith, Sr., the first Patriarch of this dispensation.

Patriarch Eldred G. Smith was born at Lehi, Utah, January 9, 1907. He received his education in the Salt Lake City public schools, the old Latter-day

Saint high school in Salt Lake City, and at the University of Utah.

His Church activity began early when he was called to leadership in many of his priesthood quorums and ward auxiliary organizations. He filled a mission in Europe from 1926 to 1929, being called to the Swiss-German mission. He became second counselor in the bishopric of the Salt Lake City Twentieth Ward, and later a member of the Ensign Stake high council. When his ward was divided several years ago, he was sustained as the first bishop of the North Twentieth Ward. More recently he served as a branch president in the East Central States Mission.

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—Courtesy, "The Deseret News"

Elder Eldred G. Smith, Patriarch to the Church (left) and Jeanne Ness Smith (seated), with Gordon Raynor on her lap. Back: Miriam, and Eldred Gary and Audrey Gay, twins.

# WESTWARD with the Saints

PART II

EXCERPTS FROM THE HITHERTO  
UNPUBLISHED JOURNAL OF

Horace K. Whitney  
1847

SATURDAY, the 1st of May [1847]—  
Cold morning; the wind still in the north—Col. Markham not being very well; the command devolved upon Major John Pack—We were ordered to go in succession this morning every 10 by itself, with its captain at its head. Started at ½ past 5, went 6 miles and stop to feed on the bank of the river at 10 minutes past 8 A.M. Sometime before we arrived here, we saw through a spy-glass 3 buffalo grazing on the top of the bluff to our right some 5 or 6 miles—2 or 3 footmen went out in pursuit, also 3 horsemen, viz:—Porter, Thomas Brown, & Luke Johnson—just before we arrived here, saw a large herd some distance in advance of us, also about 5 or 6 miles to our right—Bro. O. Pratt counted 74 by the aid of his spy-glass—They are now quite visible from our present stopping-place—The thermometer last night stood at 41 degrees—Our course this forenoon has been due west. Here, although we found but little wood, we managed to get breakfast—It is about 50 yds. across the channel to Grand Island at this place—traveled about 4 miles and crossed a slough or pond, which juts up from the River, about 12 o'clock M. Soon after Porter, T. Brown & Luke Johnson returned—they had wounded, as they supposed—mortally, 2 buffaloes—which however, managed to get away

from them—about 1 o'clock P.M., we desisted, at the distance of about 5 or 6 miles to our right side of the hill, or bluff, 2 or 3 herds of buffaloes grazing:—an immediate halt was made—a band of 10 or 12 horsemen (hunters,) speedily collected and made arrangements for the chase. They soon got ready, and started—Bro. Heber soon followed—The wagons travelled along slowly being in full view of the chase! The horsemen took a circuitous route, in order to head the lead, but were prevented from doing so immediately by an unforeseen occurrence. An antelope passing by near us, was shot at by one of the brethren, (a footman,) but the shot did not take effect—Directly, the animal made towards the bluff, seeing which, two dogs went off in full chase—The 3 went right among the buffaloes, which, alarmed at the appearance of the dogs, began to move off—Soon after, the horsemen made their appearance upon the brow of the hill—Now

commenced a scene which defies all description—Every spy-glass that could be found in the camp was put into immediate requisition, and the scene became one of intense interest to us all as spectators—As soon as the buffaloes discovered the approach of the hunters, they increased their speed, (which before had been slow) to a full gallop, and passing along the side of the hill, were followed by the hunters in quick and hot pursuit, leaving a cloud of dust in their rear—Most of the hunters, by riding in among them, succeeded in getting a fair shot, although they did not all prove fatal: a number of the herd making their escape, that were shot through the body—Brother Heber rode in among them, made a shot at one and brought him down—His horse, partly alarmed at the discharge of the gun, and partly at the sight of the animals, suddenly started, and came very near throwing him—Porter rode up to one, by way of experiment, and shot him full in the forehead, but without making the least impression. . . . The chase ceased about 4 p.m., and the hunters came up to us about 5 p.m. The fruits of the day's work were as follows—1 bull, 3 cows and 6 calves—making 10 buffaloes—Some of the hunters not yet returned who went out on foot this morning—5 wagons were immediately unloaded and sent out to bring in the game—We moved on and encamped at half past 6 p.m., near a pond or slough, ½ mile from the river, with which it communicates in time of high water—Made 18 miles today—We arranged our wagons, as usual, in a semi-circular form—This place is about a mile above the head of Grand Island, which is plain to be seen from here—There is a little scattering timber, growing on the banks of the pond, but there is very little grass, as it has been grazed very closely by the buffaloes and prairie dogs—We passed a town or village of the latter, commencing about 5 miles back, and as far as we can yet see ahead it continues—The brethren of the camp are this evening somewhat concerned about Brother Joseph Hancock—He went out to the bluffs this morning before breakfast and has not yet returned—A little after dark the wagons sent after the game, returned, and the meat was distributed, ¼ of an animal being given to each 10.

(To be continued)

Saturday the 1st of May. Cold morning, the wind still in the north. Col. Pack did not feel well, the command devolved upon Major John Pack. We were ordered to go in succession this morning every 10 by itself, with its captain at its head. Started at ½ past 5, went 6 miles and stop to feed on the bank of the river. at 10 minutes past 8 A.M. Sometime before we arrived here, we saw through a spy-glass 3 buffaloes grazing on the top of the bluff to our right some 5 or 6 miles. 2 or 3 footmen went out in pursuit, also 3 horsemen, viz:—Porter, Thomas Brown, & Luke Johnson—just before we arrived here, saw a large herd some distance in advance of us, also about 5 or 6 miles to our right. Bro. O. Pratt counted 74 by the aid of his spy-glass. They are now quite visible from our present stopping-place. The thermometer last night stood at 41 degrees. Our course this forenoon has been due west. Here, although we found but little wood, we managed to get breakfast. It is about 50 yds. across the channel to Grand Island at this place. Traveled about 4 miles and crossed a slough or pond, which juts up from the River, about 12 o'clock M. Soon after Porter, T. Brown & Luke Johnson returned. They had wounded, as they supposed, mortally, 2 buffaloes, which however, managed to get away from them. About 1 o'clock P.M., we desisted, at the distance of about 5 or 6 miles to our right side of the hill, or bluff, 2 or 3 herds of buffaloes grazing:—an immediate halt was made—a band of 10 or 12 horsemen (hunters,) speedily collected, and made arrangements for the chase. They soon got ready, and started—Bro. Heber soon followed—The wagons travelled along slowly, being in full view of the chase. The horsemen took a circuitous route, in order to head the lead, but were prevented from doing so immediately by an unforeseen occurrence. An antelope passing by near us, was shot at by one of the brethren, (a footman,) but the shot did not take effect. Directly, the animal made towards the bluff, seeing which, two dogs went off in full chase—The 3 went right among the buffaloes, which, alarmed at the appearance of the dogs,

# "Thou Shalt Not Bear

Address delivered at the Friday morning session of the 117th annual general conference, April 4, 1947, in the Tabernacle

## FALSE WITNESS"

By *Geo. F. Richards.*

PRESIDENT OF THE COUNCIL OF THE TWELVE

IN listening to the reports this morning, notwithstanding there are a great many of us here, this building being filled to overflowing, having a variety of thoughts and reflections, I believe that we will be united upon this point, that this work in which we are engaged is a marvelous work and a wonder. As Elder [Clifford E.] Young has suggested, we should appreciate our membership in this Church with all that it means to us, and I believe the Latter-day Saints do. In fact, we have an abundance of evidence of that fact. But for the faithfulness of the Latter-day Saints in the payment of their tithes and offerings and answering the call of authority that comes to them, what has been reported of accomplishment during the past year would have been impossible.

As General Authorities of the Church, if I may speak for them, we regard it as an honor shown to us by your presence here in such great numbers. We appreciate your faithfulness as Saints in the living of your religion and as officers constituting the leadership of the Church and the ministry of the Lord. We pray for you, and you pray for the General Authorities of the Church, and there is harmony existing. I know of nothing to the contrary, and the Lord is blessing this people abundantly, and we have opportunity of showing our appreciation of his blessings. There is no person that can fear being shelved in this work if he is worthy to be used. There is ample opportunity for every member to work to his full capacity to the one end, the accomplishment of God's purposes, looking to the saving of souls of the children of men, the living and the dead.

I would offer a few words of caution to the Latter-day Saints. We are apt unwittingly to find ourselves, if we are not careful, deviating from that straight and narrow way that leads to life everlasting. Perhaps a few words of caution will not be out of place. I would like, if I could, to give to you, my brethren and sisters and friends, some of the real bread of life and have you take it with a relish and proper assimilation, or in the words of the Apostle James:

... be ye doers of the word, and not hearers only, deceiving your own selves. (James 1:22.)

I would call your attention to two important characters about whom I have something to say, the acquaintance of one to be cultivated, the other to be ignored. The one is the friend and Savior of men; the other is the enemy of God and of mankind.



President George F. Richards, of the Council of the Twelve, greets Sister Moore and her small son, conference visitors, recently from Germany.

**WHY** did the Lord give the commandment?

Thou shalt not bear false witness against thy neighbour. (Exodus 20:16.)

He gave it because of the subtle methods of the adversary in his effort to divide and tear asunder the love and the unity of the Lord's people! To bear false witness may not appear to be a very serious offense, but its results are far-reaching and cruel, hence, the use made of it by the instigator of evil. The Lord warns us against this evil practice. Bearing false witness, talebearing, slander, gossip, scandal, fault-finding, backbiting, and evil speaking are in the same category of evil practice and are some of the means employed by Satan to disunite us as a people and destroy brotherly love, kindness, and helpfulness toward one another.

... Thou shalt love thy neighbour as thyself. (Matthew 22:39.)

We do not knowingly injure whom we love. No one loves a character assassin. By the Spirit of God one is led to love his fellow men and to speak well of them, magnifying their virtues. Such a one has the spirit and the kingdom of peace, the kingdom of God, within. By the spirit of Satan one bears false witness and broadcasts the weaknesses of his neighbor. He becomes a talebearer, a character assassin. He

robs his neighbor of that which greatly impoverishes his neighbor without enriching himself. He makes others miserable and unhappy and has within himself the kingdom of Satan.

... choose you this day whom ye will serve. . . . (Joshua 24:15.)

Satan is an enemy of God and of man and is constantly working to defeat the purposes of the Lord in his efforts to save the children of men. We should be on the alert lest we be found rendering aid to Satan and hindering the work of the Lord. When we say anything bad about the leaders of the Church, whether true or false, we tend to impair their influence and their usefulness and are thus working against the Lord and his cause. When we speak well of our leaders, we tend to increase their influence and usefulness in the service of the Lord. In his absence our brother's character when assailed, should be defended, thus doing to others as we would be done by. The Lord needs the help of all of us. Are we helping or are we hindering? Quoting:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

(Concluded on page 278.)

## GEORGE F. RICHARDS

(Concluded from page 277)

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. (D. & C. 121:16, 17.)

... All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren.

I will give unto you one of the keys of the mysteries of the kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises to condemn others, finding fault with the Church, saying they are out of the way, while he himself is righteous, then know assuredly that that man is on the highroad to apostasy; and, if he does not repent, will apostatize, as God lives. (Joseph Smith, *Compendium*, pp. 270-271.)

It is possible for us, by bearing false witness, to destroy the faith of others. It may be a child, a parent, a wife, or some other dear friend. We may later repent, but we cannot repent for them. We should be doubly careful not to do any injury we cannot repair. When we bear false witness, we injure at least four; ourselves, him about whom we speak, him to whom we speak, and the Lord.

... inasmuch as ye do it unto the least of these, ye do it unto me. (D. & C. 42:38.)

**A**RE we sure that upon the screen of life there is no picture of which we would be ashamed to have exhibited? Or do we doubt the ability of God to record and reproduce at will what man can do, the voice, the actions, and even the thoughts and intents of our hearts?

George Eliot writes:

It is the glory of Christianity that it requires its followers to do good to men: to rejoice in their prosperity, not in their failures: to offer sympathy and not to make their position a terrible one in the sight of others.

We should so live and labor that our friends will not credit anything bad that may be said of us, so that it would require a preponderance of evidence to convict us, in their minds.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God. . . . (Eph. 4:11-13.)

Said the Lord:

... I say unto you, be one; and if ye are not one ye are not mine. (D. & C. 38:27.)

We would be lonely if we had to live alone on the earth. If we appreciate one another, we should show it by living together in love and sympathy and by making the association pleasant. This is done by sacrifice and service for one another. We should avoid those things which disrupt and tear asunder these finer feelings. As a peo-

ple, the Latter-day Saints are well taught and know the course they should pursue in order to obtain happiness and the blessings of salvation and eternal life. What we most need, it seems to me, is being impressed with the necessity of doing as well as we know.

The inspired words of the poet, in poetic form, are calculated to make the truth attractive and impressive, so upon the subject of bearing false witness and kindred evils, let me here use some of their expressions:

Don't look for the flaws as you go through life;

And even when you find them,  
It is wise and kind to be somewhat blind,  
And look for the virtues behind them.

\* \* \*

Just stand aside and watch yourself go by,  
Think of yourself as "he" instead of "I,"  
Pick flaws, find fault, forget the man is you,  
And strive to make your estimate ring true.

—"Watch Yourself Go By,"  
by Strickland Gillilan.

\* \* \*

There is so much good in the worst of us,  
And so much bad in the best of us,  
That it hardly becomes any of us  
To talk about the rest of us.

—Author uncertain.

**A** SMALL BOY returned from Sunday School one morning and found his father reading the newspaper. He called to his father, "Daddy, Daddy, which is worse, to steal or to bear false witness?" The father raised his glasses and, looking over his newspaper, answered, "Let's see, the Lord said, 'Thou shalt not bear false witness.' He also said, 'Thou shalt not steal.' What do you think about it, Sonny?" "Why, it's worse to bear false witness." "How do you make that out?" "Well, if I were to steal something from my neighbor and afterward be sorry for it, I could take back what I had stolen and ask forgiveness and thus make right what I have done, but if I were to bear false witness against my neighbor I might be ever so sorry afterwards, but I wouldn't be able to undo the wrong which I had done." An application of this principle is found in the poem entitled, "Scandal."

A woman to the Holy Father went,  
Confession of sin was her intent;  
And so her misdemeanors, great and small,  
She faithfully rehearsed them all.  
And chief in her category of sin,  
She owned that she a talebearer had been—  
Had carried a bit of scandal up and down.

## ELDRED G. SMITH

(Concluded from page 275)

Church is that you do not waste your time, and when you pray, pray! Remember the Authorities of the Church in that prayer, and include me with them, because I am going to need it.

May the Lord bless us all and help us all in our righteous endeavors and in all of our callings, is my prayer in the name of Jesus Christ. Amen.

To all the long-tongued gossips of the town.  
The Father, for other sins granted the absolution asked him;

But, while for all the rest he pardon gave,  
He told her this offense was very grave  
And that to do fit penance, she must go,  
Out by the wayside where the thistles grow,  
And gather the largest, ripest one;  
Scatter its seeds; and that when this was done,

She must come back another day,  
To tell him. His command she did obey.

The woman, thinking this a penance light,  
Hastened to do his will that very night,  
Feeling right glad she had escaped so well.  
Next day, but one, she went the Priest to tell.

The Priest sat still and heard her story through,

Then said, "There is something still for you to do.

These little thistle seeds which you have sown,  
I bid you go regather, every one."

The woman said, "But Father, 'twould be in vain,

To try to gather back those seeds again;  
The winds have scattered them both far and wide,

Over meadow, vale, and mountainside."

The Father said, "Now I hope from this,  
The lesson I have taught, you will not miss.  
You cannot gather back those scattered seeds,

Which, far and wide, will grow to noxious weeds;

Nor can the mischief once by scandal sown,  
By any penance be again undone."

Those who have yielded to temptation and committed sin of a grave character may have done so because of the weakness of the flesh rather than through sinful desire. They are to be pitied rather than to be censured and condemned.

Finally:

Think gently of the erring one;  
O let us not forget,  
However darkly stained by sin,  
He is our brother yet.

Heir of the same inheritance,  
Child of the selfsame God,  
He hath but stumbled in the path  
We have in weakness trod.

Speak gently to the erring ones;  
We yet may lead them back,  
With holy words, and tones of love,  
From misery's thorny track.

Forget not, brother, thou hast sinned,  
And sinful yet mayst be;  
Deal gently with the erring heart,  
As God has dealt with thee.

—Henry A. Tuckett.

Quoting from James:

If any man among you seem to be religious, and brideth not his tongue, . . . this man's religion is vain. (James 1:26.)

We are benefited by a discourse of this character only as we make use of it in our course of life, being governed by its precepts. Is there anything of merit in this message, brethren and sisters, worthy of serious thought and reflection? If so, I shall be happy, and I pray the Lord will sanctify it to our mutual good and benefit, in the name of Jesus Christ. Amen.

# FAITH and the PIONEERS

By *Joseph Fielding Smith*

OF THE COUNCIL OF THE TWELVE

*Address delivered at the Saturday morning session of the 117th annual general conference, April 5, 1947, in the Tabernacle*



*Elder Joseph Fielding Smith, of the Council of the Twelve, and Bishop John M. Russon of Hollywood Ward, California, and his son, Kimmy Russon.*

My beloved brethren and sisters, it is with some fear and trembling that I address you here this morning, and I seek the guidance of the Spirit of the Lord in what I shall say.

We are living one hundred years from the time the Pioneers commenced their journey and came into this valley. It is only natural that the brethren should call attention to the Pioneers and the great work they performed. I have visited most of the scenes of early Church history. I have gone over a good part of the trail which they followed when they came to these valleys. I have reflected a good deal upon these scenes, the travels, the hardships, the travails, and suffering and persecutions of these early days, and as I have stood in these hallowed spots and have traversed some of the territory which they passed over, my heart has been touched, but I have realized that it is beyond my power to understand and perhaps to feel all that these good faithful souls endured, and all for the sake of the gospel of Jesus Christ.

The Church had its beginning in New York. Persecution came upon the Saints from the beginning, and they were driven out. The Lord gave them a commandment to assemble in Ohio. They established their headquarters at Kirtland in that state. No doubt they had no intention of leaving, when they first went there, but the Lord revealed to them that there was another place, the place which he called "Zion," on the borders of the Lamanites, and so their hearts were turned to that place; however, they never had intended to forsake altogether their headquarters in Kirtland, but persecution came upon them, and they were forced out. With rejoicing they assembled in large measure in Jackson County where it had been made known to them that the great city, the new Jerusalem or Zion would be built, and they rejoiced over it, but they were not privileged to remain there. Their enemies came upon them

with hatred and bitterness in their hearts and drove them out. They moved to another part of the state of Missouri and there again intended and tried to establish themselves, but persecution still followed them, and the hatred of the officials in that state resulted in their banishment and an edict coming from the governor of that state that they would have to leave or be exterminated. They went back eastward, crossed the great river, and made their settlement at Nauvoo, in the state of Illinois. For a season they prospered but not without persecution, not without hatred, and finally that hatred reached its peak, and their prophet and his brother, my grandfather, were martyred. Their enemies thought that would be the end of the Church. The papers so declared it. Their enemies rejoiced, but it did not bring the end. Still the Church grew. So also grew the animosity and the hatred of their enemies, and finally the Saints were driven from their homes, robbed of practically all that they possessed and thus set upon their journey to this western land, destitute, in poverty, and the world said they had gone to their destruction, and rejoiced.

I TELL YOU, my brethren and sisters, we don't realize all that they went through: their hardships, their sufferings, the persecutions, the murders, the drivings that came upon them before they started on their westward journey; and they arrived in this valley rejoicing. It was President George A. Smith who was responsible for the statement that they came here of their own free will and choice—because they had to; and that is true. They crossed the plains, many of them pushing handcars, containing the meager possessions which they had. They traveled the weary miles with sore and bleeding feet, through hardships and suffering which we do not understand, and arrived in this valley of the Salt Lake, and were

grateful to the Lord that he had preserved their lives and brought them to a place of peace where they could worship; and all this, if you please, because they loved the truth.

The Pioneers arrived, that is President Young with the company of the Pioneers, arrived in this valley on the 24th day of July in the year 1847. The next day was Sunday. In the gratefulness of their hearts they held meetings as it was their intention and their practice to do. In the morning session Elders George A. Smith, Heber C. Kimball, and Ezra T. Benson were the speakers, and with their eyes filled with tears, they rejoiced and thanked the Lord that he had brought them safely through. In the afternoon, another service was held and others of the brethren spoke. Elder Wilford Woodruff, Elder Orson Pratt, and Elder Willard Richards were the speakers, and they also bore testimony to the truth and expressed their gratefulness that the Lord had brought them to this land, and they prayed in their hearts that the people would remember their covenants and their obligations and be true and faithful to the Lord and serve him with full purpose of heart. President Brigham Young was ill, but he did make some remarks. He spoke briefly, and I want to call attention to one thing that he said as it was reported by Elder Wilford Woodruff. Said he, in the brief remarks made by President Young, "He told the brethren that they must not work on Sunday, that they would lose five times as much as they would gain by it. None were to hunt on that day, and there would not any man dwell among us who would not observe these rules. They might go and dwell elsewhere if they pleased but should not dwell among us"; and they meant it, and why shouldn't they? Why should anyone come to this land as a member of the Church, in that day or since, who doesn't have in his heart a

(Concluded on page 280)

## JOSEPH FIELDING SMITH

(Concluded from page 279)

desire of keeping the commandments of the Lord and walking in righteousness?

Now I have been thinking, as I have thought many times in the past, of this great legacy which is ours, the great blessings which have come to us, built upon the foundation of persecution, death, hardships, men and women laying down their lives that we might dwell in this land in peace and safety; and how do we feel today about it? Do we keep the Sabbath day holy? Do we pray? Are we grateful in our souls for all that has been done for us by these sturdy people who loved the truth and came here that they might worship God according to the dictates of their consciences? How do we feel? When I see reports of conditions in this state and surrounding states where Latter-day Saints dwell, the amount of liquor that is consumed and tobacco that is consumed, and tea and coffee and other things destructive of health, and contrary to the commandments of the Lord, when I see the people violating the Sabbath day and committing all other kinds of sins contrary to that which they have been taught, I wonder if the Lord is pleased with us.

I'd like to call your attention to a statement in the scriptures that when the Lord led Israel into the land of Palestine, then known as Canaan, he gave them commandments; he told them what would happen if they broke those commandments, and among those commandments was that of keeping the Sabbath day. Not only were they to keep the Sabbath day holy but their land was also to have a Sabbath at certain intervals, and the Lord told them, through Moses, that if they did not keep the Sabbath day holy, if the land itself did not have a chance to rest, the day would come when the land would observe its Sabbath because the people would not be there. He would move them out of their place; and that happened. After the ten tribes of Israel had been carried away, and Babylon had come and laid siege to Judah and had carried those of that kingdom captive, Ezekiel the Prophet spoke to them and called their attention to all these promises the Lord had made to them and said that because they had violated these things, these destructions and drivings, had come upon them. Two verses I want to read in his admonition. The Lord speaking:

And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. (Ezekiel 20:11, 12.)

And then again:

I am the Lord your God; walk in my statutes, and keep my judgments, and do them: And hallow my sabbaths; and they shall be a sign between me and you, that

ye may know that I am the Lord your God. (Ezekiel 20:19, 20.)

This is also a sign to us. If we don't keep the Sabbath day holy, he may still be our God, but we may not be his people, for all the people of the earth are his, but we are a peculiar people, and by that we mean that we are different and should be different from the rest of the world because we are not of the world. We are in it. We are not of it.

Now, time will not permit saying much more, but I have here a statement by President Joseph F. Smith, taken from a letter that he wrote to his daughters who were away from home in school, and they wanted to know about the Sabbath day, because the people, where they were, were not living it, and so they wanted to know why we had to obey the Sabbath day, and I think I have just about time to read this.

All things should be done with prudence and in moderation. The Sabbath: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work. . . ." [Genesis 2:2, 3.] "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work. . . ." [Exodus 20:8-10.] This is the command. It is binding upon all. There are sound religious reasons for it and physiological reasons not less sound. Indeed it is a physiological as well as a divine law. Those who keep it will reap the reward of obedience to divine law, will enjoy the benefits of the physical law. It is not less

needful to the human being than sleep although not so speedily felt. No one can live without sleep, neither can anyone survive long without rest. The result of sleep is no more potential to prolongation of life than the Sabbath rest, although we may survive longer without the latter than without the former, speaking from a physical point of view. From a spiritual point of view the willful violation of the law of the Sabbath rest is as deadly to the moral growth and faith as is the sleepless eye to the mortal being. But the great point is God has said it, not for his own but for man's well-being. He therefore should obey. If he does not, he will have to abide the consequences both temporal and spiritual to himself. Again, "For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." [D. & C. 59:10.] We learn to do by doing. Never can we learn to do by not doing. One who closely shuts his eyes is more blind than those who are blind indeed. The things of God are discovered by the spirit of God, not by the spirit of man nor of the world. Those who seek shall find and to those who knock at the door shall it be opened, and those who ask shall receive and not otherwise. He that hath the spirit discerns by the spirit, loves the work of the spirit, for they give delight and joy. Who gives himself to do works, good works, finds beauty and reward in them, and he who sows to the wind will reap the whirlwind. Not now, perhaps, for that which was sown must first take root then spring forth in leaf, then bear fruit. The fruit will be after the kind of its own seed. We learn a principle by coming in close contact with it and studying it and admitting it into our minds and hearts. . . . truth is eternal. It was not created or made. It is a precious gem. It lies hidden from us, and we must find it and apply it and make it ours.

The Lord bless you I pray, in the name of Jesus Christ. Amen.

## PATRIARCH SMITH

(Concluded from page 275)

where he made his home while working as an engineer at the war-created Manhattan project at Oak Ridge, Tennessee. He returned to his home in Salt Lake City a few weeks ago.

Patriarch Smith married Jeanne Ness on August 17, 1932, in the Salt Lake Temple. They have four children: Miriam, 11; Eldred Gary and Audrey

Gay, 9 (twins); and Gordon Raynor Smith, 5.

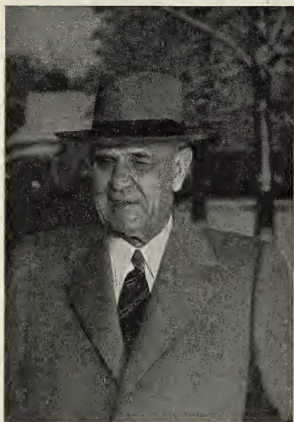
(For an article pertaining to the history, duties, and purpose of the office of the Patriarch in this last dispensation, see article by Elder Joseph Fielding Smith of the Council of the Twelve and Church Historian, beginning on page 694 of the November 1942 issue of *The Improvement Era*.)



# What Did the PIONEERS Bring?

By *Stephen L. Richards*

OF THE COUNCIL OF THE TWELVE



Elder Stephen L. Richards, of the Council of the Twelve, on his way to one of the morning sessions.

Address delivered at the Saturday afternoon session of the 117th annual general conference, April 5, 1947, in the Tabernacle

I THINK, my brethren and sisters and friends, that no apology for repetition is necessary during this conference. The pioneer theme so dominates the occasion and our thinking that we can scarcely be expected to do other than speak about it. So I propose to address myself to the subject, "What did the pioneers bring?"

Pioneer movements for reclamation of new territory were not uncommon in America a hundred years ago. Land was the most commonly accepted form of wealth, and the availability of new lands made their quest a dominant pursuit of the people. Colonization had built America, and the extension of her frontiers was a general enterprise.

There were, it is true, many unusual circumstances attending the pioneer settlement which we now commemorate. The distance from established communities covered by the migration and the penetration into unexplored and forbidding country were much greater than those of average advances. The number of people moved and colonized was exceptionally large; the territory sought to be included in the project was vast; the expulsion of the people from their homes and their cruel and intolerant treatment in a free democratic country would serve to give character to this migration. The continued persecution of the people after their settlement here and the adverse attitude of their government were

unusual items. All these circumstances might well serve to focus attention upon the pioneer movement of 1847 as being unusual and distinctive among comparable undertakings of frontier peoples of our country; but, in my opinion, these conditions, of themselves, do not adequately account for the historical placement of the Mormon colonization of the West in the number one position among all pioneer movements and conquests in America, certainly from the standpoint of resources available and results achieved.

To understand the pioneers and their accomplishments, we must examine their motives. Herein we shall find the difference between them and other pioneers and frontiersmen of our country. They came for freedom and peace as others have done. They came to make homes for themselves as others have done. They came to worship God and practise their religion to the satisfaction of their consciences, as others have done; but here is one thing they came for which, so far as I know, has no counterpart in any other pioneer movement: They came with the avowed purpose of establishing a society so that they would be able to take back to the civilization from which they had fled, yes, even to their persecutors, the principles of life and conduct which were the source of their own inspiration, cohesion, success, and happiness. I do not mean to say that missionary efforts have not been undertaken by other groups, but for pure Christlike altruism in purpose and deed, I place the founders of this commonwealth on the very summit of all Christian endeavor.

It was ingrained in their very beings that their greatest blessings would come in blessing others. They knew they had a message that was a boon to mankind; they knew they were under obligation to propagate that message among the peoples of the world; and they never for one moment lost sight of that obligation and their endeavor to fulfill it. In the processes of subduing a most stubborn country, with all its discouragements, disappointments, and exactions of time, energy, patience, and courage, they never ceased to give liberally of their hard-earned substance and their limited man power in carrying abroad the sacred principles which dominated their lives. The early companies of immigrants in their long marches across the prairies met counter-marches of missionaries toiling back over the same hard road they had so recently trod

with the same determination, equal expectancy and hope, and oftentimes comparable sacrifice as when they undertook the long trek to the West. Thus the pioneers came and went back as no other people have ever done, and their descendants have kept up the process for a century of time.

WHAT was the compelling force which drove them to such superhuman exertion and such widespread sacrifices? Strange as it may seem, it was their literal acceptance of an ancient prophecy revived by modern revelation:

... It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isaiah 2:2, 3.)

Every pioneer believed that prophecy with his whole heart. He saw the vision of its fulfillment in all his labors, trials, and privations. He wanted a home with comfort for his family, of course. He wanted a good society and prosperity, but all these were subordinate to the fulfillment of this prophecy—the establishment of Zion.

We all rejoice in the general high esteem accorded Brigham Young as a master colonizer, statesman, and empire builder. He is fully entitled to this acclaim from his fellow men, but not many outside his own followers have understood the real secret of his success. It is true that he was practical, far-sighted, and adept at organization, but those who know the inner forces behind his accomplishments will tell you that his power was spiritual, rather than temporal. The unity so essential to the co-operative effort of the people was a spiritual unity, arising out of a universal conviction of the sacred nature of the cause they espoused and a common acceptance of the responsibilities it entailed. In all of Brigham Young's work and ministry there was another in spirit always at his side, always supporting him and inspiring him, whose guidance and direction he ever acknowledged. That was his predecessor, Joseph Smith, the earthly founder of the cause he represented, the inspirer of the people through whom their destiny had been revealed. Brigham never forgot and never ignored Joseph; neither did the

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people. They fought with all their strength to carry out the mission he had put upon them. That mission was both temporal and spiritual but predominantly spiritual.

**W**HAT then did the pioneers bring? They brought industry in a measure that has seldom been equaled. They taught and practised the gospel of work as the foundation for success and happiness. That gospel was perhaps more widely accepted in their day than it is today, unfortunately. They demonstrated its efficacy, and their demonstration stands today as an example and incentive to the world.

They brought education and a love for the artistic and beautiful. Not many of them were scholarly. Their opportunities for learning had been very meager, but they had within them an innate yearning for truth, which, after all, is the real basis for education. It was an integral part of their conception of the purpose of life to develop intelligence and acquire knowledge. Intelligence was invested with the highest possible attributes, proclaimed to be the very glory of God. It was but natural, therefore, that education and its cultural, refining influences should receive their ardent support. The education which they fostered was not narrow and restricted as some education is. It was directed toward the acquisition of knowledge in all phases of life and the universe; and it did one thing which, unfortunately, modern education does not always do—it did not subordinate that quality of intelligence essential to comprehend the things of the spirit to the order of intelligence necessary for the acquisition of other facts. With this lofty concept of intelligence came a deep-seated love of the beautiful which is the foundation for creative art, as well as for artistic appreciation. This love of beauty did not always find tangible expression, but it prompted many worth-while and sometimes outstanding endeavors in architecture, music, drama, and other cultural projects. It was undoubtedly this deep love for learning and truth which has been responsible in succeeding generations for the high position our state has attained in the field of literacy and education and in the percentage of its population who have won recognition in scientific and other fields of learning. I believe that Utah has been among the foremost, if not first, of all the states in the Union in these respects.

They brought with them a high order of loyalty and a great capacity for firm devotion to the cause they espoused. We can scarcely estimate what this meant to the success of their enterprises. In the main they were rugged individuals, free men, many of whose immediate ancestors had fought for liberty; yet they were willing and eager to consecrate themselves and all they had to the cause which brought them here—

the cause they loved. Theirs was the type of unselfish devotion which makes for the success of great causes in the world. Without that devotion no leadership, however competent, could have succeeded.

**I** COME now to the greatest thing of all which the pioneers brought with them, and that I characterize as wisdom, wisdom about the important things in life. The really vital and fundamental aspects of our lives and living may be classified under very few headings. I think about four would be sufficient—the body, character, the family, and the social order. If everything were all right with these four items, the world would be in good order, and wisdom about these things is and always has been the greatest need of mankind. The pioneers brought with them this much required wisdom. It was not of their own making. It was given to them before they came here. In fact, it was not of any man's making, for it was the wisdom of the ages bequeathed to them by Divine Providence.

First, consider the body of man. Everyone wants a sound body. Not all are willing to take the steps to secure it. The pioneers brought a new concept of the body which invested it with sacred significance. They taught that the body is the earthly tabernacle wherein the spirit of man, the literal child of God, is housed and that the body cannot be defiled or polluted or otherwise abused by taking into it poisons and deleterious substances without offering affront to God whose spirit dwells therein. In this concept infractions of the laws of health are attended not only with physical penalties, but with spiritual consequences as well. There is a double duty to preserve the wholeness of the body; and, for guidance in this duty, they brought with them a code of health rules, which, although given more than one hundred years ago, have had the sanction and the corroboration of scientific researches never even thought of at the time of their origin. Here was wisdom about the body, and the contributions coming to the people from that wisdom are immeasurable.

Second—character or personality, if you will. I see but little difference. I define character as the sum total of all the attributes incorporated into the structure of a man's life, and the complexion of his character is determined by the preponderance of good or bad qualities. Now the wisdom which came about character was not new. It was very old, but it had a new and very special emphasis. It taught not only that man is the child of God, of the most noble lineage but that he is destined also, if he lives for it, to be associated with his Heavenly Father in carrying forth his eternal works in all time to come. Could there be a higher incentive for worthy living and character, with no uncertainty as to the criteria upon which all elections and choices should be made? I know of nothing more stimulating to the attain-

ment of high character in men and women than a clear concept of their divine origin and eternal destiny.

**N**EXT—the family. What a world of joy and sorrow and tragedy and bliss that word spells for us! It fills the pages of countless books. It is the subject of articles, orations, debates, and controversies, of legislation and judicial decision, and right today I notice a magazine writer who questions the necessity of the institution and mildly predicts its extinction in the not-too-distant future. What was the wisdom the pioneers brought about the family? Why, they invested it with the noblest and most exalted attributes which have ever come to it in all the history of the world. They taught that it is not only a basic unit for happy life and progress here on this earth but that it constitutes also the very foundation of our hope for supreme exaltation in the celestial kingdom of our God. Indeed, the heaven we seek is little more than the projection of our homes into eternity. How at variance with these lofty concepts of home and family are the tragic evils in domestic life today—divorce, broken homes, neglected, wayward children more to be pitied than abused because of the disintegration of family life. In my thinking this very disintegration has been responsible in no small measure for the growth of the disorders and "isms" in government and society which have so plagued the world and which today constitute our greatest menace. Oh, if the wisdom which these humble pioneers brought could only find application in the families of the world what a boon it would be to the comfort and the happiness and the progress of humanity.

Lastly, the social order by which I mean to include the art of men's living together comfortably and in peace. The wise contribution which the pioneers brought on this altogether important aspect of life can be told in a single word—brotherhood. They taught, in the most realistic way, the concept of all nations, kindreds, tongues, and peoples belonging to the family of God. They taught fraternity but not without paternity. The whole doctrine of Christian relationship, altruism, and service may be summed up in the designation, "my brother," "my sister." They believed a hundred years ago that the only substantial hope for universal peace lay in the extension of this doctrine of brotherhood throughout the world. Many others in times gone by and at the present have proclaimed this doctrine. I am grateful that it is so. I hope their proclamation will help, but I confess to some skepticism when I see the reception this doctrine gets. Some months ago I heard an address over the radio from an eminent divine, the Archbishop of Canterbury, speaking from Philadelphia. "Brotherhood and peace was his subject. I was pleased to hear him make the declaration that there was little chance for the establishment of

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Elder John A. Widtsoe, of the Council of the Twelve, and Sister Widtsoe stop to visit with some of their many friends.

*Address delivered at the Saturday morning session of the 117th annual general conference, April 5, 1947, in the Tabernacle*

MY brethren and sisters, this vast congregation, crowding and overcrowding the capacity of the Tabernacle, seems to me to be a sufficient answer to the query of the ancient prophet. There is faith in Israel.

Almost every speaker during this conference has mentioned the pioneers, the heroic men and women who, a hundred years ago and up to the coming of the railroad, trailed across the plains and made possible, not only Utah but also the arid and semi-arid wastes of the United States, for the use of mankind. It is a great story, beautifully told here this morning.

These pioneers were uncommon people. They were not of the common run. It took more than brawn, muscle, to redeem the desert, and to teach the whole world how the great arid wastes of the world might be reclaimed. The work of these men has been heralded far and wide, and all the world has profited by their labors. They were uncommon people.

I knew David McKay, [President David O. McKay's father]. It was a great privilege. He was not a common man. There were notable, fine qualities in him, inborn qualities, such as were characteristic of the great body of pioneers which made possible that which they accomplished. They were not men and women of great education though they had as much education as was ordinarily possessed by the people of that day, both in America and in Europe. There was a good proportion of school-trained men among them, but remember that a school can only polish and develop that which a man pos-

sesses. Schools do not create the powers of men. These pioneer people had natural endowments so great as to make it difficult to understand, how so many such capable people could be gathered together in the making of this intermountain empire.

I HAVE chosen to try to say something about the qualities and endowments of these men in the words of the foremost of them, their appointed leader, Brigham Young. He was not greater than the others. He was of the same blood, spiritually and physically, and, fortunately, he left behind him nearly four hundred discourses taken down in shorthand and published. I grew up as other young men in Zion, looking upon Brigham Young as a great leader, great colonizer, but only after I undertook to read his discourses did the character of the man really stand out boldly before me. He was a great character. Those who labored with him in their respective fields were equally great.

A stranger came to him one day and said:

President Young, will you define Mormonism for me? I heard you preach in the Tabernacle the other day. I did not quite understand all that you said, and I wish you would be kind enough to analyze what you said and simplify it.

Then this leader of the pioneers, of great endowments, brushed aside all the old opinions, the old methods of defining things, in the realm of religion, all the secondary or derivative doctrines, and answered:

Our religion is simply the truth. It is all said in this one expression: It embraces all truth wherever found in all the works of God and man, visible or invisible to mortal eyes.

An ordinary man of lesser mental and spiritual stature would have found ref-

# FAITH IN ISRAEL

## *Symbol of the Pioneers*

By *John A. Widtsoe*  
OF THE COUNCIL OF THE TWELVE

uge in some other kind of definition. This man dug down to the bottom of the thing. Truth is the foundation of the gospel of the Lord Jesus Christ. He added:

It is more rational for an intelligent being to embrace truth than it is to mix up a little truth with a great deal of error or to embrace all error and undertake to follow a phantom.

But, he understood that truth must have a source, a teacher to human beings. No man in all the world has ever expressed a finer and a greater, more fervent belief in God than did Brigham Young.

Our faith is concentrated in the Son of God and through him in the Father, and the Holy Ghost is a minister to bring truths to our remembrance, to reveal new truths to us and teach, guide, direct the course of every mind. . . . Jesus is our captain and leader, Jesus, Savior of the World, the Christ that we believe in.

Out of that faith came the truth that he held so dear. If we had time, I could read some eloquent statements about his faith in God and Jesus Christ, never surpassed in the writings of mankind.

THIS man was a symbol of all the pioneers, for when I speak of Brigham Young, I speak of every pioneer. It took and takes strong men, men of capacity, to accept the gospel of the Lord Jesus. In that respect, we of this age who have accepted the gospel are also uncommon.

But Brigham Young warned the people:

Now we have the truth. We know whence it comes, from God himself, and that brings a tremendous responsibility to rest upon every one of us. . . . Our mortal existence is a school of experience. The Lord does not compel any person to embrace the gospel, and I do not think he will compel them to live it after they have embraced it. The volition of the creature is free. This is a law of their existence, and the Lord cannot violate his own law. Were he to do that he would cease to be exalted. He has placed life and death before his children, and it is for them to choose. If they choose life, they receive a blessing of life. If they choose death, they must abide the penalty. This is the law which has always existed from all

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eternity and will continue to exist throughout all the eternities to come. Every intelligent being must have the power of choice.

Simple words! But what a tremendous burden, if burden it be, they place upon us, the necessity to live in accordance with the eternal law of God.

Having said all of this (I have picked just a few things out of the record), he emphasized the fact that the truth which comes from God, and possessed by us, must be used by us properly. There was no hesitation in that. Truth is not an ornament to be hung on the wall or placed on the shelf to look at. It must be of daily use for he said:

We need a present, everyday religion. My religion must be with me from one Monday morning to the next, the year around or it will not answer me. I am decidedly in favor of a practical religion, of everyday useful life, and if I today attend to what devolves upon me to do, then do that which presents itself tomorrow, and so on, when eternity comes I will be prepared to enter on the things of eternity, but I would not be prepared for that sphere of action unless I could manage the things that are now within my reach. We must all learn to do this. There is no life more precious than the present life which we enjoy. There is no life that is worth any more to us than this life is. It may be said that an eternal life is worth more. We are in eternity, and that which we have to do is to take the road that leads into the eternal lives.

And in his application of truth to useful ends, he said many things. For example, concerning education:

Knowledge is to be sought. It was originally embraced by the Latter-day Saints, if only slightly understood, and they were counseled to search diligently after knowledge. There is no other people in existence more eager to see, to hear, to learn and understand truth. . . . Every accomplishment, every polished grace, every useful attainment in mathematics, music, and all the sciences and arts belong to the Saints, and they should avail themselves as expeditiously as possible of the wealth of knowledge that science has offered to every diligent and persevering scholar.

There is no narrow conception in such a statement, no fence is built around knowledge, no limitation placed upon it. All truth is ours.

He entered into the field of economics and became known as a great economic leader. He said in what might be written in huge letters for the wise men of the earth to read:

Capital and labor, all the capital there is upon this earth, is the bone and sinew of working men and women. Were it not for that, the gold and the silver and precious stones would remain in the mountains, upon the plains, and in the valleys and never would be gathered or brought into use. The timber would continue to grow, but none of it would be brought into service, and the earth would remain as it is. It is the activity and labor of the inhabitants of the earth that bringeth forth wealth.

This simple definition of wealth, is fit for colleges and all the nations to ponder. Time and the ability to labor are the capital stock of the whole world.

He spoke of political government:

The Constitution and laws of the United States resemble a theocracy more closely than any government now on earth. We will cling to the Constitution of our country and to the government that reverts that sacred charter of free men's rights and if necessary pour out our best blood for the defense of every good and righteous principle.

He laid down the principle which should be the foundation of every government:

Individual self-government lies at the root of all true and effective government whether in heaven or on earth.

He even spoke of the women and their duties in the world of action—woman suffrage:

Now, sisters, I want you to vote also, because women are the characters that rule the ballot box.

I wish they did rule it today. I am not certain they have lived up to the commendation of the pioneer leader.

**G**REAT MEN are humble. No great man takes power and honor unto himself, and so Brigham Young said:

I have never professed to be Brother Joseph, but only Brother Brigham, trying to do good to this people. I am no better nor any more important than any other man who is trying to do good. If I am, I do not know it. If I improve upon what the Lord has given me and continue to improve, I shall become like those who have gone before me.

I shall be exalted in the Celestial Kingdom and be filled to overflowing with all the power I can wield, and all the keys and knowledge I can manage will be committed unto me.

Then he quoted what President Hunter just quoted, the first part being:

I do not wish anyone to understand that I had anything to do with our being moved here. That was the providence of the Almighty.

Great men are loyal. There is nothing finer in the life of Brigham Young than his loyalty to Joseph Smith. He spoke of him and said:

A Prophet of God! I honor and revere the name of Joseph Smith. I delight to hear it. I love it. I love his doctrine. . . .

What is the nature and beauty of Joseph's mission? When I first heard him preach, he had brought heaven and earth together, and all the priests of the day could not tell me anything correct about heaven, hell, God, angels, the devils, . . . and there was blindness, . . . darkness. When I saw Joseph Smith, he took heaven, of which he was speaking, and brought it down to earth. Then he took the earth and brought it up and opened up in plainness and simplicity the things of God, and that is the beauty of his mission.

At the last, on his deathbed, the attending physician as he leaned over the bedside heard him whisper:

"Joseph, Joseph!"

Of such timber were our pioneers hewn. Of such timber are we or should be. God bless us and be with us, help us to be like the pioneers we honor, I pray, for the deserts of the world, in other fields, are formidable today as the deserts of the West were yesterday, in the name of the Lord, Jesus Christ. Amen.

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brotherhood without recognition of the Fatherhood of God. I read an account of his speech in the public press the next day after it was given, and a few weeks later I read another account of it in a magazine. In neither account was there any mention whatever of this declaration which I regarded as the most important and vital thing in his speech. What the world needs for composition of its difficulties and the establishment of a lasting peace is not merely a so-called spiritual brotherhood which makes a fine sounding phrase, but also a brotherhood of the sons of God in this earth translated in terms of mutual, practical helpfulness. That was the wisdom about the social order and peace which the pioneers brought and demonstrated when they came to this land.

**A**LL OF my fellow members of the Church will readily understand that these wise contributions of which I

speak and many more were but principles of the gospel of the Lord Jesus Christ which had been restored through the Prophet Joseph Smith but a short time prior to the event which we commemorate this year. It was because of the pioneers' implicit faith in this transcendent message of life and truth that they established the Lord's house in "the top of the mountains." It was a great thing to set up a commonwealth and transform a desert into cities, towns, and villages with the homes, schools, and facilities we now enjoy. It was a vastly greater accomplishment to establish the kingdom of God and send forth from Zion that salutary message of hope and faith and divine, eternal wisdom to all mankind. This was the real heritage our noble pioneers brought with them and left to us and our friends who have come to join us in this lovely land which we call the Zion of our Lord. It is the most precious gift in life. God help us to prize it, to live it and to spread it, I humbly pray, in the name of Jesus. Amen.

# Did JOSEPH SMITH See GOD?

Address delivered at the Sunday morning session of the 117th annual general conference, April 6, 1947, in the Tabernacle.

By

JOSEPH F. MERRILL

OF THE COUNCIL OF THE TWELVE

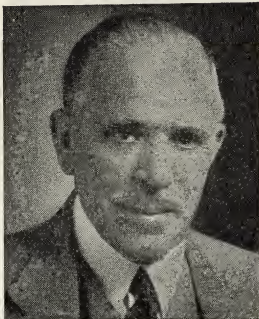
BRETHREN and sisters, listeners here and elsewhere:

Mormonism, as the world generally calls the religious faith taught by the Church of Jesus Christ of Latter-day Saints, is noted for many characteristic teachings, one of which is that Joseph Smith was divinely called, beginning with a most wonderful and glorious vision. Relative to this matter a basic and fundamental question that every member of the Church may rightfully ask, as well as every honest investigator, is, "Did Joseph Smith really see God?"

As I view it, this is perhaps the most natural and logical question that can be asked concerning the origin of Mormonism. It is one that might well challenge the attention of every person who believes in God and in life beyond the grave, whether he is a Mormon or non-Mormon.

All informed Latter-day Saints know the story of the first vision as related by Joseph Smith. He was a member of a sincerely religious family but belonged to no church. Though he was only fourteen years old at the time, this fact of non-church membership worried him. As a means of helping him to solve his problem, he read the Bible with deep interest, for he wanted to know which of the contending churches was the right one to join. He therefore resolved to heed the injunction of James (James 1:5, 6) and so went into the woods and prayed that God would give him wisdom that he might know what to do. In answer to the boy's simple prayer, he related that he was enveloped in a pillar of brilliant light which descended from above. Looking up he beheld two personages standing above him whose brightness and glory defied all description. One of them, calling him by name and pointing to the other said, "This is My Beloved Son. Hear Him!" and then Joseph heard the voice of Jesus Christ, the Son, and received instructions from him.

Thus, according to his story, Joseph Smith, the fourteen-year-old lad, saw the Father and the Son and heard their voices. So far as the records indicate, this was the most glorious vision ever given to mortal man. Never before had both Father and Son appeared simultaneously to any mortal man. I have called your attention to Joseph's story because of its extreme importance to our faith—to Mormonism, which we testify is the restored gospel of Jesus Christ. So I ask again, did Joseph Smith really and in fact see God? I believe all of us can profit by asking our-



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selves this question, occasionally at least. The correct answer can be stimulating and satisfying to us.

THE implications of the affirmative answer are tremendously significant. Through misunderstanding and wrong interpretations the world had lost the correct conception of the image and personality of God. To restore the truth, a new revelation was imperative. Though from the beginning to its end, the Bible, as we understand it, teaches that God is a personal being in whose image we are made, and that the Father and the Son are two separate and distinct personalities, alike in image and attributes, yet the modern world, through ignorance and lack of understanding, denies these fundamental truths. And so important are these truths to a satisfying faith that, I think, they are absolutely basic. Without any concrete conception of the image of God, how can one develop the necessary faith of the kind that the Apostle James asserts is needed to get an answer to prayer. Yes, God the Father and his Son, Jesus Christ, are personal beings in whose image man himself is made, so declared Joseph Smith. Hence in this sense we do believe in an anthropomorphic God and take great satisfaction in this belief.

In addition to seeing the Father and the Son, Joseph also claimed he was visited, in his eighteenth year, by the Angel Moroni who among other things told him that his "... name should be

had for good and evil among all nations, kindreds, and tongues, or that it should be both good, and evil spoken of among all people." (Joseph Smith 2:33.) This was a very daring and reckless statement for Joseph to make, unless in very truth it was spoken to him by a divine messenger; for Joseph was then only seventeen years of age, a very poor and unschooled lad, living in a frontier village. Humanly speaking, there were no discernible prospects that he would ever be known beyond the limits of his own backwoods area.

NOW, what evidence can we present of the truthfulness of Joseph Smith's claims, one might ask. Such a question is both natural and reasonable. My time in this meeting will permit of indicating only a few of the highlights relative to the man, his teachings, and his works. In his great Sermon on the Mount, Jesus emphasized the principle that a tree is judged by its fruits. Can there be a more fair, just, and satisfactory basis of judgment than this? All followers of the Prophet will ask for no other.

Then as to the man: He was born of worthy parents who lived in humble circumstances in one of the rural areas of Vermont. When Joseph was ten years old, the family moved to the frontiers of western New York where it continued by dint of frugality and hard work to earn a very modest livelihood. Joseph grew to manhood denied most of the opportunities for even a common school education, his school training therefore being very limited. Judged by modern standards, he was practically uneducated and untrained for leadership in any sphere of intellectual endeavor. Thus handicapped in the eyes of the world, is it any wonder that he was rejected by people generally and his stories regarded as the product of a wild and foolish imagination?

But notwithstanding all the severely handicapping conditions from an economic and educational point of view, what did Joseph Smith become? Let me make a few quotes. First from John Henry Evans' book entitled, *Joseph Smith, An American Prophet*, we read:

Here is a man who was born in the stark hills of Vermont; who was reared in the backwoods of New York; who never looked inside a college or high school; who lived in six States, no one of which would own him during his lifetime; who spent months in the vile prisons of the period; who, even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers, and left for dead; who, with his following, was driven by irate neighbors from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois; and who, at the unripe age of thirty-eight, was shot to death by a mob with painted faces.

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Yet this man became mayor of the biggest town in Illinois and the state's most prominent citizen, the commander of the largest body of trained soldiers in the nation outside the Federal army, the founder of cities and of a university, and aspired to become President of the United States.

He wrote a book [the Book of Mormon] which has baffled the literary critics for a hundred years and which is today more widely read than any other volume save the Bible. On the threshold of an organizing age he established the most nearly perfect social mechanism in the modern world, and developed a religious philosophy that challenges anything of the kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of fears out of the heart of man—the fear of want through sickness, old age, unemployment, and poverty.

In thirty nations are men and women who look upon him as a greater leader than Moses and a greater prophet than Isaiah; his disciples now number close to a million; and already two granite shafts pierce the sky, one over the place where he was born, and the other over the place where he received the inspiration for his Book.

Further, you may be interested to hear what a nationally-known writer and publicist and once mayor of Boston, Josiah Quincy, wrote about Joseph Smith. In May 1844, Mr. Quincy and his cultured friend, Charles Francis Adams, son and grandson, respectively, of two United States Presidents, happened to make a two-day visit to Nauvoo. Being well-known, prominent men they were entertained at the Mansion House, Joseph Smith's residence. An account of this visit is given by Mr. Quincy, in the last chapter of his book entitled *Figures of the Past*, published in 1880. I quote the following from this twenty-four page chapter:

It is by no means improbable that some future textbook for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other today have to do with this man and what he has left us. . . . Joseph Smith claiming to be an inspired

teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and finally, forty-three days after I saw him, went cheerfully to a martyr's death.

Born in the lowest ranks of poverty, without book-learning, and with the homeliness of all human names, he had made himself at the age of thirty-nine a power upon earth. . . . Of the multitudinous family of Smith . . . none had won human hearts and shaped human lives as this Joseph. His influence, whether for good or for evil, is potent today, and the end is not yet. . . .

**MR. QUINCY** concludes his chapter with these words:

I have endeavored to give the details of my visit to the Mormon prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I myself stand helpless before the puzzle.

Now I recite one more quotation from an unfriendly writer in the *New York Times* of September 4, 1843:

This Joe Smith must be set down as an extraordinary character, a prophet-hero, as Carlyle might call him. He is one of the great men of this age, and in future history will rank with those who, in one way or another, have stamped their impress strongly on society.

It is no small thing, in the blaze of the nineteenth century, to give to men a new revelation, found a new religion, establish new forms of worship, to build a city with new laws, institutions, and orders of architecture, to establish ecclesiastical, civil and military jurisdiction, found colleges, send out missionaries, and make proselytes on two hemispheres. Yet all this has been done by Joe Smith, and that against every sort of opposition, ridicule, and persecution.

In the short space of fifteen years, Joseph Smith, unschooled in the learning and the methods of the world, did all these important things. How was it possible? Does not the only rational explanation lie in the claim that he was God-taught and that the statement is literally true which asserts,

. . . I raised you up, that I might show forth my wisdom through the weak things of the earth. (D. & C. 124:1)?

Yes, Joseph Smith was able to confound the wise, to astonish the learned, and to outmarvel the great.

**I** HAVE briefly indicated who Joseph Smith was and some of the things he accomplished. Now another important question is what characteristic things did he teach—things not taught by other churches. A number of these are mentioned in the thirteen widely used Articles of Faith of the Church, and written by the Prophet himself. Many of his teachings are not accepted by the world, but time will permit me to speak of only a few of them. I have already indicated one such teaching—a very important and basic one—the personality and image of God the Father and of Jesus Christ his Son who redeemed mankind from the bondage of death, brought about by the fall of Adam. He also taught that we are spirit

children of the Father and had an individual, conscious existence with him and Jesus Christ, our elder spirit brother, before we were born in mortality. Unquestionably, God created us in the flesh, and biologists teach that the human family came from the same parents. It follows that the universal brotherhood of man, both in the spirit and in the flesh, is a divine truth.

Another closely related teaching to the fatherhood of God is the personality and actuality of Satan, the devil. He is a real person with a spirit body in the image of man. He is here on earth, accompanied by a multitude of other spirit persons who cooperate with him in his evil work. This fact should be kept in mind by all who sincerely desire to live righteously and resist temptations to do wrong. All such temptations stem right back to the devil and his host of evil spirits, spirit brothers of ours who because of rebellion were cast out of heaven. They are permitted by the Father to be here as a means of testing us to find if in the exercise of our free agency we can prove ourselves worthy to return to his presence.

And this suggests a word relative to free agency—the freedom the Father has given to every child born in mortality to do as he pleases so long as he does not infringe upon or deny this freedom to others. Multitudes of people in the world today deny the existence of a loving and merciful Heavenly Father because he permits war with its associated terrors and horrors. Such persons do not understand the divine doctrine of free agency, else they would never hold the Lord responsible for the wickedness, crimes, and horrors in which his children engage. The Lord is merciful, loving, and good to all his children who will refrain from doing evil and follow the way of life he has given them. 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 the Lord will not fail in his purpose with those of his children who will render obedience to, and cooperate with, him.

This leads to a word relative to the beautiful doctrine of salvation for the dead, taught by the Prophet Joseph Smith. This doctrine, as I understand it, absolutely reveals the Father as a God of love, mercy, forgiveness, justice, and all other attributes we ascribe to a perfect Father. He has given his children their free agency. He has prepared for them a plan of eternal progression. Not one of them will be annihilated—all will have eternal life, be they saints or sinners. Every one coming into mortality will in this life or in the life beyond the grave have the opportunity of hearing and accepting the gospel of Jesus Christ. Those who comply with all the conditions, which they will have the privilege of doing, will eventually be saved in the Father's kingdom.

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# HOLE IN THE ROCK

By Anna Prince Redd

## SYNOPSIS

IN 1879 a call came to the settlers of Cedar City to open a new Indian mission in southern Utah. Sage Treharne Jones, whose life was closely knit with that of her son, Kumen, knew that she could not go with him. Mary, Kumen's wife, was reluctant to leave the civilized ways of Cedar City for the new frontier but knew that she would go.

Silas Smith, Kumen Jones, and George Brigham Hobbs were called as president, Indian interpreter, and chief scout for the expedition by President John Taylor. Young men and families were called from Parowan and Paragonah as well as from Cedar City.

The way had been charted when suddenly the advent of Bishop Andrew Schow and James Collett of Escalante made a new route seem advisable, even though some of the group were dissatisfied with this decision.

## CHAPTER V

A BURST of slanting sun spikes turned the Escalante Desert into a mauve and rose carpet of strange and intricate design, with mounds of pear cacti forming the motif. Waxen, and a glistening blue-green, they blended into the red and white of the sand, the tufts of yellow bunch grass, and the bristling, intermittent clumps of black shadscale. The whole was threaded with slender stems of pale green rabbit brush. A glowing carpet in a boundless room whose walls, the Navajo and the Fifty Mile mountains, were lost in the far Indian summer distance!

Traveling east, following the wheel tracks that Bishop Schow and James Collett had made, the company, subdued by the unfamiliar, and saddened by the certainty that in Escalante were their last friends, followed the trail. They knew and had accepted the finality of the parting. Ahead, was an unmapped, inhospitable wilderness of sand and stone, as mysterious and silent as the ages of its prehistoric past. The metallic glory of the sunrise heightened the unmeasured distances, carrying the eye farther than it seemed the eye could go. Too level, too quiet, too vast! The scene dwarfed the small significance of their lonely line of teams and wagons and stock. Lost in a beautiful, sinister country, two hundred and eighty people traveling by faith toward an unknown destination!

Men scanned the distances uneasily.



—Photograph by Josef Muench  
MONUMENT VALLEY

In all the miles that they could see there wasn't a single tree, and the mountains were but smoke clouds. What of man in a country like this? Mountains were the fathers of streams that fed life and of timbers that gave fuel. Yet here was no stream in sight; there was not a stem of brush even for small fires. And the slow arduous way, the time it took to go so few miles! The task of building roads ahead had grown more difficult with every mile of the forty they had crossed since leaving Escalante. Deep gullies trailed each other, crisscrossing in the way ahead, digging deeper and deeper as the slope of the land toward Escalante Creek became more pronounced. Washes took on the proportions of canyons that had to be dugwayed into and out of. And between the washes, every hopeful stretch of level land had proved to be sand flats into which the wheels had sunk, almost stopping travel.

It had taken three days to go forty miles. And, admittedly, this was the easy end of the journey! It was enough to set the surest mind to questioning. The giant ledge that rimmed the Colorado was only twenty miles away, yet in terms of time it was fifty times that far. It would be days, even weeks, before they could reach the river!

Before reaching Forty Mile Spring, the first landmark of their route, George Hobbs ordered the stock to be held at a shallow, grass-bordered creek where they could subsist for a few days, until the extent of the water at the spring could be determined. Taking three men with him, he rode ahead to the spring. To his amazement he found no spring at all, but only a sand seep that would have to be dug down several feet and

the hole then be allowed to fill. That would be a twenty-four hour process, and when full, it would not water half the stock.

Losing no time in getting his men to work on the seep, George turned and rode alone, back to meet the wagons.

T IRED of mischievous children, wailing babies, and jolting wagons, the women, as soon as they reached Forty Mile Spring, began to set up their camps. With newly acquired skill, they constructed lean-to shelters of canvas against their wagons, so they could go about the business of living.

At first they could see no reason for the miserly allotments of water, when there was a big hole full of it. But they soon saw that the water went down much faster than it came in, and they began to murmur.

"Forty Mile Spring!" Kisten Nielsen exploded. "Yens, to hear that tadpole of a Collett talk, we suppose the water here is for a company twice the size so big as ve. He'll get no more corn bread and molasses from my cupboard. Vy, I gave him a piece of soda cake at noon! Ya. Softie, I am! Aunt Elsie would have known bedder."

"Ya, Kisten, but Aunt Elsie is home at Cedar City. A younger wife is more fitted to the hardships of the pioneer journey than Aunt Elsie, so it is you who come to San Juan with me!"

Kisten Nielsen, dark-haired and vivacious, gave her husband a pat on his broad shoulder, and laughed good-humoredly. "You varned me, Yens. This trip, you say, is no excursion. And that is true. I am glad you are counsel-

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## HOLE IN THE ROCK

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or to this camp. If anyone can keep the Lord on our side, it will be you, Yens. And you have my three sons, Joe, and Yens, and Francis to help you!"

"Eight-year-old Francis is vun big help," Jens said, twinkling his eyes blandly.

Kisten laughed, a beautiful strong laugh of enjoyment. "Yal!" she agreed. "But the vater, Yens? What you do about that?"

Unperturbed by the water situation, Jens twisted a lock of his under-chin beard, and nodded at Kisten. "The vater is scarce, ya," he agreed. "But we have enough. Ve'll have enough of everything to get our peoples to San Juan."

He bent his six feet of bulky height to clear the lean-to shelter, and went out to inspect the camp. Hobbling his way along, he went from camp to camp, greeting strangers and friends alike, smiling on every child in his path. The glances that followed him were full of warmth and pride, and often the children caught his hands and minced along beside him.

At Silas Smith's wagon he came to an abrupt stop. "Good evening, Brudder Smith," he said, and lifted his gray fringe of whiskers for emphasis. "You look ruffled. Yal!"

"Ruffled?" Silas, looking up from his book of figures and notes, smiled a greeting.

"Ya. Schoost as the red hen Kisten brings in a box and gets an egg from every day! Dot hen! She hates to be cooped up. But let her get to scratchin' in the dirt, and she's full vith good spirits!"

"By that, Brother Nielsen, you mean that instead of fuming over what I can't help, I need to get out and scratch? Well, that's good advice. And I've already been doing some scratching. I've sent a road crew ahead. This is an inadequate place for a camp, and we must get on to a better one."

"Ya. Bedder ve send some scouts to look the country over. Brudder Schow is a good man, ya. But he does not know this country so vell. Schoost out to the river, that is all!"

"I'll talk with George Hobbs," Silas promised. "That's his camp off there alone, north of the spring. Good evening, Brother Nielson."

"Good evening, Brudder Silas," Jens said. "Don't worry. Dot George is a good scout. The vater in the spring vill hold out. He guards it, ya." He looked approvingly at George, then he held up a restraining hand as Silas started away. "What has become of the first counselor, Brudder Platt De Alton Lyman?" he asked. "Ven does he come to help us out?"

"Soon, I hope, Brother Nielson," Silas answered. "Perhaps at this camp." He looked fondly at the older man. "There's a lot of good counsel in that head of yours," he laughed.

"We'll get along until Brother Lyman gets here."

Bishop Nielson laughed a rare deep laugh. Then he sobered. He looked down at his feet and said quietly, "Always I work for the priesthood, for the Lord." Deep in thought, with his hands behind his back, he went on his way about the camp.

"DON'T you ever camp with the others, George?" Silas asked as he came up to Hobbs' small fire.

"I don't trust to women's cooking," George answered with a grin. "Have a spud, Silas?"

Silas rolled a potato out of the bed of warm ashes where it had baked. He brushed away the ashes that clung to the browned, crunchy skin, and bit into it thoughtfully. "George," he said, "there are complaints about the water management."

George leaned back against a sandstone slab that he had set up like a tombstone to mark his camp. "I only hope the next water hole is as good," he said, "and the next, and the next." He whittled a long thin shaving from a stick, laid it in a curl at the toe of his heavy shoe, and waited for Silas to continue. But Silas was in no mood for talk. He looked off toward the Colorado, and a frown came between his wide-set eyes.

"We didn't expect this trip to be a picnic, did we?" George asked.

"Not exactly." Silas munched the last of his potato skin. "Get ready to scout ahead, George, will you?" he said, and turned to go.

"Who'll you send out with me, Silas? I have only one choice, and that's Stanford Smith."

"Stanford's needed here," Silas answered. "I can't spare him from the road crew. I suggest Kumen Jones, George Lewis, and William Hutchings."

Silas walked away, calling, "Good night!"

George wrote a name in the sand with his stick. After a while he glanced across the flat to where he knew the Perkins brothers, Hyrum and Benjamin, were camped. "Nice language, Welsh," he mused. "Especially the way Ben's young sister-in-law speaks it!"

ARABELLA SMITH sat alone at her campfire. Stanford had gone to his road-building. She had hoped that for one night at least, they could share their camp together. "I may as well be a widow!" she said to herself. "It's a good thing I'm old enough to be sensible." She glanced over to the next camp, where Kumen and Mary sat talking together. "Look at Mary, now!" she sighed enviously. "Kumen is home all right!"

Mary was reclining against Kumen's shoulder, his arm about her waist, looking entirely happy.

Arabella watched them intently. How young they looked! She and Stanford seemed old by comparison. Yet there was only two or three years difference in their ages—twenty-six and twenty-five, against twenty-four and twenty-one. Having a family made people seem older.

She arose and stirred her small fire to a blaze. There was no use in going to bed to lie awake and worry. She'd get her knitting and finish the stocking for baby George. She started for her wagon but stopped when she saw Silas Smith approaching. And for no reason at all, her heart moved over. Maybe Silas was coming to tell her that Stanford had been chosen for something important! A scout, perhaps!

She took a step forward, eagerly welcoming the company's captain. "Good evening, Captain Smith," she beamed. "How are you?"

"Fine, Mrs. Smith. Very well, indeed," Silas answered absently, and passed on without another look in Arabella's direction.

Arabella's heart dropped back. Silas had not come to her camp, but to Kumen's. Clearly she heard him say: "Join Hobbs at daylight, Kumen, for a scouting trip. It's important that we know for ourselves what lies ahead."

"I'll be ready, Captain Smith," Kumen answered in his mild and unassuming way. "At daylight."

Mary's eyes flaunted pride, and there was a swift, independent lift to her shoulders that Arabella, watching, could not miss.

"I can't stand it!" Arabella cried, kicking the last smouldering coals into a dark heap. "It's not fair!" She gritted her teeth. Not having any children, Kumen could *always* be counted upon.

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# On Earning SALVATION



Elder Harold B. Lee of the Council of the Twelve

*Address delivered at the Friday afternoon session of the 117th annual general conference, April 4, 1947, in the Tabernacle*

By *Harold B. Lee.*

OF THE COUNCIL OF THE TWELVE

cupy at the day of the redemption of mankind, said:

That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.

And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory. (D. & C. 88:20-24.)

And finally we have the testimony of Amulek:

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. (Alma 34:34, 35.)

As I pondered those scriptures brought to my attention, as we discussed the question of this sister, these conclusions seemed clear to my mind.

In the first place, we are our own judges of the place we shall have in the eternal world. Here and now in mortality, each one of us is having the opportunity of choosing the kind of laws we elect to obey. We are now living and obeying celestial laws that will make us candidates for celestial glory, or we are living terrestrial laws that will make us candidates for either terrestrial glory, or telestial law. The place we shall occupy in the eternal worlds will be determined by the obedience we yield to the laws of these various kingdoms during the time we have here in mortality upon this earth.

The Lord characterized himself as, "the light of the world." And in that testimony he declared further that those who would follow him would not walk in darkness but should have the

light of life in the celestial world in the presence of the Lord.

The Master in his Sermon on the Mount has given us a high standard to attain:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:48.)

And the scriptures declare to us that the prime purpose of the organization of the Church was for the "perfecting of the Saints." We have been told the way by which the Master attained to the fulness of his power. The Apostle Paul said:

Though he were a Son, yet learned he obedience by the things which he suffered: And being made perfect, he became the author of eternal salvation unto all them that obey him. (Hebrews 5:8, 9.)

THE very core of that which we call

Christianity is to be found in the record of the writer of the gospel of John in which he quoted the Master's testimony of his own divine mission as the Savior of the world. These were his words:

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

Thus has been stated the highest service that we can render here in mortal life, the willingness to sacrifice of our own self for the welfare of others. The place of sacrifice and service in this sanctifying process of life was explained by the Prophet Joseph Smith:

A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation.

It was through sacrifice and this alone that God has ordained that men should enjoy eternal life. . . .

If we could apply to ourselves and to our own lives that principle by which we might lay hold upon that precious gift, we would be indeed wise. It was King Benjamin who taught his people in his closing address:

. . . when ye are in the service of your fellow beings ye are only in the service of your God. (Mosiah 2:17.)

That great principle of sacrifice and service was exemplified in that declaration of the Son of God which I have already quoted:

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RECENTLY I had a conversation with a sister who had heard a funeral sermon in which it had seemed to her the doctrine had been taught that it was possible to know what one's place was to be in the eternal worlds, even before the day of judgment spoken of by John the Revelator when he said he saw the dead, small and great, stand before God to be judged, every man according to the deeds done in the flesh. And then she asked the question: "How is it possible for one to know what the place of an individual is to be before the resurrection takes place?"

That question suggested some important scriptures. As I thought about what she had asked, I found that apparently Alma had a similar question propounded to him for he made this explanation to his son Corianton:

And it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good. And if their works are evil they shall be restored unto them for evil.

. . . for as he has desired to do evil all the day long even so shall he have his reward of evil when the night cometh.

And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness.

. . . and thus they stand or fall; for behold, they are their own judges. . . . [Italics authors'.] (Alma 41:3-7.)

In agreement with that explanation of the Prophet Alma, the Lord, in revealing the place the world shall occupy

## HAROLD B. LEE

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For God so loved the world, that he gave. . . [Italics author's.]

Giving, then, is an expression of one's love, and when one truly gives himself, it is an evidence of an abiding love in that individual who thus is willing to give. The Master so loved mankind that he gave his life. It was he who said:

I am the good shepherd, and know my sheep, and am known of mine. . . and I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself. (John 10:14, 15, 18.)

The Prophet Joseph Smith so loved the truth that had been revealed to him that he was willing to sacrifice everything he possessed in the world, not withholding his life, all to the end that he might bear that testimony and that it might be heard by the nations of the earth. He characterized his life in the closing years in these words:

I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else. . . all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty. . . . (*Teachings of the Prophet Joseph Smith*, 1940 edition, p. 304.)

The pioneers, whom we honor in this centennial year, so loved the freedom to worship God according to the dictates of their own consciences that they gave up their homes, they gave up their lands and their possessions, left friends in the eastern lands, and came here to a forbidding mountain desert in order that their righteous desires might be realized.

I was out visiting a stake some months ago and was asked to interview some young men as prospective missionaries. I had been told by the stake president that one of the young men had, after a long period of hospitalization, recovered from a severe shell shock that he had received while in military service. As I faced this young man for the interview, I asked him, "Why do you want to go on this mission?"

He sat thoughtfully for several moments, and then he replied simply: "When I went into the service, it was the first time I had ever been away from my home. I found conditions strange. I found temptation on every side and the invitation to sin. I needed strength to keep from sin, and I went before my Heavenly Father and prayed to him in faith to give me that strength to resist evil. God heard my prayer and gave me that strength. After the period of training was over and we neared the combat area, we heard the booming of the guns that foretold the message of death that was coming over constantly. I was afraid, and I was

quaking all over. I prayed to God for courage, and he gave me courage, and there came over me a peace that I had never enjoyed before. When we got over in the Philippines, I was assigned to duty as an advance scout which meant I was ahead of the combat forces and sometimes was almost surrounded by the enemy. I knew that there was only one power in the earth that could save me, and I prayed to that power to protect me, to save my life, and God heard my prayer and returned me back to my company."

Then he said to me: "Brother Lee, I have all those things to be grateful for. It is little enough that I can do to go out now as an ambassador of Jesus Christ, to teach mankind these blessed things that I have received as a child in my home."

As I heard such an expression of faith from that young man, I contrasted it with those whom I had heard say that they thought by going into the mission field they would gain a training, they would see the world, they would gain valuable experience that would benefit them personally. I wish that our missionaries would exemplify in their service the standards of the great missionaries of the past, one of whom has passed from us since the last general conference. Brother Charles A. Callis lived and died the great missionary; aye, he gave his life and was willing to sacrifice all he possessed that he might teach this truth that was so precious to his soul.

OUR young people come to the marriage altar having been taught in the public schools how important it is to make a certain adjustment in marriage, and many of them are very fearful about that adjustment. If these young people would understand that the application of that principle of sacrifice and service would be the answer to the problem of adjustment, their fears would be subdued. If they would resolve from the moment of their marriage, that from that time forth they would resolve and do everything in their power to please each other in things that are right, even to the sacrifice of their own pleasures, their own appetites, their own desires, the problem of adjustment in married life would take care of itself, and their home would indeed be a happy home. Great love is built on great sacrifice, and that home where the principle of sacrifice for the welfare of each other is daily expressed is that home where there abides a great love.

A selfish grasping for personal advantage does not come from the teachings of truth but comes rather from the teachings of him who is an enemy of truth. It is expressed in that scripture which tells us of the proposition that Satan made to our Heavenly Father:

. . . Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. (Moses 4:1.)

There was the selfishness and the exemplar of it before the world.

That man who is ambitious for personal gain and personal advantage is never a happy man, for before him always are the receding horizons of life that will ever mock his attempts at acquisition and conquest. That man who serves unselfishly is the man who is the happy man.

In the military service there were awarded oftentimes for outstanding accomplishment, national decorations and certificates of merit, and always with the citation were these suggestive words: "For meritorious service beyond the call of duty."

Therein lies the way by which we, too, can reach the highest goals and win the merited plaudits of our Heavenly Father. That which we do beyond the call of duty, beyond that for which we are compensated by material wealth is that which gives us the greatest joy in life.

As I look at the experiences of our brethren and hear their testimonies, I become persuaded of one great truth: Whenever the Lord has a great blessing for one of his children, he puts that son or daughter in the way to make a great sacrifice.

I SAT DOWN in the temple some years ago with a member of my high council as we went to our prayer circle one early Sunday morning. He told me of his financial difficulties that had almost destroyed his wealth, and he said: "I had no place to turn; I was about to lose everything I had in the world; finally, last week I went to my Heavenly Father and said to him, 'Father in heaven, if you will open up the way by which I can refinance myself, I will give more than my tithes and my offerings. I will make greater sacrifices for that if you will only help me to save what I have.'" And he said, "Brother Lee, I got up from my knees, and the way opened up in a most miraculous way. The Lord did his part, and I want you now to help me do my part. Will you help me to find an avenue by which I can make greater sacrifices for this Church?"

Out of that man's planning there came one of the things that today has been a mark in the welfare activities of that stake. Today we have the welfare program that is giving us an avenue for sacrifice and for greater service. We have listened today to the reports and the appeals of the demands of this program. Surely we must not let these things fall upon deaf ears, for if in this day the Church rises to the call of the First Presidency, and if Church members sacrifice of their means, their time, their talents for the upbuilding of the kingdom of God, notwithstanding their own lives, if that were necessary, then there will come to this people, and to that individual who thus is willing to consecrate himself, the greatest joy that can come to the human soul.

God bless us that we might teach our

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THE IMPROVEMENT ERA

# WEEP O World, FOR THE INDIAN

Address delivered at the Sunday  
afternoon session of the 117th  
annual general conference,  
April 6, 1947, in the  
Tabernacle

By *Spencer W. Kimball*

OF THE COUNCIL OF THE TWELVE

My brothers and sisters. In a very old-fashioned way I ask for an interest in your prayers. I wish also to express gratitude for your uplifted hands and your sustaining vote. I hope that what I shall say will not detract in any way from the beautiful truths that have been given to us already in this conference, particularly with reference to the pioneers. My grandfather was one of the original group to enter this valley. I am proud that his statue will grace the new monument with Wilford Woodruff and his file leader, Brigham Young.

I have been thinking today also, of the pioneers, but of other pioneers who preceded the ones we have been honoring today. About twenty-five centennials ago, a hardy group left the comforts of a great city, crossed a desert, braved an ocean, and came to the shores of this, their promised land. There were two large families, those of Lehi and Ishmael, who in not many centuries, numbered hundreds of millions of people on these two American continents. Their scriptures and records taught them of God. They had many blessings, and many promises. They were given, by the creator of this land, a clear title to the Americas—a certificate of title, free and clear of all encumbrance. There was, however, one condition: They must serve the Lord their God if they were to retain title to the property. Their wickedness brought on wars, which scattered and destroyed them and divided them into two factions, the Nephites and Lamanites, and finally they peopled the continents. The years went apace; the Savior came to them after his resurrection—which glorious event we are celebrating today, this Easter day. The Savior so inspired them that for twice the period of our own Church history they were righteous and were devoted to their Heavenly Father. And then came prosperity and wealth. The sins of the world overtook them, and for about one hundred and seventy years, both factions were wicked, very wicked indeed, until the great battle on Cumorah when the Nephites were literally destroyed. The Prophet Mormon recounted sixty thousand people lying in their blood in death, and this because of their wickedness. Their enemies had been permitted to come upon them. Mormon exclaims:

And my soul was rent with anguish, because of the slain of my people, and I cried.

O ye fair ones, how could ye have departed from the ways of the Lord! O ye

Elder Spencer W. Kimball, of the Council of the Twelve, and Sister Kimball.



fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you!

Behold, if ye had not done this, ye would not have fallen. . . . (Mormon 6:16-18.)

The penalty for their wickedness was that they were to be scattered and driven, cursed and scourged. They were to be "cut off from the presence of the Lord." Scales of darkness were to be their curse, and they were to become "as chaff is driven before the wind" or "a vessel is tossed about upon the waves without sail or anchor or anything wherewith to steer her."

. . . wherefore, as they were white, and exceeding fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them.

. . . I will cause that they shall be loathsome unto thy people. . . .

And cursed shall be the seed of him that mixeth with their seed; . . .

. . . they did become an idle people, full of mischief and subtlety. . . . (II Nephi 5: 21-24.)

I DO NOT know when I began to love the children of Lehi. It may have come to me at birth, because those years preceding and after I was born, were spent by my father on missions among the Indians in Indian territory. He was president of the mission. This love may have come in those first years of my childhood, when my father used to sing the Indian chants to us children and show us souvenirs from and pictures of, his Indian friends. It may have come from my patriarchal blessing which was given to me by Patriarch

Samuel Claridge, when I was nine years of age. One line of the blessing reads:

You will preach the gospel to many people, but more especially to the Lamanites, for the Lord will bless you with the gift of language and power to portray before that people, the gospel in great plainness. You will see them organized and be prepared to stand as the bulwark "round this people."

I do not know when my appreciation for them came, but I have always had a sympathetic heart for the sons and daughters of Lehi, and so, recently, when President Smith called Brother Cowley, Brother Ivins, and myself to give attention to their problems and to

. . . the work of disseminating the gospel among the Indians . . . not only to the Indians close to us but also over the world, in the islands of the sea and elsewhere . . .

a great thrill came to me such as I have had few times in my life.

I had waited forty-two years for the fulfillment of this patriarchal blessing! When I was called to the mission field in 1914, my assignment was to the Swiss-German Mission, and then the war broke out and prevented my going there, and I was sent to the Central States Mission. I knew there were no Indians in Switzerland and Germany. I knew also there were Indians in the Central States Mission, but in all my two years' mission, I had not seen an Indian. I wondered, "Can I have failed, or did the patriarch err," and now, forty-two years after the promise, President George Albert Smith

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## SPENCER W. KIMBALL

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called me to this mission, and my blessing was fulfilled.

I love those downtrodden and deprived people. Brother Cowley and I spent some time on the Hawaiian Islands last summer, and those good people found their way into my heart. We have about a half-million children of Lehi in the islands of the sea, and about sixty million of them in North and South America, about a third of them perhaps, being pure-blood Indians, and about two-thirds are mixtures, but they have the blood of Jacob in their veins.

Someone said:

If my pen might have the gift of tears I would write a book and call it "The Indian," and I would make the whole world weep.

I hope I may help to make the whole world weep for the children of Lehi. Can one refrain from tears as he contemplates the fall of these people who have been brought down from culture and achievement to illiteracy and degradation; from kings and emperors, to slavery and serfdom; from landowners of vast continents, to indigent wards of governments and peons—from sons of God with a knowledge of God, to rude savages, victims of superstition, and from builders of temples to dwellers in dirt hogan.

**T**HE predictions concerning the scattering of the early American were fulfilled to the letter. Not long before the birth of Christ, a great man by the name of Hagoth left continental America with colonies of people. He

... went forth and built him an exceedingly large ship ... and launched it forth into the west sea ...

And behold, there were many of the Nephites who did ... sail forth with much provisions, and also many women and children; and they took their course northward. ...

And the next year:

... this man built other ships. And the first ship did also return, and many more people did enter into it; ... and set out again to the land northward.

And it came to pass that they were never heard of more. ... And ... one other ship also did sail forth. ... (Alma 63:5-8.)

It has been thought by many people that they went to the Pacific islands. And the scripture would so indicate:

But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren. (II Nephi 10:21.)

Elder Cowley and I visited some of these peoples on the "isles of the sea" and found them developing and progressing and doing well.

But we are not so fortunate here at home in the United States. There are

some bad conditions in our own nation and continent.

The conquerors came and robbed and despoiled and destroyed. The battle of America, a four-hundred-year struggle began with the discovery of America and ended not until the owners were dispossessed of nearly everything they had owned. Cortez with a handful of soldiers came into Mexico and through deceit and misrepresentation was able to conquer thirty million people. Preying upon their superstitions and beliefs in the return of the Fair God, he gained access to their beautiful city, took their lives, carried off their treasures and desecrated their homes and temples. He gave them a soldier's helmet which they brought back to him full of gold nuggets. They laid at his feet great quantities of gold and silver, jewels, and other priceless treasures. These valuables seemed only to whet his appetite, and he sacked their chests and vaults for more. His soldiers closed the three exits to the courtyard at Cholula, it is written, and with his mystery weapon, the cannon, massacred them by the thousands. And in their loved city of Tenochtitlan his soldiers were permitted to profane the temples with the very blood of the Indians who were slaughtered in great numbers. The Aztec king was tortured and assassinated. It is a sad story how they were despoiled and dispossessed of their rich homeland—how whole valleys together with thousands of the Indians for servants, were granted to individual Spanish conquerors. The Aztecs were enslaved and branded. The history of Mexico claims that in 1800 though "... only ten percent of the population was Spanish, but almost all the property belongs to them." And even after the slaves were presumably freed, their condition of servitude as peons for centuries following, was nearly as distasteful and onerous. The millions of Indians could literally have smothered the invaders with their very bodies, but it was not to be. For the prophecies had to be fulfilled.

**T**HAT is a gloomy picture, but the world should weep also at the treatment of the real Americans in our own states. As the colonists came from Europe and settled along the Eastern seaboard, the great "push" continued. Mile by mile we crowded them back. When the Indians resisted our encroachments, we called them "murderous redskins" and continued our relentless aggression. When they killed us "whites," we called it a massacre, but when we took their lives, we termed it a necessary riddance of a menace. We were fighting for their lands and rivers and forests and minerals, but they were fighting for their rights, their homeland, their families, their very lives.

I would not justify any evil that the Indians ever did, but can we not see that they were on the defensive, fighting for their liberty, for independence and to perpetuate their rights to the

promised land to which they had title from the Creator?

But the laws had been broken. They had forfeited their rights because they had failed to keep the commands of God. The prophecies must be fulfilled, and the plan of God must now be consummated. It was necessary, for the ultimate good of the Indian himself, that the Gentiles must come from foreign shores to become "nursing fathers" to these benighted people; the Pilgrims and Puritans had to come to settle this land; the Revolutionary War had to be fought and won so that peace and freedom and liberty could be established here, and so that the gospel could be restored, and this that the record of the ancestors of the Indians might come forth, and the gospel of Jesus Christ be made plain to them.

The prophecies were being fulfilled by us Gentiles. We pushed the natives ever westward until the Pacific stopped their further movement in that direction. Then we crowded them into the corners and upon reservations, oftentimes territory of little value. The country became crowded, and we pushed southward, this time making war on Mexico, a Lamanite country. Again we used might, and subdued, and took from the original Lehite owners and also from Mexico, the new claimants, the great territory of the southwest, including much of the states of Arizona, New Mexico, California, Utah, Wyoming, and Nevada. We did pay for this vast empire, some fifteen million dollars, which is the approximate present value of the one little Gila valley in Arizona where I lived for so many years. We later paid ten million dollars for another area involving a considerable portion of Arizona, known as the Gadsden Purchase.

We went relentlessly on in our battle of aggression until we finally were undisputed conquerors of this expansive domain, so rich in natural wealth.

**D**OWN near Lordsburg, New Mexico, there is an unpretentious monument. On it are the words, "Here Geronimo surrendered, thus ending Indian wars in America forever." The final war of self-defense was waged in the southwest by the Apache chief, the courageous Geronimo. He led his thirty-four warriors with their wives and children against the United States army. And the battle of America lasting four hundred years had ended. We battled but a few short years for our independence from Britain and were rewarded with success. The Indians fought valiantly four centuries for their freedom and lost. This proud people was reduced from wealth to poverty, from two vast continents to crowded reservations. We hail George Washington as the great patriot because he led us successfully against our aggressors. And because they cannot, we erect a tiny monument to mark the spot where the last survivor chief was subdued while resisting our aggression. It is a sad story. Let the world weep.

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# SPECIAL MISSION

THROUGH seven inspirational sessions I have not lost faith that my time would come.

To one who has spent the major part of the last year amidst the rubble and destruction of war-torn Europe, this conference has been doubly inspirational and appreciated. As I have looked into the faces of this well-fed (almost too well-fed in many cases), audience, well-clothed, surrounded with all the comforts and blessings of life, I have found that my thoughts have many times drifted across the Atlantic to those of our brethren and sisters with whom I have been closely associated during recent months. I love them, my brethren and sisters, as I am sure you do, many of you having descended through progenitors from those nations.

We have heard much in this conference regarding Europe and the Latter-day Saints in those countries. You heard testimonies from two of the former mission presidents of those missions who told of the suffering of the Saints and who bore fervent testimony to the faithfulness and devotion of Latter-day Saints in Europe. You heard from Brother Frederick W. Babbel, my companion and faithful associate, regarding his observations in Europe. If the Lord will bless me during the next few moments, I should like, in keeping with the suggestion of President Smith, to refer briefly to some other phases in connection with observations and travels in Europe, covering a period of some ten months and more than sixty thousand miles.

I hasten to suggest, my brethren and sisters, that even though many fine comments were made regarding our mission over there, I assure you I know the source of the success which attended our labors. Never at any time have I felt it would be possible for me or my associates to accomplish the mission to which we were assigned without the directing power of the Almighty. I shall never forget my feelings when I read in the press the announcement by the First Presidency regarding our call. The magnitude of it seemed overwhelming. They gave us a four-point charge: First, to attend to the spiritual affairs of the Church in Europe; second, to work to make available food, clothing, and bedding to our suffering Saints in all parts of Europe; third, to direct the reorganization of the various missions of Europe; and, fourth, to prepare for the return of missionaries to those countries.

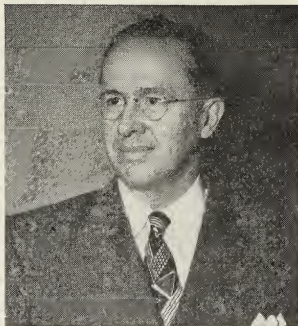
OUR great desire was to live so that the Lord would bless us in carrying out those directions, and I testify to you this afternoon, my brethren and sisters, that the Lord has in very deed blessed us on every turn. He has gone before us. Barriers have melted away. Problems that seemed impossible to

## to Europe

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afternoon session of the 117th  
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April 6, 1947, in the  
Tabernacle

By

*Elder Ezra Taft Benson*  
OF THE COUNCIL OF THE TWELVE



Elder Ezra Taft Benson, of the Council of the Twelve, photographed in the Tabernacle just before taking his place on the rostrum.

solve have been solved, and the work in large measure has been accomplished through the blessings of the Lord.

I remember well our first inquiry as to the time we could set sail, either by plane or boat. We were told it would take three months, that all bookings were filled for that period. Yet within twenty-one days from the time our appointment was announced, we landed at Hurn Airport sixty miles south of London. And in spite of a most acute housing shortage in London, two days thereafter suitable headquarters had been established; how, I do not know, except through the blessings of the Almighty; and had we been free to select a spot for our headquarters, as it developed later, we could not have done better for our purpose. And so today I am grateful beyond my power of expression for the blessings that have accompanied us on our mission in Europe.

I am grateful for the love of the Saints over there, and for their devotion, for their faith, for the manner in which they received us. They are a great people. I have never seen great-

er faith anywhere in the Church than we saw among the Saints in the war-torn countries.

I will not take time today to describe the terrors of war, the worst of which is not the physical combat but that which follows: the abandonment of moral and religious restraints, the increase in sin, disease; the increase in infant mortality; and all the suffering which accompanies famine, disease, and immorality. We saw these things on every side. We saw nations prostrate, flat on their backs economically. We found it difficult even to get a telephone call through from London to many of our missions on the continent when we arrived. We could not even make a telephone call to Holland, let alone countries like Poland and Czechoslovakia, and other nations. Almost the only type of transportation available was that under the control of the military. But through the blessings of the Lord we were able within eight days to make our first trip to the continent, and from Paris, made our journey into the various nations of Europe.

I THINK I shall never forget those first meetings with the Saints. They have suffered much, my brethren and sisters. We wondered just how they would receive us, what the reaction would be. Would their hearts be filled with bitterness? Would there be hatred there? Would they have soured on the Church? I will remember our first meeting at Karlsruhe. After we had made visits through Belgium, Holland, and the Scandinavian countries, we went into occupied Germany. We finally found our way to the meeting place, a partially bombed-out building located in the interior of a block. The Saints had been in session for some two hours waiting for us, hoping that we would come because the word had reached them that we might be there for the conference. And then for the first time in my life I saw almost an entire audience in tears as we walked up onto the platform, and they realized that at last, after six or seven long years, representatives from Zion, as they put it, had finally come back to them. Then as the meeting closed, prolonged at their request, they insisted we go to the door and shake hands with each one of them as he left the bombed-out building. And we noted that many of them, after they had passed through the line went back and came through the second and third time, so happy were they to grasp our hands. As I looked into their upturned faces, pale, thin, many of these Saints dressed in rags, some of them barefooted, I could see the light of faith in their eyes as they bore testimony to the divinity of this great latter-day work, and expressed their gratitude for the blessings of the Lord.

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## EZRA TAFT BENSON

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That is what a testimony does. We saw it in many countries. I say there is no greater faith, to my knowledge, anywhere in the Church than we found among those good people in Europe.

**M**ANY interesting things happened as you can well imagine. Ofttimes our meeting rooms were in almost total darkness as we were forced to close the windows, filled with cardboard instead of glass, because of a rainstorm. But the Saints insisted that we go on with the meeting. Other times we would close a meeting, and then they would ask if we could not hold another before we sent them home—they were so happy to have the opportunity of meeting with us. I remember in Nuremberg that the people had waited two hours for us—we were delayed because of detours around bombed bridges and other things. Shortly after we arrived, the curfew rang; but they requested that we allow them to stay on; and after the meeting was over, they were forced to stay all night in the old partially bombed-out schoolhouse, because of curfew restrictions. Words cannot adequately express the joy of the Saints for the first missionwide conference following the war in England, Holland, Sweden, and other countries.

We found that our members had carried on in a marvelous way. Their faith was strong, their devotion greater, and their loyalty unsurpassed. We found very little, if any, bitterness or despair. There was a spirit of fellowship and brotherhood which had extended from one mission to the other, and as we traveled, the Saints asked us to take their greetings to their brothers and sisters in other countries although their nations had been at war only a few months before. Local missionaries had carried on during the war period. In some districts there had been more baptisms than during a comparable period prior to the war.

They had lived the standards of the Church. The Word of Wisdom has been a great blessing to them. Where as many people, driven by the pangs of hunger, had had their desire for tobacco intensified and would trade their meager food allowance for more tobacco, the Saints traded their rations of tobacco for more food. Truly this revelation of over one hundred years ago is a great blessing to them.

**T**HEY have suffered much, my brethren and sisters. You heard President Clark read a letter here on Friday from President Walter Stover in Berlin. You may think that is an isolated case. It is only one of hundreds, many of which are much worse than the one he referred to, because our Saints in some cases have suffered more than death. It is worse than death for a mother or a father to have to stand at the point of a gun while they witness their little thirteen and fourteen-year-old daugh-

ters ravished by fiends in human form. Some of our Saints were forced to go through that.

Yes, they have been hungry; they have been cold. We saw many such families long before welfare supplies arrived in Europe. Thank God that the welfare supplies are there now!

Our local mission presidents have performed a marvelous work. The local leaders, district and branch presidents, have done yeoman service for which we are deeply grateful to them. The local people have rallied around and supported them in every way.

Probably the saddest part of our mission was with our refugees. These poor, unwanted souls, have been driven from their once happy homes to destinations unknown. They came with all their earthly possessions on their backs, but after organizing them into branches, calling them into meetings, they sang the songs of Zion with a fervor I am sure has never been surpassed. We visited some of their homes—their shacks—where as many as twenty-two people were living in one room—four complete families! And yet they knelt together in prayer night and morning and bore testimony to us regarding the blessings of the gospel.

**N**ow, just a word about the welfare program. I bring to you, my brothers and sisters, the deep gratitude and thanksgiving of the Saints in Europe. The spirit of the welfare program was there long before we arrived. The Saints in various countries had sent help to their less fortunate brothers and sisters in other nations. Welfare gardens had been planted. We found them among the bombed-out buildings. We ran on to many instances where following bombings, branches had joined together and pooled all their remaining supplies, food, clothing, and household articles and turned them over to the priesthood for distribution according to need.

It was a great joy when the welfare supplies came through. It was also a great surprise to the military authorities and others to learn with what dispatch the supplies arrived from Zion, after arrangements were made, and the cable sent back to Zion, March 14, 1946, to start shipments. They could hardly believe that there was a Church in existence with a hundred storehouses well stocked, ready to dispatch supplies to the suffering people in Europe. You have heard figures regarding the quantities that have arrived—some fifty-one carloads. That means over two hundred European carloads, or approximately two thousand tons, and I am sure that if the cost of transporting it on the European end was considered, it would total well over three quarters of a million dollars. The bulk of that, of course, has gone to the countries in greatest distress, Germany and Austria, Holland, Norway, Belgium, with quantities going to many other countries according to need.

**I** HAVE faced congregations of more than a thousand Latter-day Saints where it was estimated by the mission president that more than eighty percent of the total clothing worn was clothing from Zion, sent through the welfare program. My brethren and sisters, do you need any further evidence of the need for this program and the inspiration back of it? I wish you could have spent a few days with me in Europe during this past year. I tell you God is directing this program. It is inspired! Had it not been so, there would have been many, many hundreds more of our Latter-day Saints perish with hunger and die of cold because of the lack of simple food commodities and clothing.

Now the work is going forward in Europe. New buildings are being provided. Under the direction of the First Presidency, purchases have been made in Sweden, England, and Holland, of buildings and lots. New headquarters have been established and the work of the Lord is progressing. We have fine cooperation from the military authorities, from civic, business, and professional people. Our United States embassies have cooperated fully. The radio and the press have been friendly. And on the whole, with mission presidents now back in all of the missions, except the West German, and permission granted for a president to go there, with four hundred and fifty missionaries already called and assigned and one hundred others waiting visas, the outlook is encouraging. Even in Germany and Austria, where missionaries have not been permitted to go in numbers, some seventy local missionaries are serving full time to carry on the great work.

Two distributions of welfare supplies have been made in all districts in Germany and in the East German Mission: a third distribution was made through purchases on the Swiss market before welfare supplies arrived. A third distribution is now being made in the western zones which comprise the West German Mission. In Holland and Norway the work is progressing equally well.

While the outlook for the Church is favorable in Europe if peace can be maintained, certainly the outlook for the world at large is anything but encouraging. After two years, following the second world war in twenty-five years, the world is indeed in a sorry state. Once powerful nations in Europe, Asia, and the Orient are flat on their backs, industries broken, economies shattered, and their once happy people on starvation doles. A large part of the world is cold, hungry, and desperate. Millions without the gospel are without hope. Europe today is in the midst of one of the greatest ideological conflicts in recorded human history—whether government exists for the individual or the individual for the government. We feel it only vaguely here, but it is real. To me the threat of Godless communism is a stern reality, not only in Europe but also in blessed America. (Concluded on page 296)

# LOVE OF NEIGHBOR

Address delivered at the Saturday  
afternoon session of the 117th  
annual general conference,  
April 5, 1947, in the  
Tabernacle

By  
Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

I WISH each one of you could have seen the expression of pride and satisfaction that covered the face of President Howard McDonald as his thrilling choir stood up to sing each time. I am sure that each of you has enjoyed the glorious singing of these fine young people, quite as much as has their president. I have greatly enjoyed them.

I would like to read you something which I do not necessarily recommend for its poetry, but I do recommend for the sentiment that is there:

I knelt to pray when day was done,  
And prayed, "O, Lord, bless everyone;  
Lift from each saddened heart the pain;  
And let the sick be well again."

And then I woke another day,  
And carelessly went on my way;  
The whole day long I did not try  
To wipe a tear from any eye.

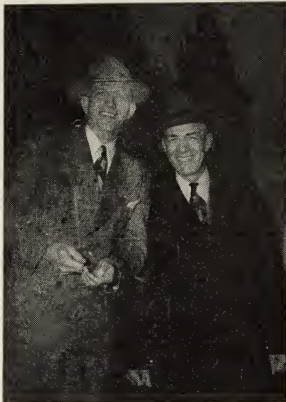
I did not try to share the load,  
Of any brother on the road;  
I did not even go to see  
The sick man, just next door to me.

Yet once again when day was done  
I prayed, "O, Lord, bless everyone,"  
But as I prayed, into my ear  
There came a voice that whispered clear:

"Pause now, my son, before you pray,  
Whom have you tried to bless today?  
God's sweetest blessings always go,  
By hands that serve him here below."

And then I hid my face and cried,  
"Forgive me, God, I have not tried;  
Let me but live another day,  
And I will live the way I pray."

DAY before yesterday afternoon, a very good friend of mine came to our office at the *Deseret News* and told me about a family that has just come from Holland after having endured the bitter war years in that country. These people had starved; they had gone cold, many of them without sufficient clothing. They had no heat in their homes. They had endured one of the great tragedies that come into human lives. They became so hungry over there that whenever they could get such things as potato peelings, they would regard them as the greatest of delicacies. These people have come to America. The other night as they sat down around the table of my friend, they could hardly believe that such wonderful food in such great abundance could be made available to anyone. Why, there on their table were, not the peelings, but the potatoes themselves, beautiful white, whipped, creamy po-



Elder Mark E. Petersen, of the Council of the Twelve, and President Willford G. Edling of the Los Angeles Stake enjoying one of the conference hallstoms.

atoes! They had thought that the peelings alone were a delicacy.

It breaks your heart when you think what these people have gone through. When I listened to that wonderful report given yesterday by President Clark and heard the remarks made regarding that family referred to by Brother Stover, living upstairs, without heat, with the glass broken out of their windows, the little girl without any shoes, insufficient clothing or bedding, the children lying there in bed shivering, hungry, cold! Well, it touches your heart to think that human beings must pass through things like that. And when I think of the many others who have similarly suffered, when I think of the conditions related here yesterday by Brother West and Brother Max Zimmer and Brother Babel who have just come from those countries, I wonder if we appreciate what we have and what is our great responsibility to those who have not.

YOU remember one day the Savior was talking with a lawyer about the two first great commandments, one of them: "Thou shalt love thy neighbor as thyself." This is the way the scripture reads:

... a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side, And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. (Luke 10:25-37.)

Speaking of living the way we pray, I suppose the priest who passed by that traveler who had been attacked and beaten and left half dead must have been a praying man. That was his business. Probably he was paid for it. But in spite of all his prayers, he was not enough interested in the way he lived, he was not enough interested in translating his prayers into action to be willing to do anything about this poor, half-dead man who was abandoned there after having been beaten by thieves.

I am sure, too, that the Levite was likewise a praying man. I suppose there was probably no more pious man in all Palestine, and I am sure that he could pray as well as any Pharisee who might say that he thanked God that he was better than other men. Even this Levite, forgetting all his prayers and forgetting the real meaning of true religion, was willing to stand there and look at this man, and pass by and leave him there without supplying the necessary succor for him.

I THOUGHT of this yesterday as President Clark read that welfare report. It was a good report. Much was accomplished through the welfare program, but much more should have been accomplished. When Brother Cowley spoke here of our fast offerings, I felt it is not enough. There are too many

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## MARK E. PETERSEN

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among us who do not live the way we pray.

I suppose there are no more frequent prayers offered than the appeals that go up to the Lord asking him to bless the poor and the needy, and yet our fast offerings are down, and we still have many people in the Church who do not live enough the way they pray so that they are unwilling to get in and work with the welfare program and make that welfare program work for those who are in need. How well do we live according to the manner of our prayers?

When I think of the stakes or wards that have gone now these eleven years without storehouses and without permanent projects, when I think of the number of people who are constantly criticizing the welfare program, not understanding it probably, then I think, too, of what James said at one time. You remember James in his epistle talked about faith and works and said:

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? (James 2:14-16.)

Likewise when we pray and say to the Almighty, "Bless the poor and the needy," and then, to apply the scripture,

Notwithstanding we give them not those things which are needful to the body; what doth it profit?

**W**ELL, some people say: "I would like to help the poor in my own way."

I think we all should help the poor in our own way, but I think likewise we should help the poor in the Lord's way, and the Lord has said so much in so many words: Said he:

And it is my purpose to provide for my saints, for all things are mine. But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low. (D. & C. 104:15, 16.)

I call your attention to the fact that the Lord says that the helping of the poor "must needs be done in mine own way," and the Lord's own way in 1947, in this centennial year, is that organized assistance be given through the Church welfare program and through the priesthood quorums allied with that program. We ask you one and all who are laborers in this Church to cooperate fully and heartily and willingly with that program, and remember that not your way, but the Lord's way is to be done.

**S**PEAKING again of living the way we pray, I suppose everyone within the sound of my voice, at least those of 296

the membership of the Church, every day pray that the Authorities of the Church may have the guidance and inspiration of the Lord. I hope you pray that way. We need the faith and prayers of the Saints. But remember that you have a responsibility to live the way you pray, and when you ask that the leaders of this Church may be guided by inspiration, then you be willing to live by the inspiration that comes to you from those Authorities. Part of that inspiration, I say part of that revelation, is the Church welfare program, and we invite all to participate in it earnestly.

After the Lord says it must be done in his own way, he says this:

For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (D. & C. 104:17, 18.)

I used to think the Lord was pretty harsh in saying that if we are not willing to help the poor and the needy in his way, we would be in danger of the torment of hell, but when I began to read that in the light of Matthew, twenty-fifth chapter, and think of it along with the Church welfare program, I began to understand what the Lord had said in mind. You remember the Savior said this:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. (Matt. 25:31-45.)

**W**e are living in a day of tribulation. Peace has been taken from the earth. Tribulation will continue among us. It may be that you and I may never be face to face with starvation. It may be that you and I will never look upon the forms of our little children, as they have been described from abroad by Brother Benson, and others, in the last stages of starvation. We may not have a trial of that kind, but I tell you that we are being tested here and now, whether we realize it or not. Our everyday lives are demonstrating to the Almighty whether or not we love him, whether or not we love his children, even our neighbors as ourselves. We are demonstrating by our lives whether we are selfish, whether we are grasping, whether we are willing to help the other fellow, whether we are willing to share.

How do we measure up? Are we willing to share by paying fast offerings? Are we willing to share by laboring earnestly in the Church welfare program? Or are we going to drag our feet? Are we selfish? Do we love our neighbors as ourselves? Do we live the way we pray? Are we like the priest and the Levite in the story of the Good Samaritan? Or do we love the Lord our God with all our hearts, realizing that we cannot love God whom we have not seen if we do not love our brother whom we have seen?

Yes, we are in a testing ground, testing whether or not we are worthy to be called Saints, whether we love the Lord our God with all our hearts and our neighbors as ourselves. We are being tried to see if we are willing, even in a time of extremity, to share, if it is our last crust of bread, with another who is hungry.

Whom have you tried to bless today?  
God's sweetest blessings always go  
By hands that serve him here below.

When you pray for the poor, remember that the poor must be helped by somebody, and there is no one better to be that somebody than you. That we may all live as we pray, that we may serve God by serving our fellows, I humbly pray, in Jesus' name. Amen.

## EZRA TAFT BENSON

(Concluded from page 294)

The outlook for the world is not encouraging, but we know what the answer is. There is only one answer, and that is the gospel of Jesus Christ. Peace must come from the heart. Men's hearts must change, and righteousness must rule in the lives of the people of the world before peace can come. May God hasten the day. May the message of the restored gospel go forward in great force, by increasing numbers, that God's children may escape the calamities which are impending, I humbly pray in the name of Jesus Christ. Amen.

# The Principle of the FAST OFFERING

Address delivered at the Friday  
afternoon session of the 117th  
annual general conference,  
April 4, 1947, in the  
Tabernacle

By *Matthew Cowley*

OF THE COUNCIL OF THE TWELVE

PRESIDENT SMITH first announced me as Matthias F. Cowley. He has been dead for a number of years, but nothing would please me more than to have him speak through me at this time. I only wish that I were as well prepared to propound the scriptures and explain the gospel after my many years in the missionary service as my father was at the age of nineteen when he first went to the Southern States, at which time he knew by heart four hundred eighty-three passages of scripture.

I am very grateful to be at this great conference today. I am grateful for the privilege I have to engage in the missionary service in this Church wherever the call may take me.

A week ago yesterday I was in a little settlement known as Kaulapapa on the Island of Molokai in the Hawaiian group. That is a leper settlement. I flew over there to spend an afternoon with our leper Saints. It was my first experience with those people. I went expecting and apprehending that I would be depressed. I left there knowing that I had been exalted. I attended a service with those people. I heard a chorus sing our beautiful anthem, conducted by an aged man, blinded by the dread disease. I heard them sing, "We Thank Thee, O God, for a Prophet," and as long as I live, that song will never ring in my soul with such beautiful harmony as came from the hearts and the voices of those emaciated lepers of that colony.

WHEN I heard the brethren from Europe speak this morning, my heart went out to the people who live in those countries. We are here today paying tribute to the great pioneers who came here a hundred years ago to make this desert blossom as the rose. I have often wondered if we still had great pioneers in this great Church, as great as those who came here a hundred years ago. After hearing the two brethren from Europe this morning, I am reassured. We have just as great pioneers living today in this Church as we had one hundred years ago. When we think of those who pioneered through the great war years of Europe, who have suffered the horror and the devastation of their homes and cities, but who have pioneered through all those experiences faithfully and devotedly to the gospel of Jesus Christ without such leadership as our pioneers had when they came to this desert wasteland, I



Elder Matthew Cowley, of the Council of the Twelve, chatting in Hawaiian with Bishop Ross T. Hyer of Park View Ward, Long Beach Stake, and a former missionary to Hawaii.

say we still have as great pioneers in the Church of Jesus Christ of Latter-day Saints as we ever had.

I HAVE a message for you, my brothers and sisters. It is based upon one of the things that was referred to in the statistics this morning, and I offer this message in connection with our people in the war-torn areas of Europe who suffer: That message has to do with fast offerings. We heard it read here that our death rate is very, very low. If we are honest in the payment of fast offerings, we are living miracles. We are not obeying the principle of the fast, and it is a principle of the gospel of Jesus Christ. We are not paying to the Lord and to the Saints in Europe who have neither bedding nor clothing nor food, that which God expects us to pay. We are paying less, I suppose, than ten cents a month in fast offering. Does that represent the cost of the food we are eating or that we are refraining from eating on fast day? All you have to do is take one look at me and know that I know that I owe more than a dollar a month fast offering to this Church, and yet it was announced here that we had not reached our goal. What is it, one dollar a year? I don't know. The goal is, brothers and sisters, an honest offering for that which we refrain from eating in accordance with

the plan of God on the first Sabbath of each month.

We cannot appreciate the suffering, the wants of our brothers and sisters in the countries of Europe unless we fast and fast often, and we need to fast! The great pioneers who came here were fasting pioneers. They were not men and women of financial means. This building, the great building east of here, all of this temple block was built, not with money, but with faith, with privation, and the foundation of it all is righteousness, good character, initiative, independence, self-reliance. If we are building upon the foundation which our pioneer fathers laid for us here, we will not build better buildings; we will build better characters. I know that this is the greatest force in all the world to develop character, to bring righteousness into the lives of men and women. Christ said, "Whosoever committeth sin is the servant of sin," (John 8:34) and when man becomes the servant of sin, he loses his freedom. Men who drink say they have the right to drink, that is their freedom, but too often they lose that freedom by becoming the servant of drink and not the master of it. Our freedom, brothers and sisters, is the freedom which our pioneers brought here, the freedom to do what God wants us to do and what we ought to

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## MATTHEW COWLEY

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do, rather than what we ourselves desire and are pleased to do, and it is our responsibility to hold high that great torch of freedom founded upon righteousness which those great parents of yours and of mine carried here into this valley.

Now, in conclusion, may I say that we are all here in fulfillment of the promise of God through his prophets, that in the last days would the mountain of the Lord's house be established in the tops of the mountains and exalted above the hills and that all nations would flow unto it. We are all here today in fulfillment of that prophecy, and yet throughout the world we have thousands of Latter-day Saints, in Germany, Scandinavia, in the islands of the sea, who have a burning desire in their

hearts to fulfil that same prophecy just as you and I have fulfilled it, and their eyes are looking up, and their hopes are reaching out to the tops of the mountains, and the only way we have of bringing them here to us is by reaching out to them where they are and seeing that they do not suffer, that they do not want for food, that they do not want for clothing.

We came here to these valleys to be sustained on the foundations of this Church. We must extend now into all the world the same sustenance which we have received here. Pay your fast offerings, obey the principles of the welfare plan, and let us take the mountain of the Lord's house and all its gifts and blessings to the four corners of the earth. I pray in the name of Jesus Christ. Amen.

## SPENCER W. KIMBALL

(Continued from page 292)

But there were still some outbreaks. Because of the chaotic condition and the hopelessness of their situation, some groups of natives continued to commit depredations against the new alleged owners of their properties. The Navajos were in the way also. We sent our army against them. We tracked them into the mountains and canyons of northern Arizona and killed them in great numbers; they claim we killed their sheep numbering fifty thousand; we destroyed all their thousands of peach trees, in *Cañon de Chelly*.

Our war against them was relentless. The ultimatum was surrender by July 20, 1863, or extermination.

Orders were given to kill every male Navajo capable of bearing arms, wherever he may be found. Women and children were to be captured and held as prisoners.

And then to Colonel Riggs came these instructions:

I have been informed that there is a spring called *Ojo de Cibola* . . . where the Navajos drive their stolen cattle and "jerk" the flesh at their leisure. Cannot you make arrangements for a party of resolute men from your command to be stationed there for say, thirty days, and kill every Navajo and Apache they can find? A cautious, wary commander hiding his men and moving about at night might kill off a good many Indians near that point.

A bounty of twenty dollars was placed on a good Indian horse, and a dollar for a sheep.

We did an efficient job of it. The Indians claimed later that they did not know they had an option to surrender; they thought that they were the victims of an extermination order, and not till they were starved out did they finally raise the flag of truce. We took them over into New Mexico on a reservation and after four years of starvation and freezing and hopelessness for them we imposed upon them a treaty. They were to commit no more depredations

and were to be given that vast area of territory of little value. They were to receive some small allowances. They were to require their children to go to the schools, and we were to furnish them a school, and a teacher for every thirty children. If you could go with me to the reservation and hear these Navajo parents plead for schools for their children, you would realize how greatly we have failed to live up to our part of that treaty of 1868. There are more than twenty-four thousand children of school age, but with all the government schools, plus those schools operated by churches, only about 5,100 of the little folk can hope to get into a school. The nearly 19,000 children yearn in vain for schooling. In September, ambitious parents send these little ones long, rugged miles, to a school building, only to find it filled to capacity, or to find it locked for want of repair or a teacher. Back those long rugged miles, even longer now, they trudge home to wait another year, still hoping for better luck next time. There is a big backlog with many thousands of children and adults who have never had a day of school, and unless we change our policy, these defrauded people in the heart of this rich and educated nation, will still be illiterate fifty years hence. The median school year for the Navajo is .9 of a year, as compared to 5.7 years for the average Indian and 8.4 years for our own children. The records reveal that while 3.7 percent of us have had no schooling, and 25.2 percent of the Indians in general have had none, there are sixty-six percent of the Navajos who have never had such opportunity. Illiteracy is reported to be about seventy-five percent among the Navajos while the United States negro is only 16.1 percent and we United States whites are 1.5 percent illiterate. When we speak of educated Indians, we do not mean those with degrees but those who can read and

write. Of one hundred ninety-five literate, "educated" Navajos surveyed, only sixteen had more than eighth grade training. To take care of the children on the reservation it would require twelve five-hundred-pupil high schools. There is not a single one available. The tribal leaders say:

Why? Why can we not have schools? We cooperate always. We reduce our sheep when we are told we have too many. We do everything. But all they do is to close our school.

In Tolani area there are six hundred school children with one little school building which might accommodate sixty, but even it is closed. At Tohatchi, New Mexico, is a large school plant with school buildings, dormitories, residences, hospital, but for five years it has been closed. The officials say there is no appropriation to repair and fit it for school purposes. At Aneth, Utah, are 1,500 Navajos. They beg for a teacher for the one little closed school there. At Sheep Springs the Indians called a mass meeting and wrote us:

. . . We want a Mormon school here so our children will get good education by your Mormons. The government cannot take care of us all. . . .

One group came to the superintendent and asked: "Can't you help us build a school?" The superintendent said he was sorry, but "there is no money for lumber, doors, windows, nails, roofing." So the Indians collected one hundred dollars for materials and with old lumber and logs built themselves a building, then begged for a teacher to train their children. The appeals of these untaught people cause one to weep in sympathy. They wrote:

Our little children beg us to go to school, but there is none for them. We cannot vote. We do not have influence with congressmen. We pay taxes and send our sons to war. The United States Congress makes big treaties with other countries and makes big loans, but not once in history has it observed the sacred treaty of 1868 to give us schools.

Even under most unfavorable conditions of roads and long distances and cold weather, the attendance of the children is eighty percent to ninety percent. In our little school at Blanding, Indian mothers kneel at the desk of their little ones and urge them on in their learning.

The Lord had promised the sons of Levi:

They shall prosper in the land of promise if . . .

But little prosperity has come to the Navajo and little can come until we Gentiles, their "nursing fathers," help to train them. Though they have sixteen million acres of land, it is of such barrenness that it takes about one hundred sixty acres to support a horse. Of seven thousand three hundred livestock owners only about one hundred have an

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ELDER HENRY D. DOYLE

*Address delivered at the Sunday  
afternoon session of the 117th  
annual general conference,  
April 6, 1947, in the  
Tabernacle*

IT goes without saying that we do in this Church what we are told. I have never understood that it was my privilege as a member of this Church, holding the priesthood, to say no. I have never had a desire in my heart to do anything other than that which the brethren direct. While I may feel as if some of the things that they have most recently asked me to do are beyond my power, nevertheless so far as my Heavenly Father will give me the power to act I shall do so, and all that I have and am belong to my Heavenly Father. I had a grandfather who met with a very great disaster. All that he had was swept away by fire. His thoughts and his actions at the moment he was told of his loss have been on my mind for the past several minutes, and I must say I feel rather as he then felt:

... the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (Job 1:21.)

I know that the Lord can take that away which he giveth, if we give him cause so to do. That we may be the recipients of his blessings today but to continue to be such recipients, we must be obedient to his laws and his commandments.

Brethren and sisters, my faith in this gospel is such that I do not confine my obedience alone to that which I find in the scriptures, but I believe that our obedience should be pledged, that of every one of us, to every word that comes from the mouths of the prophets and the representatives of our Heavenly Father here upon this earth. To me that which the Presidency of this Church have said and say now, is as

# STRENGTH of the GOSPEL

By *Henry D. Doyle*

OF THE COUNCIL OF THE TWELVE

much the law and the gospel as anything that has ever been said or written before for our guidance.

IT is not the wisdom of the world as

Paul says that is important to us; it is the power and the strength of the gospel: That your faith should not stand in the wisdom of men but in the power of God. (1 Cor. 2:5.) If there is anything else in life that we can better afford to dedicate that which we have and are than to the work of the Lord, I do not know what that would be. Certainly it is not to be found in the world. I have had an exceptional opportunity, as I have told many of you in your quarterly conferences in our welfare work, to examine the minds and understand the reasoning and the philosophy and the weaknesses of the world in its counsels, and by comparison to see the strength and the certainty and the wisdom and the knowledge that come to the leaders and counsels of our Church from our Heavenly Father on high.

And so, with my heart full of gratitude and humility for this further opportunity to serve the people, I hope and pray that I may be blessed in my ministry with the wisdom that comes from above, and never be tempted to rely upon that which comes from the world.

I know that after eleven long years in this welfare work that if we had depended upon the wisdom of the world, and had let our people go as the world goes, the time is rapidly approaching when they would have no security. They would have no welfare, because the philosophies of men by which many of our people have been led astray will fail, whereas that which comes from the Lord will remain with us eternally.

I want to bear you my testimony that I know that this Church and this people are capable of taking care of their own; that there is no need for any of us to go beyond the confines of our own combined resources, to garner into the bishops' storehouses of this Church, all that we need for ourselves, all that we

need for our brethren and sisters in Europe, and I will go one step further and say, all that we need for our neighbors, if we will but keep in close communion with the spirit of obedience and act under the direction of the leaders of Israel, here upon this earth and here upon this stand today.

I KNOW that this is the gospel of Jesus

Christ. I know that this group of men, before me in this audience, are in reality the representatives of the only group of men in the world made up, as they are, of all professions and coming from all walks of life, that is to say the priesthood of this Church, who can bear this same testimony—that they know that God lives and that Jesus is the Christ. You cannot go anywhere else in the world and find such a group of men able, ready, and willing so to testify. I have never in my life met a doctor or a lawyer or a business man of any other church or of any other denomination that ever had a testimony to bear concerning this most important knowledge of all, our knowledge as Latter-day Saints of the fulness of our gospel.

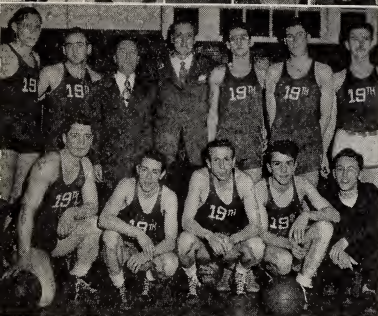
There has never been a question of a doubt in my mind that our Heavenly Father and his Son Jesus Christ appeared to Joseph Smith in the Sacred Grove. I have stood on that spot. I have heard the testimonies of the leaders of this Church borne there. I have felt with all the feeling there was within my being, that that was the Sacred Grove, and that that was where the gospel of Jesus Christ was again restored to mankind in this day and age. It shall be my hope and my desire that I shall ever be worthy in the sight of my Heavenly Father to retain the good will and the confidence and the love of these my brethren who have called me into their quorum and that I may be an honor and a credit to my family and my people and be able to spread the gospel of Jesus Christ and to bear this testimony throughout the world. I pray for this further blessing with the assistance of my Heavenly Father, in the name of Jesus. Amen.



# NEW LAURELS for M Men

By LES GOATES

SPORTS EDITOR, THE DESERET NEWS



THE curtain was rung down on the 1946-47 Mutual Improvement Association basketball season on Saturday evening, March 8, in the historic Deseret Gym with the playing of a championship game between the Nineteenth Ward team of the Salt Lake Stake and the Maxwell Park Ward aggregation of Oakland Stake, both title holders for their respective divisions.

The honor of leading the largest basketball conference in the world was at stake. The fast and versatile Oakland team, fighting valiantly to perpetuate the splendid tradition former Pacific Coast teams have established in the all-Church tournament, was up against a smooth and tricky offensive style the like of which it had never before encountered through an arduous season's schedule. Salt Lake Nineteenth, playing the game of its life, performed like a basketball team inspired. All the skill developed in long evenings of laborious drills directed by Coach Vaughn Bennion was brought into play. It was a team of destiny and could not be denied.

"Ten out of Ten Thousand," the

Nineteenth Ward athletes arose to supreme heights to beat the Maxwell basketballers, 49 to 16. It was one of the most gruelling finales in the long history of the championships, and few tournament followers expected the Salt Lake entry to run off with the prize so easily. Nineteenth got off to a 6-0 lead and had a heavy 14 to 2 margin as the first period ended. The score at the half was 24 to 5. A precise and exacting defense, engineered by Myron Hale, overcame the California goal shooters.

As the best five men in a field that totaled more than 10,000, Nineteenth took a long stride toward establishing a new high standard in scientific basketball. Coach Bennion's boys worked a dazzling fast break and clamped on an ironclad defense, either by zone or man-for-man. It was endowed with a galaxy of "hot" shooters, led by the veteran Sterling Paul, who paced all point getters throughout the tournament.

Generally, all the teams this year were more skilful, experienced, and better trained. The young men were practiced.

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At left, from top to bottom:

The all-Church M Men honor team for 1947 centennial tournament:

Grant Clove, Enterprise; John Wilkins, Maxwell Ward, Oakland; Myron Hale, Salt Lake City Nineteenth Ward; Ralph Hale, Salt Lake City Nineteenth Ward; Dick North, Salt Lake City Twenty-seventh Ward.

Nineteenth Ward, Salt Lake City, 1947 all-Church champions. Front row, left to right: Bob Thompson, Bill Jensen, Sterling Paul, Jerry Thompson, Dave Hale, mascot. Back row: Wilber Hoy, Myron Hale, Take Sorenson, M Men supervisor; Vaughn Bennion, coach; Ralph Hale, Clair Empey, and Marion (Duff) Hanks.

Lorenzo H. Hatch, second assistant general superintendent of the Y.M.M.I.A., presents the championship trophy to Vaughn Bennion, coach of the victorious Salt Lake Nineteenth Ward.

The Maxwell Park team, Oakland Stake, finished second in the all-Church tournament. Front row, left

to right; Virginia Salisbury, 1946 sponsor; R. T. Payne, former ward bishop; Phyllis Clayton, sponsor. Back row: Larry Nethercott, John Wilkins, Frank Martinez, Vern Cragun, coach; Ben Cragun, Dean Mann, Glen Marchant, and Carl Wickwire.

The Colonial Heights Ward team from Portland, Oregon, was composed of men engaged in professional occupations. Members of the cage squad and their respective work follows: Left to right, front row: Reed Oldroyd, dentist; Gordon Ballantyne, dentist; Bill Smart, student; George Taylor, physician and surgeon. Back row: Grant S. Remington, manager of steel plant; Maurice Moore, professional singer; Jay Newquist, United Air Lines pilot; and Loftis Sheffield, Federal Bureau of Investigation agent.

Below: With a birthday cake to commemorate the 25th anniversary of the M Men and Gleaser Girls program, players, supervisors, officials, and M.I.A. workers presented a thrilling and spectacular miniature pageant at the all-Church tournament on the opening night.



# LET'S TALK IT OVER?

SOME TALKS TO YOUNG PEOPLE  
ABOUT CURRENT PROBLEMS

By MARY BRENTNALL

"WON'T you please write something that will hold out a ray of hope to the boy or girl who, in a moment of weakness, has committed a grievous sin and now, in sorrow, feels that there is no hope for him here or hereafter."

This is a plea which, in these or similar words, comes to us repeatedly. We have been thinking about this for some time, and you may be sure that the thinking has not been entirely impersonal—for if, perhaps, we have not all sinned "grievously," we have all sinned and are well aware of the fact.

One might speculate as to what is meant by "grievous," and, if I draw correct inferences, my correspondents mean unchastity—the sin which has been labeled "next to murder." And this makes us pause.

One of the results of trying to conduct such a department as this is that it greatly increases our humility before our fellow men and our Father in heaven. Who are we to give out "rays of hope"? If the commandment to "judge not" means anything at all, it means that we cannot absolve any more than we can condemn. About all we can do is point out some aspects of the problem and make some suggestions—all of which can be done by the sinner for himself, except for one thing—the recognition of, and sorrow over, error sometimes places such an emotional burden upon the sinner that he is incapable of directing his own thinking, incapable of searching for or recognizing probable answers. It is like the fever of physical illness—working towards health but, at the same time, incapacitating the sufferer. I hope, therefore, that what is written here will be so obvious and clear that it will be merely a reflection of all honest thinking.

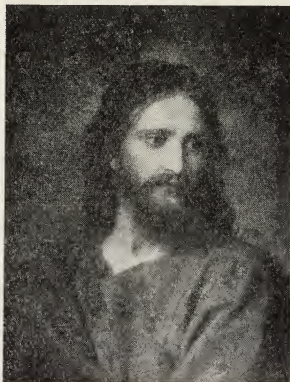
LET us assume that this article is written entirely for the repentant sinner, or for someone who wishes to help him. It is not written for the completely chaste—except as it may make him grateful for, and encourage him to maintain, his purity. Nor are these words for the totally unrepentant. They are directed solely to those who have been unfortunate in making a great mistake yet are fortunate in recognizing it as such.

In the first place, you gain exactly nothing by despair. Hopelessness places you right in the devil's domain. It leads you from bad to worse. Sin feeds on despondency, and one mistake becomes two or three. It is the evil doctrine of "I have sinned once. I am lost anyway, so what's the use!" With the pursuance of this point of view, we are lost.

On the other hand, it would seem perfectly evident that from every standpoint of justice, or even mercy, the sin

has handicapped you—as any sin does. All other things being equal you would get much farther without that handicap. And yet we know that people have turned physical handicaps to good account and risen above them. Perhaps it is also possible to turn moral handicaps to good account.

What that "good account" might be is determined by the measure of repentance. Repentance has come to seem in the eyes of many, a forbidding and frightening doctrine. Actually, it is a beautiful and charitable principle of growth, a vital part of the plan of life and salvation instituted by the Savior for our blessing and benefit. The study and practice of repentance is one of the most rewarding efforts in life. It is more than that—it is an essential part of life itself. Life has no joy nor sorrow without it.



We all know people who are in good health, but are beginning to break—the man who has eyesight but knows it is failing rapidly; the woman who has all her teeth today but senses that in another year she will be minus most of them. Small things, perhaps, but indicative of the crumbling of life. And oftentimes, these people are distinctly unhappy because of this deterioration. And we also know men and women who have been through devastating illness—illness which brought them perilously close to death—yet, because they were improving even a little, were happy beyond words. The same effects following improvement or decline are evident in the moral world. The slightest disintegration of principle and character—no matter from how high a level—brings sorrow and blight; while the pulling upward from even a low

level has aspects of joy and happiness associated with it. This upward, happy road is called repentance. It has been fairly well mapped for us.

THE first step in repentance is confession. Modern revelation has reinforced ancient scripture on the nature of confession. Brigham Young and other modern prophets have explained it in some detail. They point to the fact that confession, first of all, is to ourselves—the admission within our own hearts of guilt and wrongdoing. Then comes confession to our Father in heaven and seeking his forgiveness. And finally, according to the nature of the sin, confession to any others we have wronged. If we have wronged individuals, it entails individual confession. If we have wronged groups or the public, public confession is essential.

The second step is restitution—"fourfold," if required. This is the "righting of wrongs."

The third step is the "turning away from sin"—giving it up completely.

The fourth is the free forgiving of others who may trespass against us.

There may be other factors in repentance, but these, at least, are clearly marked out for us. They define the path of progress, the road to forgiveness and remission of sins.

PERHAPS it will help to examine this route specifically in regard to the sin of unchastity. It would seem obvious that the unchaste wrong more than themselves. Therefore confession would have to go much farther than a mere admission to oneself. Circumstances would determine the nature and extent of such a confession, but the vast implications surrounding the seeking of forgiveness from the wronged are so great as to make both confession and restitution extremely difficult. All possible restitution should certainly be made, and it should go far beyond the selfish desires, plans, or conveniences of the sinner.

One of the important restitutions one could make would be to bend every effort in life toward keeping others from making the same sorrowful mistake. The impulse to get others to follow one's own bad example—to have company in guilt—is far removed from the spirit of repentance and the road to remission. A case has come to our attention of a young man who, in attempting to justify his own actions, dwelt on the strong "natural" impulses involved, and belittled the sin to a younger brother. This double guilt is the antithesis of restitution. Helping to keep others from making the same

(Continued on page 350)



# THE SPOKEN WORD

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

## *A Man and His Price*

IT is sometimes cynically said that every man has his price —by which it is intended to imply that there is no honor or honesty, no virtue or verity, no patriotism or principle that will not be violated or compromised, provided a sufficient amount is offered. It is regrettably true that many men have been known to change their views, and even their so-called convictions for various considerations at various times. It is regrettably true that men have been known to sell their influence, to barter their votes, and even to perjure themselves, for profit or preferment. It is regrettably true that men have been known to bargain with the most sacred things in life, even to becoming traitors to themselves, their friends and families, their principles, their country, and their God. But to assume that every man has a price is a cynical assumption. To assume this is to assume that any man will do anything and that the only question involved is "how much." But fortunately this is unproved and unprovable—which is why we are able to do business in this world as well as we are able to do it. Fortunately, there are and always have been many men of honor who have resolutely resisted every inducement to dishonor and who have proved themselves to be beyond price in matters of principle. To assume otherwise is an affront to every sincere patriot and to every man who has given his life in a cause he believed in, an affront to every martyr of history and to every pioneer of progress who ever outfaced prejudice or persecution, an affront to every honest and honorable man who turns in a life-long performance of devotion to duty—of which, thank God, there are many. And any cynic who assumes that he can buy anything or anyone is doing the world an injustice and owes the world an apology; for fortunately the only price at which some purchases can be made is the price of absolute honesty and integrity and fidelity to principle. And except it were so, life in this world would be little worth living.

—March 2, 1947.

## *Men Are Alike—and Different*

IN dealing with the problems of men there are two approaches that might be made. One is that all men are alike; the other, that all men are different. Both together are true; either without the other is false. All men are alike in many things, and all men are different in many things. Men are different partly because of differences in environment and experience, partly because of differences in op-

portunities; but beyond all this they are different because of differences at birth, and before birth, concerning which we know little, but the results of which we see dramatically and unmistakably. From earliest infancy differences become as apparent as likenesses. It might sometimes seem that it would be easier or more efficient or more convenient for some purposes, if we didn't have to take these differences into consideration, if we could push all men into the same pattern; but no matter whose plan or purpose it would serve to do so, men are different. And anyone who thinks that life would be either simplified or enriched by forcing men into a fixed pattern is running contrary to the nature of things as they are. We would do well to start at the point of recognizing the differences as well as the likenesses, knowing that the world is enriched by both. One difference that becomes apparent early in life is that some are better able to take care of themselves than others. And if we were to discourage those who can take care of themselves, they would be less able to make provision for those who cannot. To destroy the incentive or to revoke the right of an able person to do his best is to impede the progress of the world and of all who live in it. Let him who can run faster, do so; and let him who cannot, stand by and applaud the performance; for standards are never raised as high as they could be except as men are allowed to use their greatest gifts in free and fullest measure. Let him who can, do the best he can; and he who can't will still live in a world that is richer than if he had restrained someone else from doing his best.

—March 9, 1947.

## *On Improving Others* \*

PERHAPS most of us at times feel a wholesome dissatisfaction with ourselves, but it would seem that we more often feel dissatisfaction and impatience with the failures and faults of others. When we set about to have someone do something for us, it often annoys us if it isn't done as well as we think it should be. We are perturbed when others make what seem to us to be wrong decisions. We are annoyed when we see someone else miscarry an opportunity or miss the mark in any activity. Most of us are inclined to do our share of side-line coaching and to be critical of those who are doing the playing. It isn't easy to sit by and watch someone else fumble, when we are convinced that we could do what he is doing in less time, with greater skill. At times it is difficult for us to let even our children learn by doing because our fingers are itching to do for them what we know we can do better than they. But every man and every child must have his opportunity to think, to decide, and to do. Life has to be

THE IMPROVEMENT ERA

# FROM TEMPLE SQUARE



learned by all of us. If only the skilful and the able were permitted to perform, there would be no chance for anyone else to become skilful or able. With some exceptions, almost anyone can learn to make his own way in life and to be useful in his own generation. But the most successful leaders of men are those who discover early that there is no good purpose in putting square pegs into round holes. Men have different gifts and abilities, different ambitions and objectives, and we shall save ourselves much disappointment if we learn to quit expecting race-horse performance where there isn't race-horse capacity. We have to take men as we find them and help them to be useful according to their capacity—and not according to ours. We shall never find anyone who will do anything exactly as we would do it. Nor would the Lord God do it exactly as we would do it—but he respects our honest efforts. And should we become too impatient in our search for perfection in others, perhaps we can bridle our impatience with the reminder of these quoted lines:

"And in self-judgment if you find  
Your deeds to others are superior,  
To you has Providence been kind,  
As you should be to those inferior.  
Example sheds a genial ray  
Of light, which men are apt to borrow,  
So, first, improve yourself today  
And then improve your friends tomorrow."

—Anonymous

\*Revised

—March 16, 1947.

## Efficiency—to What Purpose?

SOMETIMES we permit ourselves to assume that everything we call by the same name has the same qualities of character. It is almost as if knowing one man whose name is John, we conclude that all men named John are like him. Consider for example, the word "efficiency." Its various shades of definition all boil down to getting things done with the least expenditure of time, effort, energy, money, material, or whatever it takes to do whatever it is we want done. Now one would scarcely feel the need ever to question the universal desirability of such a word. And yet, under some circumstances, mere mechanical efficiency may completely ignore the higher human values. A juke box, for example, may be much more mechanically efficient in blaring out tired tunes than a boy practising on the piano. It takes much effort to get a little music out of a boy who would rather be playing ball. But there are potential values in persisting with a boy with which a juke box has nothing in common. When men travel, it may be more mechanically efficient to crowd them into cattle cars instead of comfortable coaches. But this is not "efficient" in terms of human dignity and comfort and self-respect. As a matter of mere mechanics, it may be more efficient to make all clothing in the same pattern, to build barracks instead of houses, to put men on a sort of human assembly line for all the serv-

ices and attentions they need. It may be mechanically more efficient under some circumstances to sacrifice men in order to save money, machines, and materials. Also, we sometimes hear that dictatorships are more efficient than democracies. But let us not become worshipers of a word. Let us first face the question: efficient for whom and for what purpose and to what end—efficiency for making free men or merely for moving masses? If it isn't efficient for man's good, we want no part of it whether it carries the label of efficiency or not. It is the avowed purpose of the Lord God, his work and his glory, "to bring to pass the immortality and eternal life of man," and efficiency that does not move toward this purpose, toward the happiness and development, toward the salvation and exaltation of mankind, is efficiency miscarried.

—March 23, 1947.

## Accusing Conscience

WE often see men of much promise who move ahead in life so far and then seemingly fail to fulfil their promise. We often see men who, from all outward indications, would seem to have much that makes for happiness, incentive, and purpose, but who nevertheless lapse into listlessness, unrest, and even into deep despondency. Something happens, the cause of which may not always be apparent to the casual observer, but the retarding results of which are unmistakably apparent. Of course, there are many possible reasons why men fail to fulfil the full promise of their powers and possibilities. For some it is ill health; for some, discrimination by others; for some it is miscasting, being forced by circumstances to labor too long in work for which they are not fitted; for some it is too much responsibility too soon, too heavy a burden that breaks the back or the spirit, before it has been seasoned for such stress; for some it is the misfortune of losing loved ones; for some the faithlessness of friends. And many more reasons might be mentioned. But among the frequent influences that retard men in realizing their full effectiveness are those that involve matters of conscience. Men have often learned to live reasonably content with physical illness or handicap; many have become philosophical even concerning the infidelity of friends; many have become reconciled to the grief that comes with the loss of loved ones. But none can live at peace with an accusing conscience. The unrest that comes with an inner accusation or with the shadowing fear of impending disgrace cuts more cruelly than physical failure or the other sorrows that befall us. With a clear conscience a man can face any accuser or any combination of accusers, including even a hostile public opinion. But without a clear conscience he cannot even face himself or his loved ones. The purchase price of such peace of mind may be high, but it is always a bargain, for we must have it to attain full effectiveness and happiness in life. It belongs to those who have earned the right to live free of the fear of any outward or inward accusation.

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—March 30, 1947.



## *Profession vs. Possession*

To possess religion, not merely to profess it, was the challenge by Brigham Young to the first Pioneer party in May one hundred years ago. Under a cloudy sky, on a wet, cold morning, in the Scottsbluff Country, now Nebraska, he restated the eternal doctrine that knowledge alone does not save; only when used in God's service does it flame high to illumine the way to happiness here and hereafter.

Thenceforth, after this memorable address, with lives more nearly conforming to God's law, swollen rivers were crossed and wagons dragged up steep mountainsides, with new courage. The drudgery of the trek, its toil and hardships, were forgotten in the faith that they, the Pioneers, as masters of their appetites, were working out, however dimly, the purposes of Almighty God.

With new eyes they saw that they were to wrest an empire from the desert first for the glory of God, then, last and least, for their own temporal good. In the vision of their coming pioneer homes they saw arising mighty temples of the Lord. They learned to understand that only a clean, obedient people could make such a vision come true. As they grew in mastery of self, dread and fear vanished; hope and trust made every task an easy one. Every day became covered with splendor.

President Young's message is as much for us of today as it was for those of the past. We have work to do in taming the present deserts of unbelief and sordid lives; and it must be done in simple acceptance of God's commands, in the spirit of partnership with God.

The chasm between profession and possession is as wide as eternity. Blessed is he who really possesses by daily use of them, the truths that make up our religion.—J. A. W.

## *Inspired Following*

To Latter-day Saints the question of leadership has always been of utmost importance. Our Church has been especially fortunate to have men at its head who have been blessed with unusual leadership. Our Presidents, from the time of the restoration of the gospel to the present, have been men who not only possessed innate powers that made it easy for them to attract people to them, but they also received inspiration that intensified their inherent qualities.

The concern of Latter-day Saints must be our own ability to follow the paths indicated by our leaders. Sometimes our leaders indicate that the ways we go are not good ways. At such times there is temptation to think that we know more

than the leader who has been placed over us. We see his shortcomings, his foibles, and we tend to discount the good qualities that have recommended him to the position for which he has been set apart, an indication that the Lord has been sought to give him a special blessing.

As followers of these inspired leaders we should ask for additional wisdom that we may be inspired followers. The ultimate success of leadership depends on the nature of the people led. For all of us who live faithfully, there is at once opportunity to be both followers and leaders in the Church, for each must follow in some respects and lead in others. Unfortunately, we do not always realize that to develop the characteristics of intelligent leadership, we must cultivate equally well the ability to follow.

We pray—and rightly—for the Lord to bless our leaders. We should likewise pray that when this heightened vision has been imparted to them, we as followers may be given the wisdom and the good judgment and the desire to follow in the path which they indicate.

While the great need of the Church is good leaders, we might do well to pray that we may also be good followers.—M. C. J.

## *Was Steel Known When Lehi Left Jerusalem?*

THE Book of Mormon states that the blade of Laban's sword was of "the most precious steel." (1 Nephi 4:9.) Anti-Mormon writers have objected that steel was not known at that time, about 600 B.C.

This is historically incorrect. The use of iron by the human race goes back thousands of years. The qualities of iron, and therefore the uses to which it can be put, are largely determined by its content of carbon. Wrought iron contains less than three-tenths of one percent of carbon; steel contains as high as two and one-fourth percent of carbon; and cast iron contains as high as five percent of carbon. In modern iron furnaces, the quantity of carbon is controlled, so that wrought iron, steel, or cast iron may be produced at will. The crude methods of iron extraction in early days, often in open fires, offered no such control. Yet, it cannot be doubted that steel was often formed, and became recognized. It is certain that much of the earliest iron was steel. Homer, the poet, writing in the ninth century before Christ, made use of a simile, in one of his best-known passages, drawn from the method of hardening steel. The *National Geographic Magazine* for February 1944, describes King Solomon's smelting works, for iron and other metals, B. C.

The translators of King James Bible found it necessary to use the word "steel" in making clear the meaning of the Old Testament writers, and the word occurs several times in periods long before the migration of Lehi.—J. A. W.

How the

## DESERT WAS TAMED

By Dr. John A. Witsoe

OF THE COUNCIL OF THE TWELVE

## PART V

## CHAPTER 9—MORE THAN BREAD

IT was 1836, in Kirtland, Ohio. The working day was over. Brigham Young was walking to the newly dedicated temple, the first built by the Church. There, others joined him, some of them coming pioneers of Salt Lake valley. They climbed the two flights of stairs to the classrooms on the third and attic floor. Throughout the evening they studied grammar, arithmetic, history, and other subjects of a common education, with Greek and Hebrew added. They were going to school after a day's hard work, because to gain knowledge was all important.

In those days on the American frontier many were denied a formal education such as schools now give. Instead, at the mother's knee, and by the hearth fire, reading and numbers were learned; and then followed, according to each person's nature, reading of the books that were current among the people.

The love of learning welled high among the people who were to invade the western deserts. Their philosophy of life placed learning high among the affairs of life.

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

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

The dramatic picture of the bearded, hardhanded toilers studying in the Kirtland Temple, after days of toilsome work, is but an evidence of the eager desire of the people for learning.

In the words of Brigham Young,

"The religion embraced by the Latter-day Saints, if only slightly understood, prompts them to search diligently after knowledge. There is no other people in existence more eager to see, hear, learn, and understand truth."

Indeed, the Church to which the pioneers belonged was not a year old before provisions were made for the education of children. Always from the beginning, arrangements were made for study organizations of mature people. Historically, the Church was a forerunner of the cause of adult education which is now well established among civilized people. A university was projected and organized for the city of Nauvoo. Its comprehensive and liberal charter may well be placed by the side of any similar document of the day.

THE converts added to the first pioneer groups by the vigorous proselyting efforts of the Church, were in the main well-taught persons from other countries. In fact, both from American and European sources were many who had received a higher education, some with college degrees, a most unusual possession in those days.

The notable fact was, however, that the very nature of the faith espoused required knowledge; and, learning and more learning became the objective of the pioneers.

Thus, within two months of the entrance into the Salt Lake valley, Miss Mary Jane Dilworth formed a class, and began formal work in education. Richard Ballantyne on December 9, 1849, set up the Sunday Schools of the valley, now grown to hundreds of thousands of members. Public schools were fostered continuously as the desert was made to yield to the industry of the pioneers.

Three years after the arrival of the first pioneer company, by legislative act (1850), the University of Deseret, now the University of Utah, was founded. It became the first university west of the Missouri.

(Concluded on page 306)

<sup>1</sup>Brigham Young, *Discourses*, 1943 edition, p. 247

# HOW THE DESERT WAS TAMED

(Concluded from page 305)

In the earliest compilation of territorial laws, the first act provides for roads, by which the settlements could be established and reached, and the second, for the establishment of the University of Deseret (now, Utah). It is almost inconceivable that a people in the heart of a desert, the conquest of which had barely begun, and amidst days of toil and more toil, should make education almost their first concern.

As in Ohio and Missouri days, organizations outside the formal school-room were formed for the benefit of young and old. Lectures were frequently given on literature, history, science, and the like. The "polysophical" societies of the pioneer years, swept all learning into their programs. Learning was loved in those pioneer days.

Into the pioneer schools and homes, which were log cabins mostly, magazines and books came by ox team and covered wagons. Hundreds of wisely selected books were freighted across the plains in the early 'Fifties to form the first library of the University of Utah (then, Deseret). Two remaining huge globes, one terrestrial, the other celestial, are tangible evidences of the pioneer love of learning.

The statement of Joseph Smith that "no man can be saved in ignorance," presumably ignorance of religious truth, was made to apply to mundane affairs. In the midst of the battle with the desert, one must increase in knowledge and be in the way of progressive learning, else the activities of the day are performed in the dark, and may become chaotic, harmful, and dangerous.

Therefore, the pioneer leader, Brigham Young, insisted from the pulpit upon the mental training of the people who were gathering in the near-conquered desert.

The creative arts were conceived to be a part of education. There was a love of beauty among these wrestlers with the grim desert. Women's dresses and men's attire from those days bear silent witness to the love of color, form, and fitness.

The love of beauty moved naturally into the field of music. In Salt Lake City and in the smaller settlements there were many choirs and singing groups. George Careless, whose melodious treatment of many hymns is loved by the people, was London trained. Others, with the voice of music in their souls, developed musical talent throughout the territory. Good people love music.

Naturally, also, the field of pictorial art was entered; William Majors, C. C. A. Christensen, Dan Weggeland were in the early procession of competent artists. Later artists are under obligation to the pioneer outreach for the artistic beauty.

ARCHITECTURE was not forgotten.

The old stake tabernacles and ward houses built in obedience to the laws of proportion, form, and design, with their perfection of workmanship, are evidences again for a love of beauty, which always accompanies truth and the things of God.

Many tried their hand at writing. Prose and poetry of a high order are found in the newspapers and magazines of the day.

Education as conceived by the pioneers included the training of all the powers of man. However, it must have a practical aspect. It must be for the good of man. Therefore it must be directly useful in daily affairs. This is well illustrated in Brigham Young's deeds of gifts in founding educational institutions, in which he specifically mentions "mechanism" and practical education.

The pioneers also held recreation to be educational, for it developed the emotional nature of men. And they attended games, sang, danced, and otherwise engaged in healthful and recreational activities.

Above all, however, they believed that schools should provide spiritual education. They were much afraid of the results in character building if the spiritual natures of people were not developed and fed during the formative years of school life.

The educational impetus of the pioneer years is felt to the present day. The Latter-day Saints lead any other group of like numbers, in all the world, in educational standing. They lead in the number of high school and college students, in the number holding academic degrees, bachelors and masters of science and arts, and doctors of medicine, science, and philosophy. It is a notable, unparalleled record.

Such educational desire explains much of the success of the pioneers. Mingle ever so little sound knowledge with practical affairs, whether on land or sea, in wet or arid climates, matters material or spiritual, in or far from centers of civilization, and success is bound to follow. This was understood by the pioneers. Therefore, educational endeavor was held in high repute. Without it, bread would be tasteless.

This also is understood by peoples the world over. Literacy, banishing ignorance and the succeeding superstition, is now the bulwark of every philosophy of civilized government. Witness the recent educational efforts and achievements in Russia, Japan, and other countries in which education was formerly given slight attention. The strength of the United States no doubt is drawn from the practice, under the law, of universal education.

The desert could not have been conquered had the pioneers not loved education in all its various forms.

(To be continued)



Five thousand Boy Scouts and Seniors are now making plans to participate in the Pioneer Centennial Scout Camp to be held from July 21-25, 1947, in Salt Lake City.

THE program and activities committee of the camp is developing a full and interesting program. Their present plans for the troops indicate the following day by day tentative program:

July 21—Assignment of campsites, pitch tents, set up troop and section exhibits, build camp gateways, prepare camp in scoutlike fashion. No doubt they will automatically start the most popular of all jamboree sports, that of "change"—swapping and trading neckerchief slides and trinkets from one section of the country for those of another. The evening program will consist of a gigantic campfire.

July 22—A day of seeing the sights and wonders of the surrounding country: Wasatch geological wonders, Bingham open cut mine, a swim in Great Salt Lake, a visit to the Centennial Exposition, and the state capitol. In the evening they will attend the centennial music drama.

July 23—"Centennial Scout Camp on Parade" complete with thirty bands and leaders, will be a demonstration to the world of the leadership which the Church of Jesus Christ of Latter-day Saints has taken in the scouting program. This will be followed by a special organ recital and program in the world famous Salt Lake Tabernacle, introducing national, regional, and Church scouting leaders in a well-prepared presentation. Later, participation in a service capacity in the centennial commission parade which will highlight the story of the settlement of Utah.

July 24—Inspirational sunrise gathering on Donner Hill for all Senior Scouts. Participation in the "This Is the Place" monument dedication at the mouth of Emigration Canyon. In the afternoon an "open house of the camp" will be the schedule with an opportunity for friends and those interested to see the camp and to witness many Scout demonstrations. The centennial parade again in the evening.

May 15, 1947, is the deadline date to make application for attendance. Take care of this detail now through your local council office.

# MARION G. ROMNEY

*Assistant to the Council of the Twelve*

*Address delivered at the Sunday morning session of the 117th annual general conference, April 6, 1947, in the Tabernacle*

**B**ROTHERS AND SISTERS, you would think, if you could test my blood pressure and feel my heartbeat, that what I am going to say is the only thing that counts in this conference. I am under no illusions on that score, however, but I would like to have what I say be in harmony with the spirit of this great occasion, and I would like to have your faith and prayers while I stand here.

A great deal has been said in this conference already about the welfare program and about the pioneers. I have not been able to get my thoughts off these two great subjects, and so I think I shall talk about them both.

This entire centennial year we are appropriately dedicating to the honor and memory of our pioneer fathers who a century ago arrived in these mountain valleys after a long and tedious journey. Truly, they played well their important role in the great pioneering drama of this last dispensation.

But that drama did not begin or end with the taming of the wilderness and the subjugation of the desert, for the Church is commissioned to hold up a light to the world and a standard for its members in all things pertaining to righteous living and the eternal welfare of men. The Lord made this abundantly clear in March 1831, when he said:

... I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me. (D. & C. 45:9.)

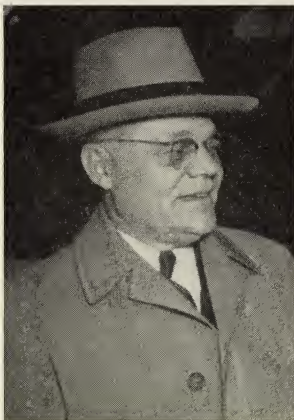
The everlasting covenant spoken of in this revelation is the gospel of Jesus Christ, and the keys of the gospel have been committed to the Church. Continuous pioneering—going before and preparing the way for others to follow—is therefore the inescapable responsibility of the Church. Its over-all pioneering assignment, as the revelation states, is to prepare the way for the second advent of the Redeemer.

**M**UCH pioneering was done before the Saints crossed the plains; and a beginning was made even before the Church was organized, for a flood of new light and knowledge burst upon the world in the Prophet's first vision, before which the narrow frontiers of sectarian ignorance fell back in hopeless rout. Surely, the Prophet Joseph Smith was a mighty pioneer in obtaining a knowledge of God and of religious truth. The Church has been a

pioneer in many other fields, particularly in health and education.

To some extent the pioneering movements of the Church have followed a common pattern. Usually a present need has been felt, to meet which divine guidance has been sought and received, and always the solution has struck at the fundamental issues of the problem involved, so that in the process not only has the immediate need been met, but the building of the kingdom of God has also been advanced.

Since pioneering is a continuous responsibility of the Church, we Latter-day Saints of today, if we are true to our heritage and professions, must also be pioneers, and I believe that we are. We heard here Friday in the welfare section of the annual report, something of what has been accomplished during the last ten years and of what is now



*Elder Marion G. Romney, Assistant to the Council of the Twelve*

being done in Church welfare. After thinking of these activities in connection with the pioneer movements of the Church, I am persuaded that the Church today is meeting its pioneering responsibility through its welfare program, and I believe that if we carry it forward to its full possibilities, we shall accomplish a pioneer task in our day and time equal to the one accomplished by the pioneers of 1847.

**I** BELIEVE, as President Clark has said, that through the welfare program the Church is attempting to abide by the second commandment, "Thou shalt love thy neighbour as thyself" (Matthew 22:39); that the Lord tried to bring his people to this condition through the United Order but was unable to do so and had to take the United Order from us; that the records will show that the reason was the selfishness and greed of the people; that had the people lived the United Order, we could have had a millennium then,

a hundred years ago; that if we do not go forward with the welfare program and live it now, it will be because of our selfishness and greed, and the Lord will take the program away from us; and that in such case the members of the Church a hundred years from now will look back upon our day with the realization of the fact that we could have brought in a millennium if we had but lived this law. When we live it, then only will swords be beat into plowshares and that day of peace arrive.

President Grant characterized it as

... one of the greatest and most important things the Church has ever undertaken to put over.

The development of the welfare program has followed the usual pattern. In the first place, it emerged under its present name out of a pressing current need. There has been some criticism of it on this point, as if the function of the Church was not to deal with problems of the day. But how can it be a light to the world if it does not deal with the problems which plague the world?

The Church was dealing with a present problem when it undertook the great westward trek a century ago. The Prophet Joseph was dealing with a current question when he received his first vision, for others in the community in which he lived, as well as he, wondered which of the contending sects had the truth. It was not the nature of the problem but what was done about it, which set the Prophet apart from his fellows and marked him as a pioneer.

In the second place, the welfare plan was inspired by the Lord and is divinely led. President Grant, the prophet through whom the Lord established it under its present name, so considered it. President George Albert Smith has referred to it as the "Lord's great welfare program." President Clark, President McKay, and Elder Harold B. Lee of the Council of the Twelve, all men who stood close to President Grant in the early days of this program, have testified that it was inspired of the Lord, as have others of these men whom we sustain as prophets, seers, and revelators. Of course, acceptance of it as being of divine origin has not been universal. No truth was ever so accepted when first revealed.

**I** CALL to mind a visit from a venerable brother who came to my office some three years ago to protest what some of the brethren had said about Church welfare. In the course of the conversation he said he had emigrated to Utah during the administration of President Wilford Woodruff because that prophet of the Lord had advised it. He thought President Woodruff spoke by the inspiration of God. He also thought that President Snow and President Joseph F. Smith so spoke. I asked him if he thought President Grant, who was, at the time of our conversation,

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## MARION G. ROMNEY

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the President of the Church, spoke by the inspiration of the Lord, and he said, "I think he ought to keep his mouth shut about welfare questions."

It is not so difficult to profess acceptance of the dead prophets. The real test comes on the acceptance of what the living ones say, for that requires absolute sincerity and the courage of one's convictions.

And right here, lest I forget it, let me parenthetically pass along to you, my brethren and sisters, who by the tens of thousands have heard the voice of the Lord in the welfare program and have accepted it and are carrying on as true pioneers, my tribute. I express to you my sincere appreciation.

In this connection, I have record of 3,088 people who deserve special mention. On the strength of their belief that the welfare program is the Lord's plan, 1,729 of them have discontinued and 1,359 of them have refrained from accepting public relief, all against a tremendous public and private pressure to take it. From a bishop's letter to me of January 28, 1947, I quote the following:

A check of the ward records shows me that there have been thirty-five people who have either stopped taking the old age pension or have refused it since the plan's inception. There are also six other families who have accepted the Church program, each of them being eligible for more than a hundred dollars a month of government money. Of the forty-one mentioned, who have refused government aid or dole, we are helping only ten. Only one receives all her sustenance; all are working except one, who is our present problem. All forty-one have received some help. I sincerely believe that the support received by these people which has meant the most, is moral support. These fine people have accepted the Church guarantee of help, and while leaning on that promise, have gone ahead on their own resources very largely, and are living happy, useful lives.

Financially, we have had to ask for approximately three hundred dollars from the stake and the Presiding Bishopric during the past year, but since we have had three funerals from among the group and severe sickness, we still feel good about it. If our people were to pay an honest fast offering, we should have had hundreds to spare.

The import of the figures given in this letter is tremendous. Of forty-one persons who were receiving public relief, thirty-one of them are now self-sustaining. Only one of the remaining ten needs to be wholly supported. From the resources of this one ward in fast offerings and welfare contributions and through the welfare storehouse, plus just three hundred dollars from some other ward's fast offerings, the public welfare funds are being saved \$2,175.00 a month, or \$26,100 a year. You yourself may compute what it would mean by way of a saving from public welfare funds if every ward and stake in the Church made the welfare program function fully. Here indeed is a practical demonstration of the inspiration of the plan.

I DOUBT NOT but that thousands of you who are within the sound of my voice can bear truthful witness from your own experiences that the program is divinely led, and I testify that all the rest of you can have that witness for yourselves if you will follow the admonition given by Moroni with respect to the Book of Mormon. (See Moroni 10:4, 5.)

And although it neither adds to nor detracts from the divine origin of the plan, it is a common experience, while showing visitors through Welfare Square, to hear them express surprise, if not actual amazement, at the program and its accomplishments, and to hear them express their conclusions that nothing short of a religious motive and a great spiritual faith could induce people to carry on such an endeavor.

As it does in other things, the Church through its welfare program strikes at the fundamental issues underlying the problems to be solved, for the Church is never an opportunist. It does not deal in half measures. To solve the liquor and tobacco evils, it teaches Church members to abstain from the use of liquor and tobacco. The solution of the Church to social disease is chastity and virtue. To eliminate war, the Church would substitute for hate in the hearts of men, and for force, love and meekness.

The Church does likewise in its welfare program. It affords an opportunity for its members, while receiving the help they need, to preserve and develop within themselves through self-effort, those pioneer virtues of industry and thrift which are the priceless possessions of every self-respecting person and which are indispensable to man's eternal progression. In this way the Church would conquer idleness and indolence and exalt the poor, saving them from the awful degradation of the temporal political and spiritual bondage into which the panaceas of the world, which neglect the development of these fundamental virtues, inevitably lead.

To finance its welfare plan, the Church accepts the free will offerings and consecrations in cash and services of God-fearing people, who are voluntarily seeking to subscribe to the Master's admonition to love one's neighbor as oneself.



THUS the Church, through its welfare program, is not only meeting the immediate problem of supplying the necessities of life for its members, administering to them according to their need, but also at the same time it is building the kingdom of God by pioneering a way in which all men, rich and poor alike, may be brought together as one in love and unity. Certainly, the Church in this work is going before and preparing a way for others to follow. It is holding up a light to the world, a standard for its members and for the Gentiles to seek to attain.

And there are among the Gentiles those who are seeking such a light, and some have caught a glimpse of it. Recently an industrialist who has come to Utah to establish a manufacturing industry, told me that the thing which first attracted him to Utah was the statement of President Grant in the middle thirties, calling upon Church members to avoid the curse of idleness, eschew the dole, give a full day's work for a day's pay, and preserve in their living the pioneer virtues of industry, thrift, and self-respect. He said that those statements sounded to him like a rallying call of a great leader in a disintegrating civilization. Such was his reaction to the battle cry of God's living prophet.

Now, my brothers and sisters, how far shall we go in this modern pioneering work? Shall we succeed? The answer to these questions depends upon how much faith and courage you and I have. You will recall that at the time President Grant characterized it as "one of the greatest and most important things the Church has ever undertaken to put over," he added: "And it will be put over because we have the ability and the power to do it."

For my single self, I am persuaded from all I see and hear in the world of today, and such inspiration as I enjoy bears to me the same witness, that a continuation of our way of life is contingent upon a triumph in the lives of men of the principles of thought and action implemented by the welfare plan. I feel no doubt about the ultimate outcome. To me the unknowns in the equation are the time it will take and how much suffering will be required to bring us to obedience. For the Lord has said his "... people must needs be chastened until they learn obedience" to these principles, "if it must needs be, by the things which they suffer." (D. & C. 105:6.)

He also makes it clear that this obedience must come as a prerequisite to the redemption of Zion. (See D. & C. 105:1-6.) And none of us doubts that Zion will be redeemed. It is therefore abundantly clear that the Church, through its welfare plan, is pursuing its over-all pioneering assignment of being a messenger before the face of the Lord, preparing the way for his glorious coming. God grant that we shall not falter. I pray in the name of Jesus Christ. Amen.

# THOMAS E. McKAY

*Assistant to the Council of the Twelve*

*Address delivered at the Saturday morning session of the 117th annual general conference, April 5, 1947, in the Tabernacle*



*Elder Thomas E. McKay, Assistant to the Council of the Twelve*

PRESIDENT SMITH, counselors, my brethren and sisters, I was impressed by the opening prayer of this session and especially by the inspirational music furnished by the Brigham Young University chorus, and also by the two very timely and appropriate sermons to which we have listened.

I have missed at this conference my brother and colleague, Elder Alma Sonne, now president of the European Mission, and I hope, brethren and sisters, that you will not forget him, that you will pray for him and those presidents who are working with him. He needs our prayers. He is a great leader and is the right man in the right place.

Last Saturday and Sunday, March 29 and 30, I had the privilege of attending the Los Angeles Stake quarterly conference. In some respects it was outstanding. They had 47½ percent of the priesthood at their nine o'clock session. Fifty-nine percent of the ward teachers were there. It had been previously announced that a roll would be called of the wards at one of the general sessions; the night session, when the roll was called, showed the largest attendance ever held in the evening—twenty-five percent of the entire membership was there. They have had larger numbers in their 10:30 a.m. session. One of the wards had forty-eight percent of its membership at that evening session. I asked one bishop how he did it. He said the ward teachers deserved most of the credit. He has them organized, not more than five families to each pair of teachers. During the month of March in their visits, the junior member who is, as a rule, a priest or an ordained teacher, extended a special invitation from the bishop for all to attend this conference. He took the names of those who needed transportation and furnished these names to the chairman of the adult Aaronic Priesthood transportation committee. This junior member also checked at the conference to see who of their members were there, and those who were not, and at the next visit he will have something to talk about, praising those who were there and telling those who were not what they had missed. This procedure, I understand, is followed also at the ward conferences and the sacrament and the priesthood meetings. The teachers keep track of the members of the families under their supervision who are absent, especially those in the service of their country.

They know those who are unemployed and are having other difficulties and report them to the bishop. I recommend this method to all bishops. I am sure that many of your problems would be simplified and you would not be so overworked as many of you are now, if you would use your ward teachers as the Lord intended that they should be used, to watch over the Church always.

ANOTHER feature of this conference that appealed to me very much was the large number of nonmembers, friends and investigators of the stake missionaries in attendance. After the two general sessions, some of the missionaries brought quite a number of these nonmembers to the front, and I had the privilege of shaking hands and talking with them. One young man was especially interested in missionary work. He had traveled quite extensively. Two of the members of the presidency especially are very close friends of mine, and they had been a little extravagant in telling these nonmembers of the number of missions that I have spent in Europe, and this young man said, "You certainly have devoted quite a number of years of your life to the Church, and I am sure it has cost a tidy sum of money." I said, "Yes, but when I think of the wonderful home life in these beautiful valleys of the mountains, and contrast conditions here with conditions in Europe, I am still in debt, yes, very much in debt to the Lord." I told him of the missionary system of our Church, how from the beginning we have sent missionaries into all the world as the Savior did when he was here in person; how two of these missionaries away up in the highlands of Scotland found my father as a young man and his parents; how two others in Wales called at the home of my mother, then a small girl, and her parents; how both families joined the Church about the same time, crossed the ocean, the same year, but in different vessels; how they spent a few months in the East preparing for their thousand mile trek across the plains with oxen and covered wagons; how they crossed these plains the same year but in different companies; how they arrived in the Salt Lake valley

and counseled with some of the leaders and decided to go north, perhaps as far as Cache valley, but when they arrived in Ogden at the junction of the Weber and Ogden rivers and saw those large cottonwood trees that looked so beautiful and inviting, both families decided to make their new homes in Ogden; and there it was that my father saw my mother for the first time, sitting on the tongue of her covered wagon, and his face would always beam when he would add, "and I never forgot her." They waited until she was in her seventeenth year before they married. They went up through scenic Ogden canyon, settled in Ogden valley, one of the beauty spots of the world, and built together their new home in Huntsville. It was here that ten children were born to that beautiful black-eyed, stately, now angel mother. When they had five children, that dread disease, diphtheria, spread through the valley and the surrounding towns. In those days these contagious diseases were real plagues. More than twenty young people died in Huntsville alone that winter; among them our two eldest sisters, Margaret, eleven, and Lena, nine. They died within a few days of each other and were buried in the same grave. They had been such a comfort and help to Mother, that Father, who was always so considerate of her well-being, grieved over their loss even more than Mother; he found it difficult to adjust himself. It was just a few weeks after this tragedy that he received his call to go on a mission. He would go, of course. No other thought entered his mind, but to go now and leave my mother in her delicate condition with three small children, seven, five, and three years old, seemed impossible. He decided after worrying about this matter for a few days to ask for a year's postponement. When he told Mother what he intended to do, she appreciated of course that it was out of consideration for her that he didn't want to leave home then. But her black eyes sparkled as she said kindly, but firmly, "David, the Lord wants you now, not a year from now, and he can take care of me just as well when you're in Scotland as he can if you are at my bedside. You go now."

THEY had excavated in the fall preparatory to building an addition to their home in the spring. That, of course, would have to wait. My father remembered too, that he had not paid his tithing on his wheat. He generally paid his tithing on his grain when he threshed, but for some reason, a shortage of sacks, I think, he had not paid his tithing on his wheat, so he decided to go to the granary and arrange for it. With the first bucketful of wheat that he dipped, he struck the floor of the bin. He was shocked! He thought, "If I pay my tithing, my family will not have sufficient wheat for spring seeding and for flour until the next harvest." The thought started to enter his mind, "I'll wait and have them pay my

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## THOMAS E. McKay

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tithing in the fall for both years." He recognized where that thought came from, so he poured that wheat into the sacks in a hurry and paid a little more than he was owing.

He left on April 19 for his mission. On the twenty-ninth my sister Anne was born. You understand now why it was so difficult for him to leave just at that time. While he was on this mission, we were blessed, and Mother had managed very well. When he returned, she very gently, and I think proudly, placed a beautiful baby in his arms, a baby now over two years old, which he had never seen. The addition to the house as previously planned had also been erected without letting him know anything about it. It was a wonderful home-coming.

MANY other incidents which I could relate if I had the time would illustrate that a missionary in the field is a good investment. Moreover, to the missionary the experience is invaluable: travel is itself educational; the mission-

ary has the opportunity to meet all kinds of people, at times the opportunity presents itself to visit other churches, cathedrals, museums, art galleries, and oftentimes to attend operas and theaters. Add to these broadening influences the educational background found in all "Mormon" communities, we soon learn the reason why two leading educators were able, in a recently published book, to classify Utah as highest in all-around educational performance among all the states. They divided the states into five classifications: highest, high, medium, low, and lowest. Among the ten highest Utah ranked first.

Yes, this is a missionary Church, brothers and sisters. We have always had missionaries. We kept out about two thousand until the war and then, of course, our missionaries were called home. Six hundred ninety-nine of them were evacuated from the European missions alone; but our servicemen and women—God bless them—more than compensated for that return. Nearly all of them have been missionaries, preaching the gospel by their example

of clean living, and then since the war, the First Presidency have called on an average of about three hundred a month. Now, as we were told yesterday by Brother Anderson in the statistical report, we have over three thousand two hundred missionaries in the field, a thousand more than the Church has ever had before. And then, too, we have about that same number of stake missionaries, and also hundreds of local missionaries called in the missions themselves. Yes, we are all missionaries. I wish we would adopt the motto that we had in the mission field, "Every member a missionary." We can't all go into the mission field, but oh, brethren and sisters, we can all preach the gospel *by our example*.

May the Lord help us and bless us with faith and sufficient will power that we may live so that it will be said of us, not only that we believe in being honest, true, chaste, benevolent, virtuous, but also that we are honest, we are true, we are chaste, we are benevolent, we are virtuous, and that we do love our neighbor as ourselves, I pray in the name of Jesus Christ. Amen.

## CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve*

*Address delivered at the Saturday morning session of the 117th annual general conference, April 5, 1947, in the Tabernacle*

IT must be a source of pride, my brethren and sisters, to all of us to belong to the Church of Jesus Christ of Latter-day Saints, and in the light of the reports to which we have just listened we ought to be more grateful than ever before for the goodness of our Heavenly Father. Frequently we hear complaints of the requirements that are made of us, and many times these complaints are presented in "lump sum," so to speak.

The welfare budget, for example, is regarded from the totals that are presented, and as we see the program in the light of these totals, we think of it as a burden on us as members of the Church. As we analyze it, however, the per capita assignment is not so heavy, and this field of activity becomes not a burden, but an opportunity for service. As a matter of fact, the welfare program is not measured in dollars and cents but in kind, and it may be possible in the future that our money may have little value. But we shall still be in a position to render relief to those who may be in need by reason of this program of producing through the concerted efforts of all the members of the Church. Is it not a source of satisfaction to know and to feel that if and when the day of need comes to us, we

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*Elder Clifford E. Young, Assistant to the Council of the Twelve, crossing Temple Square with President Franklin S. Harris of Utah State Agricultural College.*

may go to those whose right it is to extend help and that help will be available? As I said, it may not be in dollars and cents, but it may be in the very things of which President Clark spoke; the example in Germany to which he referred. It wasn't money that those poor people needed. It was something to put on their backs, and food to eat, and warmth. Money couldn't buy what they needed because the things they needed were not to be purchased. But in this great program to which we have subscribed, food and clothing were available without money. This is the reason that to the Latter-day Saints the welfare program has in it the elements of security, and how grateful we ought to be for it.

THIS is a great year, an anniversary year, and I think we may reflect on some of the things that have gone be-

fore, and they may give us inspiration for the future. I am thinking this morning of a little log cabin that stands down in Liberty Park, built by my grandfather Riter. It was transported there from one of our pioneer lots by the Daughters of the Utah Pioneers and others who are interested in preserving shrines that they may be a source of inspiration to the people. This little log cabin is no different from many that were built in 1847. It was originally a one-room log cabin and built in that year. Later on a partition was placed in it so that there were two rooms: The mother who lived in that little log cabin was a convert to the Church from Pennsylvania. She, her sisters, her mother, and her husband were caught in the "Gospel Net," to use the term that Brother Widtsoe affectionately uses in speaking of his worthy mother, and may I say in passing, the type to which he refers in his delightful book is the type that sometimes we forget. They too were pioneers. They came out of the world. The physical hardships may not have been quite so severe when they came, but they pioneered, nevertheless. They left their homes, their kindred, and many times their own parents for an unpopular faith because they had in their souls a testimony of the divinity of this work. Well, this little family to which I referred, the mother who at one time lived in this little log cabin, came to Nauvoo, there to find not a home as she expected, because shortly after she came, she was to witness the martyrdom of the Prophet and his brother, the patriarch. Then the family moved on, and they started across those boggy Iowa plains of which Brother Preston Nibley has been telling us so vividly in his *News Church* Section articles. I doubt that you and I

## CLIFFORD E. YOUNG

can visualize, can appreciate, the difficulties under which they traveled. As they began their journey they met with discouragement, hunger, lack of things to keep them warm. The conditions were indescribable, yet there was no complaint. Oh, some of them felt and wondered why. In this little band there was a father who was a practical fellow. He was a Pennsylvania Dutchman. He left a home where things were reasonably secure, and he said one day to his wife, "We'd better turn back. We'd better go back whence we came. Conditions are so uncertain." That is a natural thing for any father to say. It is a natural thing for a mother to think. They were traveling among Indians and were not sure just where they were going, and conditions were not very favorable. They naturally would think of their children. They had two boys. They thought of the boys' welfare, not of their own. I am wondering how many of us would want to turn back, but that mother wouldn't turn back. She had been caught in the "Gospel Net," and she knew it was true, and so she said, "We will not turn back—we'll not turn back; we're going on!" That was my grandmother Riter, and her faith and indomitable spirit have always been an inspiration to me, and that spirit should be a source of inspiration to all of us.

THIS Church is now celebrating the one hundred seventeenth anniversary of its organization. There has been no turning back since that memorable day; there must be no turning back now. Some perhaps have dropped by the wayside. One of the great contributions of pioneer life and of pioneer colonizing was the fact that the "Mormon" people did not turn back. You have read the story of other pioneer companies who came to the West in those early periods. Many of them started out perhaps with thirty or forty people and ended with half the number. They were not home builders; they were trappers; they were men seeking something else than homes. But it was different with the Latter-day Saints. They were to come West under the direction and inspiration of a great leader to build homes, and there was little turning back, and that is the inspiration for us today, my brethren and sisters, that there be no turning back, there be no wavering.

Brother Anderson read of the growth of the Church, of its membership. We are gratified about that, but when we come to analyze it, numbers mean very little. We are only strong, we're only powerful and influential insofar as we live the things that God has revealed for us, his children. We are only a great people as we cling to those concepts that were revealed for our benefit and blessing.

The welfare program and every program of the Church are strong only as we support them with our faith and with our devotion. And we are strong

only as we live the concepts of right as revealed by the Lord Jesus Christ.

God help us that we may live so to do and that we may not turn back and not waver, but be worthy and strong in the faith, I humbly pray, in the name of Jesus Christ. Amen.



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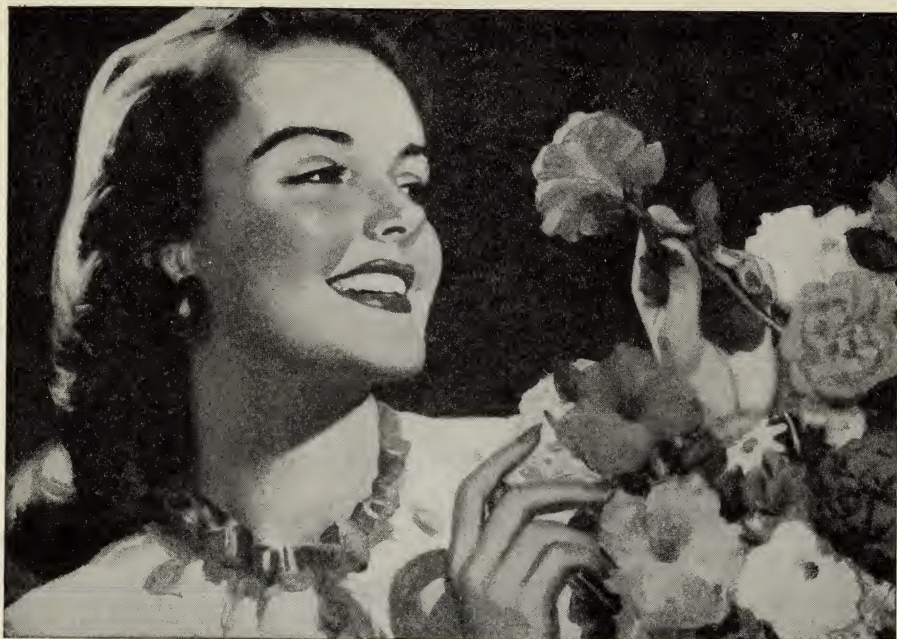
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## HOLE IN THE ROCK

(Continued from page 288)

A man like Stanford, who had children depending upon him, couldn't always be free to go and come on dangerous missions, no matter how shrewd and willing he was. To a man of Stanford's spirit, it was galling to see another always chosen. There he was, away from camp, digging on the road, even at night, sticking to his unexciting job, while all the time he was craving danger and responsibility!

Kumen had gone to get ready for his assignment. And suddenly, without thinking, Arabella was at Mary's side. "It's too bad that Captain Smith didn't choose Kumen to lead the scouts," she said, and cut her words with sharp little breaths. "I think he should have, don't you?"

Mary stepped back, feeling as though Arabella had struck a physical blow. "Arabella!" she cried incredulously. "Why, Arabella Smith!"

Hot with shame, yet unable to stop, Arabella rushed on. "Why doesn't Silas ever choose his scouts when my husband is around?"

Instantly, Mary understood, and her anger was gone. "Arabella," she scolded. "Everybody knows what a bulwark to this camp Stanford is! You must not let yourself get upset."

"My word!" Arabella thought. "She's gone motherly on me now!" And suddenly it seemed funny. She and Mary, quarreling over their husbands like a couple of schoolgirls. She laughed. "Oh, Mary, what has come over you? It's too funny! You'll be telling me how to raise children next!"

Mary gasped. Her hand flew to her lips, pressing them to a thin line of pain. There was a tearing sob, and she was gone, running up and over a sand dune back of her tent, and out of sight.

Horrified at her own unpremeditated words, Arabella stood looking after her friend, spent of her anger and unreasoning jealousy. Going back to her own wagon, she undressed and went to bed, to lie awake, heartsick and exhausted, until she heard Mary come back to camp. Then she fell into a remorseful sleep.

**M**OST of the camps at Forty Mile Spring were on an elevation above the water hole, for it was more level there. To get to the water the women took a running jump into the rifled sand, pails outflung, then plunged headlong and ankle deep down the sliding dunes. To get back up again was an exploit. The trail wound along and back, along and back, in narrow terraces, until it reached the top. Often a gust of wind started a layer of sand rolling over the top and down the mounds, to level the terraces and almost bury the water carriers. When this happened, the water in the pails became mortar and had to be dumped beside the trail, and the sliding and climbing was done all over again. But with the ingenuity of necessity, the

women soon learned to carry their pails under their full-skirted tie-around aprons.

"It beats anything what a tie-around can do," Kisten Nielson laughed one morning, after a particularly heavy sand shower had almost buried her. "First it's chips, then it's eggs, then it's garden truck. And after that, vell, it's carpet rags and darning. It is a basket for carrying, a cape for the vind, a shield from the sun. Ya. And last and always it's for babies! My goodness, what we'd do if we have no aprons! There would be no good bucket lids. Naw!"

Jens, the good man, troubled by his own problems, hardly heard his Kisten. He sighed, long and deeply. "Kisten," he said, "the scouts have been gone from camp for several days. I'm questioning their long absence. What you think keeps them?"

"Maybe a good solid tie-around apron would be good for you to have, too, my Jens, then you know where *everygun* is!" Kisten's eyes sparkled

a glistening red beard against a fair unfreckled skin, was Platt De Alton Lyman.

The two men shook hands cordially. The people from the nearest camps came to greet the company and make them welcome. It was an exciting break in the monotony of their days of idle waiting, and they made the most of it. He was educated, you could tell. And the way he said his words! In low, quiet syllables, sounding each one to the last! His clothes were different, too. They were store clothes of nice quality. The men and women with him were distinguished-looking, too. Where was Captain Smith? Someone should find him and tell him these fine people had arrived!

Plates of molasses cookies, slices of cold beef, and salt-rising bread were passed from wagon to wagon. Curious errands were devised with obvious frequency. Everyone shared little piles of shadscale bark so that the new arrivals could have their small fires, and at last there was nothing more they could do by way of welcome, so each went home to his own camp.

**I**T was long after dark that night, when the men who had been sent to explore the country with field glasses returned. Silas Smith, with his two counselors, was waiting for them.

"Well," he asked as soon as they came close enough to be spoken to, "what did you find?"

One of the men stepped forward. "Captain Smith," he said, "the few miles that we could see are the roughest that white men will ever attempt to cross!"

"And you saw nothing of our scouts?" Silas questioned.

"Not a thing," the spokesman answered.

"That is all for tonight," Silas dismissed the men. "Thank you. You'll be called upon to report if we deem it necessary."

The men went to their camps. Silas and his counselors sat on, talking until far into the night.

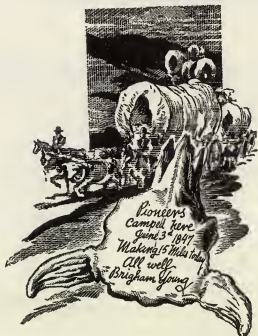
**A**FTER an absence of eight days, the scouts returned, and the people were summoned to hear their report. Here, where there was no bell to ring, a bugler stood on a knoll near the camp and blew a long imperious blast, and, before the echoes died, he blew another.

"It's more thrilling than to hear the bell!" Mary cried, running to Arabella's wagon so they could walk to church together. "Sometime, I'm going to get hold of that bugle and blow it myself!"

Arabella looked at Mary in surprise, but with pride, too. "Mary, if you wanted to learn to blow a bugle or do anything else in the world, I believe you could do it!" she said.

Mary's eyes filled with sudden tears, and all the hurt pride she had nurtured

(Continued on page 326)



with fun. It didn't matter to her that her husband paid little attention to what she said, for she didn't, either. She just talked for the fun of expressing herself.

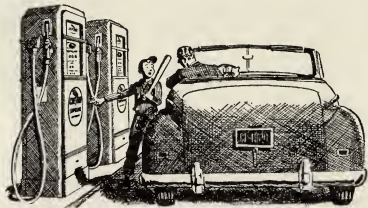
Jens went out and wandered about the camp. Silas had sent men with field glasses to climb a high, jagged elevation and explore the surrounding country. He must be on hand for their report. And, until they came back, everyone must be kept busy.

**T**HERE was a sudden expectant stir in camp. Down over the sand dunes, jaded from forced travel, came a company of recruits for the San Juan Mission. Brother Nielson hurried forward, hands outstretched and eyes beaming a welcome. The first counselor to the San Juan Mission had joined the company at last! Jens did not need to be told who it was that had stepped down from the wagon, in the lead of the train. This handsome, dignified man, six feet tall and without an ounce of surplus flesh, with jet black hair and



**"Lefty, your car picks-up like a tired pitcher fielding a bunt"**

**BATBOY:** As a ball-hawk you're strictly big league, but with cars you bat .000. Listen to that motor! It's laboring like a rookie in Yankee Stadium. Wise up, pal, and fill up with Chevron Supreme Gasoline. It's "climate-tailored" to fit local driving conditions, and its high octane rating slugs those pesty pings right out of the lot.



**LEFTY:** Son, you're throwing strikes. With Chevron Supreme under the throttle, we take off like a line drive. And notice how she flies up the hills with nary a knock. Standard's Chevron Supreme Gasoline looks like a sure-fire triple-play combination to me, kid—fast starting, smooth pick-up, and an easy put-out on pings.

***It's good going on***



**CHEVRON**  
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**SUPREME GASOLINE**

**There is no  
 better  
 gasoline at  
 any price**



President Levi Edgar Young, of the First Council of the Seventy, greets Max Bryan, president of the Long Beach Stoke Mission.

## A Look into the PAST and FUTURE

Address delivered at the Sunday morning session of the 117th annual general conference, April 6, 1947, in the Tabernacle

By *Levi Edgar Young.*

PRESIDENT OF THE FIRST COUNCIL OF THE SEVENTY

**M**y brethren and sisters: This is a day of grace, a day that brings to our minds the life of our Savior, Jesus Christ, and the lives of noble men and women who have made the world better and brought to civilization a knowledge that God lives and Jesus Christ is the Savior of the world.

I wish to read what thousands of people are reading and thinking today. Thousands of men in the service of their country who are in Europe and in far-off Asia, are marching according to orders to the cemeteries, where white crosses bear testimony of the many who have given their lives for God and country. As they pass through the portals to the cemeteries, they read certain sentences written in gold. They are taken from the last chapter of Mark:

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who

shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, who was crucified: he is risen; he is not here: . . .

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. (Mark 16:1-7.)

Mary and those other women who had gone to the sepulchre left and went down the highway, knowing in their hearts that Jesus had risen, and it was only a short time before he assured his disciples that as he had risen, so shall the children of God also rise from the tomb.

**T**his is a day of grace; it is grace unto us because it is divine knowledge that we have. You brethren who hold the priesthood, you seventies, who are responsible for giving to the world the

message of Christ our Lord, must go forth as never before with your souls ringing with testimony. All of us bearing this Holy Priesthood must awaken to this great cause of truth. Live righteously because it is right, and do the things that we have been admonished to do, in this conference of the Lord. We must remember, brother seventies, that as Jesus of Nazareth, after his crucifixion, sent his disciples into the world to preach the gospel, so he is sending his disciples today into the world, and they will be heard.

It is wise and good for us to remember that the Sermon on the Mount undoubtedly was an ordination message. The Twelve and the Seventies were sent in the very early life of the Savior into different parts of Palestine. They were to teach the people, and you will note from this, that the word "seventy" is a very divine word. It is sacred; it literally means "universal" and comes from one of the oldest words of one of the oldest languages of ancient times.

Think how our attention has been called to the Prophet Joseph Smith, President Brigham Young, and all the pioneers, who were looking to the future when the gospel was restored and the priesthood of God given to them. They were told to look to the future because they had to go forth and bear the power of their priesthood. Think of how they knew—the vision they had! We are seated today in a building which is now the largest symphony hall in America, possibly in all the world. The great symphonies of the world will come here and play to the world. Great music has already been given. It is only recently that one of the noted architects of America found here what he called an example of the old Greek classical art; he saw the beauty of these columns, these long graceful columns, holding this gallery up. How the pioneers built for the future is a glorious story.

**N**ot long ago a new course of study was inaugurated at St. John's College in Maryland, a system of academic work which the educators of America said was one of the most forward looking things in the academic world. Students were to enter that college and read the masters of history, the masters of literature. Before the people started west from Nauvoo, a library was to be built by the seventies, and President Joseph Young inaugurating it through the permission and the blessing of the Prophet Joseph Smith, announced that, "There shall be erected in the city of Nauvoo a library where the learned may come and read the great literature of the world."

In 1850, President Joseph Young again had in mind the building of a great library, and Truman O. Angell became the architect of it. He drew plans for one of the most beautiful buildings to be erected on the western frontier which should house a large collection of books for the use of the seventies.

(Concluded on page 315)

## LEVI EDGAR YOUNG

(Concluded from page 315)

They were looking to the future, to preach the gospel. My brethren, we must keep in mind always that we must become students of world history. Think of what has already been said from this pulpit concerning the pioneers, and I leave you this angle of thought which has already been expressed. It is now known that the five great institutions of civilization, that came from the very beginning of man's

history upon the earth, have been perpetuated up to the present time. They were perpetuated in this state by the pioneers, and they lie at the root of our civilization. They are first, industry based on agriculture; second, the home; third, the state; fourth, the public school system; and fifth, the church.

PAUL, the Apostle, was a seventy and a graduate of the University of Tarsus. So were Barnabus, and the evangelist Luke. They fostered these institutions, and we are to perpetuate

them. We are to live by them, and hold them sacredly as we work our way through life.

My brother seventies, and all the priesthood, may we dedicate our lives as never before to the perpetuation of this great work, and always know that it is art, knowledge, and religion that bring spirituality, and it is the spiritual forces that will save the world.

God bless us. May we understand and see as never before, I ask, in the name of Jesus Christ. Amen.

## RICHARD L. EVANS

*Of the First Council of the Seventy*

*Address delivered at the Saturday afternoon session of the 117th annual general conference, April 5, 1947, in the Tabernacle.*

YOU are a glorious audience to look upon, and if the Church represented nothing more than what we see before us here from this pulpit, it would be an inestimable power for good in the earth. But to look at you and to realize that you represent only a fraction of one percent of the total membership of the Church is a glorious thought to contemplate.

I suppose we all like to hear success stories, and the centennial is a success story. The statistical report of the Church, read here yesterday morning by President Clark and by Brother Joseph Anderson, is a success story of the cumulative accomplishment of the past hundred years.

The Lord expected much of those six people who officially organized the Church in 1830, and I feel sure he was not disappointed. He expected much of the twenty thousand who made up the population of Nauvoo and vicinity about a hundred years ago, and, while some faltered, their total achievement was glorious. I hesitate to think how much more he expects of us today as we stand at the beginning of the second century in this valley.

The past has little meaning except in terms of the future. What is only past is a dead thing, but what of the past may be builded upon is something else, and I look at the centennial not only as an occasion for looking back but also as an obligation for looking forward, and again, I hesitate almost to think of what would be expected of about a million people with all of the advantages we have in comparison with the accomplishments of those who have gone before with what they had.



President Richard L. Evans, of the First Council of the Seventy

SURELY it may be said that in no century of the history of the world has greater change taken place than in the past century which we now celebrate as our centennial, and I should like to indicate, by citing a few facts and figures, some of the accomplishments, and some of the things that face us squarely as a challenge for the century to come.

For one thing, the total population of the world has more than doubled in the past century which we now commemorate. There are more than two billion people on the face of the earth today. It is estimated by statisticians of population that this will double, or more than double, again, being permitted to do so, in the next century, which would mean something between four and five billion people. To an organization that has the obligation to preach the gospel to every nation, kindred, tongue, and people, this is something to consider.

Sometime before the war (and I don't know just what the figures are at this moment), there was an estimated net gain of about thirty million people

being added to the population of the world annually. About one hundred fifty thousand new faces were appearing in this world each day. About a hundred thousand were dying each day. These figures are also something to contemplate by a Church that has the obligation of carrying the message to every nation, kindred, tongue, and people. What does a hundred fifty thousand new faces each day mean in terms of missionary work, and what does the great number of those who depart mean in terms of temple work?

Some years ago I took an annual report of the British Mission, when there was a rather strong corps of missionaries active there, and paralleled figures with some of the vital statistics from Great Britain, and discovered that in the oldest and perhaps best established European mission in the Church, at that time at least, there was about one person born in Great Britain every year to every tract we were distributing; there were about four born in Great Britain every year to every door answered to our missionaries; about ten born every year to every gospel conversation; and about sixty born every year to every family visited. Multiply this result by the total figures for the world, and we have some more facts to take into consideration in terms of our own obligations.

THE Book of Mormon has been translated into about twenty-four languages, and printed, I think, in eighteen. But the French Academy recognizes about two thousand seven hundred ninety-six distinct languages on the face of the earth. You can see what the Lord started when he took a hand in the confusion of tongues at Babel after the flood, and it is marvelous to contemplate how magnificently men cooperate when confusion is called for—two thousand seven hundred ninety-six languages! The *World Almanac* recognizes forty-five major languages in use today. These are other facts for us to consider.

Now I submit to you that the Lord does not deal in statistical impossibilities, and when he places upon any people the obligation of preaching the gospel to every nation, kindred, tongue, and people it is an assignment to be taken seriously and not something beyond possible reach. I have made the

## RICHARD L. EVANS

statement often that if every person in the Church did his job as a missionary as well as Wilford Woodruff once did, this would be accomplished now.

But in addition to such service there are many tools that have been given to us which multiply the power of men's efforts and which I am sure the Lord expects us to make good use of even as tools are being made use of in all the other pursuits of life for man's enrichment and comfort and for the material advancement of the world. A man with his bare hands doesn't have much to work with in this world, but a man with a tool or with a machine, which is a tool multiplied in power and complexity and function, may do the work of five or ten or a thousand or more men.

I am sure that our Father in heaven expects us to use all available resources intelligently and to multiply our personal efforts by every modern facility that is available to mankind in this our day, even as our pioneer fathers a hundred years ago used everything that was available to them. It is not for us to use their methods alone but to use the principles on which they build and by which they lived, and to add to and multiply the use of those principles by everything that is available to us.

If we can have a conversation with one man, well and good, but if we can multiply this by modern means of communication by a million or several million, so much the better, and by such means, as well as by our individual opportunities and efforts, this obligation that has been placed upon us is within realization, theoretically at least, practically, I believe.

These are just a few passing thoughts of the significance of our centennial. I

should like to add two more before sitting down.

ONE, that I believe there is no greater mission field, however much we may emphasize others, than there is at home and in the home.

Night before last I read in the newspaper of a mother who had been chosen as Utah's Mother of 1947, and who had fifty-eight living descendants. I remember of reading of an elderly patriarch in Utah County, some years ago, who was then living but has since died, and who then had one hundred forty-eight living descendants. I recall having seen a picture of President George F. Richards and his excellent family on the occasion of his eightieth birthday. They then numbered, as I recall, more than ninety descendants living, and they no doubt have added many more since then in these past five or six years. What would have been the cumulative result if, many years ago, someone hadn't done his duty in the Church, and had allowed one of these three whom I have mentioned to become indifferent or estranged from the Church early in life or to become offended for some reason?

When we are dealing with the life of a boy or girl, we are not dealing with an individual only. We are dealing with a whole posterity, and not with time only, but with life eternal. And there is no greater mission mothers and fathers can perform than to keep their sons and daughters close to them and close to the Church, and no greater mission that we at home can perform than to see that no one has cause for offense because of us, and that no one is allowed to lapse into indifference and inactivity, and that no one who is now inactive fails to be labored with, with all that we have to give, because we are not

dealing with an individual only; we are dealing with generations and with ultimate consequences of which we have no conception. I plead with you, my brothers and sisters, to consider this fact, and whenever you look at an individual, don't think of him just as he is, but think of the potentialities of his life and of generations to come—and never give him up.

And now, returning to the subject of world populations: A few months ago on a nationwide radio network two of America's eminent statisticians and authorities on population advocated as a solution to world troubles a planned limitation of population. Almost at the same time or a little later another authority was telling us that within five years from now, perhaps not more than ten percent of us would be left living. These two views are difficult to reconcile. It would be wonderful if the experts could only agree, but where they can't, confusion is the result.

But we do know what the Lord's plans and purposes are; what he expects of us; and the fear in our hearts concerning these things can be quieted; and our confusion and our apprehension in these times of wild rumor and of potentialities that are beyond our understanding for good and for evil, for destruction as well as for the making of good things, can be made to give way to calm assurance, if we will follow the counsel of the Lord, accept the counsel of his appointed servants, and live our lives as we know they should be lived. If we will do so we need not worry about these predictions, but we shall find satisfaction and happiness and peace and accomplishment in life, and can go our way and trust our Father in heaven for the ultimate consequences. That we may do so I pray in the name of Jesus Christ. Amen.

## OSCAR A. KIRKHAM

*Of the First Council of the Seventy*

*Address delivered at the Sunday morning session of the 117th annual general conference, April 6, 1947, in the Tabernacle*

I HUMBLY pray that the spirit of the Lord will be with me that I may be blessed as I fill this serious task.

I rejoice this happy morning to know that people have been trailing for hours up the mountainside of Mt. Tamalpais and Mt. Rubideaux and many other places for Easter services. Yes, all across America crosses have been raised and people have gone or are going to renew their faith in the Lord that fear may leave their hearts and that joy may enter there.

I am happy that America is a Christian country although we hear much about its sin and misgivings.

*(Concluded on page 318)*

President Oscar A. Kirkham, of the First Council of the Seventy, greeting his son, Rock M. Kirkham, national director, L.D.S. Church service, Boy Scouts of America.



## OSCAR A. KIRKHAM

(Concluded from page 317)

I hope and pray that this happy Easter morning into the heart of General George C. Marshall, our Secretary of State, will come a renewed faith in God. I hope that he will have the courage of a great pioneer in a new world to hold fast to what he said last week: When Germany's problem is solved, it will be of the people and by the people and for the people. These are not his exact words, but what he said were the words of a man representing a free people.

I rejoice in the spirit of Easter. It was faith that rolled back the stone to let the Savior come into the garden. It is faith that will roll back the stone across the path of the human race and let the spirit of the Son of Man come again. Fear will vanish as we cultivate faith in our hearts and lives.

I rejoice in the glorious centennial celebration that is before us. May I say there are other pioneer bands standing now on eastern hills that overlook this valley and a thousand others. It is the youth of America, and they are ready to go forward into the valley of their dreams and do great and good things. May we, the leadership of this Church, have faith in them and give them the opportunity to come forward with their glorious faith and strength. They are waiting for it. They are anxious for the responsibility of it.

TWO YEARS AGO at the temple at Mesa, Arizona, I was with about a thousand of our young people. From the temple wall we had a glorious Easter morning service. The orchestra played; the chorus sang; it was lovely; and then I walked around the temple wall. As I passed one corner, I saw over behind a tall pine tree a young man embracing

a young lady and kissing her. It was one of those embarrassing things that we sometimes see in life, and yet we confess we are somewhat interested. I started hurriedly to go away, and the young man motioned to me to come. I went over to him, and he said, "Brother Kirkham, we are not at all ashamed of what you saw. I just asked this young lady to be my wife, and when you looked, she had said, 'Yes,' and I was sealing the bargain." "Well," I said, "I hope you are coming back here again."

"Yes," he said, "that was part of what we had talked about."

Back to the temple of God! Yes, that was the desire of their hearts. Let us have more faith in them, not fear, but faith in them.

I have looked forward to the happy day that is now here—our centennial celebration. I love a parade. I love to hear a band playing. I love to see banners flying. I love to see great monuments unveiled. These are lovely things to see and hear. When I was in Mexico City recently and stood on the crowded streets watching the parade when President Aleman was made president of that great republic, there were many things going on in the streets; but the great things were happening on the sidewalk. I did not see Mexico as the military units went by displaying their pride, but around and about me on the sidewalk was the real story of Mexico; and so it will be with us. The people that come will be listening to the story on the sidewalk as well as enjoying what they see in parade. This is a great year of missionary service for us—a great year for the pioneer spirit. I saw it in my mind's eye yesterday, so beautifully exemplified when President Smith, at our great priesthood meeting last night, told the Boy Scout that had given his seat to an adult, "Now you may come up and sit with us." Yes, that

was the spirit of his father and his grandfather. He was only carrying on. No spoken words were more glorious than that.

WHEN President Clark made the appeal again, as he has done before, to "be one," I saw a united band coming into this valley. They were one.

President McKay last night after the priesthood meeting called together the bishops and the presidents of stakes of some of these near-by stakes. He was recruiting for our great pagant to be held in this tabernacle. It has been difficult to get men, but it wasn't difficult when President McKay stood before them recruiting two hundred that will participate. Every hand went up when the people heard the voice of the president. I thought I saw Brigham Young recruiting the Mormon Battalion.

When our friends come to our homes as President Smith said, "Open your doors in hospitality." They will forget much of the glamor of the street and the highways, but they will see the pioneers in what we do.

May there be children there to play with them. May there be family prayer held unafraid. Let the children pray. When they lift the photo from the mantle and say, "Does this happen to be your son?" may you have the high privilege of saying, "Yes, he's our ambassador. He's out in the world preaching the gospel." Then when they leave your home, the memory of these things will linger with them when all else is forgotten.

God help us to remember that this is a missionary year; and in honoring those that went before, we shall courageously and with faith-destroying fear give to these visitors the hope of the gospel of Jesus Christ by our humble living, I pray in the name of Jesus Christ. Amen.

## S. DILWORTH YOUNG

*Of the First Council of the Seventy*

*Address delivered at the Friday afternoon session of the 117th annual general conference, April 4, 1947, in the Tabernacle*

I HAVE BEEN much impressed, as I read in the history of the Church, by the simple faith and desires of the men who began things over a hundred years ago. When they discovered that Joseph Smith the Prophet had access to their Heavenly Father, there were many men who came to him and asked if he would inquire of the Lord what was desired in their behalf. I suspect this importing sometimes embarrassed the Prophet and at times made him impatient, but he did many times go to the Lord on



President S. Dilworth Young, of the First Council of the Seventy, in front of Assembly Hall.

behalf of his friends and his brethren, and he invited the Lord to tell him what they should do in the kingdom of our God. His father, Joseph Smith,

Senior, inquired. Oliver Cowdery invited instruction. Hyrum Smith, his brother, Joseph Knight, Senior, David Whitmer, Thomas B. Marsh, Ezra Thayer, and Northrup Sweet were among those who received reply. Nearly all of these brethren, in the course of the Lord's instruction to them, were told that if they wanted to serve God, they were called to do the work and that now was the time. They should thrust in their sickles and reap while the day lasted, for there were many souls that were ready to be harvested. The main burden of the refrain which I catch from the spirit of the Prophet Joseph's utterance is that if men desire to be called, they may be called. I believe that is the way it has always been.

THE other day in the Tooele Stake a sister came to me and said that a certain member of the stake wanted to go on a mission but that the family concerned was sitting back waiting for the inspiration of the Lord to tell the bishop of this particular person's desire. Well, I think the Lord will eventually inspire

## S. DILWORTH YOUNG

the bishop to feel that way about it, but it would be a lot easier if the person concerned would go to the bishop and express his desires, thereby putting himself in line with what these brethren did over a hundred years ago.

What does the Lord want in our behalf? He wants us to serve him and do all things which his servants, the leaders of the Church, ask.

May I say a few words to the seventy concerning this matter? It is that particular group which I have a desire to help. The seventy are the missionaries of the Church, if I read the Doctrine and Covenants correctly. I do not mean by that that they are the only missionaries but that they are called especially to be missionaries. When a man becomes a seventy and is ordained as such, he ought to begin immediately to develop his powers of expression, to understand the principles of the gospel, and to seek every opportunity he can to express himself, that he might some day be able to fill his calling and do missionary work. I can recall about fifteen or sixteen years ago when President J. Golden Kimball came to Ogden and asked all of the seventy assembled in the Ogden Stake how many would go on missions if they could. All raised their hands. Then he wanted to know further how many would be willing to die for the gospel's sake, if necessary. Again all raised their hands. I thought at that time, how in the world can all these men go on missions? They work; they have families; there is no way they can leave their dependents behind and let the Church take care of them. How can they fill that particular call? Now it is easy to see. There are missions in the stakes of Zion. Each stake has its mission. From these missions the mis-

sionaries are prepared and are sent to the non-members of the Church who should hear the gospel, should have it preached to them, should be given an opportunity to accept it. Any man who is a seventy, who wants to do missionary work and thus fill his calling as a seventy should waste no time in reporting to his stake president that he so desires to do it, and in the due time of the Lord, as these brethren are inspired, they will call this seventy to the work of the ministry and to the mission field. Let it not be thought that this work is not important. One of the most fruitful places that we do missionary work is among our people right here at home. There were two brethren in my stake who went out on a missionary call. Before they went out, they said to themselves and to the Lord, "We shall give every minute of our time away from our business to this work," and so they did. Soon they were spending five evenings a week of their time visiting people and teaching the gospel to them. Within sixteen months after holding a series of cottage meetings and promulgating the truths of the gospel to their neighbors, they had baptized, after conversion, the unbelievable number of twenty-two adults—twenty-two adults in sixteen months! You can find no more fruitful field than that in this day anywhere, and those brethren told me that as they went down the street to do their tracting, very often they felt the whisperings of the spirit saying to them, "Turn into this place," and having turned into that place, they were able to convert the family. I cannot recall ever hearing my father or any of my relatives telling any better stories of missionary experiences than that. That happened right at home, right among our own people. These brethren did not spend any money going into the mission

field. They were right where they could be every night with their families after getting through with their evening's labors. The Lord blessed their labors, and he will bless your labors.

So, brethren of the seventies' quorum, (there are about somewhere in the neighborhood of twenty thousand of you), when you say to the presidency of your stake, "What may we do?" when you inquire of the Lord what he desires of you, perhaps the reply will be, "We shall call you to a mission, as your office requires; and we shall ask you to spend what spare time you have in teaching the gospel to our friends who do not belong." If such a call should come to you, it is my personal hope that you will accept and go forth with your might and reap while the day lasts. I believe that is the call to us as seventies. It matters not whether we go far afield or whether we stay at home, so long as the call comes, and our brethren who preside want us to do it.

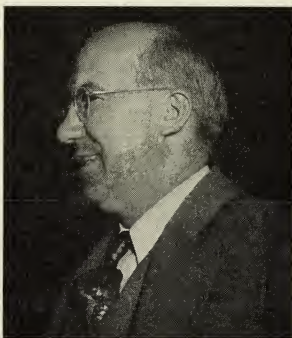
I have only a desire to preach the gospel personally. I am to be sent away from you for awhile. All I can promise in that respect is that I shall do my best to build upon the foundations laid by those who shall have been my predecessors, and to teach the people of the New England States, through your lovely missionaries, the gospel of Jesus Christ, for I know it is true. It is an honor to me to be sent to do this thing with your boys and your girls, who are so anxious to tell the world, as they know and I know, that Joseph Smith was a Prophet; that through the power of our Lord and Savior Jesus Christ, Joseph Smith was able to bring back the gospel of Jesus Christ to the earth. This is my hope and my prayer in the name of Jesus. Amen.

## MILTON R. HUNTER

*Of the First Council of the Seventy*

*Address delivered at the Saturday morning session of the 117th annual general conference, April 5, 1947, in the Tabernacle*

My dear brethren and sisters, it is in deep humility that I stand here this morning before you. Elder Joseph Fielding Smith has just told of the coming of the Mormon Pioneers to Utah, in a very beautiful way. I would like also to say something on that subject this morning. Throughout 1947 a million people are observing the centennial of the arrival of the Mormon Pioneers in the Salt Lake valley. Our hearts are turned with love and adoration to this noble race of men and women who just one hundred years ago were driven from their homes in the East and suffered untold hardships while



*President Milton R. Hunter, of the First Council of the Seventy*

crossing the plains. Many of them sacrificed their lives while others came to Utah, and here they built a great commonwealth in the arid region of the Rocky Mountains.

These people endured extreme hardships and made great sacrifices because they knew that the Eternal Father and his Only Begotten Son had come down from heaven in answer to the Prophet Joseph Smith's prayer in the Sacred Grove. They also knew that angels had brought to Joseph Smith the Holy Priesthood. The Holy Ghost had borne testimony to their hearts that God had established upon the earth again the true gospel of Jesus Christ which they had embraced. Thus these Mormon pioneers were a devout, God-fearing people who firmly believed that they had been called of the Lord to build up Zion and to prepare the world for the millennial reign of the Son of Man. In fact, they endured because they firmly believed that such scriptures as the following applied to them:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (1 Peter 2:9.)

It is not the material things of life which make a people great but the high

*(Continued on page 320)*

## MILTON R. HUNTER

(Continued from page 319)

spiritual qualities of the soul engendered in men and women through faith in God, through a conviction of immortality, and through a recognition that there exists a moral order of laws which must be obeyed, which lifts a race of mortals to a position "a little lower than the angels." (Psalm 8:5.) In fact, these intangible spiritual qualities exalt man to his full stature as a son of God.

The Mormon pioneers were great men and women, and we honor them today because they possessed these spiritual qualities and extended their vision into the eternities.

THE question has oftentimes been discussed as to why and when the Mormon pioneers decided to select the Great Basin as their home. Bishop Le Grand Richards very beautifully pointed out yesterday that the ancient prophets looked down through the stream of time and saw that in the last days the Saints would establish themselves in the tops of the mountains. I would like to add to that thought today a definite statement that history affirms that this people settled Utah because God selected this spot for them and revealed to the modern prophets that here was the place in which to establish his people and to build Zion. In fact, as early as August 6, 1842, the Lord made known to the Prophet Joseph Smith that the Saints would be driven from their homes in Nauvoo and would migrate to the Rocky Mountains. On that date the Prophet wrote in his journal:

I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains. (*Documentary History of the Church*, vol. 5, p. 85.)

A year and a half later and only four months before the death of Joseph Smith, he was making definite arrangements to explore the West preparatory to the anticipated migration. On February 20, 1844, he wrote in his journal:

I instructed the Twelve Apostles to send out a delegation and investigate the location of California and Oregon, and hunt out a good location, where we can remove to after the temple is completed, and where we can build a city in a day, and have a government of our own, get up into the mountains, where the devil cannot dig us out, and live in a healthful climate, where we can live as old as we have a mind to. (*ibid.*, vol. 6, p. 222.)

WE should keep in mind that California included Utah at that time, and Oregon included Idaho; therefore, when Joseph Smith mentioned Oregon and California, he referred to the region that we are living in today.

In accordance with instructions given by Joseph to send out a company to explore the West and select a site for a city of the Saints, four men immediately volunteered to go, and four others were assigned to accompany them.

Two days later the Prophet told the Twelve Apostles that he wanted an exploration of the entire intermountain country. He said:

Send twenty-five men. . . . Appoint a leader, and let them beat up for volunteers. I want every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God. (*ibid.*, vol. 6, p. 224.)

The following Sunday (February 25, 1844) Joseph Smith spoke to the Saints and then recorded in his journal his principal thought as follows:

I gave some important instructions, and prophesied that within five years we should be out of the power of our old enemies, whether they were apostates or of the world; and told the brethren to record it, that when it comes to pass they need not say they had forgotten the saying. (*ibid.*, vol. 6, p. 225.)

The proposed exploring expedition to the Rocky Mountains, however, was never made. Right at this time the per-

secution of the Saints increased greatly and was climaxed with the martyrdom of Joseph and Hyrum. However, only five days before their deaths, Joseph and others made temporary arrangements to flee to the Rocky Mountains for safety and have the Saints join them there later. Governor Ford had demanded that Joseph, Hyrum, and other Mormon leaders appear at Carthage for trial. When the governor's letter was read to Joseph Smith, he said to those with him:

The way is open. It is clear to my mind what to do. All they want is Hyrum and myself; then tell everybody to go about their business, and not collect in groups, but to scatter about. There is no doubt they will come here and search for us. Let them search; they will not harm you in person or property, and not even a hair of your head. We will cross the river tonight, and go away to the West. (*ibid.*, vol. 6, pp. 545, 546.)

Later that same day Hyrum confirmed Joseph's decision to flee to the Rocky Mountains. In a statement made to Reynolds Cahoon, he said:

A company of men are seeking to kill my brother Joseph, and the Lord has warned him to flee to the Rocky Mountains to save his life. (Hyrum Smith cited in *ibid.*, vol. 6, p. 547.)

Joseph and Hyrum crossed the Mississippi River preparatory to going to the Rocky Mountains; but as the result of complaints made by some of the Saints, they returned to Nauvoo, and shortly thereafter they were killed.

FOLLOWING their deaths, the enemies of Mormonism actively worked to destroy the Church. In the fall of 1845, vicious men mobbed the Saints in the outlying settlements. Since it was generally known at the time of Joseph Smith's death that he contemplated a move to the West, the people of Illinois demanded that the Saints leave the state and migrate into the wilderness. Brigham Young, who had now assumed leadership, and his associates accepted their demand and announced that the Saints would migrate the following spring.

The maps and the account of John C. Frémont's exploration of the Far West had recently been published. Throughout the winter of 1845 and 1846, while the Saints were preparing to abandon their homes and move, Brigham Young and the other Mormon leaders carefully studied Frémont's exploration of the Rocky Mountain region.

In the fall of 1846, fifteen thousand exiled Saints had made temporary homes on the banks of the Missouri River where the cities of Omaha and Council Bluffs now stand. While there they gleaned all the information they could regarding the Great West. Father Pierre Jean De Smet, a Jesuit priest who had spent many years as a missionary among the Indians in this region, visited the Mormon refugees. He reported a conversation he had had with the Saints as follows:



President Antoine R. Ivins, of the First Council of the Seventy, and Sister Ivins.

## MILTON R. HUNTER

They asked me a thousand questions about the regions I had explored and the valley [meaning the Salt Lake valley] which I have just described to you, pleased them greatly from the account I gave them of it. (Cited in Levi Edgar Young, *The Founding of Utah*, p. 86.)

WHEN the pioneers were crossing the plains the following summer, on June 26, 1847, near South Pass, they met Major Moses Harris. He was a man who had spent twenty years in the Rocky Mountains. Orson Pratt recorded in his journal the conversation they had with Major Harris. He wrote:

We obtained much information from him in relation to the great interior basin of the Salt Lake, the country of our destination. His report like that of Captain Fremont's is rather unfavorable to the formation of a colony in this basin, principally on account of the scarcity of timber. (Orson Pratt, *Journal*, June 26, 1847, cited in Andrew Jensen, *Historical Record*, vol. 9, p. 58.)

Two days later, the Pioneers met James Bridger who was on his way to Fort Laramie. Pratt stated that Mr. Bridger,

... being a man of extensive acquaintance with this interior country, we made many inquiries of him in relation to the "great basin" and the country south. His information was rather more favorable than that of Major Harris. (Orson Pratt, *Journal*, June 28, 1847, cited in *Millennial Star*, May 15, 1850.)

And William Clayton added the thought that Bridger

... thinks the region around Utah lake is the best country in the vicinity of the Salt Lake. (William Clayton, *Journal*, June 28, 1847, cited in Andrew Jensen, *op. cit.*, p. 60.)

We should be aware of the fact that each of these experiences bears indisputable evidence that the "Mormon" leaders knew where they were going long before they arrived in the Salt Lake valley, because they were being led there by divine revelation from the Lord.

ON June 30, the Pioneer band had arrived on the banks of the Green River in Wyoming. There they were met by Samuel Brannan. He had come from San Francisco to persuade the Mormons to settle in California. Although he gave Brigham Young a glowing report of the wonderful country around San Francisco Bay and an equally discouraging report regarding the barren desert wastes of the Rocky Mountain region, President Young refused to take the Saints to California. The Mormon leader was following the inspiration of the Lord, and he could not be induced to exchange it for the wisdom of man. God had pointed out to him, as well as to the Prophet Joseph Smith, that the place to settle the Saints was in the "midst of the Rocky Mountains."



Section of crowd in conference assembled.

The fact that on July 12, Brigham Young commissioned Orson Pratt to lead a vanguard company ahead of the main body of Pioneers for the purpose of making a road into the Salt Lake valley gives additional evidence that the Mormon leaders knew where they were going. Nine days later Erastus Snow overtook Pratt, saying Brigham Young wanted Pratt to bear slightly northward after leaving the canyon and select a spot for plowing, planting seed, and building a city. On July 21, Orson Pratt and Erastus Snow emerged from the mouth of Emigration Canyon. Then they climbed to the top of a hill and viewed the Great Salt Lake valley lying before them. Regarding this experience, Elder Snow recorded the following in his journal:

From the view we had of the valley from the top of the mountain, we supposed it to be only an arm of prairie extending up from the Utah valley, but on ascending this butte we involuntarily, both at the same instant, uttered a shout of joy at finding it to be the very place of our destination, and beheld the broad bosom of the Salt Lake spreading itself before us.<sup>1</sup> (Erastus Snow, *Journal*, July 21, 1847, cited in B. H. Roberts, *A Comprehensive History of the Church*, vol. 3, p. 216.)

Pratt's vanguard company camped on a stream subsequently known as City Creek on July 23. There he called his associates together and dedicated the land as the new home of the Saints.

Erastus Snow testified that God directed Brigham Young to the Salt Lake valley. To quote:

President Young said . . . that this was the place he had seen long since in vision; it was here he had seen the tent settling down

<sup>1</sup>In Elder Snow's statement, he was referring to a previous view of the Salt Lake valley that Elders Orson Pratt and John Brown had had two days earlier.

from heaven and resting, and a voice said unto him: "Here is the place where my people Israel shall pitch their tents." (Erastus Snow, "Address to the Pioneers," *Journal History*, July 24, 1880, Ms.)

ON that memorable day of July 24, 1847, right at the time when Brigham Young made the famous statement, "This is the place! Drive on," the Lord confirmed his previous revelations to Joseph Smith and Brigham Young by letting the Pioneer leader view in a vision many things which would take place in the Salt Lake valley. Wilford Woodruff described this experience in his journal as follows:

This is one of the most important days of my life, and in the history of the Church of Jesus Christ of Latter-day Saints. . . . We came in full view of the valley of the Great Salt Lake; the land of promise, held in reserve by God, as a resting place for his Saints.

We gazed in wonder and admiration upon the vast valley before us, with the waters of the Great Salt Lake glistening in the sun, mountains towering to the skies, and streams of pure water running through the beautiful valley. It was the grandest scene that we had ever beheld till this moment. Pleasant thoughts ran through our minds at the prospect that, not many years hence, the house of God would be established in the mountains and exalted above the hills; while the valleys would be converted into orchards, vineyards, and fruitful fields, cities erected to the name of the Lord, and the standard of Zion unfurled for the gathering of nations.

President Young expressed his entire satisfaction at the appearance of the valley as a resting place for the Saints, and felt amply repaid for his journey. While lying upon his bed in my carriage, gazing upon the scene before us, many things of the future concerning the valley were shown to him in a vision. (Wilford Woodruff, *Journal*, July 24, 1847, cited in Andrew Jensen, *op. cit.*, vol. 9, p. 77.)

(Concluded on page 322)

## MILTON R. HUNTER

(Concluded from page 321)

When Brigham Young, Wilford Woodruff, Orson Pratt, Erastus Snow, and others of the Pioneer leaders first saw the Salt Lake valley, they were not viewing the barren desert region covered with sunflowers, sage, and salt flats—a country infested with millions of black crickets—as were many of their pioneer followers. These men of God were looking through the eyes of holy prophets; therefore, they saw the Great Basin as it would be in the future as a result of the industry and thrift of the people coupled with the blessings of the Lord. On a later occasion Wilford Woodruff described the entrance of the Pioneer band into the Salt Lake valley, and he pointed out exactly what Brigham Young beheld. To quote:

When we came out of the cañon into full view of the valley, I turned the side of my carriage around, open to the west, and President Young arose from his bed and took a survey of the country. While gazing on the scene before us, he was enraptured in vision for several minutes. He had seen the valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains. When the vision had passed, he said: "It is enough. This is the right place, drive on." (Wilford Woodruff, *Utah Pioneers*, p. 23, cited in Roberts, *op. cit.*, vol. 3, p. 224.)

Then Brigham and his associates entered the valley and joined Pratt's group. He assured Pratt that he had selected the right spot on which to lo-

cate the people and build the city. In fact, no man has been more convinced that God led the Saints to the Rocky Mountains than was Brigham Young. On July 28, only four days after his arrival, he wrote:

Some of the brethren talk about exploring the country farther for a site for settlement; I replied that I was willing that the country should be explored until all were satisfied, but every time a party went out and returned, I believe firmly, they would agree this is the spot for us to locate. (*Journal History*, July 28, 1847, Ms.)

Sometime later he said:

I do not want the people to understand that I had anything to do with our being moved here; that was the providence of the Almighty; it was the power of God that wrought out salvation to his people. I never could have devised such a plan. (*Journal of Discourses*, vol. 4, p. 41.)

At the time of the gold rush in 1849, some of the Mormons were anxious to leave the barren desert region of Utah and migrate to California. Brigham Young again made a public announcement that God had led the Saints to this place. To quote:

We have been kicked out of the frying-pan into the fire, out of the fire into the middle of the floor, and here we are and here we will stay. God has shown me that this is the spot to locate his people, and here is where they will prosper. . . .

As the Saints gather here and get strong enough to possess the land, God will temper the climate, and we shall build a city and a temple to the Most High God in this place. We will extend our settlements to

the east and west, to the north and to the south, and we will build towns and cities by the hundreds, and thousands of the Saints will gather in from the nations of the earth. This will become the great highway of nations. . . .

Take courage, brethren. . . . Plow your land and sow wheat, plant potatoes. . . . It is our duty to preach the gospel, gather Israel, pay our tithing and build temples. (James Brown, *Autobiography*, pp. 121, 122.)

Time has vindicated the Prophet Joseph Smith and his successor, Brigham Young, in their declarations that the Salt Lake valley and the surrounding intermountain region was the right place in which to establish God's chosen people and to build up Zion. A hundred years have passed, and Mormons have left a history literally filled with noble deeds and Herculean accomplishments made by a devout, God-fearing people. Credit and great honor have been brought to the intermountain west as the result of the contributions made by our pioneer forefathers in the building of this American frontier. Truly "This is the Place!"

In conclusion, I want to bear testimony that I know that Jesus is the Christ and that I know that God lives. I am also thoroughly convinced that the Mormon pioneers were brought to this land under the direction of our Lord. May we, the descendants of the pioneers, ever honor that great heritage that is ours and live true to the ideals and high spiritual standards that they left for us. I humbly pray, in the name of Jesus Christ. Amen.

## BRUCE R. McCONKIE

Of the First Council of the Seventy

Address delivered at the Saturday morning session of the 117th annual general conference, April 5, 1947, in the Tabernacle

I KNOW that Jesus is the Son of the Living God and that he was crucified for the sins of the world. I know that he came into the world with the definitely appointed mission to be the Redeemer and the Savior of men. I know of him, as he himself said to the Nephites:

. . . I came into the world to do the will of my Father, because my Father sent me. And my Father sent me that I might be lifted up upon the cross. . . . (III Nephi 27: 13, 14.)

This I believe to be the great burden of the message of the restored gospel.

I believe and know also, by the revelations of the Holy Ghost to my soul, that Joseph Smith was the instrument in his hands of restoring in this day the fullness of those principles and authorities and graces whereby you and I can

go back into our Father's kingdom. I testify and know of Joseph Smith, as the inspired document which announced his martyrdom states:

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it.

I think that this is the second great message of the restored gospel in this day. And in addition to that, because a testimony must be brought up to date if it is to have any saving force and value in the lives of men, I testify that I know that the keys of the kingdom have continued with the Saints from the days of Joseph Smith, and that



President Bruce R. McConkie, of the First Council of the Seventy, visiting between sessions with President Howard S. McDonald of Brigham Young University.

## BRUCE R. McCONKIE

George Albert Smith who stands at the head today is the Lord's anointed and the Living Oracle.

It is all well and good to sing praises to the ancient prophets and build sepulchres to their names, but there is no salvation in that fact standing alone. If men in this world in our day want to go back to our Father's kingdom, it is incumbent upon them to come to the Living Oracle and have exercised in their behalf the authority of the priesthood. They must accept and live in harmony with the counsels of those men whom God has chosen today.

... he that receiveth my servants receiveth me. (D. & C. 84:36.)

(And on the other hand if we do not receive the servants of the Lord, we do not receive the Lord.

**I**n my judgment one of the first cornerstones of all righteousness in this world is for a person to get for himself a knowledge, by the revelations of the Holy Ghost to his soul, that this work in which we are engaged is true. How does one get such a knowledge? God is no respecter of persons and he, through the Holy Ghost, will reveal to every person who abides the law upon which the receipt of that revelation is predicated, a knowledge that this work is true. The first step in complying with that law is for a person to desire to know. Men are given according to their desires, and unless they desire in their hearts to know that this work is true, that Jesus is the Christ and that Joseph Smith was a Prophet of God, they will never exert the effort, and they will never comply with the law which will entitle them to know. And I think that the second step is that they must study the principles of the kingdom. The Lord does not pour a testimony into a vacuum. Men have to know what the doctrines of the kingdom are. Men are saved no faster than they gain knowledge of Jesus Christ and the principles of salvation. No man can be saved in ignorance of Jesus Christ and the laws of salvation. Christ said to the Jews:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39.)

He said in our day as the preface to his Book of Commandments:

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

We have to learn of the doctrines of the kingdom if we ever in this world expect to gain a revelation that those doctrines are true.

And the third step is that we must practise the principles which we learn. The Lord said:

... My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

We must practise the principles which we learn and make them a testimony of our lives.

And as a fourth step, because a testimony comes by the revelations of the Holy Ghost and not from any other source, we must pray to the Lord in humility and in faith and beseech him to reveal to us whether this work is true or whether it is not. In writing of the things that were on the gold plates, Moroni said this:

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4, 5.)

**N**ow there is not a person, a God-fearing and righteous person in this world, who cannot come to this kingdom and by obedience to that law, embracing those four steps, gain for himself a knowledge that this work is true, a knowledge that Jesus is the Christ, that Joseph Smith was the head of this dispensation and that the keys of the kingdom are with the Saints today. The Church has not strayed away. This is the Lord's work. This Church is literally the kingdom of God on earth, and the Lord's hand is in it, and there is inspiration at the head. There is no peace, and there is no safety; there is no salvation or solace or comfort or anything like these for the Latter-day Saints outside the kingdom. On the outside there is darkness and anguish of spirit and turmoil of heart and everything that upsets a man and that leads him on the broad course that goes down. But there are peace and joy for us here in this life, and there is a hope of eternal life for us hereafter, if we stand by the Church, and if we hearken to the counsels that come from the Living Oracles today. They are the voice of God to the Latter-day Saints and to the world in the day in which we live.

The first thing that a person ought to do is to know for himself that this work is true, and after he gets that kind of knowledge in his heart, he will have a desire to work the works of righteousness. He will want to do as Alma said at the waters of Mormon. To mourn with those that mourn; and to comfort

those that stand in need of comfort, and to stand as a witness of God at all times, and in all things, and in all places, and then having that desire in his heart, he will want to covenant in the waters of baptism to do righteously in return for having the Spirit of the Lord poured out upon him in abundance.

And I think that that covenant is the second step in the plan of salvation, and that the third step is to press forward with a steadfastness in Christ, having a perfect brightness of hope and a love of God and of all men, and then as Nephi wrote:

If ye shall press forward, feasting upon the words of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. (II Nephi 31:20.)

**O**N one occasion Christ preached a sermon where the doctrine was very strong, the sermon on the bread of life. After he had done it, the multitudes, including the disciples, began to fall away, and he turned, and I suppose it was with a note of sadness, said to the Twelve:

"Will ye also go away?"

And then Simon Peter who was to be his mouthpiece, the Living Oracle for that day, spoke up and said:

Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. (John 6:68, 69.)

That is the condition that the Latter-day Saints are in today. We have the revelations of heaven. God has spoken in this day. Light and knowledge have been poured out upon us, and there is no place in all this world that we can find peace or solace or comfort—unless we keep the commandments of God and desire to do the things that he wants us to do.

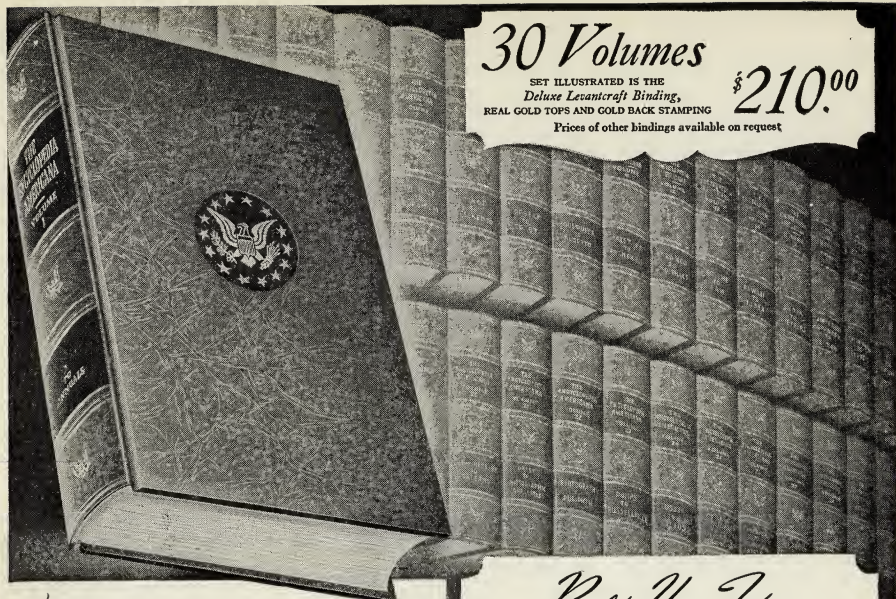
I do not know anything in this world that is greater than to have the constant companionship of the Holy Ghost, and that is the gift of the Holy Ghost, and every Saint has been promised that in connection with his baptism; and I do not think there is anything greater in eternity than to have the companionship of those of the celestial world, to have exaltation and eternal lives, and that is the thing that has been promised to the Saints on condition that they obey the law, that they keep the commandments of God.

Now there is nothing in this world that I would rather do than have the privilege of preaching the gospel and of devoting such time and abilities as the Lord may bless me with to the building up of his kingdom. I am grateful beyond any ability that I have to express for the privilege of being a member of the First Council of the Seventy and of mingling with you Latter-day Saints and traveling in the stakes of Zion, and I pray that the Lord will bless me and will bless you and pour out his spirit upon the Saints, that we may keep the commandments of God and be entitled to the great blessings that flow therefrom, and I ask it in the name of Jesus Christ. Amen.

## AIRPLANE

By Josephine Hamlin

**G**IANT darning needle,  
Seaming earth to sky,  
What's your destination,  
Flying up so high?  
Now you carry cargoes  
And people, laughing, gay,  
Intent on peaceful missions  
Burgeoning skyway.  
You were meant for beauty,  
For succor and delight.  
You should never carry  
Screaming death at night.



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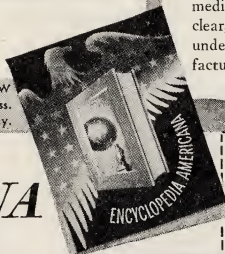
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# HOW'S YOUR PIONEERING?

By ALBERT L. ZOBELL, JR.



consensus was that he'd better finish the job.

WE now live on a small farm and have yet to tire reading the advertisements of the wonderful war-born aids to postwar living. Recently Dad admitted not sleeping well. "Yesterday I was up before the sun and started to spray weeds," he said. "After I sprayed the entire section, it got light enough for me to see the label on the can. I had made a mistake. It wasn't weed-killer at all that I had been using. It was my can of pest control. All last night I had nightmares of seeing the house overshadowed with the weeds that I had helped in growth."

Pioneers? It's all a point of view. Pioneering? There's still room for it—a necessity for it. And a hundred years hence someone may be searching for anecdotes and something to shed light on this "primitive twentieth century."

## JOSEPH F. MERRILL

(Concluded from page 286)

BRETHREN and sisters, how beautiful is the way of the Lord! How great his mercy and forgiveness! How all-embracing his love!

But it is very largely to the teachings and labors of the Prophet Joseph Smith that the modern world is indebted for a correct interpretation of the plan of life, salvation, and exaltation that the Lord has provided for his children to follow if they would care to return to his presence.

I close with the thought that Joseph Smith, his claims, his teachings, and his achievements are so very remarkable in character that they challenge every normal human being able to do so, to make an honest and thorough investigation of them. A refusal to do this is likely to bring sometime, somewhere, painful regrets and handicaps as a consequence. Certainly every member of the Church, in justice to himself, should rouse up to the performance of this important duty. May every one of us worthily seek the help of the Lord in responding to the calls of duty I pray in the name of Jesus Christ. Amen.

## HAROLD B. LEE

(Concluded from page 290)

youth the way by which this happiness will come, and let us plan our banquets for youth in such a way to give youth the opportunity to banquet their leaders rather than for their leaders to make all the sacrifice for the benefit of youth. Give them the joy of service and expect from them such sacrifices as may be necessary to build the faith necessary to lay hold upon eternal life. I pray humbly in the name of the Lord Jesus Christ. Amen.

I AM a spiritual descendant of the "Mormon" pioneers—rather than physical—and yet, my love for them is as real as if I were actually of their flesh and blood. When my people first heard the message of the restored gospel, they were quick to study it with an open mind and soon applied for baptism. Then the spirit of gathering came. And once they were gathered, they were accepted into the group and did some real pioneering in an outlying district. And if I could choose my heritage from them, other than my Church membership, it would be to carry that same courage and conviction and faith into my work as they had in helping to subdue the desert.

My family? Why, it's little different from the thousands that came to Utah before the railroad and the tens of thousands that have come since by modern transportation. They all came for a common purpose—and they all worked and prayed and rejoiced together when the West became their home.

THE first member of my family to join the Church was my grandfather. He was a member of the first company of Scandinavians to travel by rail from New York to Ogden. Although the trip from Europe had taken a surprisingly short time, he had seen romances blossom, marriages performed, an epidemic of measles break out among the children, and death strike twice, only to be cheated when a third victim was saved by administration by the Holy Priesthood. He now stood in ankle-deep dust in the tithing yard of Salt Lake City that starry night in August 1869, looking at the sprawling city. "So this is Zion," he mused, "and my troubles are at an end." And then he chuckled, "the first end."

You'll never find his name in the

history books—his, or thousands of other names—unless you imagine the unrecorded history behind the dreams they made come true—in canals, roads, orchards, industries, and most important—homes.

MY maternal grandparents, too, were convert-emigrants of a date that was never considered "pioneering." And yet we marvel at the family they reared on their meager income. One Sunday afternoon they were having the dignitaries of the local Scandinavian colony to dinner, or so the story goes. Grandma cleared his throat, and Grandma looked up from her conversation to see that the bread plate was empty. She returned to her conversation. Grandma cleared his throat again. She paid no attention. The third time Grandma cleared his throat she got up, disappeared into the kitchen, came back with a full loaf of bread in one hand and a butcher knife in the other. "You wouldn't want another piece of bread, would you, Brudder Swenson? . . . Sister Swenson? . . . Brudder Johnson? . . . Sister Johnson? . . . Brudder Jensen? . . . And you, Sister Jensen?" The only polite answer, of course, was: "No, thanks, we've had plenty." The bread disappeared back into the kitchen uncut, and Grandma returned to her guests. How was Grandma, a mere man, to know that it was the only bread in the house, and no flour until after pay day, several days away?

There was a great uncle of mine who brought home one of those new-fangled razors with which to shave for the first time in his life. Laboriously he took the full-grown beard off one side of his face. Then he called the family circle together with: "Which side of my face do you prefer?" I believe the general

# HOLE IN THE ROCK

(Continued from page 313)

since she and Arabella had quarreled, left her. She reached for the baby, and Arabella laid the plump, sweet bundle of a child into them.

"Want to carry him to the meeting?" she asked, climbing down from her wagon.

"Oh, yes! No—no, I guess not—" Mary faltered, almost in a breath. "Folks might talk." She folded the baby's long tucked dresses up under his feet, kissed his cheek softly, and handed him back to Arabella.

"Has Kumen told you anything about the scouting trip?" Arabella asked, helping Mary to get back her natural poise. "What they saw, or anything?"

"Not a thing, Arabella. It makes me feel a little frightened. I know if it was good news he'd have told me, mighty quick."

Seated in the sand, or on low rocks, encompassed by loneliness, with no fires to push back the shadows, the camp had gathered to hear the scouts' report.

"We're early," Mary said. "We'll have time to look around and see who's here. The new company that came in has spiced things up, don't you think?"

"Apparently," Arabella said, and lowered her voice to a confidential whisper. "Look, Mary! George Hobbs has joined the younger set! He's sitting with that new Welsh girl, Sarah Williams."

"Well, I never! She can't speak a word of English."

"She's lovely, isn't she, Mary?"

"She's the first girl George has ever paid the least attention to. This is going to be interesting!" Mary edged into the crowd, making a place for herself and Arabella. "Look, Arabella," she whispered, "there is Ben Perkins. He's whispering to Sarah Williams. She's his sister-in-law, you know."

"And she's getting up to go!" Arabella

was indignant with sympathy for George. "You don't suppose—"

"Of course I do!" Mary interrupted. "Why else did Benjamin Perkins bring his wife's sister over from Wales?"

"George looks pretty mad," Arabella laughed. "I'll bet the next time he starts out courting, he'll be on his guard against Ben, or any other man."

"I hope his instincts are as unerring in love as they are at scouting," Mary said, showing a bit of temper. "Arabella, I'm going to help him!"

"Mary, what could you do?" "You'll see!" Mary tossed her head. "Sh-s-s—the meeting is about to begin."

There was sudden, quiet attention. The four scouts took their places near the rock that Silas Smith had chosen for a pulpit. The meeting was opened by a prayer and a song that went floating over the desert, like a wind that trails a canyon floor. Then the scouts were called to make their individual reports.

George Lewis spoke first. Loudly explaining why the company could not go on unless a better route were found, it was plain what his verdict would be. "Why," he declared, "we met a couple of prospectors who've been roaming over this country for years, and you should have heard their guffaws when we told them we were aiming to take our families in wagons to San Juan. They say there isn't money enough in our whole state to build a donkey trail to San Juan, much less a wagon road!" He paused effectively. "I cast a negative vote."

Surprised that there was no response from his listeners, he turned and sat down.

William Hutchings, nervously shifting from one foot to the other, could hardly express himself. He regretted

that he was forced to endorse Mr. Lewis' report. "I cast a negative vote," he said, and joined a crowd of his friends who stood back of the rock pulpit.

Kumen Jones took the stand. In a quiet voice, devoid of personal feeling, he told the people what he felt they wanted to hear—the details of the trip. "We found the crack in the ledge above the Colorado," he said, "but we could not get down through it, even on foot. But proceeding north to the mouth of Escalante Creek, we found a ledge that we thought we could get down. We tore our blankets into strips and lowered ourselves over the cliff to a broad shelf about half way to the river's edge. On it we found an old wagon box that Bishop Schow and James Collett had left there, months before. We dragged it along the cliff for about a mile, and then lowered it, zig-zag, to the river. Sliding and scrambling by turns, we got down after it. We found two old boards on the bank of the river and used them for paddles for our wagon-box boat, and proceeded to cross the river."

A sigh of admiration went through the audience, and Kumen's eyes twinkled in response. "No mean job!" he laughed. "Our conveyance leaked like a sieve! Bailing furiously all the time, two men went across, and one came back to get a third man, until all four of us were over—three trips—and almost that many hours! We explored eastward for six days. But the country is so cut up and wild, we got only ten miles inland from the river. We are too far down in the draws of the Grand Canyon, it seems, to get through. I am forced to cast a negative vote."

Kumen sat down, and George Hobbs took his place, standing with folded arms and tight lips, to make the last report.

"It is formidable country!" he said. "I hope I never see worse! But I think we can get through."

A stunned silence followed the words, and Silas Smith made the most of it. "This meeting stands adjourned!" he cried. "We will consider the scouts' reports."

Let men talk, was his policy, for talk they would! Let them get their opinions out of their systems. In their own camps their talk would be unofficial. He must forestall the disaster of a premature vote!

(To be continued)

## Dear Gleaner

(Concluded from page 265)

heritage plus today's opportunities. You can accomplish great things, and you will not want to be held back by any characteristics, qualities, or actions that might make other people doubtfully ask this important question about you. Aim high; you cannot miss your mark by far. In achieving it, you will carry others along with you to the heights, for they will know from your appearance, your speech, your actions, how fine your mind and your heart are, and they will want to go with you.

Sincerely yours,

*Helena W. Larson*

General Secretary  
Y.W.M.I.A.

## ISRAEL'S GLORIOUS DAY

By Archibald F. Bennett

ISRAEL'S glorious day is dawning!  
Long dispersed in lands afar,  
Now her covenant children gather  
From the ravaged realms of war  
To the promised land of Joseph;  
Dwelling there in peace and love;  
Clothed upon with bright salvation;  
Crowned in power from above.

Israel's mighty mission opens  
To all kindreds of the earth;  
Sending heralds of the gospel  
With glad news of priceless worth;  
Ministering in holy temples  
For the loved ones gone before,  
Chosen saviors on Mount Zion  
To the families of yore.

Hear, O Lord, our fervent pleadings!  
Prompt thy sons in every land  
To preserve the ancient records;  
Guide them by almighty hand!  
Then, in sacrifice, we'll bring thee  
Offerings in righteousness;  
Records worthy of acceptance  
That will every nation bless.



# Building FAITH Among YOUTH

Address delivered at the Friday  
afternoon session of the 117th  
annual general conference,  
April 4, 1947, in the  
Tabernacle

By *LeGrand Richards*

PRESIDING BISHOP

THIS is the year that we are paying special tribute and honor to our pioneers. Many of us are descended from them. They made great sacrifices to come to these valleys of the mountains. They left their homes, and President Grant used to say they left willingly because they had to. They could not bring very much with them in the way of this world's goods, but they brought something that was more precious than all else in this world. They brought with them faith in the Living God and in the Prophet of this dispensation and in the Holy Scriptures.

We are told that by faith the worlds were formed, and of the many mighty things that have been wrought in days past by the prophets of God. We live in a day that the prophets of old have foreseen, when many of the marvelous things that God had in store for his children should come to pass. In the words of Paul:

That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him. (Eph. 1:10.)

And God never decreed such a fullness of gospel dispensation for any other period of time.

Some of you will remember reading the words of Roger Babson in *Fundamentals of Prosperity*, when he told of an interview he had with the president of the Argentine Republic when the president asked him how he accounted for the fact that notwithstanding that South America had so many more natural resources than North America, North America had made so much greater progress than South America. Roger Babson asked the president what he thought was the reason, and he said he had given it much thought, and he decided that it was because those who went to South America went in search of gold and those who came to North America came in search of God.

And so, brothers and sisters, it brings us back to a realization that "except the Lord build the house" as the prophet of old said, "they labor in vain that build it." God has been building this land of North America, and not only that, but he has also been building the work that has been accomplished here in these valleys of the mountains.

THE Saints were never discouraged because the Prophet of this dispensation had said that they should suffer much persecution and should continue to be driven until they should



Bishop LeGrand Richards, center, Bishop Joseph L. Wirthlin, left, and Bishop Thorpe B. Isaacson

ultimately come to the Rocky Mountains, and many of them should live to see the Saints become a mighty people here in the valleys of the Rocky Mountains. It was this prophetic utterance from the voice of him whom they knew to be a Prophet of God that encouraged them to go on and to meet every obstacle that came in their way.

The Saints had their enemies, and they had great persecutions to meet at their hands before they came into these valleys. The evil one is still alert. He is seeking to lead away the souls of men and women from following after God. And right in our own community, in this land that was established by our pioneer fathers who came here in search of God that they might worship Almighty God according to the dictates of their own consciences, there are many things conspiring, seeking to lead away the hearts of our young people, particularly, from believing the things that were so precious and so dear to the hearts of our pioneer fathers.

I was talking with a man recently who, in attending one of our state colleges, heard the professor in the room propound this question to his class: "Is there anyone in this class who has any idea whatever that there is any way possibly to foretell the events of the future?"

He was a college man; he was their professor; and there was not one of the students who dared take issue with him. But I have asked myself, and I think every father and mother in Israel ought to ask themselves, what would my boy or girl have said if that question had been propounded to them. They may not have given the answer, but in their own souls they would have had an answer. And when no one dared answer, the professor said, "I am glad

to see there is no one in this room who follows the traditions of their parents in this regard." Then he added, "Ninety percent of the things taught you by your parents is false."

Many of our young people would not have been influenced by the statement of that professor, but there are others who might have been. As parents we should be close enough to our children to know that their faith would enable them to withstand even such an attack as that on the teachings of their parents. As far as I am concerned, I do not like to see our tax money go to pay the salaries of such apostles of infidelity, and I believe that not only do the Latter-day Saints feel this way about it but also most of our Christian neighbors and friends. It is not their right to come into our schools and destroy the faith of our children.

Peter of old said:

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. (II Peter 1:19.)

And as far as I am concerned there is nothing in this world more sure than the word of prophecy. The Redeemer of the world said that,

Heaven and earth shall pass away, but my words shall not pass away. (Matthew 24:35.)

And our boys and girls ought to realize this and know that the words of the prophets will be fulfilled.

You Latter-day Saints who live in these valleys of the mountains and see this magnificent temple here, on this block, know that it is here in fulfillment  
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## LeGRAND RICHARDS

(Concluded from page 327)

of the words of the prophets Isaiah and Micah, when they said:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isaiah 2:2, 3. See also Micah 4:1, 2.)

Is there any unbelief in this world that can stop the God of Israel from fulfilling such promises as this? Every time I walk around this temple, I wonder what these prophets of old could have seen that could have been more grand and glorious and beautiful than the temple of God established in the tops of these mountains. These prophets did not only say that it should be establishing here, but they also said that men and women should come from all nations of the earth, and this gathering here today is a witness of the divinity of their prophetic words.

If there were time, I would like to show you what the prophets saw about the development of these valleys of the mountains, the fulfillment of which is recorded in the history that has since been written by the coming of the pioneers. Isaiah saw rivers of water flowing down from the high places which, as far as I can interpret, is nothing more than the great reservoirs that have been constructed in our mountains, and he saw fountains in the midst

of the valleys—thousands of acres of desert lands are now being irrigated from flowing wells, and “rivers in the desert,” and when you travel up and down these states, and particularly in Idaho, and see the great service canals led out of the Snake River, they are literally rivers of water. Jeremiah saw the people “. . . come and sing in the height of Zion,” (Jer. 31:12.) For nearly eighteen years this splendid Tabernacle Choir has been singing over the radio to all the world out of the heights of Zion, and where else can you look to find a fulfillment of these words of prophecy?

THE thirty-first chapter of Jeremiah is but “Mormon” history written nearly three thousand years ago when the Lord said through Jeremiah:

For there shall be a day, that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. (Jer. 31:6.)

Then he indicates that the Lord would gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, a great company should return thither. They should come with weeping and supplications, and he promised that he would cause them to walk by the rivers of waters in a straight way, wherein they should not stumble. And when the pioneers came to these valleys of the mountains, they traveled some six hundred miles along the Platte and North Platte rivers, fulfilling literally the words of Jeremiah in the gathering of the people to Ephraim's mountains, and they did come as a great multitude and with them their sick and their lame and the blind and the woman with child,

and they came sorrowing because they were driven from their homes. And how did Jeremiah know all this three thousand years ago if, according to the teacher I have referred to, there is no way men can know things before they actually transpire?

And then read the final climax of that great gathering, how the Lord should turn their sorrow into rejoicing and their young and old should rejoice together in the dance, and they should sorrow no more at all, and he should satiate the souls of his priests with fatness (see Jer. 31:12-14); and I want to tell you that even though the elders of Israel are not paid for their services, there are no ministers of religion in all the world as well paid as the elders of this Church.

God grant that we may have the faith to carry on as our pioneer fathers, and that we may have the power to plant that faith in the hearts of our children that we may be worthy of our noble heritage, I pray in the name of Jesus Christ. Amen.

## JOSEPH L. WIRTHLIN

*Of the Presiding Bishopric*

*Address delivered at the Saturday afternoon session of the 117th annual general conference, April 5, 1947, in the Tabernacle*

I SINCERELY trust, my brethren and sisters, that I may enjoy the Spirit of the Lord and have an interest in your faith and prayers during the few moments that I shall stand before you. The ancient one declared:

For as he thinketh in his heart, so is he. . . . (Prov. 23:7.)

This ancient writer fully understood the relationship between our minds and our hearts and the deeds that would come from our thinking as expressed in the emotions and passions that we find in our hearts. “First the thought and then the deed.” “Noble thoughts, noble deeds.” Shelley declared: “Strange thoughts beget strange deeds.”

For a moment or two I would like to consider with you the sources of our thoughts. I think they fall in four categories: what one sees, what one hears, what one reads, and then that great source of thought that comes to us through the inspiration of the Lord's Holy Spirit, provided that we are so clean and sweet in our thinking and in our deeds that we might enjoy the association of the Holy Ghost. Time does not permit to discuss these four sources of thoughts, hence I should like to speak about the third one, what one reads.

Sometime ago I stood in a railroad station waiting for a train. Having

*A portion of the crowd leaving the tabernacle after the first session of the annual general conference April 4, 1947.*



## JOSEPH L. WIRTHLIN

some little time on my hands, I was attracted to the magazine rack, and there I counted forty-seven magazines that had to do with crime and sex problems, all of them procurable at a price from ten to twenty-five cents each. I have observed as I have traveled over the country during the period of the war, the material that our boys in the armed forces have been reading. In many instances I found them reading the same kind of material that I noticed on the magazine rack in the depot.

Of recent date there are certain writers in our country who are using biblical characters around which they build stories, and, unfortunately, they are not portraying to the reading public of America the fine qualities of these great characters but rather their weaknesses. Recently there came into my hands a story about David of old. Some four or five chapters were devoted to his relationship with the wife of Uriah, and described in such minute detail as to be disgusting and vulgar.

There are sensational newspapers which play up the morbid side of life. There are some newspapers which have comic strips, so-called, and which strips I am sure are inculcating into the minds and hearts of our boys and girls that read them, thoughts that, if they are expressed in deeds, will get them into serious difficulty.

There are books now on birth control, books on common law marriage, and many other books that are not conducive to the morals or the best thinking of those who read them. In a recent poll taken of 7,600 middle class average homes, the startling fact was revealed that forty percent of these homes did not own a Bible.

Dr. Walter Athren conducted a survey which covered the entire country. This survey showed that seventy percent of the youth of America grow from infancy to maturity without any constructive, systematic instruction and training either in morals or religion, and from sixty-five to seventy out of every one hundred children are brought up in utter ignorance of the Bible. In addition to all of these, we must not forget the fact that we are spending, in the United States, more money for intoxicating beverages than is being spent in the interests of education.

WHAT does this all add up to? It adds up to what we call delinquency, but I think the time has come now when we shall have to use the term "general delinquency" because this delinquency embraces not only the youth of the land but adults too. When you stop to consider that over ninety percent of the divorces in the United States are caused by what is termed infidelity, which means nothing more or less than immorality, adding to general delinquency out of which is developed vandalism, immorality, mental and physical indolence, and profanity.

Portion of crowd at conference luncheon, awaiting next session.



I mention profanity because much of this modern-day literature spells out in bold type some of the most vile oaths that any of us have ever heard.

What about a change in all of these conditions? Is there not something that can be brought about to awaken the American people to a destiny of degradation and weakness, spiritually, mentally, and physically, unless the sources of reading material are changed, affording only that which is noble, uplifting, and cultural? As in ancient days when the finger of the God of Israel wrote the doom of Babylon, this same penalty hangs over any nation that forgets God to the extent that the Bible is found in few homes and where the youth of the country are not familiar with the teachings of Holy Scripture. Yes, just as Babylon was called to an accounting by the God of Israel, so will the people of this great nation be called to an accounting for permitting youth and old alike to be indoctrinated with the principles of the evil one through the reading of immoral and vulgar literature.

What about us, members of the Church of Jesus Christ of Latter-day Saints? The Lord has loved us to the extent that he has been kind enough to give us the safeguards against evil thoughts, for he has revealed to us:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D. & C. 88:118.)

Then, back in the days of Kirtland, there was set up the School of the Prophets for the sole purpose of acquainting our leaders with the best that could be found in wisdom, and among other things was said that this school was not only for the high priests, but it was also for the deacons. And so the Lord intended that all should enjoy revealed wisdom, revealed truth, that we might be enabled to carry forth his great work and consummate his plans here upon the earth.

THE great responsibility in guiding the thinking of youth rests in the home. That obligation rests squarely upon the shoulders of parents. I sometimes

think that we parents are prone to leave the matter of what our boys and girls think too much in the hands of the schools. As Bishop Richards indicated yesterday, doctrine is being taught to our boys and girls that will undermine their faith, and I say that the Lord is going to hold us accountable as parents if we fail to take an inventory of what is being taught to our boys and girls in the institutions of learning in the land. Not only that, we as parents usually are very careful about the kind of associates our sons and daughters shall have. But I want to say to you there are other associates to which we should also give very careful consideration; namely, the books they read, for, after all, books are more than associates because they are so intimate. Let us remember that the books that these young men and young women read will store away in the storehouse of memory the thoughts that will either motivate them to deeds of nobleness or evil.

In every Latter-day Saint home we should find the library of the Lord. It is small as far as the number of books is concerned. There are but four, the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. In addition to these there can be purchased thousands of books written by inspired men, and I am sure that the Lord expects us to have in our homes his library. Brigham Young made it plain that without the library of the Lord we would walk in darkness and that we would not enjoy the Spirit of our Heavenly Father. Brigham Young had this to say:

On reading carefully the Old and the New Testaments we can discover that the majority of the revelations given to mankind anciently were in regard to their daily duties; we follow in the same path. The revelations contained in the Bible and the Book of Mormon are examples to us, and the book of Doctrine and Covenants contains direct revelation to this Church; they are a guide to us, and we do not wish to do them away; we do not want them to become obsolete and to set them aside. We wish to continue in the revelations of the Lord Jesus Christ day by day, and to have his Spirit with us continually. If we can

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## JOSEPH L. WIRTHLIN

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do this, we shall no more walk in darkness but we shall walk in the light of life. (*Discourses of Brigham Young*, 1943 edition, p. 12.)

I am sure there are no Latter-day Saints here but what are anxious that their children will understand the revelations as found in the Bible, in the Book of Mormon, and in the Doctrine and Covenants. How often do you or I ever sit down with our children and take up one of the sections of the Doctrine and Covenants, point out the great truths revealed therein, and what it will do if we apply these truths in our daily lives?

I THINK the time has come when it would be a fine thing to take at least one verse a week and have the whole family memorize it. Think of what Brother Matthew Cowley told us yesterday with reference to his father—at the age of nineteen having memorized four hundred eighty-three verses of scripture. I am quite sure when this young man went into the mission field he was able to teach the gospel of Jesus Christ vigorously, intelligently, and to do a great work. If we were to teach our children one verse of the scriptures a week, that would amount to about fifty-two verses a year, and in ten years it would amount to five hundred twenty verses. And think of their going out to preach the gospel of the Lord Jesus Christ with five hundred twenty verses of scripture at their command! Think of the time it would save! Think of the impression that it would make upon those that they come in contact with. And far and above this, it would inculcate into their minds and hearts, great truths and light which would motivate them to noble deeds. We should consider the Book of Mormon, for, as President Grant said:

I am convinced in my own mind, my dear brethren and sisters, that this book, the Book of Mormon, is the greatest converter of men and women as to the divinity of the gospel of Jesus Christ. It is in every way a true witness of God, and it sustains the Bible and is in harmony with the Bible.

How many of our young people become acquainted in the home with this American Bible? You and I can best answer that question. I think if we are to protect youth against the evils of the land, against evil thinking, against evil books, we can do no better than to teach them the great truths that are found in the Book of Mormon. There we find the gospel of the Lord Jesus Christ given to us in its fulness, and its simplicity.

Speaking of rules that we should adopt, to discriminate against that which is bad in our reading, may I give you a suggestion as it comes from President J. Reuben Clark, Jr. He said this:

My rule now is, never read anything that is not worth remembering. I know now that all the wisdom of the past is for our use, and that the only place we can learn that wisdom, which comes from all that

men have thought, and worked, and suffered, and achieved, is from good books; and wisdom is one of the most precious gifts that the Lord has to give. When Solomon of old was made king, he asked the Lord for wisdom only, and because he did not ask for the lives of his enemies, nor for riches, wealth, and honor, the Lord gave all of these to him and then wisdom also, in great abundance, so that from that time until now, Solomon has stood as the wise man of the ages.

Then, too, brethren and sisters, if we are going to have the kind of home that Latter-day Saints should have, we might well follow the counsel found in Proverbs 24:3-9:

Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength. For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety. Wisdom is too high for a fool: he openeth not his mouth in the gate. He that deviseth to do evil shall be called a mischievous person. The thought of foolishness is sin: and the scorner is an abomination to men.

Never let us forget that the glory of God is intelligence, and that no man will be saved faster than he gains knowledge and intelligence. Therefore, as we think of our minds and our thoughts as related to our hearts, our hearts should become pure, if we understand the gospel of the Lord Jesus Christ. What did the Lord say about the pure in heart?

Therefore, verily, thus saith the Lord, Let Zion rejoice, for this is Zion—the pure in heart; therefore, let Zion rejoice, while all the wicked shall mourn. (D. & C. 97:21.)

May we have as a motto the words of that lovely old song: "Beautiful Zion for me," and always remember the scripture of that ancient one: "For as he

thinketh in his heart, so is he, . . ." which I pray for in the name of Jesus Christ. Amen.

## THORPE B. ISAACSON

*Of the Presiding Bishopric*

*Address delivered at the Saturday afternoon session of the 117th annual general conference, April 5, 1947, in the Tabernacle*

MY dear brothers, my dear sisters; I feel very timid and, I am sure, humble in appearing before this large gathering of fine people in this historic building. I know you will forgive me, you who know me well, if I ask that I may have an interest in your faith and prayers for the next few moments; I feel very dependent upon the help of the Lord; and I shall appreciate your assistance.

I have been deeply touched by the fine messages that we have listened to today. I know they have made me more humble. I appreciate the lovely music from this great university [Brigham Young chorus] named after our great leader.

During the past four or five months, I have worried a great deal about this experience. I have thought about it, but even after that thought and that prayer and that worry, I had no idea of what it would be like to face this congregation. I would be very ungrateful to my brethren of the General Authorities, and particularly to my Father in heaven, if I failed to thank him pub-

Laying the cornerstone of the "This is the Place" monument. Left, foreground, President David O. McKay; center, President George Albert Smith; extreme right, Elder John D. Giles.



## THORPE B. ISAACSON

licly for the opportunity that I have had of knowing these men personally. They have been most kind to me, most encouraging, most patient. They have attempted to make me feel welcome, and they have put themselves out to extend to me many kindnesses for which I am grateful. I came to them a stranger, and they took me in. I can bear you my testimony that I know they are men of God, and I know the veil between them and the sphere of their Father in heaven is indeed thin.

My work has brought me in very close association with Bishop Richards and Bishop Wirthlin. I think they are two of the finest men that you could ever know. They are sweet; they are tolerant and kind. They have been very patient with me, and I am grateful for the opportunity of knowing them as I do.

**T**HERE are great responsibilities that all members of the Church bear, if they are to do that which is required in assisting the Lord to bring about the immortality and eternal life of man. The Holy Ghost is given each of us that we may be led aright and be made equal to the tasks that are given us, and I am very confident that we would fail without the companionship of the Holy Ghost to help us. I am fully convinced that one cannot find a full and complete life without service to his fellow men, and I can think of no greater way to be of service to his fellow men than by helping in the service of our Father in heaven who is the Father of all of us.

Mormonism leads to the habits of industry, thrift, temperance, tolerance. It makes people self-reliant and self-supporting. It tempers independence with humility. It sustains law and encourages patriotic citizenship.

If it were in my power, I would like to say a word to my brethren who are somewhat inactive in the Church. I know many of these good men, and I wish I could appeal to them to become more active in the Church because I am satisfied that they are really missing some of the greatest blessings and the greatest happiness in the world. I have been appointed to do a little work with adult members of the Aaronic Priesthood. I know that many of those fine men who, perhaps not of their own fault, (maybe the rest of us have neglected them at times in our lives), are

now a little inactive in the Church. They have become a little disinterested in the Church. May the Lord give us strength that we may reach out a hand of fellowship to these fine men. I had lunch with two of them a week ago. One of them was a doctor, and he said to me after we had discussed some of the activities of the Church, in a very serious expression, "How can I get started in the Church again? It's years since I have attended any of my Church duties." He is only waiting for somebody to extend a hand and help him over that first hurdle. These men are successful businessmen and professional men, and if they have the ability and judgment to be successful in their own lines of endeavor, I am sure they have the ability to see the blessings that are in store for them by becoming associated with the Church in our different activities in the Church.

**I** AM sure that the habit of prayer plays a great part in our lives. We have heard a lot today about being close to our Father in heaven, and I don't know any other way to stay close to our Father in heaven except by prayer. I know sometimes in our busy lives we get away from that fine principle that the pioneers brought here. I can't help referring to a story of my grandfather who accepted the gospel in Denmark years ago, when he left his father and mother, brothers and sisters, never to see them again, came to this country, crossed the plains, but the finest story I think of all that I remember from his stories was the one when he told me that he never sowed the seeds of grain until he opened his sacks of grain and knelt down beside those sacks and prayed to his Father in heaven that the grain would grow. I remember that story from the time when I was a young boy, and that is one principle that I have tried to live, if I failed to keep any others.

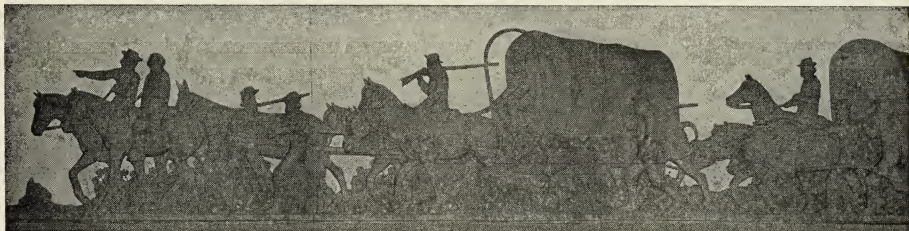
I am very grateful that I was taught the habit of prayer, and I had one of the sweetest experiences by passing that on to a son. I have only one son, and I love him just as you love your sons, and I did try to teach him the habit of prayer. I had a beautiful experience last May when he was attempting to graduate from the university his last quarter, so he could fulfill his mission. I knew he was studying late at night, and I can't see any danger, any wrong in a boy's praying about his studies. I am

grateful that no teacher was able to destroy that in his life. One night as he was staying up late to study, I knew it was getting morning, and I tiptoed into his room and opened his door without knocking—possibly I should have knocked—but as I came into his room, there I saw him on his knees at his desk praying to his Father in heaven that he would be given ability to finish his school year, graduate, and go on a mission. His prayers were answered, and I am grateful to my Father in heaven that he answered those prayers and saw fit to permit that boy to go on a mission. My son is enjoying his work back in the New England Mission with President and Sister Reeder. I know that the Lord will answer our prayers! I bear you my testimony that without those prayers being answered, I fear we would be great failures.

**I** BEAR testimony to you that I know the gospel of Jesus Christ is true. I know that Joseph Smith was a Prophet of God, and the only way that I can say that I know it is because of the dictates of my conscience and because of the spirit of my Father in heaven that has permitted me to feel that I know those things to be true. The Lord has blessed me abundantly, and if he will give me health and strength, I will try to render some service in a measure for the many blessings that I have received. The Lord has magnified his people. Many times I have heard men lay their hands upon the head of a brother and pray to their Father in heaven that he would magnify him. I didn't always know or realize what that meant, or perhaps I didn't give it enough thought, but I know now that the Lord will magnify his people if we will but pray to him and trust in him and place ourselves in his hands.

May the Lord continue to bless us as a people, that we may be grateful for the opportunities that we have, that we may extend the hand of fellowship and love so perfectly exemplified by the President of our Church today, President George Albert Smith. Whenever I feel that I am getting out of patience or becoming perturbed, I think of his beautiful spirit, and then I have to mellow and realize that the spirit of love is the spirit of our Father in heaven.

May the Lord bless us that we may have that pleasure, I pray in the name of Jesus Christ. Amen.



# MELCHIZEDEK PRIESTHOOD

## Priesthood in the Centennial Year

NEARLY one hundred and eighteen years have passed since holy messengers from God's presence laid their hands upon the heads of Joseph Smith and Oliver Cowdery and ordained them to the Melchizedek Priesthood (the Holy Priesthood after the Order of the Son of God). It was by virtue of this restored priesthood that the Church of Jesus Christ of Latter-day Saints was organized April 6, 1830, and under which the Church has since functioned. It was one hundred years ago, this coming July, under the leadership of the Holy Priesthood, that modern day Israel entered this chosen land where they could worship the God of heaven without let or hindrance, leaving far behind those who sought to enslave and deny them their inherent rights as free men in a free country.

The foundations of the great intermountain commonwealth were skillfully laid under this divine priesthood guidance. Not only were these settlers possessed with the sterling virtues of the daring, adventurous pioneers, but they were also "fired" with the knowledge of God's truth which it was their lot to preserve, nurture, and proclaim. Their quest was not for gold or silver, neither for great possessions, but instead that they might serve the God of heaven and earth, and establish an ensign to all the nations. Here in these mountain vales through ingenious and Herculean effort, and with the blessings of the Lord upon their labors, what had been considered as barren desert waste was rapidly transformed into a desirable habitat—the desert was literally made to "blossom as the rose," as had been foreseen in heavenly vision by the prophets of old:

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. (Isaiah 35:1.)

From this place of refuge during the last one hundred years, has gone forth the word of the Lord in its purity to the nations of the earth. The saving gospel has been declared by the weak and the unlearned to the strong and the wise, and the power of the Holy Priesthood has enabled these humble followers of the Master to achieve much against tremendous odds, and from all nations men have come up "to the mountain of the Lord's house" which has been established "in the top of the mountains,"—"to the house of the God of Jacob," that they may be taught "in his ways" and "walk in his paths."

Today in the stakes of Zion there are upwards of 120,000 men who have been honored with the Holy Priesthood

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

—brethren, sufficient in numbers to make the intermountain area a veritable paradise.

This year there will come tens of thousands, perhaps hundreds of thousands, to join in the centennial celebration. That which they see here, that which they experience here, the impressions they gain of the Lord's Church, the interest which they attain in it, are largely contingent upon the activities and efforts of this vast body of priesthood.

It is granted that many strangers with ideals quite different from our own have come to make their homes among us. The influence of some has been for good, of others, for evil. Despite all that good and honorable men can do, there will be sufficient of the "ungodly" manifest to be a great disappointment to many. Just what will each priesthood bearer's contribution be? Will our influence for good be felt as it should, and the glory of God manifest, or will we miss our grandest opportunity yet afforded, to show our many friends the fruits of true Christianity operating in a world that has almost forgotten the God who made it, and whose power sustains it from day to day.

The great message of the restoration of the Holy Priesthood, and the gospel

of Jesus Christ have gone forth through our missionary efforts since the organization of the Church, over the ether waves, and through widely circulated periodicals. Much has been publicized concerning our high ideals, and achievements, our institutions, our youth programs, our educational system, our beautiful and clean cities, our farms, our homes, and many other things. Many of our guests will come truly expecting something over and above the ordinary.

Beautification of our homes, our chapels, our towns, has been stressed for some time. Let us be about doing what time will yet afford.

It is unfortunate that beer taverns and state liquor stores, with their attendant evils, besmirch our communities. Their presence in our midst, however, need not require our patronage. So far as the Latter-day Saints are concerned, their operators should all be under the necessity of seeking more dignified and socially profitable means for their livelihoods. Latter-day Saints should contribute nothing to the tobacco interests, to gambling devices intended to cheat, or to any other type of unholy practice.

Each priesthood bearer ought now to  
(Concluded on page 344)

Presidents of Stakes,  
Presidents of Missions,  
Bishops of Wards, and  
Presidents of Branches.  
Dear Brethren:

THE date appointed for the commemorative exercises of the restoration of the Holy Melchizedek Priesthood is Sunday, June 8, 1947. On this date it is desired that the time of the sacrament services in all wards and branches be planned in accordance with this very important event in the history of the Church and the world.

In stakes where conferences are appointed for this date, it is suggested that part of the Sunday morning general session be given to a consideration of this theme. However, any program arranged by the presidents of stakes should be after consultation and in full harmony with the wishes of the General Authorities assigned to these conferences.

Due publicity should be given the meetings in which the theme "Restoration of the Holy Melchizedek Priesthood" will be featured, and the priesthood page of the *Deseret News* Church Section will contain suggestions which will be helpful in the planning of appropriate programs.

This being the year of our centennial celebration, undoubtedly in many wards and branches there will be present numbers of friends intent upon learning of things basic to our religion, and in addition to being a source of inspiration to our membership, these commemorative services may well serve an excellent missionary opportunity.

With best wishes, we remain

Sincerely your brethren,  
THE COUNCIL OF THE TWELVE,  
By George F. Richards  
President

# AARONIC PRIESTHOOD

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

## WARD YOUTH LEADERSHIP OUTLINE OF STUDY JUNE 1947

NOTE: This course of study is prepared under the direction of the Presiding Bishopric for presentation during the monthly meeting of the ward youth leadership to be conducted by the bishopric in each ward. Members of the ward Aaronic Priesthood committee and of the ward committee for Latter-day Saint girls are expected to attend this meeting.

LAST month we noted that the causes of juvenile delinquency must be sought in an understanding of (1) boy and girl nature, (2) society, (3) youth's nature expressing itself in this society. Today we shall illustrate specifically this point of view.

Adolescents must have creative, exciting, varied, interesting, challenging activity. Developing as they are into manhood and womanhood, tremendously vital forces are surging through their bodies—forces which they themselves do not comprehend and which they find difficult to control and master.

Boys and girls want to express themselves. They crave freedom, action, and adventure. They feel the need to prove themselves grownup—to get away from the protection, coddling, and admonitions of parents and teachers.

Any Church program which is designed to interest boys and girls of this age must be positive, creative, and active. Of course there must and can be restraint and instruction. However, the positive elements must outweigh the negative.

### To Do or Not To Do

How do we handle our young people in the Church? Are we always talking about things they shouldn't do? Do we ridicule them publicly for things they do? Are we always checking on the things they have failed to do? Or do we talk about interesting and exciting things to do in the name of the gospel? Do we compliment them often for things they do? Do we check them on the things they do?

The Church loses its hold on many boys and girls especially from about fourteen through seventeen. One reason, we believe, is that there is not enough challenging activity and leadership consistent with their interests during this age. Our teaching and preaching are not enough; they fail to satisfy this hunger for action and adventure.

### POSSIBLE PROJECTS

There are several projects around

## AARONIC PRIESTHOOD PROGRAM REACHES INTO MISSIONS



History is being made as these proud lads receive the first Aaronic Priesthood Individual Certificates of Award to be presented to priesthood members in the San Luis Obispo Branch, California Mission. The awards were presented by Oscar W. McConkie, president of the California Mission, with Arthur J. Godfrey, branch president, witnessing the presentation.

Other missions qualifying Aaronic Priesthood members for this recognition for 1946, to date, are Central States and Western States. We are delighted to see the program extend into the missions of the Church.

which the energy and enthusiasm of youth could be rallied. This month we shall discuss some out-of-doors ones and next month consider in-door facilities.

(1) *A fireplace in a garden or patio setting.* This should be built in a place accessible to the kitchen. It could be used by all groups in the ward for steak fries, luncheons, and for serving light refreshments after meetings and in conjunction with dances. Firesides and other groups could meet there in the summer months. Both utility and beauty could be achieved with small expense.

(2) *Play facilities.* Do the people in your ward or community have adequate play facilities for youth? Generally there is considerable unused ground on Church property which could easily be prepared for tennis, volley ball courts, horse shoe pits, and even baseball, soccerball, and football fields. The tennis courts could be used for summer dances and for ice skating in winter. Draw up a complete plan, and then complete one part of it at a time.

The young people would probably be glad to help make and install a children's playground consisting of sand piles, swings, teeter-totters, and tricky

bars, if this is needed in your community.

### CRITERIA FOR SUCH PROJECTS

Projects of the type suggested may easily fail if not carefully planned and carried out. We suggest the following guides to help execute such a project:

1. Be sure there is a need for the project.
2. Be sure youth sees the need and wants the project. Let it be their creation as much as possible at all stages.
3. Visualize the full program involved, then execute and complete one step at a time.
4. Have tactful, wise supervision with expert skill available where needed—for example, in building a fireplace.
5. Let the project not only be useful but also add to the beauty of the ward and community.

### Questions:

1. Where do your boys and girls get their out-of-doors recreation?
2. What out-of-doors sports and games do they enjoy playing?
3. What is your ward doing to satisfy the play needs and interests of youth for this summer?
4. What project is needed and feasible for your ward or stake?
5. How would you organize and administer such a project?



# WARD TEACHING



CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY HENRY G. TEMPEST.

## Watchmen Unto the House of Israel

THE irregularity with which many families now attend church meetings, and the inclination upon the part of the others to disregard completely this traditional custom is indicative of modern trends and also of the rising need for increased religious training in the home. One of the unique features that has characterized the achievements of this Church has been the constant effort of its leaders to teach the gospel at the fireside. This custom began with the inception of the Church, and continues with increasing emphasis today. This is one of the marks of its divinity.

Later-day Saints have been taught to regard the home as a divine institution; they believe that through its facilities all the virtues of a noble society are developed, and that the key to community and national stability rests therein. Home training is the factor which practically determines the future of most men, and no church or school can compensate for the lack of it. Fundamental to this training is the planting of faith in the heart of every child. Parents should live in compliance with the divine admonition:

And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:28.) If parents neglect to take their children to church, or to instruct them properly in the principles of the gospel, they deny them spiritual progress. Furthermore, if parents themselves are lacking in knowledge of the gospel and are without faith, they, too, are in need of spiritual direction. Such an opportunity is given through the agency of ward teaching. The Lord foresaw conditions as they would prevail today and prescribed:

The teacher's duty is to watch over the church always, and be with and strengthen them;

and also see that all the members do their duty. (D. & C. 20:53, 55.)

Where would parents, somewhat

remiss, respond more freely to teaching than within their own home and in the presence of their children? Where could children be more favorably impressed? Is there a method that would more efficiently determine the spiritual or temporal needs of a family or an individual?

While ward teaching is not confined to the negligent and sinful, it was nevertheless designed for their particular need, and for the benefit of those who are ill or otherwise distressed.

Basic in the philosophy and teachings of Jesus Christ is the worth of human souls. Jesus emphasized this point when rebuking the Pharisees saying:

I say unto you, that likewise joy shall be in heaven over one sinner, that repenteth, more than over ninety and nine just persons, which need no repentance, (Luke 15:7.)

The Lord magnified this principle again in this dispensation:

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

From the foregoing, it is evident that one of the greatest rewards promised to man will come as a result of his efforts to save the souls of men. Ward teaching should enhance this privilege. Clothed with the mantle of the Holy Priesthood, the teacher is sent forth with a commission to see that "all the members do their duty." He stands in much the same position as did Ezekiel of old when the Lord said:

... I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. (Ezekiel 3:17.)

Furthermore, the Lord will not hold him blameless who fails in this responsibility:

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

Therefore, they are left without excuse, and their sins are upon their own heads. (D. & C. 88:81, 82.)

This is a work that requires great dili-

gence. Today's delay retards tomorrow's progress.

In a revelation given through the Prophet Joseph Smith to his father, the Lord set forth what should be considered as qualifications for any teacher, and they should seek to magnify themselves accordingly:

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Therefore, if ye have desires to serve God ye are called to the work;

For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul. (D. & C. 4:24.)

## Duties of the Ward Committee Secretary

(ASSISTANT WARD CLERK)

THE secretary (assistant ward clerk) is expected to keep a complete and accurate record of all ward teaching activities in the ward. He is responsible for the compiling of the ward report, and he should complete and mail this report to the secretary of the stake committee on ward teaching on or before the seventh day of each month. It is his duty to keep minutes of all ward teachers' report meetings, and record all information called for in the *Roll and Minute Book*.

He should fill in all of the information required in the permanent record of families, in the ward teachers' report books, before handing them to the ward teachers. His work is indispensable as an aid to the bishopric, quorum presidencies, group leaders, the ward clerk, and the ward teachers, in keeping them fully informed as to transfers, new arrivals, and departures. He should be the best informed man in the ward pertaining to the names and addresses of all members.





S. DILWORTH YOUNG

## New England States Mission

**P**RESIDENT S. DILWORTH YOUNG of the First Council of the Seventy was appointed March 31, by the First Presidency, as president of the New England Mission, with headquarters in Cambridge, Massachusetts. He succeeds President William H. Reeder, Jr., whose home is in Ogden, Utah, and who has presided over that mission for the past four years.

A member of the First Council of the Seventy since the April 1945 con-



W. H. REEDER, JR.

ference, President Young is well known throughout the Church for his activities and interests in young people. Prior to being sustained as a General Authority, he was Scout executive of the Ogden area council.

President Young returned from the service of the first World War to fill a mission in the Central States.

His wife, Gladys Pratt Young, will accompany him to the field of labor.

## Relief Society Membership

**T**HE membership of the Relief Societies of the Church was announced as being 105,000, as that or-

ganization celebrated the one hundred fifth anniversary of its founding, March 17.

## "This Is the Place" Monument

**T**HE cornerstone for the "This Is the Place" monument was laid April 5, at public ceremonies. President George Albert Smith acted as master of ceremonies. April 5 is the centennial anniversary of the first wagons moving out of Winter Quarters for the West.

## Musician Praises Tabernacle

**M**OST of the great artists in the world have an ambition to perform in the Tabernacle. I, too, had that ambition, but I never realized the tremendous effect the building has on one. When you consider the building itself, with its incomparable structural qualities, and know at what great sacrifices it was built, it truly becomes a shrine. Anything short of your best performance is sacrilegious.

So said Dr. Werner Janssen, world famed musician, and then conductor of the Utah Symphony Orchestra, to Elder Tracy Y. Cannon of the Church music committee as the two discussed plans for the final concert in the symphony's centennial series.

(Continued on page 336)



MISSIONARIES ENTERING THE MISSIONARY HOME MARCH 3, AND DEPARTING MARCH 12, 1947

First row, left to right: Martha V. Wells, Roy K. Marti, Elbert A. Baird, William C. Ellis, Dan B. Colton, director; Lyman Kunz, Marva Beck, Cornelius De Lange, Henry David Dalli, Jr., Betty Lou Thomas, Janet Whittaker.

Second row: Stuart Neilson, Wilford Hubert, Lea Richards, Walter E. McPhie, Cara DeWall, Gertrude Hermann, William M. Dale, Blower L. Bangert, Donald J. Dickson, Erlend Don Page, LeRoy E. Singleton, Mary Greene.

Third row: Brandt B. Curtis, Howard W. Tolley, Jack Arthur Wood, John T. Latt, Carlos D. Gardiner, Dale B. Brimley, Ruth Marshall, Mary Newman, N. C. Welker, Eldred Bodily, Clair O. Anderson, Boyd W. Grossnickle, Byron L. Cottam, May P. Joyce.

Fourth row: Robert L. Allen, Lloyd O. Andersen, Ronald B. Foster, Gladys A. W. Nettleship, Robert A.

Webb, Boyd Stock, Ralph Shorp, Keith Korren, Wade Hampton Joyce.

Fifth row: Maurice D. Black, Vaughn L. Terry, Frank W. Jensen, Amber Charles Davidson, Arthur V. Nettleship, Harvey S. Glade, Bert P. Evans, Roy W. Mallory, Harold C. Anderson, Dean A. Clark, Joseph W. Lewis, Lela A. Nelson, George Nelson.

Sixth row: Kenneth W. Sellers, Lorraine Hasler, Loren DeMar Holdaway, Marion Holdaway, Wallace Bruce, Keith E. Moon, William Lloyd Smith, Donald H. Platt, Robert K. Siitt, Alonzo Keith Talbot, Dee V. Sharp, Donald C. Dabson, David A. Lake.

Seventh row: James C. Hurst, William H. Gardner, John W. Tucker, L. Alton Riggs, Jr., Willard B. Barton, Ralph S. Bytendorp, Sherman W. Lundgreen, Budge T. Porritt.

Eighth row: Leland Ross Jones, Milton E. Smith, Donald E. Riley, Marion T. Millett, Donald T. North, Don Larson, George H. Park, Grant D. Anderson, Hendrik Dinkelman.

Ninth row: Lowell G. Anderson, Roland Rowley, Roy D. Wilcoxson, Donald C. Kettering, Paul J. Allen, Gerald Melvin Bowen, George Davis Bremer, John Duane Hansen.

Tenth row: Earl Martin Horne, Reed W. Christensen, Roy W. Hansen, Doyle D. Perkins, Donald R. Eglington, Gerald Max Wey, Clarence M. Greenland, Alvin R. Carter, Robert Bruening, Robert Rowley.

Eleventh row: Albert E. Hibberd, Dwain R. Bracker, Robert Layton, Basil Beech, W. J. Raymond, Max H. Rammell, Wilford Stevenson, Sterling Weed.

Twelfth row: Harvey C. Brinholts, Lorenzo J. Heaps, Richard C. Fielden, Albert Schumann, P. LaMar Nebeker, Lorin L. Richards.

Thirteenth row: David E. Stenquist, George A. Whitting, Merlin B. Sampson, Wallace S. Dewey, Forrest D. Buchanan, Merrill Dee Allen, Rulon E. Craven, Vernon Blackham, Eslie Christensen, Armand Mous, Robert McOmie.

## THE CHURCH MOVES ON

(Continued from page 335)

### Y.M.M.I.A. General Board

WILLIAM LEGRAND MAXWELL has been appointed a member of the general board of the Young Men's Mutual Improvement Association. Elder Maxwell was the coordinator for the general music committee of the Church prior to this appointment, and has been assigned to the music committee of the general board. Also pictured is Doyle L. Green, assistant managing editor of *The Improvement Era*, whose appointment to the general board was announced on this page a month ago.

### Y.W.M.I.A. Board

PRESIDENT LUCY GRANT CANNON of the Young Women's Mutual Improvement Association has announced the following appointments to that organization's general board:

Virginia F. Cutler, now head of the Home Economics department at the University of Utah, who has been a lifelong worker in the Mutual organiza-

tion and Sunday Schools of the Church.

Leora C. Cropper, who has filled a mission to the Eastern States, and who is known for her Mutual work in the Seattle, Washington, Stake, and who, at the time of this appointment is the drama director of the Granite Stake in Salt Lake City.

Winnifred C. Jardine, whose Church activities include being ward Mutual president and counselor, Gleaner teacher, Bee Hive teacher, and advisor to the Latter-day Saint girls' program. She has also done special work on the June conference.

Irene Hailes, who has been a Y.W.M.I.A. president and counselor, a Gleaner teacher, and stake Mutual president, in the Salt Lake City Pioneer Stake. She was also active in Church work during three years she spent in the navy.

### Primary General Board

PRESIDENT ADELE CANNON HOWELLS of the Primary Association has an-

nounced the following appointments and releases to the general board of the Primary:

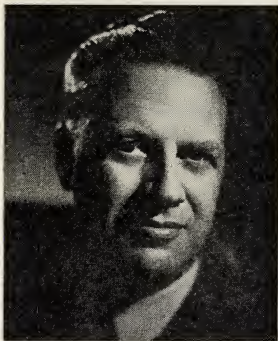
Fern F. Whipple, a member of the Ogden, Utah, Stake Primary presidency, and who has served the Church auxiliaries in American Fork, Utah, as well as Ogden.

Tessie G. Post, a Salt Lake City schoolteacher, whose Church activities have been in ward Relief Society, Mutual, and Sunday School work, and in stake Primary activity.

Wilma B. Bunker, of Ogden, who was, at the time of this appointment, president of the Mt. Ogden Stake Primary. She has long been active in musical circles, and has directed several youth choruses.

Naomi W. Randall, also of Ogden, president of the Ben Lomond Stake Primary, a position she has held since the stake was organized. She is a leader in 4-H club activities, and is a member of the board of directors of the Ogden Y.W.C.A.

### M.I.A. GENERAL BOARD APPOINTS NEW MEMBERS



WILLIAM LEGRAND MAXWELL



DOYLE L. GREEN



VIRGINIA F. CUTLER



WINNIFRED C. JARDINE



IRENE HAILES



LEORA C. CROPPER

## THE CHURCH MOVES ON

### Australian Mission

THE First Presidency announced on March 28 that Charles B. Richmond, a member of the Salt Lake City Park Stake, had been appointed presi-



THOMAS D. REES      CHARLES B. RICHMOND

dent of the Australian Mission. He succeeds President Thomas D. Rees, who will return to his home in Idaho Falls, Idaho.

President Richmond served a mission in Australia from 1909 to 1911. He is a former member of the bishopric of the Salt Lake City First Ward, and former clerk of the Salt Lake City Liberty Stake. At the time of his appointment he was Park Stake genealogical committee chairman.

Mrs. Richmond will accompany him to the field of labor.

### Utah Pioneers

OF THE 86,000 who started for Utah between the exodus from Nauvoo and the coming of the railroad in 1869, 80,000 arrived at their destination, the rest having died en route, according to the Daughters of the Utah Pioneers. Fewer than two hundred of the people who came to Utah before the railroad remain alive today. It was these old folk that were especially honored during the Utah "Know Your Living Pioneers" week ending March 15.

### Service Personnel, College Students

TO provide for the spiritual welfare of those young men now in the service, as well as for those who may enter the service of their country at some future date, the First Presidency has asked the presidents of stakes and missions to provide guidance for these young men. The supervisors are to be responsible persons, preferably mature, and returned servicemen, of the highest character. They should endeavor to learn the identity of Latter-day Saint servicemen who are in the military camps, and encourage them to become actively affiliated with wards or branches adjacent to the camps. In the event that it is impossible for the servicemen to participate in the activities of the organized wards or branches, steps should be taken to organize Mutual Improvement Associations which will be directed within the military camps by these authorized supervisors.

Parents and others interested should

send the names and addresses of their sons who are in the service to the stake or mission president nearest the camp, so that these supervisors may contact the servicemen.

Each stake or mission president has been requested to take steps to organize Latter-day Saint young people who are attending a college away from home, where there is not an Institute of Religion functioning, into a Mutual Improvement Association, or a branch of the Church, whichever will bring the greater number of these college students into Church activity.



"O-o-o-o, Mommy . . .  
are you wonderful!"

"How could you know I was getting fed up with drinking so much milk . . . I hardly knew it myself till you brought on that yummy rennet-custard dessert at dinner! Boy, was that something! Maybe it was all milk like you say . . . an' full of vitamins 'count of not being cooked. But it sure tasted different!"

The rennet enzyme makes milk so easy to digest. Why not buy "Junket" Brand Rennet Tablets right now? Your baby will like part of his milk as rennet-custards every day, and so will Daddy and you.

Make rennet-custards with either "Junket" Rennet Tablets—not sweetened or flavored—add sugar and flavor to taste; or "Junket" Rennet Powder—six flavors, already sweetened. Both at all grocers. Write "Junket" Brand Foods, Division of Chr. Hansen's Laboratory, Inc., Dept. 75, Little Falls, N. Y., for free sample of "Junket" Rennet Tablets.

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## Please!

Because we don't want to disappoint you when you plan to stay at the Hotel Temple Square during your visits to Salt Lake for the Centennial events, won't you please make your reservations well in advance of your visits? We don't like to say "Sorry, no rooms available," but we will have to say this hundreds of times this summer to those who don't plan ahead. Thank you for your cooperation.

## Hotel Temple Square

Clarence L. West, Mgr.



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Baking Powder

**The Baking Powder with the BALANCED Double Action**

ALBERT E. BOWEN

(Concluded from page 273)

momentum. But unless it is nourished at the roots, it will ultimately exhaust the surplus on which it draws. You can no more go on drawing indefinitely on moral reserves without replenishment, than you can go on drawing from a bank without keeping the account current by new deposits. For too long now the civilization of Christendom has been living on the remnants of a discarded faith. Its weakened condition is apparent in the lack of moral direction which characterizes these times. It is the teaching of history that moral decay follows upon the withering of belief of God.

A committee comprising the most prominent clergy of England, after prolonged study, reported:

... a sharp decline in truthfulness, personal honesty, an alarming spread of sexual laxity, and of the gambling fever. Magistrates have expressed their anxiety at the rise of juvenile crime. Schoolteachers complain at the difficulty of impressing upon their young charges the abomination of lying and stealing which they copy from their elders at home.

The sorriest part about it all, is that the most debasing vices are practised without shame or remorse. But these things, too, are but symptoms of a blighting distemper bedded down deep in the souls of men. The committee found:

Depravity is the sure symptom of spiritual disease. The idea of man as a responsible person is in danger of disappearing with the loss of belief in a Living God.

You have only to read our own press to know that conditions in our country closely parallel those deplored by the English clergy. If you do not think so, read the column in the Los Angeles Times giving the list of crimes for a day in that city.

It should be remembered that it was the religion Jesus brought—the gospel—that won over Rome against such overwhelming odds. The men whom he picked and left behind to represent him, and whom he commissioned to spread his gospel all over the world were lowly men, without political power or armed might. The only resource they had was the message the Master had left them and bidden them proclaim. They had to fight every step of their way forward against the unleashed fury of the mightiest empire on earth. They believed to the depth of their souls in the truth of what they declared. Their strength was their unyielding faith in the Living God and in the redemptive mission of Jesus the Christ.

Our observances of this Easter day, though we may have thronged to our churches, will be futile unless we come from them refreshed in that faith and strengthened in the will to restore it as the power that can save the world.

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## J. REUBEN CLARK, JR.

(Concluded from page 269)

I repeat, as I see it, we are again on trial. The Lord is giving us a continuing opportunity to serve him, to work out his plan, the plan which he gave certainly as far back as Sinai.

May the Lord bless us, give us the power to hold fast to the eternal truths he has revealed. May he open our vision that we may see our duty to our fellow citizens, to our fellow members of the Church wherever they are. May he take out of our hearts all feelings of hate and leave there only love for those who belong to us and to our Heavenly Father, I humbly pray in the name of Jesus. Amen.

# 'Centennial Summer'

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PROVO, UTAH

## New Laurels for M Men

(Continued from page 300)

tically all home from the war, and the kind of ball they played was of top-notch quality. Undoubtedly M Men basketball, during Utah's centennial season, hit a new high, both in popularity and caliber of performance.

Nineteenth crashed into the finals with a 44 to 37 triumph over a strong Afton, Wyoming, five. In second-round play the Salt Lake champions won from Redondo Ward of Inglewood, California, 54 to 30. Least impressive of all its victories was an opening-round margin over Richfield First Ward, 33 to 30.

Oakland defeated Grantsville, a former champion, 50 to 33 in the semi-finals; won from Twenty-seventh of Salt Lake, 35 to 34, in the second round, and took the opener from Park Ward of Provo, 36 to 34.

The breakdown on the big basketballing joust runs as follows.

**First day:** Afton, Wyoming, 51, Springville Sixth 36; Virden, New Mexico, 58, Colonial Heights, Portland, Oregon, 37; Sugar Ward, Rexburg, Idaho, 44, Redondo, California, 63; Salt Lake Twenty-seventh 34, Logan Fourth 33; Enterprise, Utah, 36, Morgan, Utah, 31; Grantsville 56, Glenwood, Canada, 19; Salt Lake Nineteenth 33, Richfield 30; Maxwell Park, Oakland, 36, Park Ward, Provo, 34.

**Second day:** Logan Fourth 40, Provo Park 36; Springville Sixth 44, Morgan 39; Nineteenth 54, Redondo 30; Twenty-seventh 34, Maxwell Park 35; Grantsville 47, Virden 46; Colonial Heights 55, Glenwood 27; Sugar 43, Richfield First 36; Enterprise 36, Afton 53.

**Third day:** Colonial Heights 30, Logan Fourth 45; Sugar 42, Springville 46; Nineteenth 44, Afton 37; Maxwell Park 50, Grantsville 33; Twenty-seventh 55, Virden 33; Enterprise 47, Redondo 48.

**Fourth day:** Afton 56, Grantsville 63; Logan Fourth 42, Springville 30; Nineteenth 49, Maxwell Park 16; Twenty-seventh 42, Redondo 40.

At the conclusion of the championship round, Assistant Superintendent Lorenzo H. Hatch of the Y.M. M. I. A. presented the customary trophies to the title-winning Nineteenth Ward five, the second-place Maxwell Park club, and the consolation champions, Logan Fourth. The coveted Sportsmanship Trophy was voted to Virden Ward. Individual awards were given members of the first and second-place teams. The order of finish was as follows:

- 1—Nineteenth Ward, Salt Lake. 2—Maxwell Park Ward, Oakland. 3—Grantsville. 4—Twenty-seventh Ward, Salt Lake. 5—Logan Fourth Ward. 6—Afton South Ward, Wyoming. 7—Redondo Ward, California. 8—Springville Sixth Ward.

Unifying gestures made in collaboration with the tournament included the banquet given by *The Deseret News* in honor of the M Men coaches and supervisors, and also the dinner given by

(Concluded on page 340)

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## New Laurels for M Men

(Concluded from page 339)

the general board of the Young Men's Mutual Improvement Association for all the players and coaches. Colorful and spectacular were the traditional flag ceremonies, featured this year by the observance of the twenty-fifth anniversary of the M Men and Gleaner Girls organizations.

To conclude the memorable centennial year classic, *The Deseret News* and *The Improvement Era* selected an official all-Church honor team as follows:

### FIRST TEAM

Forwards: Grant Clove, Enterprise; Dick North, Twenty-seventh.  
Center: Ralph Hale, Nineteenth.  
Guards: Myron Hale, Nineteenth; John Wilkins, Maxwell Park.

### SECOND TEAM

Forwards: Sterling Paul, Nineteenth; Glen Marchant, Maxwell Park.  
Center: Mahlon Barney, Richfield First.  
Guards: Chick Woolf, Twenty-seventh; Dick Lundahl, Logan Fourth.

Ralph Hale was acclaimed the most popular player in the tournament and was presented a trophy by radio station KUTA.

## COOK'S CORNER

Josephine B. Nichols

SPRINGTIME brings minerals and vitamins in garden freshness to our tables. But watch out, mothers! Don't let these precious minerals and vitamins escape on their trip through the kitchen. Maybe you have been tossing out the very parts that are best, or losing these health and growth promoting elements in the saucepan.

Get your vegetables into the refrigerator crispier as quickly as possible after they leave the garden. When vegetables lie around the kitchen, you lose much of the vitamin C.

Prepare vegetables just before cooking. Wash them quickly. Pare thin or scrape or cook unpeeled. Do not soak them. Soaking in water wastes B and C vitamins and minerals, too. Cook green, succulent, and starchy vegetables in a tightly covered utensil, in as little water and for as short a time as possible. (Save the cooking water.) Cook strong flavored vegetables in boiling salted water, without a lid.

Cook just before serving and just until tender.

Serve some vegetables fresh and crisp in a salad at least once every day.

Serve a vegetable plate: potatoes au gratin surrounded with buttered beets and new green peas.

### Potatoes Au Gratin

- 2 cups boiled or baked potatoes, cubed
- 1 cup white sauce

### White Sauce

- 2 tablespoons shortening
- 2 tablespoons enriched flour
- 1 cup milk
- 1 teaspoon salt
- 1 cup grated cheese

Melt shortening, add flour and seasonings. Stir until well blended. Add milk, stirring constantly. Cook in top of double boiler until thickened; add grated cheese and remove from heat.

Place potatoes in shallow greased baking dish. Pour white sauce over top and bake at 350° F. for thirty minutes.

### Buttered Beets

- 2 pounds fresh beets
- $\frac{1}{4}$  cup water
- 1 tablespoon vinegar
- 2 tablespoons butter
- salt and pepper

Peel and shred beets. Place the beets in the boiling water. Cover the utensil and bring to a boil quickly, then turn the heat to simmer. Steam for ten minutes. Just before removing from the heat add the vinegar and butter.

Probably one of the most interesting new developments is in cooking beets. Contrary to old beliefs, they hold their color better if they are peeled and either diced or shredded before cooking.



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## Cook's Corner

### New Green Peas

- 3 pounds green peas
- $\frac{1}{4}$  cup boiling water
- $\frac{1}{2}$  teaspoon salt
- 2 tablespoons butter

Shell peas as soon as they are brought in from the garden or the market. Place in a covered utensil, as a fruit jar, and store in refrigerator, until ready to use. Place the shelled peas in boiling salted water, cover. Bring to a boil quickly, then turn the heat to simmer. Cook for twelve minutes. Remove from heat and add the butter.

Arrange the vegetables on a large warm platter, garnish with green parsley. Serve piping hot.

### Tossed Spring Salad

- 3 cups shredded lettuce
- 1 cup diced celery
- 1 cup diced cucumber
- $\frac{1}{2}$  cup diced radishes
- $\frac{1}{2}$  cup chopped spring onions
- 3 large tomatoes
- $\frac{1}{2}$  cup French dressing

Toss all the vegetables, except the tomatoes, together lightly. Pour French dressing over all; garnish with tomato wedges, and serve immediately.

### French Dressing

- $\frac{1}{2}$  teaspoon salt
- 1 teaspoon sugar
- $\frac{1}{4}$  teaspoon paprika
- $\frac{1}{4}$  cup vinegar
- $\frac{1}{2}$  cup salad oil

Combine salt, sugar, and paprika in flask. Add vinegar and oil. Shake thoroughly. Two tablespoons catsup may be added if desired.

### Jellied Fruit and Vegetable Salad

- 1 package lime-flavored gelatin
- 2 cups hot water
- 1 cup diced, unpeeled apples
- $\frac{1}{2}$  cup finely chopped celery
- $\frac{1}{2}$  cup shredded carrots

Dissolve gelatin in hot water. Set in a cool place until gelatin begins to congeal. Add apples, celery, and carrots. Mix well. Pour into molds; let set until ready to unmold. Serve on lettuce with mayonnaise.

## GEORGE ALBERT SMITH

(Continued from page 267)

into marriage are dissolving those ties. They are sowing the seeds of sorrow that will continue with them a long time. They have not been willing to work it out in patience and take their chances that all will be well.

I remember what one sister in Idaho said a number of years ago when people were complaining about hard times. I had asked if there was anybody in attendance at the meeting eighty years of age and was told, "Yes, there is one woman here that is over eighty."

I said, "Call her to the stand, and let us hear her testimony."

She said: "You make me sick talking about hard times. Why, you have more food and everything else than you

(Continued on page 342)



They go together!

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and  
COOL MILK

It takes a lot of energy for this endless outdoor fun. Appetites are as ravenous as the urge to play. The perfect lunch or between-meal snack for growing children is tasty Saltines by Purity... served with glasses of cool, rich milk.

Ask your grocer for the 2-pound package of delicious Saltines.



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AT YOUR GROCER'S



## THE IMPROVEMENT ERA

12 Issues

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## GEORGE ALBERT SMITH

(Continued from page 341)

need here; a few families possess more than we had in this whole valley when I first came. When we came in, we had a span of horses and a wagon and a cow and the only incumbrances I had were my baby and my husband. (She meant companions.)

Of course that provoked a great deal of merriment in that group. She was not taking much stock in her husband if she meant what she said. Then she continued, "We worked; we did team-work. We worked outdoors and indoors. We did everything we could to conserve our energies and conserve our means and see what this valley has produced now. Talk about hard times!"

It was interesting to hear that dear old soul scold that great congregation of people who thought they were having a hard time.

We may have hard times, brothers and sisters, but we can be prepared for them, if we think of the seven years of plenty and the seven years of famine in the days of Pharaoh and plan as they did. Such conditions may come again. We do not know, but we do know that in the early days of the Church the Presidency and leadership of the Church advised the people to store sufficient food to meet an emergency. The result has been that since the people got thoroughly settled here and farms began producing, and herds and flocks increasing, there has been no real necessity for anybody to suffer for food.

THIS is God's work. This is the

Church of the Lamb of God. He has offered us eternal membership in it, and O my brethren and sisters, I plead with everyone of you to prize that membership and retain it by reason of righteousness, that there will never come a time when you will find yourselves in the dark and groping your way, uncertain as to what it all means. I would like to say to you before closing that this work is a joyous work. It will bring peace and happiness that nothing else can bring if we will do our part. We will be loved by our neighbors and our friends, many of them not associated with us, if they see our virtues, and if we will develop those virtues as the Lord intends we should.

Think today of this great organ and Tabernacle Choir singing to the world all during the war, and giving their time, day by day, week in and week out, to sing for us and for our neighbors and friends everywhere. How the Lord has magnified them and held them up to the admiration of mankind!

This is the Lord's work. You cannot find anything like it. The city we live in was a desert a hundred years ago. Today it is the one city in all the world whose streets originally were made wide enough to be useful for the automobile. I think that those who came in that early day never dreamed of an automobile, but when they laid the city out, they laid it out wide enough

THE IMPROVEMENT ERA

## GEORGE ALBERT SMITH

so that if people will be careful, there is plenty of room to drive four cars abreast in our streets, do our parking, and get along without any difficulty.

This desert has been made to blossom as a great forest. I have taken people up on the hills and had them look over the valley, and they have said, "We heard this was a desert country. Why, you cannot see the houses for the trees." It is a beautiful valley. The Lord sends us the early storms and the late storms and stores our mountains with snow so that we are sure, year by year, of the blessing of moisture that we so much need to mature our crops and enjoy this once desert land.

THERE are so many things that we might talk about if there were time. I want to say to you that every blessing we enjoy is the result of keeping the commandments of God. Every blessing we desire we must obtain on those same terms. So today I witness to you that we have a Heavenly Father—I know that he lives. I know that Jesus was the Christ, his Beloved Son, who gave his mortal life that we might have eternal life. He came to this country twice, once to the Nephites, and later in the days of Joseph Smith. The Father and the Son came in that latter instance to see that the way was opened for the dissemination of his gospel. He has called us to bear the priesthood and carry the gospel message as missionaries to the various parts of the world, and in return for that he has promised us eternal life in his celestial kingdom. Joseph Smith and Hyrum Smith gave their lives as a testimony to the world of the truthfulness of this work.

You have voted today for two men in this audience who are the descendants of Hyrum Smith, the martyr. God has blessed that family all down through the years, and if they will be faithful, he will continue to bless them, and nobody but themselves can take their blessings from them. You do not have to belong to that family, but each of you has the same promise if you will seek first, not last, the kingdom of God and his righteousness. He has promised everything else. What more do you want? But all is conditioned on our willingness to honor him and keep his commandments.

Joseph was a prophet who gave his life for the cause. Hyrum was a patriarch who gave his life, and many others have given their lives also for the gospel of Jesus Christ. This is the Lord's work; his authority is deposited with this Church, and nowhere else in all the world except with the Church. Knowing that, I am happy to be here with you. I am delighted to be able to worship with you in this house that is sacred to us all. I pray that when we go from here, each of us will return to our homes with a renewed determination that we will be worthy of him who gives us all our blessings, that we will

be worthy of one another as we live together in our homes sanctified by the righteousness of our lives.

This is God's work, and I bear you my witness of it, in the name of Jesus Christ our Lord. Amen.

## GEORGE ALBERT SMITH

(Continued from page 268)  
to door among the homes of our own and other lands, asking for the privilege of sharing the truth that the others did  
(Concluded on page 344)

# The Famous Family Treat!

... and you can make yourself  
a famous dad by  
remembering to bring home  
a box of  
Glade's Chocolates at least  
once each week.



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*The Deseret News  
Press*

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## GEORGE ALBERT SMITH

(Concluded from page 343)  
not possess in order that they too might enjoy greater happiness.

THESE are some of the things that come to my mind this morning. I am grateful to my Heavenly Father that I was born in this land of the free, in this great nation, in this valley, among the people who have dwelt here. I am thankful for the companionship during my life of the best men and women that can be found anywhere in the world both at home and abroad. This morning we are here to wait upon the Lord. We are here to listen to the inspiration that will flow from him to us. We are here to say by our prayers and by our singing voices, "Heavenly Father, we thank thee for all that we enjoy." This is a blessed privilege.

We have here this morning mayors of cities, the governor, and other officials of the state, some members of the Church and some not, and how happy we are to have our visiting friends with us. While you are here in the city, I would like to plead with the Latter-day Saints to see to it that everyone has a place to stay in comfort. Let this conference be notable for the generosity of the people who reside here, and let us see to it that everybody is properly taken care of.

I take this occasion to thank dozens of my friends, that I cannot thank in any other way, for their greetings and good wishes on my birthday. It has been a very delightful experience, and I thank you all, wherever you may be who are listening in, who have written to me or telegraphed or telephoned your good wishes. Surely it is a blessed thing to be associated with such people, and from the depths of my soul I pray that our Heavenly Father will now give us the satisfaction of listening to his voice and his instructions during this conference, and when the meetings are finished and we return to our homes, that we may take with us the influence and the truths that we have enjoyed here to share with those who are not fortunate enough to come here. I pray for these blessings, in the name of Jesus Christ, our Lord. Amen.

## Melchizedek Priesthood

(Concluded from page 332)  
set about putting his house in order, and to magnify his calling in the priesthood. Each ought to be continuously engaged in a good cause of his own free will and bring to pass much righteousness, that the smiles of the Lord might be upon us, and that the faith, industry, integrity, devotion, sacrifice, and other high principles of our pioneer fathers may be perpetuated in the lives of their children, and apparent to our visitors—all to the glory of God. This is indeed a year of golden opportunities for the priesthood body of the Church located in the intermountain west.

## Every Week Is Baby Week For Us!



This month America observes National Baby Week — but for us there are 52 Baby Weeks every year!

For there is never a moment that we're not thinking of special babies like yours... using painstaking care in selecting only the very highest quality cows' milk from Western America's most fertile dairy farms.

We're thinking of your baby, too, when we evaporate this milk to double-richness in our modern plants, scientifically heat-treat it for absolute safety. Then, to help give your baby strong bones and sound teeth, we add extra vitamins A and D in just the right amounts.

Special Morning Milk is an evaporated milk that is produced especially for babies.



You Can Always Depend On—

*Special*  
**Morning Milk**

I HAVE here notes on their ideas of capital and labor. Elder Widtsoe has already called our attention to this ideal, and I'll pass it without further comment except this added quotation:

Labor builds our meetinghouses, temples, courthouses, fine halls for music, and fine schoolhouses; it is labor that teaches our children, and makes them acquainted with the various branches of education, that makes them proficient in their own language and other languages, and in every branch of knowledge understood by the children of men; and all this enhances the wealth and the glory and the comfort of any people on earth.

Then President Young admonishes his people to join with what he calls the capitalists. He says:

I am acquainted with a good many of them, and as far as I know them, I do not know but every man is an honorable man. . . . Work with them, receive your wages and then use them to build up the kingdom of God.

Of home life: To the pioneers marriage was ordained of God. It was not something which should be entered into lightly, terminated at pleasure, or ended at the first difficulty that might arise. They taught that the marriage bond should be as eternal as love, the most divine attribute of the human soul. Most surely, then, that bond should continue as long as love is an attribute of the spirit. Said the President:

Let every man in the land over eighteen years of age take a wife, and then go to work with your hands and cultivate the earth or labor at some mechanical business, or some honest trade to provide an honest living for yourselves and those who depend upon you for their subsistence, observing temperance and loving truth and virtue. Then would the women be cared for, be nourished and honored and blessed, becoming honorable mothers of a race of men and women farther advanced in physical and mental perfection than their fathers. This would create a revolution in our country, and would produce results that would be of incalculable good.

He further admonished:

Strive to make your little home attractive. Use lime freely, and let your houses nestle beneath the cool shade of trees, and be made fragrant with perfume of flowers.

One way, then, truly to pay tribute to these builders of the west is to clean up, fix up and paint up our own homes.

#### CHASTITY AND VIRTUE

WHAT was their idea regarding chastity and virtue? As fundamental to domestic happiness and social uplift they cherished these ideals. Said President Young on one occasion:

Any man who humbles a daughter of Eve to rob her of her virtue and cast her off

(Continued on page 346)



**ACT QUICKLY!**

**\$500**

**UTAH CENTENNIAL**  
**ARTS and CRAFTS CONTEST**

**CLOSES MAY 30!**

Act quickly! Enter now! You can win one of the cash prizes in the \$500 Utah Centennial Arts and Crafts Contest. Separate prizes for needlework, leather, metal, woodwork and plastics.

Mail this coupon for patterns of centennial subjects

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Salt Lake Tribune  
Salt Lake City 1, Utah  
Send me patterns for the Utah Centennial Arts and Crafts Contest as follows:

|            |                              |
|------------|------------------------------|
| 1 pattern  | 20c                          |
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**The Salt Lake Tribune**

Sponsored by the Centennial Committee, Salt Lake Council of Women and the Salt Lake Tribune and Telegram.



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7. A few farm storage tanks are available for gasoline and diesel fuel.

### ACT NOW!

See the Utah Oil Refining  
Company distributor in  
your area.



DAVID O. McKAY

(Continued from page 345)

dishonored and defiled, is her destroyer and is responsible to God for the deed. If the refined Christian society of the nineteenth century will tolerate such a crime, God will not, but he will call the perpetrator to account. He will be damned; in hell he will lift up his eyes, being in torment, until he has paid the uttermost farthing, and made full atonement for his sins. The defiler of the innocent is the one who should be branded with infamy and cast out from respectable society and shunned as a pest or as a contagious disease is shunned. The doors of respectable families should be closed against him, and he should be frowned upon by all high-minded and virtuous persons. Wealth, influence, and position should not screen him from their righteous indignation. His sin is one of the blackest in the calendar of crime, and he should be cast down from the high pinnacle of respectability and consideration to find his place among the worst of felons.

#### BIRTH CONTROL CONDEMNED

Those pioneers condemned the artificial means of limiting the number of children in the family, a growing evil, not only throughout the United States but also here in our own settlements. Said the great leader:

To check the increase of our race has its advocates among the influential and powerful circles of society in our nation and in other nations. The unnatural style of living, the extensive use of narcotics, the attempts to destroy and dry up the fountains of life are fast destroying the American element of the nation.

Regarding self-control, the pioneers voiced the teachings of the Church on this principle:

Let each person be determined, in the name of the Lord Jesus Christ, to overcome every besetment—to be the master of himself, that the spirit God has put in your tabernacles shall rule; then you can converse, live, labor, go here or there, do this or that, and converse and deal with your brethren as you ought.

You cannot inherit eternal life, unless your appetites are brought in subjection to the spirit that lives within you, the spirit which our Father in heaven gave. I mean the Father of your spirits, of those spirits which he has put into these tabernacles. The tabernacle must be brought into subjection to the spirit perfectly, or your bodies cannot be raised to inherit eternal life; if they do come forth, they must dwell in a lower kingdom. Seek diligently, until you bring all in subjection to the law of Christ.

We often hear people excuse themselves for their uncouth manners and offensive language by remarking, "I am no hypocrite," thus taking to themselves credit for that which is really no credit to them. When evil arises within me let me throw a cloak over it, subdue it instead of acting it out upon the false presumption that I am honest and no hypocrite. Let not thy tongue give utterance to the evil that is in thine heart, but command thy tongue to be silent until good shall prevail over the evil until thy wrath has passed away and the good spirit shall move thy tongue to blessings and words of kindness. . . . When my feelings are aroused to anger by the ill doings of others, I hold them as I would hold a wild horse, and I gain the victory. Some

THE IMPROVEMENT ERA

# How to Protect FRESHNESS and FLAVOR IN FROZEN MEATS



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Protect freshness, flavor and appearance in frozen meats, fish, fowl and game with LOCKERAP—the moisture-vapor-proof paper that LOCKS in the NATURAL JUICES. Used by the best locker plants. Get LOCKERAP at your grocer's!

## Handy Guide to Correct Wrapping



**STEP 1:** Use sheet large enough to wrap around TWICE. Place meat close to end of paper and roll over once. BE SURE THAT WAXED SIDE IS NEXT TO MEAT

**STEP 2:** Tuck in one side of paper. Be sure to crease tightly and tuck securely, insuring airtight seal. Sealing air out is essential to protection of flavor



**STEP 3:** Roll meat half over again and tuck in other side of wrapper



**STEP 4:** Seal tightly with rope or string. Label with soft pencil or crayon.



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DAVID O. McKAY

think and say that it makes them feel better when they are mad, as they call it, to give vent to their madness in abusive and unbecoming language. This, however, is a mistake. Instead of its making you feel better, it is making bad worse. When you think and say it makes you better, you give credit to a falsehood. When the wrath and bitterness of the human heart are molded into words and hurled with violence at one another, without any check or hindrance, the fire has no sooner expended itself than it is again re-kindled through some trifling course, until the course of nature is set on fire.

## SLANDER AND BACKBITING

ON slander, already mentioned by the President of the Twelve, George F. Richards, the pioneers held this:

Some are in the habit of talking about their neighbors, of vending stories they know nothing about, only that Aunt Sally said that Cousin Fanny told Aunt Betsy that old Aunt Ruth said something or other, or somebody had a dream; and by the time the story or dream reaches you, it has assumed the semblance of a fact, and you are very foolishly spending your time in talking about things that amount to nothing, or that you have no concern with. A report is started that such a one has done wrong and by the time it has gone its rounds, has become anointed with the salve of the back-biter and talebearer—become endowed with their spirit. . . . When you know what right is and are capable of correcting a person that is wrong, then it is time enough for you to judge.

## PROFANITY

In this connection they condemned profanity.

If any are in the habit of taking the name of God in vain, cease doing so today, tomorrow, and throughout the coming week, and so continue, and you will soon gain strength to overcome the habit entirely; you will gain power over your words.

So taught the father of our country, George Washington, who said to his soldiers on one occasion:

The general is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing in fashion. He hopes the officers will, by example as well as influence, endeavor to check it and that both they and the men will reflect that we can have little hope of the blessings of heaven on our arms if we insult it by our impiety and folly. Added to this, profanity is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it.

## SERVICE

THE pioneers helped each other in adversity, shared with the hungry the last loaf of bread, gave their time and means for the upbuilding of the community and on not a few occasions offered their lives for the truth. That is service.

(Concluded on page 348)

# Half a Chicken in a Can!



Lynden Chicken Fricassee is now back at your grocer's—the easy, thrifty way to serve chicken—no work, no waste, no bother. Just open a BIG can of Lynden Chicken Fricassee—already cooked—ready to heat and serve, and, if you want to give the family a special treat,

## try this!

### Quick Chicken Fricassee 'n Dumplings!

\* 1 can (1 lb. 13 oz.)

LYNDEN CHICKEN FRICASSEE

\* 2 cups prepared Biscuit Mix

\* ¾ cup Milk

Remove chicken from can and place gravy in heavy kettle with tight fitting lid. Bring to gentle boil. Thin gravy, if desired. Add chicken when liquid boils and drop in dumplings by teaspoonfuls. To make dumplings, add ¾ cup of milk to the biscuit mix and stir until smooth. Cover kettle and steam dumplings and chicken 15 minutes without lifting lid. Serve at once. 4 generous servings.

Get a BIG can today



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**THE PARAFFINE  
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SAN FRANCISCO 19

**DAVID O. McKAY**

(Concluded from page 347)

Thus they exemplified in their teachings the two great commandments, love the Lord thy God with all thy might, mind, and strength, and thy neighbor as thyself. Truly they followed the example of the Prophet Joseph, who, as we have already heard today, was ever an inspiration to the great leader of the Mormon pioneers. "If my life is of no value to my friends, it is of no value to me."

Truly, in this centennial celebration, we can re-echo the words of the great composer, Evan Stephens:

Zion's children sing for joy,  
Praise the great and guiding hand  
That led you to the chosen land,  
Oh, dauntless pioneers!

Sing His praise who made you free  
In the land of liberty,  
Thank the Lord, who raised a band  
Of noble pioneers.

Zion's children, shout for joy,  
Make the hills and valleys ring,  
Great the theme the song ye sing,  
Immortal pioneers.

God give us the power to perpetuate their faith and ideals, and thus help make their lives and deeds an everlasting blessing I pray in the name of Jesus Christ. Amen.

**SPENCER W. KIMBALL**

(Continued from page 298)

economic unit. The average of seven sheep, a half-acre of land and the little they can make from rug weaving and silversmithing and incidentals, will bring about eighty dollars a year, or \$1.50 a week, income, for each person.

It is estimated that the Navajo woman makes about three cents to seven cents an hour at her weaving and the silversmith makes little more. During the war the allotments from the three thousand six hundred service boys gave the tribesmen some financial relief, but now they are reduced again to their starvation incomes.

**T**HE health conditions are deplorable. They have but one full-time dentist for sixty-three thousand people and no field nurse or doctor, though they should have twenty-five or thirty of each to even approach rural standards. The birth rate is high, but the death rate is also very high, being sixteen per thousand as against 10.5 for the nation and 6.36 for the Church. The large family lives in the dirt hogan being one small circular room with dirt floor, no windows, and with a stove or fire in the center. All members of the family sleep on sheep pelts on the floor. There is no privacy, practically no furniture or equipment. There are no sanitary conveniences inside or out. With a single towel, a common cup, no hot water nor disinfectants, it is easy to see why trachoma, impetigo, and other skin diseases run through the

THE IMPROVEMENT ERA

## SPENCER W. KIMBALL

family, and why dysentery, venereal diseases, and tuberculosis run rampant. In a survey of thirty-one families it was found that three in each family had tuberculosis. In their scattered condition, and with such limited hospital facilities, many lie in their hogans, coughing in the air, spitting on the floor, to finally die on the ground floor without medical assistance. Their numerous superstitions bind them down. The use of peyote is increasing, and its demoralizing opiate effect is most destructive. The Indians have learned all the white man's vices, and liquor is "at flood stage" there. And thus they live without the power to raise themselves from the deplorable situation. They cannot lift themselves by their bootstraps. They must have help. They realize it. The late chairman of the tribal council epitomized their thinking when he said:

"We are a ward of the people—that means we are slaves. They chase us down . . . with a gun . . . to Ft. Sumner. . . ."

How I wish you could go with me through the Indian reservations and particularly Navajo Land and see the poverty, want, and wretchedness, and realize again that these are sons and daughters of God; that their miserable state is the result, not only of their centuries of wars and sins and godlessness, but is also attributable to us, their conquerors, who placed them on reservations with such limited resources and facilities, to starve and die of malnutrition and unsanitary conditions, while we become fat in the prosperity from the assets we took from them. Think of these things, my people, and then weep for the Indian, and with your tears, pray; then work for him. Only through us, the "nursing fathers and mothers," may they eventually enjoy a fulfillment of the many promises made to them. Assuming that we do our duty to them, the Indians and other sons of Lehi will yet rise in power and strength. The Lord will remember his covenant to them; his Church will be established among them; the Bible and other scriptures will be made available to them; they will enter into the holy temples for their endowments and do vicarious work; they will come to a knowledge of their fathers and to a perfect knowledge of their Redeemer Jesus Christ; they shall prosper in the land and will, with our help, build up a holy city, even the New Jerusalem, unto their God.

Only in our doing all in our power to restore these people to their heritage, can we even approach a justification for having taken their promised land. May the Lord assist us all to see our full duty respecting these people and give us the courage and determination to guarantee that they have the education, culture, security, and all other advantages and luxuries that we enjoy—I pray, in the name of Jesus Christ. Amen.

MAY 1947

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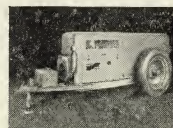
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**THE IMPROVEMENT ERA**

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# In Your Hands...

## A NEW CONTROL OVER HARVESTING



There's nothing so satisfying as knowing you have *control* over your approaching harvest. Control over its timing . . . cost . . . thoroughness . . . and, especially, control over difficult or adverse conditions.

Discovery of this satisfaction has placed the All-Crop Harvester on ranches throughout the West. The All-Crop's low first cost gives even the small-acreage ranch all the advantages of an efficient, *immediate* harvest. Low cost also enables large ranches to multiply the All-Crop's unusual harvesting *control*—in fleets.

Perhaps you have seen the All-Crop Harvester's uncanny ability to thresh difficult seed crops—flowers, vegetables, Bent grass, Ladino clover. You may also have seen *grain* saved under difficult conditions by such features as these: close-cutting header, full-width spiral bar cylinder with speed changed at the turn of a crank, rubber shelling contacts, airblast separation, oversize straw rack and variable-speed V-belt drives.

Ask your Allis-Chalmers dealer why this word is spreading in the West: If "it can't be saved," get an All-Crop Harvester!

### ALLIS-CHALMERS

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# ALL-CROP HARVESTER

## Let's Talk It Over

(Continued from page 301)

mistake is an essential test of sincerity. Taking complete responsibility for one's own errors is a lonely position, but it is the only one which does not increase guilt.

Then we are admonished to "turn away from sin." When Christ told the woman, "Go, and sin no more," he was putting the burden of proof squarely upon her shoulders. In saying that he did not condemn her, it was a little as if he said, "You can prove whether you have good within yourself and are worth saving by your power to quit sin. If your sin is too great, you will no longer have strength to turn away, but if there is virtue within you, you can call upon it, turn from evil, and our Father will save you because you will be worth saving." Everyday living provides many examples of this point of view. Seasonally, as we look through our clothing or equipment, we may sometimes discard fairly new and clean things because they are of little or trivial use to us, while we may, at times, save battered possessions because of intrinsic worth or because, for us, there is still great use left in them.

If we have the power to turn from evil and deliver great service and value, we are, in a sense, compensating for our "handicap."

ONE of the troubles with sin is that it has such power over us. Habits take hold. One taste of the forbidden may give us a tremendous appetite. Turning away is not easy. But it has been done under the powerful stimulus of repentance. Great sorrow over sin sometimes acts as a strong inoculation, creating a revulsion of feeling and a complete reformation of character.

Few of us have the power in and of ourselves to effect any such transformation. But we can do it with the help of our Heavenly Father. We can have that help if we pray earnestly for it and live for it. So it is a little like "pulling ourselves up by our bootstraps." But the fact that we desire and seek righteousness goes far in creating the strength for that rewarding pull.

Certainly, too, if we hope for forgiveness, we must forgive. When our Father said, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men," the command was unmistakable. It was laid upon all of us, and wisely so, since none of us knows the circumstances or combinations of forces under which another mortal lives. We do not always know the ones under which we ourselves live, so, perhaps, it is implicit that when we have done all that we can, we forgive ourselves and no longer turn back in suffering but go forward to the best of our ability.

Perhaps it is also implicit that we protect ourselves and others as much as possible by staying determinedly out of temptation, by creating wholesome environments and by praying constant-

## Let's Talk It Over

ly for strength—since none of us has absolute knowledge of all our weaknesses or of exactly where our "breaking point" lies.

Admittedly, some of our young people in the last few years have not had all the protection to which youth and inexperience are entitled, and while that statement is not intended in any way as an excuse—since we all have the protection of our Heavenly Father if we earnestly seek it—still a set of circumstances was created which would make all of us prone to say, "there, but for the grace of God, go I."

At any rate, humanity in general, does not and cannot judge you. We must leave it in the hands of our Father in heaven who, alone, understands all circumstances and knows all values. We must leave it to the solemn and beautiful forces of repentance and to your own power of making them operative.

And if you can make the principle of repentance cover your situation, then—remembering that our Heavenly Father is a God of love and charity, as well as justice, and that his avowed intention is to save and exalt as many of his children as possible—then there *must* be hope. And perhaps, more than a ray of it!



## GET RID OF CHICKEN LICE

Just tap Black Leaf 40 on perches with the Cap-Brush Applicator—Heat from the roosting chickens causes fumes to rise and quickly rid them of lice and feather-mites.

### BLACK LEAF 40

is also used as a spray for destroying aphids and other small sucking insects on plants. Kills by contact; kills by fumes. Sold by dealers in factory-sealed containers—fresh and strong. TOBACCO BY-PRODUCTS & CHEMICAL CORP. INCORPORATED LOUISVILLE 2, KY.

LOOK FOR THE LEAF ON THE PACKAGE

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## It's a story told without words

Each day seems to write a new chapter in the story of your baby's growth. The stronger grip on your finger. The straight back, when he learns to sit alone. The first tiny white tooth. The sound legs, sturdy enough to carry him out into the big world. These say "all's well"—more eloquently than words.

The story of your baby's growth depends chiefly upon the milk you give him. And being sure that the milk you give your baby is good milk is no longer a problem. Doctors recommend Sego Milk for babies because it is uniformly rich in the food substances of whole milk

—because it is easy for babies to digest — because it is surely free from harmful germs.

Potent reasons, those. But there's one more. Sego Milk is fortified with a new form of vitamin D—pure Vitamin D<sub>2</sub>—the same kind of vitamin D that bright sunshine would provide if your baby could get enough sunshine. It's the combination of this vitamin and the minerals which milk provides that help your baby to grow, to have a well-developed body, sound teeth, and bones that are straight and strong.

*Ask your doctor about Sego Milk—the first brand of evaporated milk to be fortified with pure vitamin D<sub>2</sub>*



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Send for this 64-page baby book. A reliable guide to baby care and training, through infancy to childhood. Approved by a well-known physician. Also . . .

May Lee Taylor's latest recipe booklet. Write to: SEGO MILK PRODUCTS CO., Salt Lake City, Utah Originator of Evaporated Milk in the Intermountain West Plants at Richmond, Utah; Preston and Buhl, Idaho

# 47 YOUR PAGE and OURS

## COME IN

The cover of the *Era*  
Is like the open door  
To many many rooms  
I have never seen before.

**I** PEEK INSIDE and "Explore the Universe." Wonders will never cease.

Ah, the work that has gone into the advertisements! Some-one slaved for days over the illustrations that I scarcely notice because I must hurry and look into the "Contents" room. Perhaps my story has come out in this issue. No, there is only one.

The "Serial Room" belongs to Anna Prince Redd. To this she has given her very life's blood. Years of research lie in this room. Her writer friends have given hours of friendly criticism. This story might have been a "best seller" if she had made a book.

Perhaps in this, as in Dorothy Clapp Robinson's "Green Hill" room, there are the brightest memories of childhood. Then the leaves were greener, the sun shone brighter, the air was fresher. Life's sweetest treasure, childhood memories are exposed to view.

I hurry on, passing the sweat and toil of doctors and great men—the wisdom of the ages. Ho! here is our mailbox. It has the same holes in the side. Many a boy hunter has tried his aim on our old box instead of an elusive bird.

The editorial room is plainly furnished. Only the useful things have place here. The editor smiles at me and says, "You are lucky. If you make a mistake we catch it and save you from reader ridicule, but who is to save the editor? All the magazines in the world laugh when I make a mistake." I ponder this as I move down the hall.

"Two is Company," by Mary Ek Knowles, shows a smoothness and beauty that come only after years of practice in writing. And the illustrations! Did they print as nicely as their creator wished? Does he long for the day of colored printing? These stories are important because they have pictures.

A little poem greets my eye. How many stop to read this miniature sermon? I am sorry that memorizing poems in school in my youth left a bad taste in my mouth. The poet, inspired artist in writing, is too often neglected and poorly paid.

"The Spoken Word" is more powerful than the sword. I would learn how to reconcile myself with life.

How true to life is Mary Brentnall! Where did she discover these principles?

The "Homing Room" shames me because I have failed to teach my child the value of money and other things. I long for the dishes in "Cook's Corner" but we are so busy.

**Surprise!** "Lady Cow Clothes" was published after all. Here is the first story of a beginner. How he worried over each word; how he hoped that the world would notice him sometime. Then came "Acceptance Day"—the "right to edit" letter was one of great import. Eight hundred words—eight hundred words, how long it seemed in composing and how short in print!

## ADDRESSES OF L.D.S. SERVICEMEN'S HOMES

1104 24th St., Cor. 24th & "C," San Diego, Calif.  
1836 Alice St., Oakland, Calif.  
615 "F" St., Marysville, Calif.  
1594 So. Beretania St., Honolulu, T.H.

"Sand is Drifting on Us. Remember the storms still blow." Farm machinery rusts out faster than it wears, and the "Church Moves On."

And after walking this bookish mile  
Let's stop at the jokes and rest awhile  
Then softly close the back door with a smile.  
Eugene Olsen

## Servicemen's Coordinator



BRUCE R. MCCONKIE

**P**RESIDENT BRUCE R. MCCONKIE of the First Council of the Seventy, has been appointed by the First Presidency as coordinator for the Latter-day Saint servicemen. He will visit the various missions and stakes of the Church to aid in the setting of the plan of keeping in contact with these young men, explained on page 337, into operation. President McConkie, who was sustained as a General Authority at the October 1946 conference, was a major in the armed forces during World War II.

## There's A Reason

"Can anybody tell me," the Sunday School teacher asked, "why the lions didn't eat Daniel?"  
"Could it be that most of him was backbone, and the rest of him was grit?" came the answer from the back row.

## Clear Thinking

A Sunday School teacher was endeavoring to explain heavenly rewards for good people.  
"Now tell me," she said at the end of the lesson, "who will get the biggest crown?"  
"Him what's got the biggest head."

## Need of the Hour

"What do we need for dinner tonight?"  
"I'm glad you asked that—I've just tripped over the edge of the rug, and we need a set of dishes."



These genealogically minded sisters of the Salt Lake City Eighth Ward, under the direction of Anna Tonnessen, have high aims: to go to the temple at least once a week, to encourage temple activities by the families of the ward, to foster the spirit of record keeping and research, and to stimulate an interest in an all-around genealogical program. The whole ward is justifiably proud of the results.



*It stands against a whirlwind's wrath  
...and **OIL-PLATES** your engine!*

**AGAINST THE COMBINED, MIGHTY FORCES** of wind and electricity, even the world's tallest building seems frail. Yet, though it may sway, it will not fall, for in its slender columns and girders, particles of steel are bonded together by a still mightier elemental force . . . the tremendous force of *molecular attraction!*

**WHEN YOU CHANGE FOR SPRING** to Conoco *N<sup>th</sup>* motor oil, the same elemental force of *molecular attraction* bonds molecules of a special lubricating ingredient to molecules of engine metal! So close is this bond of molecule to molecule,

that cylinder walls and other engine parts are actually **OIL-PLATED!**

**BECAUSE OIL-PLATING STAYS UP** on cylinder walls . . . doesn't all drain down even overnight . . . a change to Conoco *N<sup>th</sup>* gives you **EXTRA** protection when you first start your engine "dry" . . . **EXTRA** protection from corrosive acid action when your engine is idle . . . **EXTRA** protection from sludge and carbon caused by wear . . . **EXTRA** smooth, cool, silent miles.

**STOP WHERE YOU SEE THE RED**   
of Your Conoco Mileage Merchant.  
Continental Oil Company

**Make a date to OIL-PLATE...NOW!**





## Looking Forward

Spring--a time of new hope, of redoubled effort and greater achievement... a time when kind Nature gives us "another chance."

Spring is a time, too, of looking to the security of those dependent upon us for the necessities, comforts, and advantages of life. Experience teaches that the quickest, safest way to provide these things is to carry---now, while you can--adequate life insurance.

**BENEFICIAL LIFE**  
**INSURANCE COMPANY**

George Albert Smith, Pres.

SALT LAKE CITY, UTAH

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