

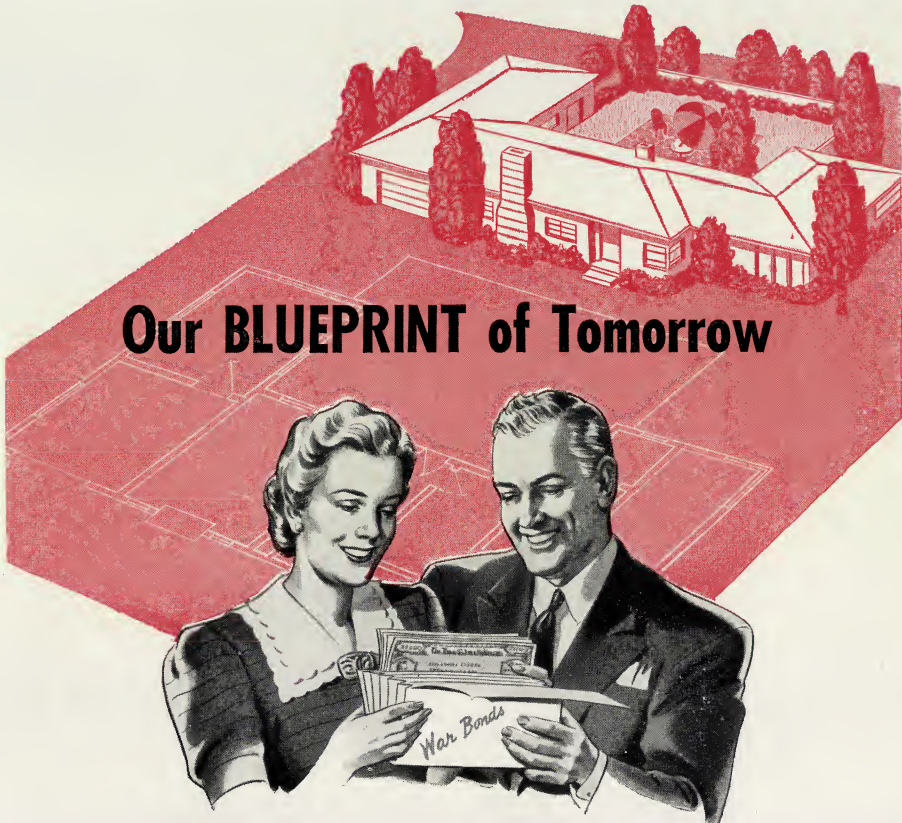
The Improvement Era

JUNE, 1943

VOLUME 46 NUMBER 6

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I N W A R A N D P E A C E

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

A FAST runner in the one hundred yard dash breathes in only about one-eighth of the oxygen needed. He goes into debt for the rest of the oxygen and pays it back by rapid breathing after the race, according to work done at Cornell University by A. V. Hill. About an ounce of lactic acid is made in the ten seconds, which is converted back into glycogen when the oxygen debt is paid. A runner after a long race may be completely exhausted, with a debt of four gallons of oxygen.

THE sound of a hammer-stroke on a steel pipe in the Washington monument, five hundred fifty feet high, would travel in the metal to the top in one thirty-third of a second; in the air it would take the sound a half-second. While the sound is traveling to the top in a pipe, an automobile going thirty miles an hour would move less than a foot and a half.

LIFE in the higher vertebrates is possible because iron is used in the haemoglobin to carry oxygen in the body. In some of the lower animals, cuttle-fish and some crabs, copper serves a similar role. The polychromatic blood corpuscles of the sea squirts owe their color to vanadium compounds.

THE total rainfall on the whole earth in a year is about 100,000 cubic miles, according to Wuest.

THE change of water through the Straits of Gibraltar, with the upper levels of colder water flowing in and the saltier water flowing out at lower levels, is sufficient to give a complete change of the water in the Mediterranean in about seventy-five years.

SO far as is now known, vitamins A and D are the only vitamins which must be supplied in the feed of cattle.

BLIND workers can now weigh objects to within a required accuracy by means of a device suggested by a blind woman from Buffalo. A continuous tone is heard in a pair of head phones when the weight on a platform is correct; the code letter "a," a short then a long note when the objects are too light; and the letter "n," a long and a short note, when too heavy.

A WINDOW tax was levied in England in 1696. If a man wanted plenty (Concluded on page 326)

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The Improvement Era

"The Glory of God is Intelligence"

JUNE, 1943

VOLUME 46 NUMBER 6

"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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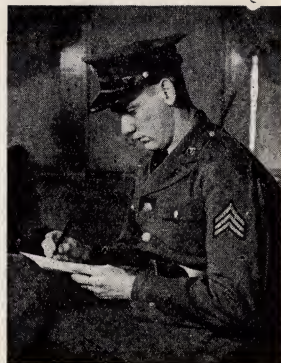
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The Cover

DESERT ARCHES is the work of Joseph Muench. Two hundred feet in height, it brings with it a foretaste of the summer outdoors from National Monument, Utah—and brings with it also a suggestion of the peace that still reigns in the broad and uninhabited places of the earth, despite the foolishness of men.



—Photograph by Keystone View Co.

JIM'S LETTER

By Ethel Van Hook Hopper

ISN'T a letter
A wonderful thing!
To see your handwriting
Makes my heart sing.
It doesn't matter
So much what you say,
It was just I was wanting
A letter today.
I watched as the postman
Came whistling along;
I felt sure he had it;
I couldn't be wrong;
He held out your letter
And said, all in fun,
"This one's not important,"
This one—from you, son!

EXECUTIVE AND EDITORIAL OFFICES:

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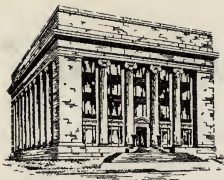
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Note: Conformity with regulations limiting use of paper during the war emergency made it impossible for the May issue of "The Improvement Era" to carry an additional number of pages (as did the enlarged conference editions of May and November, 1942) to accommodate the entire proceedings of the 113th Annual Conference of the Church. Proceedings of the first day's sessions were published last month; in this issue appear the addresses given at the Monday, April 5, sessions; other conference addresses will appear in a subsequent issue.

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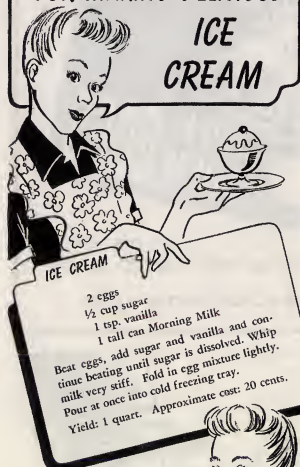
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"Book of Remembrance"

INCIDENTS IN THE LIFE OF
MARY ANN DARROW RICHARDSON

As told by Minoa Richardson Anderson
to Ora Pate Stewart

SOME Indians had gathered in a valley near Springville, Utah, to perform the simple rites that were customary when a squaw died. They set her year-old baby girl upon her chest and withdrew a sporting distance with their bows and arrows. A bad aim sent the first arrow through the muscle of the baby's neck. This over-balanced her, and they had to pose her over again. At this point two white men happened along on horses.

"Why do you kill papoose?" they asked the Indians.

"Squaw dead. Papoose no good," was the unemotional reply.

"Give papoose to us. We keep papoose," one of the white men said.

"Squaw dead. No feed papoose."

"We find live squaw. She feed papoose," the white man insisted.

"Then give money," the Indian grunted. "Papoose git thirty dollars. . . Papoose live. Papoose die. . . Indians git thirty dollars."

So that was it. They were after the baby's inheritance.

The white men looked at each other. One had a good saddle blanket. It was well worth thirty dollars.

"Indians take papoose. . . White men take papoose."

It was agreed. They carried the baby to Mary Ann Richardson.

"I needed that blanket," the trader told her. "It was my only warmth at night."

"I have no blanket," Mary Ann told him, "but here's a bolt of new cloth I have just finished. You might could wrap up in that of a night."

So Mary Ann kept the baby, nursed her to health and strength and reared her to womanhood. Her name was Katie Aldura. * * *

A BIG, half-naked Indian came into the Richardson cabin and demanded bread. Mary Ann gave him half the baking. But very shortly he returned and demanded the other half. Mary Ann divided again. He came the third time.

"No," said Mary Ann. "Go away. I have only three biscuits to feed my babies."

The Indian drew a long knife from his belt and lunged toward her. She seized the red hot poker from the coals and blazed at the Indian.

"Heap brave squaw!" he yelled as he sprang away and made for his pinto.

KATIE ALDURA, Indian woman, who as a baby was adopted by Mary Ann Richardson as told in the accompanying incident.



THE EDMUND C. AND MARY ANN DARROW RICHARDSON FAMILY



Mary Ann wore all the cloth for the clothing seen in this picture. She is said to have been the first woman in Utah to introduce patterns into her wearing.

The taste-pleasing avocado, once known as the "alligator pear," has come rapidly into public favor since the last war. Our Government has approved continued production of this fruit as a wartime food. It seems the avocado contains a fruit oil which has energy value. Avocados also provide protein. They are a tree fruit which can be grown with relatively little labor. To learn more about avocados, I interviewed **Arthur R. Chenoweth** (shown here) at his avocado ranch south of Fallbrook, in San Diego County, California. Mr. Chenoweth is a member of Calavo Growers of California, a farm cooperative, and he markets his avocados under the well-known "Calavo" brand. He is also a member of the California Avocado Society, the California Fruit Growers Association, and the American Farm Bureau Federation

WHAT'S DOING WITH AVOCADOS



Mr. and Mrs. Chenoweth check over some of their quality avocados boxed for delivery to the Calavo packing plant. Varieties shown are Fuerte (75% of California's commercial avocado production) and Ryan

**FARMERS HAVE BOUGHT
AND PAID FOR MANY
PACKINGHOUSES
They Actually Own This One**

This sign at the Calavo co-op plant reminds association members that they are the bosses. Most of the plant employees are themselves Calavo growers and members of the co-op. This helps solve the labor problem and provides off-season income for small growers and their families

In talking about avocados, Arthur Chenoweth likes to recall his Iowa boyhood when an orange was seen once a year—on Christmas morning.

"Nowadays," he points out, "a large proportion of Americans eat or drink oranges every day. That change has been accomplished by cooperative marketing and modern distribution. I see the same process at work for Calavo avocados.

"Most avocado varieties bear at 3 and 4 years. I pick my fruit at intervals, removing the larger fruit first and allowing the smaller to increase in size during the latter part of the season. With this system I get more tonnage, require less storage space, and make a contribution to orderly marketing. I can also handle a larger part of the harvest myself.

"We have plenty of competition for labor, with huge plane factories in Los Angeles and San Diego. We can't pay \$7.00 a day wages but have been able to keep one dependable middle-age worker by providing a house, garden and milk, besides top wages for such labor. Doing the grove work myself and keeping our tractor busy, I'm getting along all right so far.

"Calavo is doing a great educational job with advertising such as appears in the Family Circle Magazine, distributed by Safeway stores. I realize, of course, that we've just made a start at getting nationwide acceptance for our fruit. But I'm satisfied Calavo can do this job. Chain store outlets, such as Safeway, are helping everyday to acquaint more people with Calavo. This efficient distribution makes for more orderly marketing of the avocado crop and more satisfactory returns to the grower."

—Your Safeway Farm Reporter



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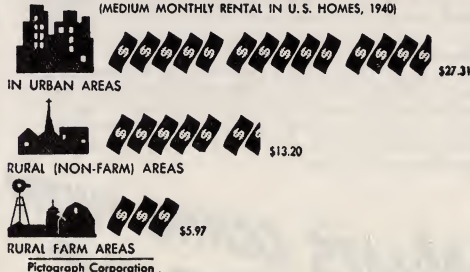
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Utah Power & Light
Company

TELEFACT

FARMERS PAY LOWER RENTS

(MEDIUM MONTHLY RENTAL IN U.S. HOMES, 1940)



Exploring the Universe

(Concluded from page 321)

of light and air in his house he had to pay for it. The tax was increased six times and not finally repealed until 1851.

A PLANET has been found outside the solar system. Careful observations at Potsdam, Lick, and Sproul observatories have found a third invisible member in 61 Cygni with a mass sixteen times that of Jupiter. It may be considered a planet instead of a sun since it is not warm enough to be seen.

MARKED stable flies have been found to travel as far as fifty-two miles from the place where they were marked.

THE useless scrolls on the handle of a handsaw are the same as were used by the Egyptians five thousand years ago.

EVERY lightning flash is not accompanied by a clap of thunder. Thunder is the result of the sudden expansion of air created by the fast-mov-

ing electrical discharge. If the rate at which the energy is released in the flash is slow, the expansion of air is sometimes too slow to create thunder.

CAMEL, horse, and bison bones have been found associated with human burials and human-made objects on the open plain of the central San Joaquin Valley near Tranquillity, Fresno County, California. Conditions at the site suggest that the now extinct mammals were brought there by hunters who built fires, made numerous bone and stone objects, and buried their dead near-by.

THERE are preventable losses from plant diseases averaging about \$200 per farm annually.

A NEW fire retardant for cloth, available after the war, has been developed by DuPont based on ammonium sulfamate which leaves the treated materials unchanged in appearance and feel. It is effective after dry-cleaning but must be replaced after laundering. Until this is available it is suggested to dissolve 7 ounces of borax and 3 ounces of boric acid in two quarts of hot water to flame-proof cloth.



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MUSIC

An Example to the Flock

*By Alexander Schreiner
Tabernacle Organist and Member,
Church Music Committee*

MISSION presidents are invariably revered and loved by the missionaries who work under their direction. The inspiring nature of their leadership causes missionaries to hold them in high regard and affection. I have loved such a man myself, and I cherish his memory. Especially do I remember this man under whom I spent my mission for what was to me an outstanding characteristic: He showed by his actions that he honored music in the Church. He was always early at a meeting, and was in his seat in front of the congregation by the time the strains of the prelude began. I can still see him, generally alone, in quiet meditation, with every appearance of the high priest before his people. He was sometimes the only one

on the rostrum who paid any attention to the devotional music which called people to worship. When other presiding brethren came to sit by his side he merely nodded his head in greeting and accepted the clasp of the hand, after which he continued his worshipful attitude.

I do not remember this beloved mission president ever making any statements, either public or private, concerning his love for music. He did not need to. His actions spoke louder than words. It was a pleasure to play a prelude when he was present, because the organist could be certain that at least one soul was attuned to the devotional harmonies. It was also a pleasure to attend such a service, because the service was made more beautiful by his presence. He loved the gospel above all other things; and by his actions he evidenced his high regard for the music which announced the beginning of a gospel hour. He was indeed a splendid example to the flock.

Stratford Ward Choir

STRATFORD Ward, Highland Stake, has one of the most active choirs in the Church. Director C. K. Ferre says that the cooperation of Bishop Horace B. Richards is one of the main reasons for the success of the choir. Evenings of Church music are given occasionally during sacrament services, sometimes consisting exclusively of the works of some one composer like Evan Stephens, George Careless, or B. Cecil Gates. A brief biography of the composer is included.

George L. Woodbury is president of the choir. In addition to the usual officers, there is a secretary for each part. One innovation, which he recommends very highly, is the following: The section secretaries have a permanent assignment to procure from one of their group some brief bit of diversion in the form of music, reading, or story-telling. This gives opportunity for the discovery of otherwise hidden talents, and forms the relaxation period in the middle of choir rehearsals, Wednesday evenings from 8 to 9:30. The bishop

sees to it that no other meeting conflicts with this rehearsal hour, unless with permission of the choir director.

Some four or five socials are held during a year. These follow choir rehearsals. Partners are invited and refreshments served.

Edna England is fellowship chairman, and among other duties sees to it that the sick or sorrowing are remembered.

In speaking with Director Ferre, it was evident that he had an ambition to make of the choir such a pleasant social unit that others would seek to be one of their happy company. He strives for joyful singing to the forgetting of all personal problems.

Shown in the accompanying photograph are fifty of the singers. Twenty additional members of the choir were unable to be present at the time the picture was taken.

Erma Steffensen is organist; Mary Louise Cummings, pianist; Rae Moss, secretary and historian; Emerson Lindsay and Marge Burton, librarians; A. Ray Curtis, business manager.—A. S.

STRATFORD WARD CHOIR

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Brigham Young University
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* * * * *



FOOD—and the Farm Equipment SHORTAGE

A Report to the Farmer:

WE HAVE learned with surprise that in some parts of the country farm equipment manufacturers are being charged with responsibility for the inadequate supply of farm equipment now available.

The statement has been made that farm equipment manufacturers are more interested in producing war materials than in producing farm equipment.

Certainly our industry is interested in producing war materials. No one would want us to be otherwise. But we have never forgotten that to enable the farmer to meet wartime food production goals we must build farm equipment, and we have constantly urged upon the government the need for greater amounts of farm equipment, a view which has now been acknowledged to be correct. Our operations, with respect to both war production and farm equipment production, have at all times been governed by the decisions and actions of the government.

The statement has also been made that our industry cannot make enough farm equipment because its plants have been converted too largely to war production.

It is true that International Harvester Company is engaged on a very large program of war production, but it is also true that we have always had facilities available for the production of farm equipment.

We want farmers and the public generally to understand the facts about the farm machinery situation, which is of vital importance in determining whether the United States can do the food production job.

1. What is Necessary to Supply Farm Machines?

To supply farm machines and replacement parts today, a manufacturer must have five things: First, plants and facilities; second, men and women to operate the plants; third, authority from the government to build a certain amount of machinery and replacement parts; fourth, materials out of which to make the machinery and replacement parts; fifth, an adequate system for timely distribution of these products.

Our company and other farm equipment manufacturers have the plants and facilities. We have, or can speedily train, the men and women needed. We have a large and capable distribution organization which, left to itself, can do the job properly. *But both authority to manufacture and materials for manufacture can be provided ONLY by the government. And at present the distribution of farm machinery is also completely controlled by the government.*

The government has never asked us to convert all our facilities to war work and we have never considered doing so. The government knew, and we knew, that farm equipment production, up to some limit, would prove as vital to the war effort as production of guns and shells. Throughout the war, our farm equipment factories have continued to produce new farm machines in the limited amounts allowed by the government, and we have regularly produced a large volume of replacement parts, which are made on the same equipment and by the same employees as parts which are assembled into completed farm machines.

Our war work is largely of a kind which requires the automotive type of buildings and facilities and is being carried on principally in our plants of that nature. War work also has been placed in a number of the large warehouses which are characteristic of the farm equipment business. Although most of our farm equipment manufacturing capacity is not adaptable to war production, we do have some war production in every plant of the company.

For all these reasons, the great bulk of our farm equipment production facilities is available now and has been available at all times throughout the war. Those facilities are capable of turning out many times the amounts they are now producing.

2. Can More Machines Be Built in Time for 1943 Use?

The War Production Board's 1943 farm equipment program, which provided for production of only 23 per cent of the amount of new farm equipment that had been built in 1940, was too small to meet farmers' needs. This has now been publicly recognized by official Washington, and the government has recently announced that it was granting authority for increased 1943 production of some farm machines. This recognition, however, comes too late in this year for the situation to be more than partially corrected.

Included on the government's list of increased machines were such items as tractors, which are useful at any season of the year, and harvesting machinery, which in most sections of the country and for most crops is used relatively late in the year. Production of these machines can still be increased in time to help in 1943.

But production cannot be increased overnight and this authority to manufacture will be useless unless it is accompanied at once by the necessary materials.

Undoubtedly many farmers—and probably some county rationing committees—have expected increased numbers of machines to appear immediately after government announcements of increased authority to manufacture. It must be remembered that after authority has been granted, from 60 to 120 days are required to get steel and other materials, time is required to turn these materials into finished machines, and additional time is required to get them to the places where the government orders the manufacturer to send them. Most farm machines cannot be shipped by the manufacturer until they have been tagged by order of the Department of Agriculture for the particular county of the United States where the government has decided they are to go.

The government has recently increased somewhat its allotment of steel to farm equipment production, but farm machines cannot be built of steel alone. Other critical component parts are required.

If these components are provided at once, the output of tractors and harvesting machinery for 1943 delivery can still be increased.

3. Will There Be Enough Machinery in 1944?

Yes...

If the government draws up its farm equipment production program for 1944 in accordance with the needs of American farmers, and

If the government makes that program definite and effective in the immediate future, and

If distribution down to the retail level is fitted to the needs of the food program and carried on by experienced and tested manufacturers and retail dealers' service organizations, in cooperation with the government, and

If, above all, the government will provide the needed materials regularly and on time,

THEN, the farm equipment industry will certainly build the machines to do the job.

Paul H. McCormick
President

INTERNATIONAL HARVESTER COMPANY, CHICAGO, ILLINOIS

INTERNATIONAL HARVESTER

ALOHA

By Fred L. Goddard

NO OTHER word in the Hawaiian language, perhaps, is so fraught with meaning as the one word, "Aloha" (love to you). It not only embodies the sentiments of love, kindly feeling, and good will, but is also the universal Hawaiian salute for young and old.

The spirit of "Aloha" is the spirit of Hawaii. It is the first greeting to the stranger within her gates, and the last farewell to her departing guest. It is as truly symbolic of Hawaii as her purple-shrouded recesses and rainbow mists—her radiant moonlit nights—her coconut palms and racing surf.

It is Hawaii.

It signifies "Farewell," "Good morning," "Good evening," "Good-bye"—or just, "Hello."

When the heart is too full for words—when trembling lips are checked in vain—when a mist of tears dims the eyes at the sad pain of parting with one dear to the heart—all tenderness, good will, and affection are contained in that one wonderful word—"Aloha."

It is the commonest and sweetest word in the Hawaiian language.

— BIBLE QUIZ —

1. Show from both the Old and New Testament that the custom of celebrating birthdays is a very ancient one.
 2. What test does the Apostle John give by which we may know the children of God?
 3. How may Paul's epistles be identified?
 4. On what occasion did Christ check the undue curiosity of one of His disciples?
 5. What two distinct promises did Jesus make the disciples when about to leave them?
 6. Where did Christ answer one question by asking another?
 7. Of whom did Jesus say, "I will make you fishers of men"?
 8. Who took Judas' place among the twelve?
 9. When and where, by whom and to whom was the command given, "Go ye into all the world and preach the gospel"?
 10. Who wrote the last book of the Bible?
- (Answers will be found on page 355)

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3 Tbsps. sugar	3 c. (about) sifted GLOBE "A1" Enriched Flour
¾ tsp. salt	3 Tbsps. shortening
¾ c. milk, scalded	Melted butter
1 egg, well beaten	1 cake compressed yeast
1 c. sliced apples	1 tsp. cinnamon
	3 Tbsps. chopped walnuts (or nuts)

Add sugar, salt, and shortening to milk; cool to lukewarm. Soften yeast in small amount of lukewarm milk and add to milk mixture. Add egg. Sift flour once and measure; add to yeast mixture in about two portions, mixing well to make a soft dough. Knead or beat in the bowl about 5 min. Place in greased bowl. Cover and allow to rise in a warm place (80° to 85° F.) until double in bulk (about 1½ hours). Roll out into a rectangle 12 x 10 inches and brush with melted butter. Combine last four ingredients, spread over dough. Roll up as for jelly roll the long way of the dough. Place on a greased baking sheet and bring ends together to form a ring, sealing ends securely. Make slits in cutting about ¾ of the way to center of cut edge up. Cover and let rise until double moderate oven (375°) for about 30 min. This recipe makes one large ring. Cover with a confectioners' icing if desired.

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Central American MIGRATION LEGEND

— By DR. CHARLES E. DIBBLE

MEXICAN codices and colonial historians repeatedly mention a place called "Chicomotoc"—"Seven Caves." Students are unable to indicate the exact locality, but Aztec tradition constantly mentions a "Chicomotoc" in the north where man was created. According to one account, the tribal gods came out of the "Seven Caves." Other writers agree that "Chicomotoc" refers to one of the stopping places of wandering tribes. The Spanish historian Gomara states:

The second settlers, Nahuatlacas, (Aztec-speaking peoples) came from a remote northland. . . . There are in that land two provinces: One is called Aztlan—Place of Herons; and the other Teoculhuacan, which means "Land where they have divine

grandfathers." In these provinces they have their houses, their lands, their gods, rituals and ceremonies. The Nahuatlacas are divided into seven lineages or nations, for in that land it is a custom that each lineage have its own locality or place of abode. The Nahuatlacas paint their place of origin in the form of a cave and relate that they came from "Seven Caves" to settle the land of Mexico, and their books record the event by painting seven caves with their descendants.

Another historian, Duran, adds:

(Concluded on page 355)

UPPER: SEVEN CAVES

LOWER: DEPARTURE FROM CHICOMOTOC

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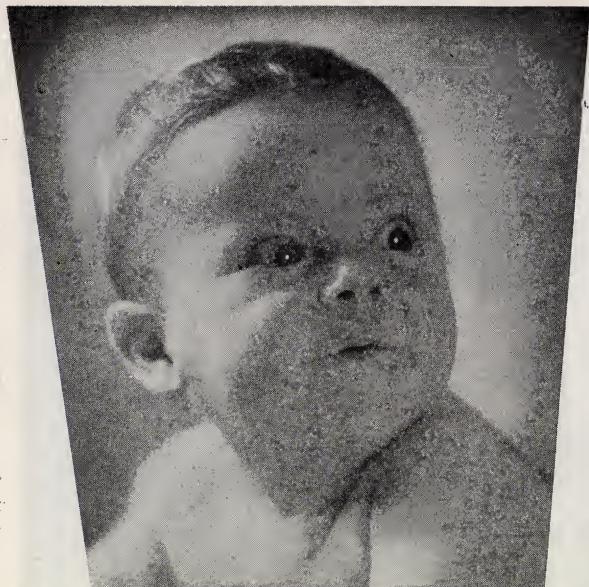


—Photograph by H. Armstrong Roberts

Reception...

By
EDNA S.
DUSTIN

THE honeysuckle has raced the wall
And triumphantly sounded the bugle call;
The roses impatiently wait by the gate
With their arms filled with buds for the festive date;
The hollyhocks don each bright starched bonnet
And sway in line like a rhythmic sonnet;
The syringa forms the last detail—
A wreath for young Summer's bridal veil.



Best of a Bumper Crop!

Yours, of course. The most beautiful, the most lovable, the most . . . but who are we to describe this new baby of yours?

Perhaps we *can* be helpful about this youngster's wash. We have it on the best authority, the word of thousands of mothers, that for washing baby clothes, there's nothing like Fels-Naptha Soap. Those rich suds, made from gentle naphtha and mild soap, get rid of *all* dirt and stains with practically no rubbing. They save wear and tear on dainty garments—and on dispositions, too.

IMPORTANT! In spite of war-time difficulties and greater demand, we are doing our best to keep your grocer supplied with Fels-Naptha Soap. If he does not have it in stock today—*please keep on asking.*



FELS-NAPTHA SOAP—banishes "Tattle-Tale Gray"

Genealogy.

RECORDING TEMPLE WORK TODAY

By ALBERT L. ZOBELL, JR.
of "The Improvement Era" Staff

HERE is the story of how the record of temple ordinances done now finally takes its place with the records of over a century of temple work being kept in an adequate room beneath the temple annex.

The temple index bureau first checks the name to avoid duplication of ordinance work. A typewritten card is made from the family group sheet submitted. This card is sent to the temple designated by the person doing the work. The name goes first to the baptismal department. When the baptism has been performed, the card is photographed, together with the names of the necessary witnesses and ordinance workers, and is then placed in a file where it waits for the endowment work to be done. The morning after this work is done the card is taken and again is photographed just as it is after the baptism ordinance.

Twenty-one cards are placed on a tray and photographed simultaneously. The camera is so focused as to reduce the size of each card by half. The twenty-one cards grouped together make a page 9½ by 11 inches. Another twenty-one cards are photographed on the reverse side of the sheet, which, developed, is later bound into book form. The original cards are then sent to a typist who prepares an index of the names. The cards are sent to the index bureau, where they are permanently filed.

The photographic record is thus an exact copy of the card.

For the record of the sealing ordinances that follow endowments family group sheets are used. After the ordinances are completed, these sheets are placed on trays, from three to seven to a tray, and photographed in the same way.

These completed photographic records show the lettering white against a black background—a negative appearance. Therefore, care should now be taken in the preparation of records for the temple to use the blackest ink or typewriter ribbon that one can, and to write as legibly as possible.

THE EDITOR'S PAGE

Death Has No Real Terror

By PRESIDENT HEBER J. GRANT

*Remarks at the Funeral Services for May Green Hinckley (see page 351)
in the Assembly Hall, May 5, 1943*

NEVER in my life am I so grateful for the gospel of Jesus Christ as I am when some of my family or beloved friends are called home to their final reward.

There is nothing in the revelations of God to Joseph Smith for which I am more grateful than the following quotations from what is known as "The Vision," namely, the 76th section of the Doctrine and Covenants:

And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father had put into his power and made by him;

Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him. (D. & C. 76:40-43)

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:22-24)

I know as well as I know anything in this life that Jesus Christ is in very deed the Savior of mankind, and that God has seen fit to establish the Church of Jesus Christ upon the earth. I thank the Lord that I have an abiding knowledge of God, our Father, and Jesus Christ, His Son, and that I have pleasure in bearing witness to all the world of this knowledge that I possess.

Death has no real terror to any true Latter-day Saint. A true, faithful Latter-day Saint has been blessed with testimonies of the divinity of the work in which we are engaged, and he knows that when he passes to the other side he will have an eternity of joy and happiness.

Eternal life in the presence of God and Jesus Christ has been earned by Brother and Sister Hinckley, and there is an eternity of joy in store for them. With all my heart I extend to them my gratitude for the splendid labors that they have performed for the Church of Jesus Christ of Latter-day Saints.

I never can think of my dear mother, to whom I owe everything that I have accomplished because of her teachings, of my two wives who are dead, of my two sons, one of my daughters, and some of my grandchildren who have passed away, as being dead; I think only of my mother, my wives, my sons, my daughter, and my grandchildren as being in the presence of God and being welcomed to their reward.

I pray God to bless and comfort Brother Hinckley and his family.

PIONEER DIARY



THE PIONEERS' FIRST VIEW OF THE MISSOURI RIVER

PART IV GARDEN GROVE—1846

Tuesday, July 7. [Pres.] Brigham [Young] & Heber [C. Kimball], arriv'd last eve[n]ing, a general meeting call'd today—Volunteers call'd for to go to California in the U[nited] S[tates] service—the same business Br. Little was commission'd with, who returned with B[righam] & H[eber].¹

Thursday, July 9. Yesterday we had the honor of a visit from B[righam], H[eber], Dr. Richards & W. Markham—all in good health & spirits. Said L[orenzo] must get out of this place as soon as possible—must come on to G[rand] Island. L[orenzo] asked what he should do for provisions when he gets there. B[righam] said, do as I shall tell you after you get there—they administer'd to Porter [Squires] who has been quite sick for several days, but now appears to be on the mend. I told B[righam] I wanted his promise that we shall come—he said, we shall if we obey counsel. Weather extremely hot.

Friday, July 10. Br. [Wm.] Smith return'd with a supply of meal, flour & meat—he has taken a job near Bonaparte where Calvin is at work—expects to get an outfit of provisions for the Mts. [mountains] & to be here to start for G[rand] Island about the 1st of Sep-

¹"One of the . . . requisitions came officially to President Young, from the United States government, demanding five hundred efficient men to be drawn from our traveling camps, to enter the United States military service, and march immediately to California and assist in the war with Mexico."

"Upon receipt of this demand, President Young and Heber C. Kimball, with due loyalty to an unprotective government, under which we had been exiled from our homes, started immediately from their respective divisions, on horseback, calling for volunteers, from one extremity of our lines to the other, and in an almost incredibly short time the five hundred men, who constituted the celebrated 'Mormon Battalion,' were under marching orders, commanded by Col. Allen, of the United States Infantry. It was our 'country's call,' and the question, 'Can we spare five hundred of our most able-bodied men?' was not asked. But it was a heavy tax—a cruel draft—one which imposed accumulated burdens on those who remained, especially our women, who were under the necessity of driving their own teams from the several points from which their husbands and sons left to the Salt Lake Valley. Some of them walked the whole of that tedious distance."—Eliza R. Snow, quoted in *Women of Mormonism* (Tullidge), p. 315

[tember] according to present calculations.

Sunday, July 12. Busy at work preparing Porter [Squires] to go with [Wm.] Smith who starts back tomorrow—The hand-mill is now dismiss'd—it has supplied us with bread for some time.

Tuesday, July 14. Return'd to Br. Markham's—found David sick. Sis[ter] M[arkham] gone after hat dinner—Charlotte [Snow] & I took dinner with sis[ter] Page.

Wednesday, July 15. Sis[ter] Page starts this morning for the Bluffs—leaving Sis[ter] M[arkham], W[hit]ing, C. [?], D[avid] & myself sole occupants of the habitation & almost of the soil, most of the brethren having left—I commence to braid.

Sunday, July 19. David quite sick with the ague which he has had for three days—is administer'd to—I have braided for one hat per day since I return'd.

Tuesday, July 21. Sis[ter] Gleason return'd—had been for some time over the river.

Thursday, July 23. Sis[ter] Ally & E. [?] P. [?] call'd on us—both sick with the ague. David [Markham] has got quite smart—we are looking for Br. M[arkham].

Friday, July 24. Finish'd the braid for 60 hats since Br. M[arkham] went away—braided for 11 myself.

Tuesday, July 28. Harriet [Snow] & Sarah [Snow] spend the day with us—both better of the ague.²

Monday, August 3. Lorenzo³ rode

²At 2 p.m. a thunder shower commenced from the west and continued one hour. It rained till midnight, the water ran six inches deep through the tents; no wagon was exempt from water, and goods and provisions were more or less damaged. No one in camp remembered such a succession of heavy thunder and lightning, and so much rain in so short a time. An ox was killed by lightning. Elder Woodruff's carriage was blown by the wind down the hill, turned bottom side upwards, and the top broken to pieces. Sister Woodruff had just left the carriage. (At one of the advance camps.)—*Journal History*, July 29, 1846

³The population of Mt. Pisgah increased until it reached 2,000 souls. Because of exposure and hardships, the records show that about 150 died at Mt. Pisgah during the first six months of its settlement. Aunt Eliza's brother, Lorenzo Snow, became so ill that his life was despaired. After his partial recovery, although not well enough to travel, President Brigham Young appointed him to remain as presiding elder at the new settlement. "During the long winter months,"

over to see us. Last night br. Mark[ham] arriv'd in the night—left his teams six m[ile]s back—they arriv'd in the forenoon—Sis[ter] M[arkham] quite ill—prospects unpromising—more folks than means—br. G[reen] arriv'd.

Tuesday, Aug. 4. Sis[ter] M[arkham] worse. Sis[ter] Green call'd on us—br. & sis[ter] Gleason cross the river with the prospect of going on with Sis[ter] Green.

Saturday, Aug. 8. Wrote 3 letters, one for Br. M[arkham] one for Sis[ter] Fairchild & one for Cath[arine].

Sunday, Aug. 9. Yester[day] Br. Benson was here—administered to Sis[ter] M[arkham] Warren & Cath[arine]—they are all better today. Olive arriv'd yest[erday], Albert Dicks having gone for her 4 days ago to the lower farm—sis[ter] Fairchild commenc'd living by herself—it is a growling, grumbling, devilish, sickly time with us now. I hope never to see another week like the past one—yet I have great reason to be thankful that it is so well with me—my health is good for this hot weather. J. Gleason & wife left last Friday—started on yes[terday] with sis[ter] Green—Have been a little at a loss how to do, but conclude to see the game thro' & enjoy the scenery. The fam[ily] now consisting of Br. M[arkham] & wife,

he says, "I sought to keep up the spirits and courage of the Saints at Pisgah, not only by inaugurating meetings for religious worship but also by proper amusements. Because of our circumstances these were primitive in character and their novel simplicity was unlike anything before witnessed. As many as possible crowded in my humble family mansion, a one-story edifice, about 15 by 30, made of logs, with a dirt floor and roof. We carpeted the floor with a thin coating of clean straw, and draped the walls with white sheets from our featherless beds."

To light our hall we selected the largest turnips from the pit—scooped out the interior, fixed short candles in them, placing some around the walls and suspending others from the ceiling of earth and cane. The light through those turnip rinds was picturesque.

"We served a dish of succotash composed of short speeches, full of life and sentiment, spiced with enthusiasm—appropriate songs, recitations, toasts, conundrums, exhortations, etc., etc. At the close all seemed perfectly satisfied and withdrew, feeling as happy as though they were not homeless."

"My only cow sickened and died, a loss which we seriously felt. She had been a great help to us on our journey, by supplying us with milk—was remarkably domesticated, kind and gentle. She was a present from Sister Hinkley, of Portage County, Ohio. People generally were so much interested in Saints at that time they readily pardon for shedding a few tears on the occasion."

"One night when our animals were driven into the corral, we discovered one steer was missing. Early the next morning, I discovered, on the opposite side of the river, the head and horns of my drowned ox protruding out from under some large cakes of ice. I must confess a feeling of sadness stole over me. It broke up one of my teams which it really seemed impossible for me to spare or to replace."—Lorenzo Snow's journal

Lorenzo Snow spent the winter at Pisgah while his sister Eliza was at Winter Quarters.—*LeRoi C. Snow*

W[arren] & wife—David, Olive, Margaret and myself—& I had forgotten to mention Olive's son Chancey.

Monday, Aug. 10. Sis[ter] M[arkham] was worse last night, still growing worse. Commenced giving her nerve & pepper. W[arren] & C[hancey] a little better.

Tuesday, Aug. 18. When we cross'd the river yes[terday] found br. Cummings, whom br. Markham expected for company, had gone in the morning—& we were left with only his own family in a forbidding situation for a journey in consequence of sickness & lameness. Sis[ter] Fairchild stops for br. M[ark-

made an arrangement to drive his cows with br. C[umming's] & David drive our team. A little before night Whiting met us; he took A[lbert's] place in driving Warren's wagon, leaving A[lbert] & D[imic] for us by turns. At noon cross'd the 4th branch of G[rand] river.

Friday, August 21. The weather is very cool & fine for traveling. We go on as usual, D[avid] driving for us in the mor[ning], chang'd with A[lbert] about 10 o'clock, who was assisting to drive the loose cattle. He was soon taken with a chill, sick all day. I drove till we stop'd for nooning, after which D[avid] drove. About 5 in the eve we came in sight of an Indian settlement of about 100 wigwags of the Pottawattamie tribe.—When [with] in about a mile of the first huts, we were amus'd to see them riding at full speed to meet us—bringing sacks of corn & beans which they were very anxious to sell us for money or "swap" for meat, baskets, &c. They were all pretty well cloth'd & well decorated—talk English some—appear happy & very friendly. Their improvements are small, but neatly cultivated—being done by the females—the business of the men being hunting.

We cross'd 2 branches of the Nationa Botana [Nishnebole River] or the Sleeping rock, about ¾ mile distant from each other—it being quite late we were oblig'd to encamp on the bluff of the western branch in the vicinity of the Indians. They were about our wagons till after dark, and we were fearful of their thievish skill being exhibited at our expense during the night, but suffer'd no annoyance whatsoever—traveled 12 or 16 ms.

Saturday, August 22. Br. M[arkham] taken with a chill in the morning, sick all day—in the afternoon sat up some, travel'd about 12 ms. & encamp'd on the prairie.

Sunday, August 23. Started before breakfast for the want of wood & water. Leave Cummings' com[pany]. A[lbert] & D[avid] drive the cows in the mor[ning]. Whiting drove us a little while when he took Warren's team & I drove the rest of the day. Br. M[arkham] able to drive his—about the middle of the forenoon A[lbert] came to our wagon with a chill—we travel'd about 5 ms., came to a creek where we overtook br. Carns—took a luncheon & went on perhaps 4 ms.—came to another branch of the Nationa-Botana [Nishnebole]. Here we found the bridge in a dilapidated state in consequence of the flood—wood having been wash'd away, but we cross'd without any accident & encamp'd in the shade of a fine grove of timber which skirts this stream on both sides. Br. Cum[mings] came up before night—they went to work to repair the bridge, & did not cross. Sister M[arkham] better.

Monday, August 24. The cattle stray'd & we were detain'd till afternoon, when we started & went 5 or 6 ms., encamp'd on a small stream. I drove our wagon—David drove for his

(Continued on page 356)

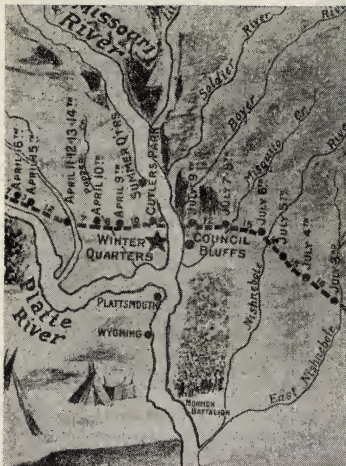
of Eliza R. Snow

Tuesday, Aug. 11. Sis[ter] M[arkham]'s symptoms favorable—continue the nerve & p[er]p[er] with Martin's anti-bilious pills. . . .

Wednesday, Aug. 12. This morn. had the pleasure of perusing a letter from S[arah] M. Kimball—by the hand

ham] to send back for her, & the fam[ily] consists of br. & sis[ter] M[arkham], W[arren] & his wife, David, myself, Margaret, Olive & her little boy about 3 years & Albert Dimick. We have 3 wagons, 4 yoke of oxen & seven cows & heifers & one calf. They talk'd of taking Alma Fairchild to drive one of the teams, but for the purpose of lessening care, lodging &c. Sis[ter] M[arkham] propos'd that she & I drive the wagon in which we ride, Olive & Margaret occupying one wagon & W[arren]

PIONEER JOURNEY
The dates on the map are those of the advance company. This company in which Eliza R. Snow traveled followed this route a few weeks later, as will be seen from the diary.



& C[hancey] the other. Accordingly A[lna] & M[argaret] who came to assist on the start rode back to Mt. Pisgah with P[arley] P. Pratt, who met us last night at our encampment on his way to England.

From exertion & too much exercise Sis[ter] M[arkham] is quite sick & unable to sit up—I drive, of course the boys assisting over bad places. Br. M[arkham] drives the wagon for O[live] & M[argaret], Albert & David by turns driving Warren's & the other driving the loose cows. W[arren] not able to sit up. C. some better. br. M[arkham]'s hand lame, Olive very delicate & I am so nearly tired out by exerting myself to assist the sick, particularly sis[ter] M[arkham] that I can do little but sit in the wagon & drive, but withal we get along first rate traveling about 18 ms. [a day] on a good road. Stop'd late at night about ½ m[ile] from the road.

Wednesday, Aug. 19. Rain'd last night—cloudy all day—Sis[ter] M[arkham] very sick. W[arren] & C. some better, camp'd at night on the 3rd branch of the Grand river, where we found br. Cummings, with 5 wagons. I drove our wagon all day without any trouble. Tonight we are 40 ms. from Mt. Pisgah.

Thursday, August 20. Our sick are better, before noon br. M[arkham]

fatiguing—the family being all sick by turns, and at times I had to cook, as well as nurse the sick; all of which I was thankful for strength to perform.—Eliza R. Snow, quoted in *Women of Mormondom* (Tullidge), p. 316

of Porter Rockwell who arriv'd day before yest[erday]. Wrote 2 letters to send by him to the upper Camp—one to H[eber] C. Kimball & one to sis[ter] L[awrence].

Monday, Aug. 17. Last eve[ning] I rode to L[orenzo's] on a horseback—found them well—his health comfortable—stayed over night. We expected to have started this mor[ning], but br. M[arkham]'s oxen stray'd & we were only able to go 3 m.s. across the river. It is indeed a time of trial—most of the people at Mt. Pisgah are sick—heard of the death of father Bent—he was a good man—his loss will be felt in Zion.*

*August 17 we bade good-bye to Mount Pisgah. Brother Markham was minus one teamster, and as Mrs. Markham and I were to constitute the occupants of one wagon, with a gentle yoke of oxen, she proposed to drive. But, soon after we started, she was taken sick, and, of course, the driving fell to me. Had it been a horse-team I should have been amply qualified, but driving oxen was entirely a new business; however I took the whip and very soon learned to "haw and gee," and acquitted myself, as teamster, quite honorably, driving most of the way to winter quarters. The cattle were so well trained that I could sit and drive. At best, however, it was

• Righteousness and Gratitude •

By GEORGE ALBERT SMITH

Of the Council of the Twelve

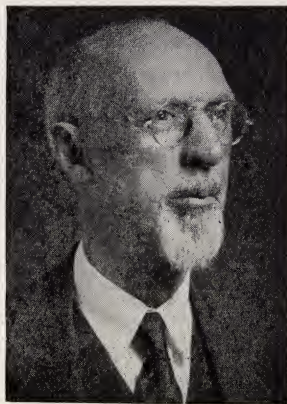
Delivered at the Monday evening session of the 113th Annual Conference, April 5, 1943, in the Tabernacle

I TRUST that I may have the benefit of your faith and prayers, that I may be led to say something that will be helpful, for I realize that the time is very precious when as many men are assembled as are here tonight.

There are thousands of things that might be talked about, but if I am blessed by our Heavenly Father the few things I may speak about will be those that are given to me while I stand upon my feet.

The world is in a terrible condition. The references that have been made tonight and during this conference to the fact that many of our young men are away, some of whom may never come back, and some of our young women, too, naturally stirs in us a feeling that we want to do our best—not only that we determine that we will, but that we have the strength to do it. About a month ago we checked on my relatives in the Smith family, and there were more than seventy that were already enlisted, and since that time there are quite a number of others that have gone. We have been told here that we have approximately twenty-five thousand members of the Church that are now at the front or are preparing to go. This is serious for us, and while the papers are full of the successes of the allied forces, and we are told of the powerful guns and bombs that are being utilized against those who are opposing us, the fact remains that we are involved in a terrible struggle and that the implements of war on the other side may be equally powerful and equally effective against us. I do not feel the assurance that some have due to our physical strength when I realize that only one-third of the people of the world are likely to be on our side because of being Christians or believing in the divine mission of Jesus Christ. Two-thirds of the world have never accepted Christianity, and it wouldn't take very much to swing nations that are now quiescent, if I may use that word, to the side of those who are seeking to destroy the liberty that mankind is enjoying.

I am thinking of the experience of the Nephites, when they were having their perilous troubles, and how just two thousand and sixty boys, striplings as Helaman called them, were brought face to face with men of experience and training in warfare, and they went forward without any question, and when they were gathered from the battlefield, everyone of them having been



GEORGE ALBERT SMITH

wounded, after a series of battles, two hundred of them having fainted from the loss of blood, not one had lost his life. When the question was asked, "How could you do it? How could you have the faith?" those boys, no doubt, like the ones that are going out now, eighteen years and a little older, smilingly remarked, "We knew, our mothers knew." (See Alma 57:19-22.)

I think that is one of the greatest tributes that has ever been paid to motherhood—that in circumstances such as they were experiencing, when they were surrounded by enemies, they could train their children to have that faith in God that would carry them through and would bring them home without losing their lives.

I have been asking myself the question, "Have the mothers of Israel been preparing their sons? Have they been teaching these boys that must represent us on the battlefield, that they too, can be preserved; that God will take care of them if they are in the line of their duty?" And I want to say that if our mothers have, the fathers have much to be grateful for, because some fathers do not take much time to teach these children things like that in these days.

Tonight as I look at this great audience of men, more than 5,000, I realize the strength of the holy Priesthood; knowing that we are the representatives of divinity and that the men in this room have the power that comes from God to represent Him upon the earth. I know that, and at the same time I realize that there is a force in the Latter-day Saint homes where our wives

and mothers and daughters are, and when it comes to faith in God and prayer it is equal to anything that the men may be able to muster. I fear that sometimes we neglect them. I wonder tonight if the men who are here, who have come to this great conference to worship God, who are here to be instructed under the influence of the spirit of the Lord—have left homes, left households in which there is a family of children besides the wife. I am asking myself the question, "How many of you who are here tonight, before you came here to wait upon the Lord, put your arms around the woman who stood by your side, the mother of your children, and told her that you were grateful that she would keep the home-fires burning when you couldn't be there?" I wonder if we appreciate the daughters of God as He appreciates them. Do we treasure their virtues and their faith and their devotion and their motherhood as our Heavenly Father does?

Recorded in the Book of Mormon is the statement that He took a whole race of men to task because the hearts of their wives were broken by their carelessness, and their children who had grown up in their homes had lost confidence in them. These were the men of the Church that I am talking about, and the Lord reproved them and gave them to understand that unless they repented of their carelessness they need not hope for His blessings. So I want to say to this group of Priesthood tonight, praying is one thing and prayers are important, but living is the thing that will bring us power with our Heavenly Father. Living the gospel of Jesus Christ will give us influence with our fellows among the children of men. Keeping the commandments of God will give us strength and assurance that not anything else can give us.

I am glad that so many of the brethren can come to this conference, and I hope that when we go home from the meetings that are being held here, that each of us returning to the home that is so precious to us, and is all that many of us possess, that we will do so determined that with the help of the Lord we will honor His daughters. We will treasure their love; we will be true to them and help them to do the things that they have to do when fathers and husbands and brothers are away.

I think that tonight there are no people in all the world who have such reason to be grateful as we. Realizing our privileges and opportunities I am thankful for my own experience, raised in a Latter-day Saint home; taught to

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Valiant IN THE COVENANTS

By GEORGE F. RICHARDS

Of the Council of the Twelve

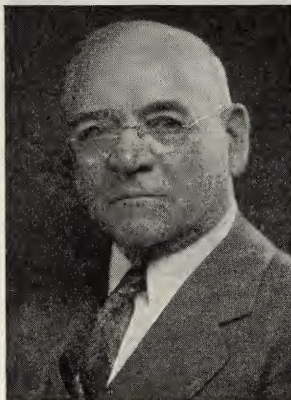
Delivered at the Monday afternoon session of the 113th Annual Conference, April 5, 1943, in the Tabernacle

I HAVE enjoyed with you, my brethren, the spirit and instructions of this conference, and while I have been sitting upon the stand and realizing that I would be called at some session of the conference to speak, my mind has entertained a variety of thoughts and I wonder if I can bring to your mind some of these reflections in a way that will be appreciated and worth while.

I see in this large body of men a representation of the Priesthood and ministry of the Church of Jesus Christ of Latter-day Saints, and I realize, to some extent at least, what the responsibility of holding the Priesthood and being a minister of the Lord means.

When we embraced the gospel by baptism, by that act we covenanted that we would keep the commandments of God. When we received the Priesthood, by that act we covenanted to magnify that Priesthood, and when we received these various positions which grow out of the Priesthood, and which we as a part of the ministry have received, it has been usually with a promise on our part that we will magnify that calling to the best of our ability. That comes in the nature of a solemn covenant made before the Lord and His servants and should not be regarded lightly on our part.

I congratulate you and myself, brethren, on being engaged in the work of the Lord—the greatest and grandest and most glorious work in which man, angels, or Gods can be engaged. All that we know, all that we have heard that has come from our Father in heaven and from His Son Jesus Christ, pertains to the salvation of the souls of men. As the Father walked and talked with His servant Moses. He explained to Moses, "... behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). Accordingly a council was called in heaven where the plan of man's salvation was considered, and Jesus, the First-born of the Father in the spirit, came forward with a proposal to do the will of the Father. Said He: "... Father, thy will be done, and the glory be thine forever" (Moses 4:2). He was chosen as the Savior of the world and by Him, under the Father, the world was created and made and all things therein. We sanctioned the plan of salvation and our resolves without a doubt were that we would abide by that plan in all particulars, that in the end we might be like our Father and dwell with Him in His kingdom; and the morning stars sang, and we, the sons of God, shouted for joy in this great



GEORGE F. RICHARDS

plan, all looking toward the saving of the souls of our Father's children—all of us, for the Prophet Joseph tells us that we were all there in the Council of Heaven, that we saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it. Then it is not going too far, I think, to say that this is the noblest work in which even the Gods can be engaged. And what an honor it is, and we should so regard it, to be privileged to work with the Father and for the Father in the accomplishing of His purposes, looking to the saving of souls. I wonder if we fully appreciate this honor.

We are living in perilous times. Many of the Latter-day Saints are troubled in their minds, have great anxiety because of the war and because their loved ones—husbands, brothers, and sons—must of necessity engage in the war, many of whose lives have been lost and others are in jeopardy and in danger. We regard the cause as a just one. This country was given to us of the Lord. The constitution and laws of the country were given to us of the Lord. Our liberty and our freedom came from the Lord, and, where it is necessary, we must fight to maintain that freedom, and liberty, and peace. It is only reasonable to believe that the

Lord intends that these things be preserved unto us, if only we will be worthy and keep His commandments. But there is trouble just the same, troubled hearts and minds, and the war has not only affected the individual members of the Church along with other people of the world to their sorrow, but also the Church of Jesus Christ of Latter-day Saints feels its effects. We can see its baneful effects in all the organizations of the Church. As we move among you brethren in the stakes of Zion attending the conferences, we note how the quorums of the Priesthood are disrupted, officers and members alike called into the service of their government, and the work is greatly hampered. Because of the rationing of rubber and of gas for our motor cars, the auxiliary associations of the young men and the young women do not have the attention which they heretofore had. The leading officers are not able to visit and associate with them and encourage and help them along as formerly.

I receive each month a report from the various temples of the work being done. Since the beginning of the war there has been a tremendous falling off in the amount of temple work done in all the temples of the Church—a lamentable condition.

We receive a monthly report through the First Council of the Seventy of the missionary work in the stakes of Zion, and we observe that there has been a great falling off of accomplishment in that work.

Our elders are returning from the mission field in large numbers, but very few going into the field to replace them, and we wonder what the results are going to be. I wonder, brethren, if we are doing all we can to improve this condition in the Church.

I had the pleasure this last week of interviewing a returned missionary whom I set apart six months ago to go into the mission field for a short-term mission. He is seventy-three years of age, and this was the eighth mission for him. Every winter for eight years he has spent about six months in the mission field. He is not a wealthy man, he has no farm to return to, he has no business, but he informed me that he has an invitation from the mission president to return next winter; and he intends so to do, if in the meantime he can earn enough money for his keep in the mission.

I am wondering, brethren, if in your quorums of the Priesthood, if in your

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OUR COURSE

By STEPHEN L RICHARDS

—Of the Council of the Twelve—

WE have surely been blessed, my brethren, with excellent counsel and inspiring messages in this conference. When I contemplate the fact that within this historic building we have met in peace, we have not been disturbed, we have been able to concentrate on the high purposes to which our lives are dedicated; while all about us is turmoil and confusion, I feel deeply grateful for the blessings which the Lord has brought to us.

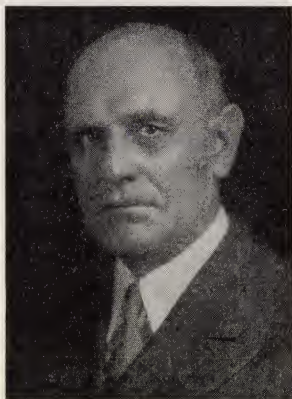
I believe that our course is well charted for us. There need be no confusion about the direction we are to take, and the destination we are to achieve. We are set to maintain the kingdom of God in this world, and all of our energy and our effort is directed to that glorious purpose.

It is true that we find ourselves at this particular time confronted with a necessity which deserves and demands our immediate attention. Our country is engaged in a war. We are citizens. We have the job of winning that war. It has heretofore been pointed out how essential it is to the preservation of liberty in the earth that we accomplish this our immediate purpose and undertaking. I believe that we can make some real contributions to that end, and that we ought to make them.

In the first place, this war has to be financed. However much we may disagree with policies in vogue we must recognize that fact, and there devolves upon each one of us an obligation to do all that he can to provide the funds which are essential to supply our soldiers with the implements of war. When I think of what they suffer, the hardships through which they have to pass, as revealed by such arresting accounts as we have from Eddie Rickenbacker, for one, I would not fail to give to each of these men the implements which he needs, the medicines that he requires, if it were possible for me to give them to him, and I think that each one of us is under obligation to subscribe to bonds, to contribute to various causes which are destined to help those in distress, and to be liberal, as liberal as our circumstances will permit.

In the next place, we are sending out our young men into battle sometimes, I feel, without having fully interpreted for them the issues at stake and the purposes for which they are expected to fight. I am sure that every soldier would receive encouragement and fortitude to enable him to bear his trials if he had a perfect understanding of why freedom and liberty are essential to the consummation of the great purposes of the Almighty.

We never could have begun this



STEPHEN L RICHARDS

work in any country other than America. American freedom has furnished the environment in which and out of which the Church of Christ has grown and developed. The preservation of that freedom is not only essential for our civic rights, but it is essential also for the growth and ultimate consummation of the kingdom of God. In my humble judgment every soldier who consciously and conscientiously devotes himself to the preservation of that freedom is making a distinct contribution to the great work with which we have the honor to be identified.

I would like each one of our soldier boys to have the consolation in his hours of bitter trial that whatever he gives to the cause of freedom he gives to the cause of Christ, and I would like each one to know that as he enters into this great undertaking he does so with the blessing of the Priesthood of the living God. We did not create the war; we deplore it; but it is here; and it is essential that triumph come to the cause of freedom and victory. I, for one, feel a deep gratitude in my heart to every soldier for fighting my battle for my home, my country, and my religion.

Then, we recognize that while we are helping to win this war it is essential that we make a contribution that will help to win a decent peace for this earth. Now, of course I do not know and I cannot state, and I do not know that anybody can state at this juncture, what kind of organization may be set up for the establishment and the preservation of peace in time to come, but I do know this one thing, that no

Delivered at the Monday afternoon session of the 113th Annual Conference, April 5, 1943, in the Tabernacle

peace will ever be lasting or satisfactory into which is not infused the spirit of the gospel of Jesus Christ, whose disciples we are. I recognize the fact that it seems a herculean and almost impossible undertaking for the few of us who constitute the Church of Jesus Christ of Latter-day Saints to be an important factor in giving the spirit of our Savior to the peoples of the world and those who preside over nations. I cannot understand myself just how it may be accomplished, but I know that if God wills it, it can be accomplished, and I believe that it will be, and in the end when we see how it is accomplished, perhaps we will conclude that it was not such an impossible task after all.

When we think how, with the development of modern science the voice of one man can be magnified to reach all over this earth, and how a man's picture can be projected so that thousands can see it at one time, it does not seem to me within the realm of the impossible that a way may be provided by which about one-half of one percent of the population of this nation can influence the will and the judgment and the action of all the remainder. I believe that it can be done. I am sure that it can be done only with the aid of spiritual power and spiritual gifts, and that is what we most need at this hour.

The power of the Priesthood is a spiritual power. We know that there is efficacy in it. We have seen its power manifest. We know, too, that these spiritual powers are not developed except through goodness and righteousness. We need today the great gift of discernment to be able to proceed with an intelligence and a wisdom that transcend our finite powers in the courses which we are to pursue. We need, too, personal influence which shall touch the lives of all with whom we come in contact and impress them not only with the seriousness of our undertaking, as so well explained by Brother Smith, but with the vitality of this undertaking for the welfare of this world. I believe that God can magnify the personal influence of a man so that it reaches out and touches the lives of others, and I have been constrained for many years to believe that if all the people of our Church were actually to keep the commandments, which President Grant has asked them repeatedly to do, they would develop individual

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What

WE ARE FIGHTING FOR

By

RICHARD R. LYMAN

Of the Council of the Twelve

Delivered at the Monday evening session of the 113th Annual Conference, April 5, 1943, in the Tabernacle.



RICHARD R. LYMAN

OUR ALL UPON THE ALTAR

The mayor later also took the party through the historic municipal and national buildings of Geneva and showed to us, the members of the party, the many and impressive historic documents and other treasures which the people of Switzerland hold dear as we hold dear the original copies of the Constitution of the United States and our Declaration of Independence. Some twenty-one or twenty-two nations are held together in Switzerland by their love of independence and liberty much as our forty-eight states are held together. The elimination of war, that is, the preservation and maintenance of peace, is the principal aim of the officials and people of that great city and that little but great republic, Switzerland. They are endeavoring to secure for mankind in all the world that great blessing of peace and good will which Christ came so long ago to bring, that blessing for which all good Christian people around the whole world are so fervently praying during these terrible and trying times. It is for this great cause that the United Nations including our own beloved country are now unselfishly putting their all upon the altar of war. By force we have had thrust upon us this great conflict and, spurred on by our love of liberty, we, the United Nations, are making gigantic efforts to win.

WILL WIN COURAGEOUSLY

The motto of our country is "In God we trust," and throughout our land we sing—

Long may our land be bright with freedom's
holy light;
Protect us by Thy might, Great God, our
King.

With faith in God the Eternal Father to whom nothing is impossible, we have carried into this mighty and unparalleled struggle "the only flag in all the world that has never known defeat." God helping us we shall not only win, but however great the cost in tears, in blood, in human life, or in economic treasure, we shall win courageously.

And when peace finally comes and the war is ended, the following words of Van Dyke found in his poem entitled "Golden Stars," will apply as

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LONG years ago Abraham Lincoln said that "... our fathers brought forth on this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now," said he, "we are engaged in a great Civil War, testing whether that nation or any nation so conceived and so dedicated can long endure. ..."

TO ENDURE FOREVER

Today we are engaged in a greater war, a war that covers the whole earth. We are fighting on battlefields around the world for the sacred purpose of demonstrating that, God being our helper, not only one nation, our nation, but that any and all nations "... conceived in liberty, and dedicated to the proposition that all men are created equal ..." shall not only endure long, but shall endure forever. That is the great cause and blessing for which we are fighting today. And using again the language of the immortal Lincoln, we have resolved that those heroes of the other world war who gave their lives and those of this war who make the supreme sacrifice "... shall not have died in vain. ... " We have resolved that "under God" the whole world "... shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth. ... "

Henry Van Dyke says:

Oh, better to be dead
With a face turned toward the sky,
Than live beneath a slavish dread
And serve a giant lie.

Stand up, stand up, my heart, and strive
For the things most dear to thee!
Why should we care to be alive
Unless the world is free?

What he wrote then concerning the other world war and our flag applies to this world war and to our flag with even greater accuracy and force:

O fiercer than all wars before
That raged on land or sea,
The Giant Robber's worldwide war
For the things that shall not be!
Thy sister banners hold the line;
To thee, dear flag, they call;
And thou hast joined them with the sign—
The heavenly sign, the victory sign—
Of the stars that never fall.

All hail to thee, New Glory!
We follow thee unfurled
To write the larger story
Of the Freedom of the World.

On the very day the other war was ended, November 11, 1918, he wrote:

Oh, welcome home in Heaven's peace, dear
spirits of the dead!
And welcome home ye living sons America
hath bred!
The lords of war are beaten down, your
glorious task is done;
You fought to make the whole world free,
and the victory is won.

How unfortunate that that thrilling and glorious achievement, thus so clearly and so dramatically stated, did not actually become a reality.

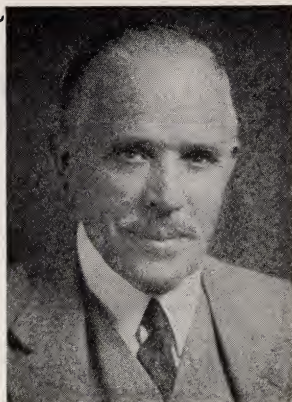
A TEMPLE AND THE CENTER OF PEACE

When President Grant was in Europe a few years ago, the mayor of Geneva, Switzerland, took him and as many others of his party as the mayor's car would carry (seven as I remember it) and showed the members of that party the flowers, the parks, the mountain scenery, the loveliness of Lake Geneva, and many other of the attractions in and about that famous city, that great center of peace. President Grant the next day expressed the thought that somewhere among the hills surrounding that city, in that land of freedom and democracy, it would be fitting indeed for the Church of Jesus Christ to build a temple.

OUR OBLIGATIONS

By
JOSEPH F. MERRILL
Of the Council of the Twelve

Delivered at the Monday afternoon session of the 113th Annual Conference, April 5, 1943, in the Tabernacle



JOSEPH F. MERRILL

FIRST, brethren, may I make a brief report concerning the response to a request sent out to the chairmen of our No-Liquor-Tobacco committees in all the stakes of the Church late last summer and early in the fall. Many thousands of letters and names attached to petitions went to Washington addressed to their respective senators and representatives, urging the passage of what was known as the Sheppard Bill, which, if it had been passed, would have brought prohibition to the military reservations and camps and other places where the armed men of this country were serving. The bill failed. The opposition was too strong, but a great deal of good, I am sure, was accomplished. In what way? In the little town of Hollingwood in New Jersey, there was an army encampment established. It was a dry community that felt outraged at what was going on; so by a search of the records they found that in 1901 Congress had passed a law prohibiting the sale or bringing onto the reservations and military establishments of this country alcoholic beverages in any form whatsoever. But in 1933 the Congress of the United States declared that beverages containing not more than three and two tenths percent alcohol were not intoxicating. This law that was found to be already in existence did not mention mild beer, but it touched everything else of an alcoholic nature, stronger than 3.2%. So you read a few months ago that the War Department had by proclamation banned liquor in all its forms except mild beer from military reserves and camps, etc. In other words, the agitation to try to get the passage of the Sheppard Bill succeeded in unearthing what had already been done. So we have in effect in the United States the very thing that it was hoped that bill would accomplish, except for mild beer.

Another thing: I am reading now a brief quotation from an article in a recent number of *Good Health*, which magazine, in my opinion, is standing valiantly, continually, and persistently for the principles of our Word of Wisdom to an extent that is not exceeded by any other publication in this country. This magazine said, and I read:

Army life tends to break down moral principles, unless they are firmly established. Removal of the restraint of home and business association, evil companionship which would be avoided in civil life, abundant temptation, and the recklessness nearness to death may bring, are among the reasons for this.

I read this, brethren, so that you will be reminded that we have time and again requested our Priesthood quorums that have members in the armed

forces of the United States to keep in touch with them, to write letters to them, to provide a set-up in the quorum that shall insure a letter going forward at least monthly to those in the armed services. We heard a report that in one of the stakes this is being done by another agency; but I want to say to the Priesthood authorities in that stake, brethren, that does not release you of your responsibility. That work is not being done by the Priesthood quorums, by you brethren who have members of your brotherhoods away from home. We can bless them for what they are doing, but will you, too, please do that.

I am not going to enter into a discussion of the good that these letters can accomplish when they are written, but I am making this appeal again, that they shall be written from every quorum of Priesthood in this Church that has any of its members away in the armed forces of the country. We have advised also, and urged, that they keep in touch, quarterly at least, with the members of their quorums who are away from home engaged in defense industries of the country.

Now, brethren, there is a word or two I would like to say on another topic, and I will introduce it by relating a little incident. A few years ago as I was conducting a class in the mission home, a young lady missionary arose and asked: "Brother Merrill, why do we no longer have revelation in this Church?" It was of course a very surprising question, but I am sure it was sincerely asked, and my answer was: "Sister, there is no time to discuss this; the hour is nearly up, but I say to you if you will go on your mission and give yourself sincerely, wholeheartedly to it, obeying the mission rules and regulations, and be obedient to the authority that presides over you, and live near to the Lord, you yourself before you return will know there is revelation in the Church; besides you will know that the message that you carry is divine, and you will get that knowledge not because you hear others testify to it, but because you will get it as all others get

it, if they really have it, through the channels of revelation direct from heaven."

What authority, brethren, have we for that statement? May I say that for the last five and a half years, since the present policy has been in operation, it has been my great privilege and my delight to interview hundreds of returned missionaries, and I find out from those missionaries by direct questioning that they have a testimony. All but two of them have said, "Brother Merrill, when I bore testimony, particularly toward the end of my mission, to the divinity of this work I was not expressing an ardent hope or earnest wish that this is the work of the Lord; I was saying what I really knew; yes, I know this is the work of the Lord," or words to that effect.

And you, my brethren, who are here this afternoon, if given the opportunity could, I presume, stand up right now and say that you too know that this is the work of the Lord.

I am not going to discuss the fact that there is revelation guiding the Church, but I want to speak of your responsibility as having received a personal testimony divinely given of the truthfulness of this work. I think, brethren, that that testimony places upon us a very heavy responsibility. It has been mentioned here by other speakers. What is this responsibility? We have been urged to encourage missionary work; we do it all the time, in all of our quarterly conferences, in all our contacts; we do it wherever we go. It is one of the great obligations placed upon the Church—that of engaging in missionary work. But there are two methods by which we may do it, by precept, as those are doing who are called to devote their time to using that method, and by example. But we are all called to use the method of example. And so, since we know this is the Lord's work (we bear testimony to

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Millennial Hope

By CHARLES A. CALLIS

Delivered at the Monday morning session of the 113th Annual Conference, April 5, 1943, in the Tabernacle

Softly beams the sacred dawning
Of the great Millennial morn,
And to Saints gives welcome warning
That the day is hasting on.

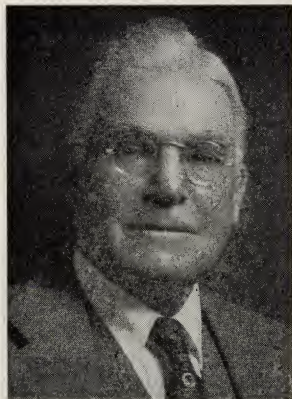
Splendid, rising o'er the mountains,
Glowing with celestial cheer,
Streaming from eternal fountains,
Rays of living light appear.

(John Jacques, "Softly Beams
the Sacred Dawning")

I do not believe that hope has bade the world farewell. I think, I firmly believe that in this huge, ugly mass of evil that is rolling and swelling there is some good, imprisoned temporarily; that this good is working towards deliverance and triumph.

This earth, according to the scriptures, is moving towards a glorious ideal. We believe that Christ will reign personally upon the earth and that the earth will be renewed and receive its paradisiacal glory. By prophets this glorious condition has long been foretold. Christ's reign on earth, when He will establish the millennium—and it will not be established before He comes—has been the consolation of martyrs and the hope of suffering saints. It is the hope of the world. The mission of this Church, I understand, is to preach the gospel, to prepare a people for the great millennial reign. This Church has been established and dedicated for that very purpose, and in His first visit to the Prophet Joseph, the angel Moroni told him that the preparatory work was about to commence, to prepare a people for that glorious event. We do not hope to convert all the world before the second coming of the Son of God, but through this gospel and the government that God has set up in the Church, it is our destiny, our bounden duty, to prepare a people to meet the Savior.

We talk, and justly so, of the greatness of our Priesthood quorums and all of our auxiliary organizations, and I would not for the world underestimate their strength and power and the great work they are doing, but what about the home, what about the evident lack of parental control? Solomon said: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6). If our people will obey the injunction of the Almighty and teach their children the principles of the gospel, not only by precept but by example, you are going to see a people such as the world has never before beheld, for the children brought up in righteousness will be fit to meet the Lord when He comes in power and great glory. This blessed millennium, the account of which shines



CHARLES A. CALLIS

upon the pages of holy writ—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price—sounds as you read these pages regarding the millennium, like a trumpet calling us to preparation. If we are earnest and devoted in our duty to preparing a people for the millennium, you will not see these liquor stores disfiguring our mountain valleys. The tremendous price paid for liquor in the valleys of Ephraim, it seems to me, is a warning, at least an indication, that the vision of our destiny has been somewhat blurred. I plead for stronger, more persuasive, more loving teaching in the homes of the Latter-day Saints.

Conditions during the millennium are going to satisfy the soul. Holiness will be triumphant, Satan will be bound, and men to a very large extent shall be relieved from temptation. The swords are going to be beaten into plowshares, and the spears into pruning hooks, and nations shall not learn war any more—

When the common sense of most shall hold
a fretful realm in awe,
And the kindly earth shall slumber, lapt
in universal law.

During the millennium we are not going to be idle. God forbid. Jesus Christ said in the Book of Mormon: "... for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever" (II Nephi 29:9).

As we are co-laborers with the Almighty, how can we indulge in the vain hope that we shall be idle during the millennium. No, we shall be co-laborers with Jesus Christ throughout all

eternity. I am so grateful that the hopes and the fond desires of the saints concerning immortality and eternal life are voiced in the doctrines of the Church of Jesus Christ of Latter-day Saints. The Apostle Paul tells us that when the Savior comes to reign in power and in great glory, from the very headwaters of immortality there is going to flow a stream of immortality, for he says:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words. (I Thessalonians 4:16-18)

The Prophet Joseph, the solver of problems, the comforter of humanity, told a mother who had lost a baby in death that, in the resurrection when the Lord Jesus Christ appears, her baby would be resurrected and that she would have the joy, more joy than she could have had in mortality, in the resurrection, of rearing that baby, or the young child, young children, who have died, to manhood and womanhood.

Horace Greeley, one of the greatest editors that ever lived, lost a boy who was five years of age. He said: "Now, all that deeply concerns me is the evidence that we shall live hereafter... If I felt sure on the point of identifying and being with our loved ones in the world to come, I would prefer not to live long." Well, all that doubt is removed by obedience to the doctrines of the Church of Jesus Christ of Latter-day Saints.

We are told that when the Jaredites in their barges set forth for this land of promise, fierce and terrible tempests prevailed. The winds blew, and they were in imminent danger all the while on that perilous journey. God sustained them. And we read that although these gales and tempests raged, holding destruction in their wake, that the wind was continually blowing toward the Promised Land. And these adversities through which we are passing, these terrible wars and all the horrible things that are prevailing, are in the power of God. He can stop them when He chooses, when His divine purposes are fulfilled. But let us not forget that through this sea of trouble, our adversities, the experiences through which we pass and which God will make work together for our good, if we will obey Him—all these are blowing us forward to the haven of rest, to a glorious future, to eternal life, and unitedly we join in John's loving response "... even so, come Lord Jesus." Amen.

On TAKING OURSELVES SERIOUSLY

By

JOSEPH F. SMITH

Patriarch to the Church

Delivered at the Monday afternoon session of the 113th Annual Conference, April 5, 1943, in the Tabernacle



JOSEPH F. SMITH

BRETHREN: If one or two more whose names are Joseph F. are added to the list of General Authorities, general conference will make of me a total wreck. (Laughter.)

As a boy I used to marvel when my father said that at the general conference he lost his appetite, and when he was called upon to speak, his arms, his elbows, and his hands went numb. I now look upon my father as a man of unusual fortitude. (Laughter.) I have felt that I was in danger of imminent disintegration south of my Adam's apple.

I trust that the few moments that are mine shall not be spent in vain for you and that your faith will assist me to say one or two things which are of value.

Six months ago in reporting the general conference, *Time* magazine, in its characteristic fashion, spoke of the Mormon Church, an organization of less than a million persons, as an organization which took itself very seriously as an international influence. The Salt Lake correspondent for *Time*, who I suppose wrote that article, wrote better than he knew, and I think that *Time* could immortalize itself no better than prophetically to hang upon the walls of its editorial offices those words in bronze.

The Church of Jesus Christ of Latter-day Saints does take itself seriously as an international power. The difficulty is that the members of the Church of Jesus Christ of Latter-day Saints do not take into sufficient consideration the international importance of the Church of Jesus Christ of Latter-day Saints. I submit to you that concentrated under this famous dome there is greater potentiality, were it worthily used, than is to be found in the combined military commands of the warring nations, and, as we have heard time and time again during this conference, that is a great responsibility.

We do not take the Church seriously enough. Yesterday as Brother Peterson, as I recall, former president of the Norwegian Mission, was speaking—I think it was he who told the tale of finding a Sunday School that had been disbanded because the bishopric had gone pheasant-hunting—this large body of Priesthood was moved to mirth. I personally can find no vestige of humor in the fact that men holding the Priesthood and with responsibility to a congregation should disband it in order to break the Sabbath.

We do not take the Church of Jesus Christ of Latter-day Saints seriously enough. Here are gathered men who hold the Priesthood of Almighty God, and we have been told in no uncertain

terms that where much is given much is expected and that we shall be held accountable if we fail to magnify the calling which is ours. It is essential that if we are to be intelligently obedient to the gospel, if we are intelligently to keep the covenants which every one of us has made, it is necessary for us to know what the gospel is and what those covenants entail, which means that every one of us should be a student of the scriptures. Not only should he be a student of the scripture as that scripture is found recorded in Holy Writ, but he should be obedient to the scripture as it shall come from the constituted authority of the Church. Somehow it seems so easy to believe that the word of the Lord is printed in a book, but to some people it seems a little difficult when the word of the Lord comes from a living man.

May I read just a word or two from a revelation that was given to Orson Hyde and some other missionaries:

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. & C. 68:4)

When Heber J. Grant, whom you have sustained, and I expect will again sustain before this conference is over, issues instruction as Prophet, Seer, and Revelator, that word should be scripture to us. It is the word of the Lord Himself through His prophet, and it may be that sometimes that advice is not exactly in accordance with our per-

sonal desires. It has never been the business of a prophet of God to tell people what they wanted to hear; it is the business of a prophet, and I imagine it is a very unpleasant business sometimes, to tell the people what the Lord wants them to know and to do, and we who hold the Priesthood should take the Church seriously enough to be obedient to the scriptures.

I have been impressed with the times during this conference that the importance of kindness has been stressed, and I heartily concur in those sentiments. It is necessary, however, if we are to be truly kind, for us to be intelligent, for us to be understanding. We hear frequently that we must not drive young men out of the Church because they take up smoking, which is quite true. You will remember Bishop Ashtons' remarks yesterday. I think we should go a little further, however, and in being kind to these individuals, make it clear to them that in every case at least fifty percent of the isolation which they feel, and oftener than that a larger percent, is due not to the Church but to the individual who is not conforming.

I had an interesting conversation with a man from Washington not long ago, and he said he did not go to church any more because he did not feel comfortable; they did not make him feel at home; they preached about the Word of Wisdom, and he felt isolated; he felt that he was not welcome, so he stayed away. He had taken up smoking. I asked him if anyone had specifically said that he was not welcome. "No, no, but they preach the Word of Wisdom."

I said: "Well, will you have us stop preaching the Word of Wisdom because you have taken up smoking? Shall we not be faithful to the revealed word of the Lord because you have seen fit not to follow that advice?"

Eventually he admitted that the reason he did not feel at home was not that a cold shoulder had been turned to him, but because he knew in his own heart that he was doing what he ought not to do.

I think many times it would be kind-
(Concluded on page 379)

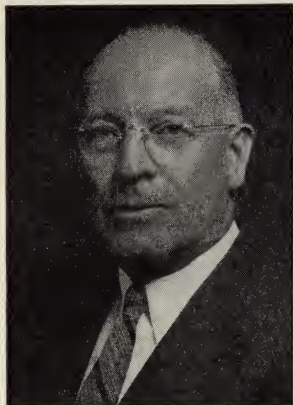
Shepherds

OF THE FLOCK.

By LEGRAND RICHARDS

Presiding Bishop

Delivered at the Monday morning session of the 113th Annual Conference, April 5, 1943, in the Tabernacle



LEGRAND RICHARDS

BRETHREN: You are the shepherds of the flock. I cannot help feeling that in the marvelous work you are doing in feeding the sheep and the lambs, you are demonstrating your love of Him, as the Savior expressed Himself to Peter; and I believe we might read between the lines, His love of those who undertake such a marvelous work as you do.

Bishop Nibley once said, speaking of the bishops, that he thought Paul made a mistake when he said, "Those who desire the work of a bishop desire a good work." He should have said, "a good lot of work."

We hear a great deal about how the bishops are overloaded, have too much to do, how many of them are wanting to be released because of the great responsibility they are carrying. I have taken occasion during these few conference days to inquire of many of them, "Bishop, how are you enjoying your work?" and each has replied in about these words, "Very much—it is the grandest opportunity I have ever had." And I believe that is the way the bishops feel about it.

When I was on my first mission, I received a letter from my father in which he said in words such as these, "My son, I would like to say to you that there is no organization, corporation, or society in the world that will pay as great dividends on your time, your means invested, and your talents as the Church and Kingdom of God." And I want to bear testimony to you this day, brethren, of the truth of this statement. I feel that the Lord owes me nothing for what I have done in the Church. He is the best Paymaster I know anything about.

I would like to read a few words from the thirty-first chapter of Jeremiah. Jeremiah saw the gathering of the Latter-day Saints in our day and described the same as plainly as you can read it in Church history, even to the long trek along the Platte River in order to reach these valleys of the mountains. And so I read from that chapter:

For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. . . .

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. . . .

And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. (Jeremiah 31:6, 12, 14)

I do not believe you could go anywhere in the world and find men engaged in the ministry, I care not how great their salaries are, who would testify that the Lord has satiated their souls with fatness and they are satisfied with the Lord's goodness to them, as are you brethren who bear the Priesthood of God and are privileged to feed the flock under His divine leadership and inspiration.

You are dealing with the most precious things in all the world; you are dealing with the souls of men, and I want to remind you of the words of the Lord to the Prophet Joseph given in the eighteenth section of the Doctrine and Covenants, where He says:

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

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

Then He adds:

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: 10-15)

I would like to say, brethren, that these souls who are so precious in the sight of God are not only those who live out among the gentiles, but many of them are the sons and daughters of Israel. In the veins of some of them flows the very best blood of this generation, and many of them are inactive and they are waiting for you to call them into service.

When I was laboring as president of the Southern States Mission and we mission presidents met in the temple with the Quorum of the Twelve, following the reports of the mission presidents, President Clawson told us the Lord had created the earth and the fullness thereof, and then he described at some length the marvelous creations of the Lord. Then he said, "But, brethren, I say unto you that the soul of one of His children is more precious in His sight than all the earth and the things He has created."

How precious are the souls of the sheep of the flock among whom you brethren are called to labor! Now those of you who have had the privilege of laboring in the mission field have seen men arrive, some of whom had never prayed in public in their lives, never done anything in the Church in a public way, and yet you have seen what they have become in a year or two under the inspiration of the Lord. I have come to feel that there is no man in Israel who is without potential power for good in the midst of the people, if he is only given opportunity to render some service.

I want to read a few words from the twelfth chapter of First Corinthians, what Paul says about the gifts of the Spirit:

Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

Then I skip some for brevity:

For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit:

But the manifestation of the spirit is given to every man to profit withal. (I Corinthians 12:4-8)

The Lord has not left any without
(Concluded on page 366)

SAM BRANNAN *and the*

By PAUL BAILEY

PART IX

AFTER Samuel Brannan's dramatic pronouncement of the discovery of gold, the fever for riches approached a frenzy that spread far beyond California's borders. Soldiers deserted their posts; sailors left their ships to rot in the bay; San Francisco became a dead city. Immigrants, bound for Oregon, turned away at Port Hall and raced madly for the gold camps across the Sierras. Sutter's empire was tattered and bruised. The thoughtless hordes moved in, turned the crystal-clear streams to muddy red with spades and picks. And this was scarcely a taste of what other years would yield.

California Mormons—both Battalion members and those from Brannan's New York group—were enviably situated to profit from the strike. From chance discovery by two of the Battalion boys came one of the richest of all finds—the famous "Mormon Island" in the American River. Those other brethren, still bound to Sutter by employment contract, utilized their odd hours to garner considerable wealth in raw gold. Nor did the San Francisco Saints neglect opportunity to stake some of the first claims on the gravel bars of California's streams. Even today a tour of the Mother Lode country reveals many geographical names quaintly reminiscent of the day when Mormons were first on the scene: Mormon Gulch, Mormon Bar (Merced-Yosemite highway), Mormon Island (American River near present town of Folsom).

Exercising his proprietary rights, Sutter demanded a flat commission of fifty percent on all diggings. Later he cut it to a modest one-third. In the end he found himself literally ousted off his own land. With the only store in the Sacramento Valley, Samuel Brannan reaped a golden harvest from the exorbitant prices he charged for implements and provisions. Charles Smith's share of the enterprise was purchased by Brannan for fifty thousand dollars, and the name changed to S. Brannan and Company. No time was wasted in opening other stores in the gold camps of Coloma and Natoma. In the Sacramento store alone, receipts were soon averaging five thousand dollars a day. Greed was gnawing at Brannan's soul. He still maintained an unctuous decorum among the brethren, and was extremely jealous of his standing as their leader, but unmistakable now were the signs of his spiritual disintegration. It is said he demanded, and received, tithing from all Mormon earnings—though there is no record of his having de-



Hanging of Jenkins on the Plaza

—From Soule's "Annals of San Francisco"

livered any part of the money over to the Church.¹

In striking contrast to Brannan's insatiable lust for wealth, is the example set by the majority of the Battalion brethren during that hectic summer. No set of men could ever have been more favorably situated to gain from the gold strike. They were first on the spot. They had free choice of the best locations before the crowds swept in. To have remained in California another year might have guaranteed them wealth. But the call now had come from President Young. They were to take up their burdens in Salt Lake Valley. They were to plight their hearts and brawn to the task of building Zion. In the moment, as true Saints, they forgot not their duties and promises to God. With a brave sigh they laid down their picks and pans, and abandoned their rich diggings to the greedy ones. With their earnings they purchased provisions for themselves and the destitute souls out beyond. They bought horses, cattle, and seeds—and cannon for the defense of Zion. They held rendezvous at a spot called Pleasant Valley, near the present city of Placerville. On July 4, 1848, their cannon boomed a noisy salute to their great nation—and a farewell to California. They were going home.

"Thus," said historian Bancroft,

¹See Scherer, *First Forty-Niner*, p. 48; see letter from James Ferguson to the Presidency in Salt Lake City, *Journal History*, under date of April 1, 1848. Ferguson complains that Brannan and others grew rich from Brannan & Co., while the poor Mormons who contributed were "bereft and trodden down."

FIRST VIGILANCE COMMITTEE EXECUTION

On June 9, 1851, Samuel Brannan and his newly organized Vigilance Committee declared war on the outlaws who repeatedly had ravaged San Francisco. John Jenkins was the first victim of the aroused populace. As a preface to the hanging, Brannan shouted "Let every lover of liberty hold the rope." The hastily chosen scaffold was a beam of the "Old Adobe" on the Plaza.

"amidst the scenes now every day becoming more and more absorbing, bringing to the front the strongest passions in man's nature, . . . at the call of what they deemed duty, these devotees of their religion unhesitatingly laid down their wealth-winning implements, turned their back on what all the world was just then making ready with hot haste and mustered strength to grasp at, and struggle for, and marched through new toils and dangers to meet their exiled brethren in the desert." The *Brooklyn* Saints manifested the same faith and integrity—could they have freed themselves in time from the misguided counsel of Samuel Brannan—how much greater might they have enriched their own lives and that of the religion in the name of which they had come to California in the first place!

THE journey to Zion of these three men fraught with hardship. Crossing the Sierras from west to east, with seventeen heavily loaded wagons and droves of stock, was a task which tested the stamina and endurance of man and beast. The new roads they cut lessened greatly the toil for many an immigrant

²Bancroft's *History of California*, VI, p. 49

Mormons in EARLY CALIFORNIA

in years to come. Three of the brethren, blazing trail ahead of the main body, were ambushed by savages and brutally murdered. The spot where their mutilated bodies were found, buried under a thin layer of dirt, was named by their sorrowing brothers "Tragedy Spring," a name which it bears today. Duties to these dead performed, the men pushed on. With drudging toil they fought at the narrow canyons and steep grades until the eastern slopes of the Sierras finally were won. After seemingly endless weeks of parched deserts, their dusty wagons thumped their way into Salt Lake City. On that October day of 1848, their long journey was ended,

wheeled vehicle. They had arrived June 5, 1848. From their glowing accounts of the fertile valley beneath the southern Sierra Madres came the beginning of the San Bernardino colony of the Church.

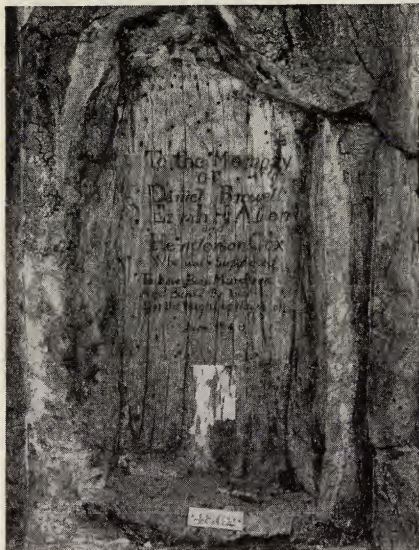
THE importance of the Mormon Battalion as a motivating force in moulding American greatness can scarcely be overestimated. To gain some perspective of this vital movement, one must consider the four great factors so conducive to stabilization and growth of both intermountain country and Pacific slope. B. H. Roberts lists them thus: "(1) The opening of the

highways; (2) the conquest of northern Mexico; (3) the discovery of gold in California; (4) the adoption of irrigation farming by Anglo-Saxon people."³ In each of these varied phases the Battalion played a worthy part.

Their road-building efforts are substantiated by history and backed by government and military documents in Washington. The beneficial results of the Mexican War—when injustices to the conquered nation were ameliorated with cash purchase of the territory won—raised the United States to a world power. Discovery of gold was an event of far-reaching magnitude, and a factor for speedy consolidation and development of that rich territory now added to public domain. The Battalion had ample opportunity to witness first-hand the irrigation systems practiced for generations by Mexicans of Santa Fe and the valleys of the Rio Grande. Members of Brown's command were in Salt Lake Valley when the first plow tore itself apart on the sun-baked crust of the desert. "What more likely than that some of those men who had seen irrigation in progress should suggest the flooding of the land to prepare it for plowing, as they had seen it conducted over the land to convey moisture to the growing vegetation? The probability of it has a moral certainty."⁴

It takes but cursory examination of the Mormon heritage to see how profound and far-reaching was the Spanish-California influence upon the Mormon people. Scores of words common to the Pacific slope found their way into the provincial idiom of the Great Basin: corral, lasso, ranch (ranchito), adobe (adobe), savvy (sabe), chaps, pinto, canyon (cañon). Making of adobe bricks, which in their humble way so valiantly have served our people when timber was scarce, had been raised to a useful art among the Mexicans long before the Battalion marched to California. The club-head wheat, introduced to Utah by

(Continued on page 358)



TRAGEDY SPRING TREE

In June, 1848, three members of the Mormon Battalion in exploring a trail over the Sierra Nevada Mountains were killed by Indians. Their bodies were discovered by other members of the Battalion, who gave them fitting burial and carved a memorial in the now famous pine. Considerably weather-worn, it can be made out to read: "To the Memory of Daniel Brown, Ezra H. Allen, and Henderson Cox, who were supposed to have been murdered and buried by Indians on the night of the . . . June, 1848." Tyler, in his "Concise History of the Mormon Battalion," gives their names as David Brawett, Daniel Allen, and Henderson Cox.

—Photo courtesy
Primary Association

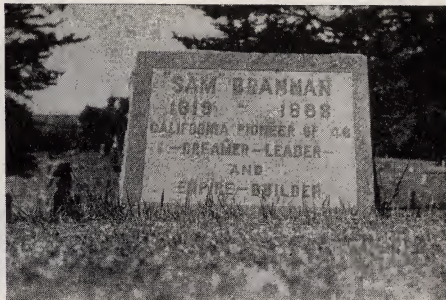
THE GRAVE OF SAM BRANNAN AT MT. HOPE CEMETERY, SAN DIEGO

—Paul Bailey photo

their own heroic chapter of a nation's history imperishably written.

The eighty-one members of the Battalion who in Los Angeles had elected to remain under arms for an additional enlistment of six months had been discharged from service early in the spring. Twenty-five of them already were in Zion. Others had remained behind to engage in mining or other activities, but eventually most of them made their way to the valley. Those twenty-five men in the main body had journeyed from San Diego to Los Angeles, thence by way of the old Spanish trail through Cajon Pass, to Salt Lake City. Under their pioneering, the trail became a road, and to them goes the honor of hauling through the first

Sam Brannan died penniless at Escondido, California. His body lay unburied and unclaimed in the San Diego receiving vault for over a year. Out of friendship and pity, Alexander Badlam donated the grave-site, but until 1926 the forgotten grave was marked by only a 2x2 redwood stake. A Harry McCarthy donated the tiny marker over the resting place of California's first millionaire. Samuel Brannan, Jr., also penniless, was buried alongside in 1932. His grave is unmarked, and was donated by the Society of California Pioneers.



³Roberts, *The Mormon Battalion*, p. 77

⁴Ibid., p. 81

Poetry

WATER SONG

By Margaret Jenkins

O H, my bucket is of silver!
And the water's blue and gold
I will fill the bucket deep
To draw up all that it will hold.

For a bucket full is heavy,
But the spirit makes it light;
And the weight is small to carry
When the soul is shining bright.

God made oceans full of water,
Taught the sun to draw it up,
Showed the mountains how to hold it
In a fern-rimmed rocky cup.

And His valleys drink its beauty
As it seeks the sea again,
And it cleanses and refreshes,
Giving life to earth and men.

Oh, a bucket full is heavy
But the spirit full is light.
And my heart brims like my bucket
With a crystalline delight.

SHADOWS

By Julene Cushing

WHEN shadows stretch their fingers on
the grass,
And drape their arms across the garden
wall,
Then riding on the night breeze, softly pass
The lilac tree and make its blossoms fall;

When hush of twilight brings a gentle rest,
Clothing my garden with a silver light,
And birdlings find the comfort of their nest,
And flowers close their petals on the night—

I like to think this quiet peace will come,
And fold me in its tranquil purity,
When shadows lift their arms to take me
home,
Into the garden of eternity.

QUIET PORTRAIT

By Miranda Snow Walton

A GENTLE, kindly man—he went his way
In quiet peace; and those who knew him
well
Drew courage from his faith; his silent
strength

Became a sheltering, towering citadel.
His soul was like deep waters, silent, strong,
Or like a giant pine, serene and still
Amid the storms of life; it stands unscathed
By wind or rain, upon a storm-scarred hill.
I think that God must love such men as
these—

Strong, humble men whose lives show what
they are.

They build a monument in deeds, not words;
Their faith is like the glowing of a star.

WAR-TIME AT THE FARM

By Thelma Ireland

THE little ducks took their first swim
With mother duck ahead.
My son, aged four, watched from the shore:
"A convoy," Sonny said.

SUSSEX ROAD

By Eva Willes Wangsgaard

HER talk was often of the Sussex downs,
Of fogs that drenched the noonday
violet,

Of hedgerows sweet with honeysuckle
crowns,

Of clumps of lavender and mignonette.
But hills were lonely after oceans drew

Her people from her to this desert place;
She followed, but these alien breezes blew
No scent of rain-wet may and heather
lace.

Her heart crept back to what the downs
could give.

Returning was her silver path of hope.
But seas are wide and Death imperative—

Today we laid her on this arid slope.
Can this be Sussex Road? Yet, who can say
Where she has gone? Her downs, how
far away?

DUSTING THE PICTURE FRAMES

By Janice Blanchard

I DUST the picture frames and bless
The strength of simple things,
For here within four strips of wood
The wealth of springtime sings.

And this frame holds the one I love,
And this an old world street,
And that, three gulls above the sea—
Yet in one room we meet.

I dust them front and dust them back,
(A damp cloth for the glass),
And all within these wooden frames
Are joys that never pass.

OUR LAD OF THREE

By R. H. Scotter

WE see no need that he should be
Most handsome lad, or beau ideal.
With flashing eyes and grade "A" card.
If clean his mind and body be,
Of undreamed happiness he'll taste—
We want our son just as he is,
So full of health, and strength, and vim;
Mischievous laughter part of him,
A sense of justice to all men.
We hope he spends his energy
In outdoor sports with wind and sun,
Where skin will tan with healthy glow
And shining eyes contentment show.

A man among men, we hope and pray,
In daily life of work or play—
We know he will if only we
Do justice to this lad of three.



—Photograph by W. J. Harvey

On The Book Rack

CODEX IN CROSS

(Charles E. Dibble. Numancia Printing House, Mexico City. 1942. 159 pages. \$3.00.)

THIS splendid treatise by Dr. Charles E. Dibble offers a search as fascinating as a hunt for hidden treasure. The treasure in this case consists of the three sections of the Codex in Cross, whose glyphs have been explained in a very clear and instructive manner by the author in his book.

In easily understood Spanish, Professor Dibble takes the reader through a year by year record of a century and a half of Aztec history, including the years immediately preceding and following the conquest of that undreamed of empire in the heart of Lake Texcoco by the Spaniards under Cortez.

Drawings of the sections of the Codex itself come with the book; this makes the search surprisingly interesting, and it is with difficulty that the reader tears himself away from it after he has once found the proper places of the key pieces in this alluring puzzle of a people whose civilization was in many respects more advanced than that brought to the Americas by the Europeans.—Eduardo Balderas

NUTRITION

(Fern Silver. D. Appleton-Century Company, New York. 1941-1942. 165 pages. \$1.50.)

THIS is a timely treatise on the all-important subject of nutrition by one who should know the subject. Miss Silver is supervisor of Home Economics in the Lincoln High School, Albuquerque, New Mexico, and also the author of a previous book on the same subject, *Food and Nutrition*. This book is designed as a rather brief, non-technical treatment of the subject suited to the general understanding of young and old alike, but it may well be adapted to use in the school room.

"We are coming to see that the best in physical welfare is largely dependent upon adequate nutrition," says Miss Silver. She attempts to prove that it pays to be well, that there is a distinct cash value to buoyant health—it cuts doctor bills as well as increases one's powers of achievement.

At the end of each chapter are outlined a number of interesting experiments that may be undertaken by any boy or girl in school or in the home to prove the value of the truths set forth. The book is well illustrated and should prove helpful to all who will study it.—L. D. W.

AMERICAN RESOURCES

(Bonaro W. Overstreet. Macmillan Company, New York. 1943. 45 pages. \$1.00.)

THIS book is a book to get excited about. For in it Mrs. Overstreet has six people talk about the war. A soldier, a young soldier's wife, a business executive, a woman, a negro soldier, and a writer, all speak very frankly concerning their points of view. And from all of their thinking aloud, there comes to the reader the deep-rooted conviction that peace and equal opportunity must come to the entire world.

The poems were first given on the radio on the "Voice of Freedom" program, and later were published in *P.M.*—M. C. J.

CONSTANTINE THE GREAT

(Lloyd B. Holzapfel. Sheed and Ward. N. Y. C. 475 pages. \$3.00.)

ALL Christians are interested in the life and times of the great emperor who
(Concluded on page 359)



ALONG THE LEFT-HAND ROAD, I WENT ANOTHER FORTY MILES, WONDERING ALL THE TIME WHY IN THE WORLD I HAD TAKEN THAT CAN OF PINEAPPLE, FOR I NEVER ATE IT.

"AND remember this—when ever you leave the highway be sure to carry an extra can of gasoline, a canteen of water—even lizards and horned-toads carry them out there—and a bite of lunch. Good luck and good-bye."

Those were my final instructions when I left the office of a large banking concern for which I was appraising land.

I left the hotel at six-thirty one lovely fall morning and drove along what is listed as an "improved" highway, out in Nevada. Forty miles I followed this until it branched. I got out to make inquiry about the road from a man in a small store. Then after listening to his description of the country from there on I decided to fill my canteen, an extra can of gas I always carried, and to get something for lunch. I got a package of crackers, a can of deviled meat, and wanted a can of peaches. He had none and no pears or tomatoes, but he did have one quart can of pineapple which I purchased.

Along the left-hand road I went another forty miles, wondering all the time why in the world I had taken that can of pineapple, for I never ate it. Then according to directions my "road" took off towards the high mountains. The storekeeper had made no mistake when he said this was not much of a road, for it was little more than a trail.

Fifteen miles of this—and suddenly I was right on top of an ideal ranch location with a large spring which furnished an independent water right.

I drove right up to the house and stopped on some sloping ground. A man came out and I told him my business. He said he would get me a horse to ride, but I told him I had to measure the land, by stepping it, and had to walk. He began swearing that no white man ever walked in that locality. Finally he showed me a quarter cornerstone and asked when I would get back. It was a 320-acre piece of land, so I told

him about one-thirty. He went back to the house and I to work.

By one o'clock I was back at that stone. The man came out and called me to dinner.

"Sorry, but I can't eat with you today," I answered.

That man had been raised on the range, I understood his language, so when he began swearing I knew what he said about my being too high-toned to eat with common people. When he stopped for breath, I explained—my orders forbade me to accept even a meal without paying for it, which I would gladly do. This time he cursed any man that made such an order and anyone that tried to tell him he couldn't give away as many meals as he pleased. He didn't believe what I said.

I opened the side door to the car to get my briefcase with the letter to read to him when out rolled that can of pineapple. Past me it went and on past him and right down to the step at the door where his wife was standing, for she had just called him to dinner. Both watched it. Then I read the letter to him, and he said, "Nothing in that letter says I can't swap my dinner for yours, is there?"

"It's a can of pineapple," his wife shouted, for she had picked it up.

"I know. I saw it when it rolled by. Want to trade?"

"Unseen and unseen?" I asked. "Unseen and unseen. Whole handle, no gamble," he replied.

Something seemed to please both, for his wife called out to me, "Better watch him. He's a shrewd horse trader."

"He better watch me—maybe there's only tomatoes in that can," I replied.

"Tomatoes?" she echoed and the smile left her face, as her husband took me to where there was a wash basin, soap, and towel under a small tree.

"Married?" he asked.

"Sure. Got three children and one grandchild," I replied.

"Then you will understand. She has

PINEAPPLE

By JAMES P. SHARP

had a craving for pineapple for three days and I was just—"

"It is pineapple," she cried out gleefully, for she had opened the can.

We sat down to the table and she said, "You drive a Utah car. By chance are you a Mormon?"

"I am."

Then to her husband, "We have so much to be thankful for. Why not ask him to return thanks for all we enjoy and the food we are about to eat?"

WHAT a meal that was! Fried chicken, mashed potatoes and gravy, hot biscuits, and fresh ranch butter, and then right in the middle of the table was a layer cake covered over with thick whipped cream and cocoanut!

As we ate we seemed to have known each other for years and talked freely. Her husband finally said, "Was a wondering why you wanted to take up God's time to thank Him for a meal like this. He knows we are thankful for such a one. Now if this man had had to eat those crackers and his canned horse meat he should have told the Lord he was thankful."

Finally that cake was cut and a generous portion given each of us, together with some of that pineapple in a side dish. Had I not known the circumstances I might have eaten it, but knowing what I did it was no effort for me to push it to one side and say, "Thanks a lot, but why spoil a good meal by having to eat such as this?"

"That's what I say," said the husband as he left his untouched.

Once I gave a small Indian boy a stick of candy and watched him slowly suck the end of the stick, take the end out of his mouth, look at it, smack his lips and smile as he took another taste. This lady with the pineapple put me in mind of him. She surely was enjoying her pineapple.

When I went outside to finish the appraising, the man went with me. He seemed changed, for never one swear word did he utter. He answered the routine questions and when the work was all done I started to the car. Then he said, "Something I can't understand." He stopped.

"About the appraising?" I asked.

"No. You see I was never around religion. Now, my wife says prayers are heard and answered, and durned if it don't seem that way. Why, she's been craving pineapple for some days and last night she said she was going to ask the Lord to send her some—and here you come. Now just how did it happen that you had that can of pineapple in your car if you don't like it?"

"Era" CITATION WINNERS

As this issue goes to press, the citation winners have been announced in the greatest year in *Era* history. The story with pictures will appear in a later issue of the *Era*. Meanwhile, we wish to print this report with our sincere thanks and congratulations to all who so ably participated.

CITATION WINNERS

GROUP "A"

1. *Seattle Stake*
First Place, Percent of Quota
First Place, Total Subscriptions
2. *Moapa Stake*
Second Place, Total Subscriptions
Third Place, Percent of Quota
3. *Portland Stake*
Second Place, Percent of Quota
Third Place, Total Subscriptions
4. *Phoenix Stake*
Fourth Place, Total Subscriptions
Fourth Place, Percent of Quota
5. *Lethbridge Stake*
Fifth Place, Total Subscriptions
6. *Juarez Stake*
Fifth Place, Percent of Quota
7. *Taylor Stake*
Sixth Place, Total Subscriptions
8. *San Diego Stake*
Sixth Place, Percent of Quota
9. *East Jordan Stake*
Seventh Place, Total Subscriptions
10. *Union Stake*
Seventh Place, Percent of Quota
1. *California Mission*
First Place, Total Subscriptions
Second Place, Percent of Quota
2. *Eastern States Mission*
First Place, Percent of Quota
Second Place, Total Subscriptions

GROUP "B"

1. *South Los Angeles Stake*
First Place, Percent of Quota
Second Place, Total Subscriptions
2. *Ogden Stake*
First Place, Total Subscriptions
Sixth Place, Percent of Quota
3. *Los Angeles Stake*
Second Place, Percent of Quota
Sixth Place, Total Subscriptions
4. *Inglewood Stake*
Third Place, Total Subscriptions
Third Place, Percent of Quota
5. *San Fernando Stake*
Fourth Place, Total Subscriptions
Fourth Place, Percent of Quota
6. *Long Beach Stake*
Fifth Place, Percent of Quota
Tenth Place, Total Subscriptions
7. *Wells Stake*
Fifth Place, Total Subscriptions
8. *Snowflake Stake*
Seventh Place, Percent of Quota
9. *Rexburg Stake*
Seventh Place, Total Subscriptions
10. *Maricopa Stake*
Eighth Place, Percent of Quota
1. *Southern States Mission*
First Place, Total Subscriptions
Second Place, Percent of Quota
2. *Northern States Mission*
First Place, Percent of Quota
Second Place, Total Subscriptions

"NIL NISI BONUM"

By CY LANCE

THE Latin had a saying: *De mortuis nil nisi bonum*. Translated, it means: "Concerning the dead, speak nothing but the good."

The straight good sense of this kindly advice strikes one at first blush. One considers and quickly agrees with the charitable wisdom of the ancients.

But if we should be careful to speak nothing but good of the dead, how much more fitting it is that we do as much for the living who have far greater need of our charity.

Negative criticism is hurtful in a double sense; it injures something vital in the one criticized, and it is even more harmful to something equally vital in the one who offers the criticism.

A certain woman was urging her brother to employ in his business a young man who then worked in the same place where she was employed. "I have worked closely with him for some time now," she said, "and I have never heard him say one thing unfavorable to any other person."

The young man got the job, and this particular bit of the lady's recommendation undoubtedly played a strong part in her brother's decision to hire him.

The man who speaks ill of no one usually has many friends, and the worker who is well liked by his associates promotes good feeling within an organization, and this in turn is reflected in the amount and the quality of work produced.

The advertising of one large automobile manufacturer has always been noteworthy for one thing: it never runs down—even by implication—the cars of competitors. Instead of saying: "This is the best car on the market today"—thereby implying that all other cars are inferior—this manufacturer says: "We believe this is the best car we have ever built."

It is sometimes too easy to forget that criticism may be constructive as well as destructive, favorable as well as adverse. Praise need not be flattery which is sweet only to the hopelessly inept. Praise

is one of the most constructive forces in all the world; it encourages the recipient and assures him that his course is indeed the right one, thus helping to dispel any lingering doubt he may have harbored on that score. Praise builds one up.

In a restaurant there is a waitress whose manner always used to puzzle me. While she was thoroughly efficient and capable, her attitude impressed one as flat and lackluster. You felt that she detested her work and despised her customers. It made no difference who the customer was or how large a tip he might leave, her manner always seemed indifferent, almost rude.

Sometimes, observing this, I wondered about it and felt sorry for the girl. One morning I saw her at an adjoining table writing out the day's menus with pen and ink. "Did you write the menus yesterday?" I asked. Immediately she was curious. "Yes; I write them every day. Why?" "It was very lovely writing," I said. "I noticed it particularly and wondered who did it."

She actually beamed with pleasure. Apparently nothing I could have said would have pleased her more. She was proud of her fine penmanship and delighted that someone had noticed it. That little bit of unbidden and sincere praise did what not even a generous tip could do. Whenever this girl attends our table now, she gives the pleasant impression of enjoying it.

Adverse criticism tears down confidence, that reserve on which we draw to keep us striving forward. It is doubtful if adverse criticism has ever done any good.

"Naught but the good." That is the Christian approach to both life and business. It is never too hard to find something good to say about almost anyone or anything, if criticism is indicated. But unless what you have to say is good, or constructive, it is worth a thousand times more to say nothing at all—about anything, present or past, living or dead. The *nil nisi bonum* of the old Latins is still good advice today.

Introducing



WILLIAM MULDER

WILLIAM MULDER

Associate Editor

OF THE
IMPROVEMENT ERA

By RICHARD L EVANS

Managing Editor

FROM the beginning, the leadership of this Church has recognized the vital necessity of maintaining printed media through which the Church and all its members could be reached and advised and informed concerning all things pertaining to the Church. *The Improvement Era*, now in its forty-sixth year of publication, is one of the means by which a growing Church has kept in touch with a growing and moving membership. Since those days, forty-six years ago, when it was founded by President Grant and his associates, the *Era* has seen steady growth in usefulness and coverage, until now its present eighty thousand circulation gives to the Church the facilities of the most widely-circulated periodical of its history.

A growing magazine, if it meets its trust, must accept increased responsibilities and offer greater services; its staff must grow with it—in number and in ability to serve. Once the *Era* had only one full-time editor—today its activities have grown to demand the services of several editors and a large supporting staff—nearly thirty full-time and part-time employees.

The latest appointment to the staff of editors is that of William Mulder, announced Wednesday, May 12, 1943, by George Q. Morris, general manager, and Lucy G. Cannon, associate manager, with the approval of the First Presidency.

There are some things about William Mulder that *Era* readers should know—both because of his personal worth and his official capacity. First of all, he is a young man of endowed gifts and faith. He is a young man of practical judgment and broad academic training. He is also a young man who has made his own way with intelligent determination. At twenty-seven he can already look

back on an impressive variety of enriching experiences since his birth in Holland, in the city of Haarlem, on June 24, 1915—the son of converts to the Church, Albert and Fannie Visser Mulder. The year 1920 saw the family emigrating to America. William was five then, and New Jersey was his home for six years. Another family move brought him to Salt Lake City at the age of eleven, where his home has since been—a home which he has twice left, once for a mission back to his native Holland and once for attendance at Harvard University.

His high school days were spent at the old L.D.S. University in Salt Lake City during the years 1929-1931, where he was editor of the *Gold and Blue* during its closing year of publication. Here he was also a member of the student council, and on graduation received one of the annual Heber J. Grant scholarship awards. The next step in formal education was the University of Utah, 1931 to 1933, and 1938 to 1941, during the earlier of which years he served as associate editor of the *Chronicle*, student newspaper, and of the *Utsonian*, campus yearbook. During the later period he was a teaching fellow in the department of English. Graduation with high honors came in 1940, with election to two honorary scholastic fraternities, Phi Kappa Phi and Phi Beta Kappa. Graduate work at the University of Utah was followed by further work at the Harvard Graduate School of Arts and Sciences during part of the 1941-42 academic year—but war intervened and disrupted the Harvard curriculum and the Mulder plans.

In Church fields, William Mulder has been active wherever he has gone. To name all his auxiliary and Priesthood callings and services would be to lengthen out a long list—but among

other things, as a Vanguard he won Church finals in an M.I.A. retold story contest. During his mission in the Netherlands—1935 to 1937—he served as mission Sunday School supervisor and contributed a series of articles to *De Ster*. In Cambridge he was a Sunday School teacher and counselor in the branch presidency. In the use of one of his talents, he long participated with George H. Durham's L.D.S. Male Chorus. And now, in his home ward, East Mill Creek, he is again active teaching the Gospel Doctrine class and the Sunday School faculty meeting—and ably using the shovel on Welfare projects. His wife, Gweneth Gates Mulder, whom he married in 1938, has also been active wherever they have gone together. She serves now as primary organist in their ward—as she served as branch organist in Cambridge. They have twin boys, Dick and Tim, now four years old.

In making his way through busy years—lean years, many of them—William Mulder has engaged in many honorable tasks from the selling of papers and bookbacking to university instructor, metal lathe operator, editorial worker, and many others. His service with the *Era* dates back to September, 1938, interrupted by the Harvard sojourn. His name has already appeared in the *Era* under signed articles and editorials, and the acquaintance of *Era* readers with him and his work will grow in interest and appreciation. Contributors and readers will find him both professional and human, fair and to the point, with the ever-saving grace of a sense of humor.

With his appointment, the *Era* staff of editors and officers is as follows: President Heber J. Grant and Dr. John A. Widtsoe, editors; Richard L. Evans,

(Concluded on page 351)

THE CHURCH MOVES ON

Sunday School General Board Appointed

DR. MILTON BENNION, general superintendent of the Deseret Sunday School Union has announced the retention of thirty-two members of the general board, and the addition of nine new members.

Members reappointed to the general board are as follows:

George R. Hill, Jr., first assistant general superintendent; A. H. Reiser, second assistant general superintendent; Wendell J. Ashton, general secretary; Wallace F. Bennett, general treasurer; Dr. Adam S. Bennion, M. Lynn Bennion, Archibald F. Bennett, William E. Berrett, Joseph Christensen, Don B. Colton, Gerrit de Jong, Howard R. Driggs, Carl F. Eyring, Marie F. Felt, Earl J. Glade, Gordon B. Hinckley, George A. Holt, Reuben D. Law, A. William Lund, Thomas L. Martin, Llewellyn McKay, William M. McKay, Marion G. Merkley, Joseph K. Nicholes, Lynn S. Richards, Antoine K. Romney, Edith Ryberg, Lucy G. Sperry, J. Holman Waters, and Inez Witbeck.

New members of the general board:

Lorna Call, Marian Cornwall, H. Aldous Dixon, Margaret Ipsen, Nellie H. Kuhn, Leland H. Monson, Mark E. Petersen, Alexander Schreiner, Phyllis D. Shaw, A. Parley Bates, and William P. Miller.

".... What He Would Have Us Do"

AN unusual gesture has memorialized the name of Byron D. Mason, young Latter-day Saint from Ririe, Idaho, who was on board the U. S. S. *Arizona* when she was destroyed at Pearl Harbor. Following the laconic report "Missing in action," Byron's parents, Joseph H. and Eleanor Armstrong Mason, received his back pay as radioman and from it have made good his pledged contribution toward the recently completed ward chapel in Ririe. "We know that is what he would have us do," they explain, for on his last furlough home, Elder Mason had said, concerning the new building then being planned, "Just as soon as my pay is advanced, I will send the money to you. Mother, to pay my assessment. I want my name on the record as having done that much at least toward our building—perhaps later I can send more. . . ."

Byron, one-time welterweight boxing champion of Idaho, enlisted in November, 1940, and following graduation from radio school in May 1941, served for a time on the *West Virginia* under Captain Mervyn Sharp Bennion, Latter-day Saint, also lost at Pearl Harbor.

Brother and Sister Mason have four sons and three daughters remaining, one son a top sergeant in the signal corps, another a member of the coast guard.

—From a report by Edith Lovell



DAVID A. SMITH

JOSEPH QUINNEY, JR.

Canadian Mission President Named

JOSEPH QUINNEY, JR., president of the Logan Temple, was appointed president of the Canadian Mission by the First Presidency on April 19. He succeeds President David A. Smith, who has presided over the mission since August, 1938.

President Quinney was a missionary to Samoa for four years beginning in 1895. In 1916 he accepted a special assignment to Russia in the interest of the sugar industry, and in 1923 began a four-year presidency over the Canadian Mission. In 1934 he became president of the Northwestern States Mission, and in 1937, while still mission president, was appointed to preside over the Logan Temple.

Sister Ida T. Quinney will accompany President Quinney to Toronto, where she will preside over the women's activities of the mission.

Washington Chapel Victory Musicales

VICTORY musicales are now being held each Monday, Wednesday, and Saturday nights from eight until nine o'clock, in the Washington, D. C., chapel, under the direction of D. Sterling Wheelwright, chapel organist.

The music on the programs is designed to inspire, refresh, and encourage defense workers.

Logan, Manti Temple Presidents Called

APPOINTMENT of El Ray L. Christensen, former president of the Texas Mission, as president of the Logan

Temple was announced April 30, by the First Presidency. He succeeds Joseph Quinney, Jr., recently appointed president of the Canadian Mission.

President Christensen served as principal of the Kelsey Academy, then a Church school at Kelsey, Texas, in 1924-25, and in the spring of 1937 was called to preside over the Texas Mission, serving in this capacity until 1941, when he returned to join the faculty of the Logan senior high school seminary. In 1941, he was also sustained as first counselor in the Cache Stake presidency.

Lewis R. Anderson, former president of the South Sanpete Stake, was appointed president of the Manti Temple, April 30, by the First Presidency. He succeeds President Robert D. Young, who has served in the position since 1933.

President Anderson has been an active temple worker over a period of years, and was chairman of the program committee for the Manti Temple's golden jubilee celebration, held in 1939.

President Anderson's father, Lewis Anderson, was president of the Manti Temple from 1906 to 1933, as well as a former president of the South Sanpete Stake.

Primary Stresses Summer Work

THE importance of continuing the Primary Association work throughout the summer is seen in a message sent to all stake and ward Primary presidents, by the general presidency. It reads in part:

It is not only our mission this summer to care for our children, but our patriotic duty. J. Edgar Hoover, in reporting an alarming increase in juvenile delinquency and crime says that the thing we need today is a return to the old-fashioned method of life so far as the home and the church are concerned.

Plan Home Canning Now

THE General Church Welfare Committee has advised not only that care be used in selecting and growing a garden, but also that canning and bottling supplies be arranged for now so that the crops may be properly preserved for next winter.

CHURCH SERVICES IN NEW GUINEA

Chaplain Reed G. Probst and a group of Latter-day Saint soldiers believe that they have held the first Mormon meetings on the island of New Guinea. Although no missionary work has been done among the natives, service men have been invited to their meetings, and several have requested baptism. New Guinea is an island in the Malay archipelago north of Australia.



May Green Hinkley Passes

MAY GREEN HINKLEY, general president of the Primary Association since December 14, 1939, died in Salt Lake City, May 2, following a brief illness.

Born May 1, 1885, she came from her native England as a young girl to Utah—and a lifetime of Church activity. She was active in ward Sunday Schools and Mutuals before filling a mission to the Central States in 1907-09. Later she became president of the Granite Stake M.I.A. and instituted the Gleaner Girl program which was later adopted throughout the Church.

In 1936, she accompanied her husband, Elder Bryant S. Hinkley, whom she married in 1932, to Chicago, where they presided over the Northern States Mission, she presiding over the Relief Society and Y.W.M.I.A. of that mission. They were released in 1939.



MAY GREEN HINKLEY

Missionaries Released in March, 1943, and Others Not Previously Reported

California: Dale Squire Waters, Richfield, Utah; Ruth Martha Torgerson, Salt Lake City; Randall L. Nielsen, Monroe, Utah; Ruby Hasler, Midway, Utah; Phyllis Luana Amussen, Logan, Utah; Harmon J. Campbell, Corinne, Utah; Denny L. Andreasen, Cleveland, Idaho; Marcus John Orton, North Ogden, Utah; Darvel Samuel Spring, Smithfield, Utah; John Rowell, Salt Lake City.

East Central: Chester Lawrence Zollinger, Providence, Utah; James Davis Wilde, Carey, Idaho; Ted Reese Mower, Fairview, Utah; T. Blair Cook, Rexburg, Idaho; Avon E. Bryan, Tooele, Utah; Lawrence G. Angerbauer, Salt Lake City; Leland H. Tuft, Huntington, Utah; Paul V. Adams, Cleveland, Idaho.

Central: Paul Schaerer Dixon, Payson, Utah; Dwaine Arthur Jacobsen, Los Angeles; Burl Frank Booth, Safford, Arizona; William Edward Leysen, Salt Lake City; LaVar Frederic Reese, Salt Lake City; Thurn James Baker, Ogden.

Eastern: Joseph Capson Woodbury, Salt Lake City; Thomas Verd Murdock, Heber City, Utah; Orvin Charles Jenks, Rupert, Idaho; Kathleen Hulet, Gooding, Idaho; Rachel Christensen, Salt Lake City; Gilbert Hyrum Nelson, Cleveland, Idaho; DeWayne Holt Falk, Ogden; Lane Albert Compton, Ogden; Vaughn Maynard Hun-

ter, Lewisville, Idaho; Sylvester Glen Smith, Salt Lake City.

Hawaiian: Robert Lee Poulson, Manti, Utah.

New England: Worth Pearce Wheelwright, Ogden.

North Central: Thomas Max Smart, Preston, Idaho.

Northern California: Merling Hugh Lattimer, Salt Lake City.

Northern States: Rudger M. McArthur, St. George, Utah; Gordon Hull Bennion, Spokane, Wash.; Wayne C. Parkin, Basin, Wyo.; Walter C. Powell, Upton, Utah; Arthur W. Quist, Arco, Idaho; Joseph Hyrum Van Seters, Salt Lake City; Ross Albert Nielsen, Hyrum, Utah; James Allen

A Mile of Books

THE office of Hugh B. Brown, coordinator of Latter-day Saints in the service, estimates that the 25,000 copies of the pocket-size Book of Mormon and the 25,000 copies of the handbook, *Principles of the Gospel*, now being printed and distributed to L.D.S. service men, when packaged, ready for mailing and stacked one atop the other, would reach not less than one mile and 430 feet high—a pile which would tower far above Boulder Dam, which is a mere 762 feet high.

Smith, Salt Lake City; Lloyd E. Dahl, Layton, Utah.

Northwestern: John Grant Burke, So. Laguna, California; Lisle Francis Ashton, Salt Lake City; John M. Crofts, Orderville, Utah; Naomi Knowles Everton, Logan, Utah; Morgan Kay Garner, Rexburg, Idaho; Eward C. Gibby, Roy, Utah; H. Lavern Reynolds, Luna, New Mexico; Norman Angus Funk, Smithfield, Utah; Arlin Richard Allen, Jr., Smithfield, Utah; Lillian Mae White, Cleveland, Utah.

Southern States: Don M. Willis, Caliente, Nevada; Lynn Stanley Newman, Salt Lake City; Mont Kale Jensen, Moroni, Utah; Maurel Dastur Eckersley, Salt Lake City; Warren Murphy Crane, Salina, Utah; James Herbert Prince, Price, Utah; Eliot C. Randall, Centerville, Utah; Verden Milton Boman, Lewiston, Utah; Wayne Wilcox Hymas, Ovid, Idaho; Mignon England, Tooele, Utah; Phil Buchanan, Richfield, Utah; Wilford J. Cox, Orangeville, Utah; Lorin LaVar Myers, Riverton, Utah.

Spanish-American: Delbert E. Roach, Park City, Utah; Harold J. Griffin, Rexburg, Idaho; Reynold K. Watkins, Salt Lake City; Emory Neal Benson, Newton, Utah; Otis B. Corbett, Chateau, Mont.; David William Stowell, Rexburg, Idaho; John Armstrong Barracough, Boise, Idaho; Richard Max Snedaker, Thornton, Idaho.

Texas: James Prince Redd, Provo; Darwin Junior McKay, Huntsville, Utah; George Edward Hellewell, Heyburn, Idaho; Wayne Norton Clement, Rigby, Idaho; Erastus Clifford Carter, Heyburn, Idaho; Thomas Scott Hendricks, Lewiston, Utah; Edward LeRoy Packham, Fairfield, Idaho; Deane Pehrson Hunt, Murray, Utah.

Western States: Darwin Barnes, Idaho Falls; Chester J. Butters, Cornish, Idaho; E. John Sharp, Preston, Idaho; Martha G. Sharp, Wellsville, Utah; Donald R. Turpin, Blackfoot, Idaho; Max W. Sayer, Shelley, Idaho.

Western Canadian: Kilburn Duel Wilson, Pangnitch, Utah.

Bishops, Presiding Elders Sustained

TABIONA WARD, Duchesne Stake, Olaus Johnson succeeds J. Lamar Johnson.

Nibley Ward, Hyrum Stake, Joseph R. Eliason succeeds Byron Snow.

Pacheco Ward, Juarez Stake, Melvin I. Turley succeeds Marion L. Wilson.

Garcia Dependent Branch, Juarez Stake, Howard H. Karchner has been sustained to preside over the branch which was formerly a ward.

Thistle Branch, Kolob Stake, T. McKean sustained as acting presiding to succeed John I. Hayes, deceased.

William Mulder

(Continued from page 349)

managing editor; Marba C. Josephson, associate editor; William Mulder, associate editor; George Q. Morris, general manager; Lucy G. Cannon, associate manager; and John K. Orton, business manager.

And so a young man of faith and promise and demonstrated good works has come officially into our pages. That he may be richly blessed in his work is the wish of his associates, and we know that we may also speak the good wishes of our readers and subscribers for William Mulder, associate editor.

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME

Arrived April 12, 1943—Departed April 17, 1943

Left to right: William P. Betts, Jean McRae, Phileas B. Robinson, Don B. Colton (Home director), Orin G. Colvin, Gloria Clark, Joseph E. Bair, and Henry G. Enos.



Editorial

William Mulder, Associate Editor

The *Improvement Era* welcomes William Mulder to the position of associate editor.

Brother Mulder is a loyal and consistent Latter-day Saint, gifted in the field of literary expression and judgment. He is unusually well trained for the work which will rest upon him in his new position. As a member of the *Era* editorial staff for a number of years, he has been tested for his fitness to help make the *Era* increasingly acceptable to its readers.

The need of another associate editor indicates the growth of the magazine, with a circulation this month of eighty thousand copies. The growth is continuing—due to the wise supervision of Superintendent George Q. Morris of the Y.M.M.I.A., and President Lucy G. Cannon of the Y.W.M.I.A., and their enthusiastic representatives in wards and stakes, who give their time and strength to the upbuilding of the magazine.

To Brother Mulder, congratulations and every good wish. May he find much joy in making the *Era* a means for building the latter-day kingdom of God on earth! To the large body of *Era* supporters, contributors, and circulation agents, grateful appreciation.—J. A. W.

Public Opinion

WE hear much these days, as we always have, concerning the shaping of public opinion. Always a vital concern to men who live together, public opinion has become yet more so with the extension of mass communication, as the spoken word has been added to the printed page in its appeals to the millions. Abraham Lincoln once said: "He who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions." And what was true in his day is true with increased intensity in ours, with our far-reaching facilities for communication, and with the ever-widening control of the sources of information in so much of the world.

The difficulty arises in the fact that the ability to influence public opinion is not always accompanied by a like degree of integrity or honesty or honorable motive. A man may be a spellbinder and a scalawag at the same time. He may wield great influence without regard to his morals or his ethics or his purposes. A silver-tongued orator may use his gift either for good or questionable ends. Eloquence is not always the companion of truth. Persuasive leaders have often been able to misdirect the sentiments and the actions of followers more honest but less discriminating than they. The first recorded occurrence that we have of such misguidance comes down to us from the account of things before time began when Lucifer, a brilliant personality, waged war in heaven and misled a third of the hosts thereof to their own downfall and to his. And that is one of the regret-

table things about misdirected leadership—that not alone do the leaders pay the penalties of their follies, but likewise the followers, of which current history offers altogether too many tragic examples.

To mislead men either in mind or in spirit is as serious an offense as abusing them physically, even though it is not as easy to apprehend nor as quick to arouse resentment, nor as definitely punishable by the laws of men—yet it is a grievous offense against man and God and will not go unnoticed or unrequited. And all this we should remember—we who read and listen, and we who write and speak—for the molding of public opinion is a solemn and sacred trust.—R. L. E.

Answer to Confusion

THE course of events which our generation has witnessed has brought to the thoughts and to the lips of many this accusing question: "Why would an omnipotent and all-wise and just and merciful God permit such things to happen?" Failing to find the answer that brings peace to their troubled hearts, men, in increasing numbers, lose faith and hope and understanding, and cry out in bitterness against God. But they who find themselves asking this question should be reminded that it is neither the practice nor the purpose of the Creator to force men to be good. If He did there would be no reward for being good, and no development would come therefrom.

One of the first principles of the plan of life is the free agency of man—the right of choice. It was so in the heavens before time began and shall continue to be so worlds without end. The souls of men are stilled when they are made to live according to someone else's pattern, or forced into someone else's mold. That is why, in His wisdom, God does not minutely regulate every detail of our lives, any more than our earthly parents dictate everything we shall do. They teach us what we ought to do, in spite of which, in the headstrong use of our own freedom and in the exercise of our own will, we still manage to get ourselves into a good deal of trouble.

And so the Father of all men gives us commandments, principles, rules of life, which, if observed, will lead us to our highest possibilities, and, so far as the Creator is concerned, it is given unto each man to determine to what extent he will live by these rules. That these fundamentals have been largely ignored, the events of our day eloquently testify; but the fault cannot be charged to the Lord our Creator. The difficulties are of our own making, collectively, and individually. How long the present trend of events will be permitted to continue, no man knows, but of this we may be sure: The innocent who suffer with the guilty will not be forgotten; the Lord God is able, in His own time, to overrule all things for good; and each man will be dealt with according to the use he has made of his freedom of choice. In the meantime, the righteous need never fear, for "the judgments of the Almighty are righteous altogether."—R. L. E.

EVIDENCES AND RECONCILIATIONS

lxvii. Why Should Family Prayers Be Held?

MAN's needs are many. He has little, if any, power of himself to supply them. Therefore, he turns to God for the necessary help. This he can properly do, for the Lord, who has placed man on earth with limited powers, has declared Himself ready to assist His children. He has given them the privilege to address Divinity, with the assurance of being heard. Indeed, He has requested them to approach Him in prayer for guidance in solving life's problems.

Prayer is really the beginning of wisdom. By prayer, communion between man and God is established and maintained. It brings man and his Maker into close association. Earnest, sincere prayer places man in tune with heaven and with the Beings who dwell therein. The knowledge and power thus gained from the unseen world are very real. Brigham Young said:

If we draw near to him, he will draw near to us; if we seek him early, we shall find him; if we apply our minds faithfully and diligently day by day, to know and understand the mind and will of God, it is as easy as, yes, I will say easier than, it is to know the minds of each other, for to know and understand ourselves and our own being is to know and understand God and his being. (*Discourses of Brigham Young*, 1941 Edition, p. 42)

Prayer may be offered concerning all righteous activities. The Lord is concerned with every phase of human welfare, material or spiritual. In the words of the Prophet Joseph Smith:

We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in. (*Teachings of the Prophet Joseph Smith*, p. 247)

Such prayers may be offered at any time, on bended knees in the closet or family circle, or when walking, driving, or working, in public or in private. One should do all that he does in the spirit of prayer.

I do not know any other way for the Latter-day Saints than for every breath to be virtually a prayer for God to guide and direct his people, and that he will never suffer us to possess anything that will be an injury to us. I am satisfied that this should be the feeling of every Latter-day Saint in the world. If you are making a bargain, if you are talking in the house, visiting in the social party, going forth in the dance, every breath should virtually be a prayer that God will preserve us from sin and from the effects of sin. (*Discourses of Brigham Young*, 1941 Edition, p. 43)

The sacred importance of prayer demands, however, that certain periods for prayer be set aside regularly, daily, when all distracting elements are absent. When the set time comes, prayers should be offered. They are more important than the trivial duties that often take us away from the altar of prayer.

Prayer should be direct and simple as if spoken to our earthly father. Routine forms of prayer should be avoided. The words spoken are less important than the humble faith in which they are uttered. "Prayer is the soul's sincere desire, uttered or unexpressed." It is the spirit of prayer that gives life to our desires. The

direct simplicity of the Lord's prayer should be kept in mind.

While we should feel free to open our hearts to the Lord, yet the things sought in prayer should be necessary to our welfare, as explained by President Joseph F. Smith:

My brethren and sisters, let us remember and call upon God and improve his blessings and his favor upon us. Let us do it, nevertheless, in wisdom and in righteousness, and when we pray we should call upon him in a consistent and reasonable way. We should not ask the Lord for that which is unnecessary or which would not be beneficial to us. We should ask for that which we need, and we should ask in faith, "nothing wavering, for he that wavereth," as the apostle said, "is like the wave of the sea, driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord." But when we ask of God for blessings let us ask in the faith of the gospel, in that faith that he has promised to give to those who believe in him and obey his commandments. (*Gospel Doctrine*, 1939 Edition, p. 218)

Every prayer is heard, and every sincere prayer is answered. They who pray should be content to await the answer at the time and in the manner comporting with God's wisdom. He knows what is for our good and bestows His blessings accordingly. The testimony of untold millions that their prayers have been heard is a convincing testimony that God hears and answers prayer.

A prayer is not complete unless gratitude for blessings received is expressed. It is by the power of the Lord that we "live and move and have our being." This should be frankly stated gratefully as we pray to our Father in heaven.

Private prayer has been enjoined upon us, but we are also commanded to pray as families and in public meetings. A united prayer, one in which many join, comes with greater strength and power before the Lord. "In union there is strength."

The family is the ultimate unit of the organized Church. It represents the patriarchal order, which is the order of heaven. All members of this unit should be conscious of the family needs, and should regularly and unitedly petition the Lord for His blessings. Unless this is done, family ties are weakened, and the blessings of the Lord may be withheld. A happier understanding prevails among families who pray together. Therefore, every effort should be made to engage the family regularly in prayer.

Family prayers also become a training school for the younger members of the family. They acquire the habit of prayer, which usually remains with them throughout life. They are taught how to pray as they listen to their elders. They are given practice in vocal prayer, before others, as they are asked to take their turn in prayer. Children who have been brought up under the influence of family prayer, remain stauncher in their faith, live more conscientious lives, and look back gratefully upon the family prayers of their childhoods. Parents who do not have family prayers make sad mistakes.

It is not wise for one member of the family to be voice in prayer constantly. It is better for all members of the family to take their turns in praying. The short prayer of the lisping child is transmuted by heavenly forces into a petition of power, dealing with all the needs of the family. It is selfish for any one member of the family to deprive others of the privilege of participating in family prayer.

Regularity is necessary to make family prayers effective. There should be at least one daily family prayer; two are better. When labor and other conditions permit, there should be a morning and an evening prayer. In many families, terms of employment are such that all the family cannot

(Concluded on page 383)

HOMING

For Gardeners

By Robert H. Daines
Associate Plant Pathologist
State of New Jersey Agricultural
Experiment Station

WHILE many gardening problems are, by their nature, local problems, there are certain considerations that are more or less universal in their application. A brief discussion of a few of these phases of gardening will be considered in this and succeeding issues of *The Improvement Era*.

HELPS FROM THE STATE AGRICULTURAL EXPERIMENT STATION

Undoubtedly the best single piece of advice that can be given is that the information on gardening that is available at the Agricultural Experiment Station in your state or territory be secured and used. It can be secured by writing to the Experiment Station or to your county agricultural agent. This literature is there for your use and is free for the asking. This is your most dependable source of gardening information. Take advantage of it.

STAKE TOMATOES

Staking tomatoes economizes space. Staked tomatoes may be planted closer together than unstaked ones. In some states it is advised that staked tomatoes be planted two feet apart in the row while unstaked ones are planted four feet apart.

AVOID OVER-PLANTING

The average procedure for many gardeners is to plant all their radishes at one date. Why not plant five feet of row on five different dates instead of planting a row twenty-five feet long all at one time? By so doing, radishes in their prime can be enjoyed for longer periods during the spring and fall months. This same idea holds true for beans, peas, corn, cabbage, and other crops.

CULTIVATION

Cultivation is chiefly for the purpose of controlling weeds. Cultivate or hoe every week or ten days, especially when the surface has dried just after a rain, to destroy small weeds as they emerge. Do not cultivate too deep, nor too close to the vegetables, as such cultivation will destroy the plant roots that are located near the surface. Do not permit the weeds to rob your vegetables of needed water or plant nutrients.

IRRIGATION

Frequent light sprinkling of the garden may do more harm than good since this type of irrigation encourages root

development near the surface of the soil. Plants with shallow root systems will not stand dry periods nearly so well as the more deeply rooted plants of the same variety. Thorough soaking during dry periods will be of assistance.

MEXICAN BEAN BEETLE CONTROL

In sections where Mexican bean beetles (a spotted beetle which is larger than but resembles somewhat the common ladybird beetle) are abundant, their control must be accomplished if one expects to raise beans successfully. This insect, especially in the larval stage (yellow, spiny appearing, soft-bodied) destroys the usefulness of the leaves by eating, from the undersurfaces, all succulent green portions, leaving only the more woody, browned tissue. This insect can be controlled by dusting or spraying the leaves of the bean plant with a rotenone preparation. Particular attention should be given to covering of the under surfaces of the leaves with the dust or spray.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

* * *

To press woollens use a piece of wrapping paper. Take a damp cloth and rub over paper, wetting it slightly before pressing with iron. The paper will not leave lint and can be used several times.—Mrs. A. E. P., Tucson, Arizona.

When dried corn is ready to put in the sack, sew the sack three or four times lengthwise. Distribute the corn evenly in the sack, sew it across the end and hang on the clothesline. This allows the corn to dry sooner as it is not so much in a bulk and the air circulates more freely.—Mrs. C. E. J., Glendale, Utah.

To avoid excessive pulling when combing long snarled hair, rather than comb from the top of the head down, start combing from the bottom of the hair downward, progressing upward. This keeps the lower part of the hair free from snarls and the comb goes through more easily.—H. M. H., Salt Lake City, Utah.

Strong soapsuds and hot water will remove stains from pewter that has become discolored and dark.—Mrs. D. A., Altamont, Kansas.

To crochet around a cloth or pillow slip that does not have hemstitching, stitch with the sewing machine back as far as you want to crochet. This will give you an even edge and is much easier, for you put your hook just behind the machine stitching.—Mrs. N. B., Ramah, N. M.

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COOKS' CORNER

By Josephine B. Nichols

SUMMER time menus and recipes that save your time, stretch your food rationing budget, and provide your family with good nutritious food.

Breakfast

Fresh stewed cherries
Birmingham eggs Crisp bacon
Milk

Lunch

Leafy greens and egg salad
Stuffed baked potato
Whole wheat bread Butter
Vanilla tapioca pudding
Mint lemonade

Dinner

Baked creamed fish fillet Tartar sauce
Whole green beans with pimiento strips
Victory garden salad
"90-minute" rolls Butter
Fresh strawberry pie
Cold milk

Birmingham Eggs

Slice bread one inch thick and cut one and one-half inch hole in the center. Place in a frying pan containing hot bacon drippings. Break an egg in the center of each slice and fry over low heat until golden brown; then turn and brown the other side. Season to taste.

Leafy Greens and Egg Salad

1 pound spinach
1/4 cup cider vinegar
1/4 cup oil
lettuce
eggs
tomatoes
salt
pepper
paprika
Cook 1 pound of spinach (or other greens) just until tender. Drain. cool. Combine with dressing made of cider vinegar, oil, dash of salt, pepper, and paprika. Mound on salad plate, arrange lettuce around mound and garnish with alternate slices of hard-cooked eggs and wedge-shaped pieces of tomatoes.

Baked Cream Fish Fillets

2 pounds fish fillets (any white fish)
1/4 teaspoon salt
1/4 teaspoon paprika
1/2 cup lemon juice
2 tablespoons butter
2 tablespoons flour
1/2 tablespoon dry mustard
1/2 cup evaporated milk
1/2 cup water
2 tablespoons chopped parsley
1/4 cup buttered crumbs

Cut fillets into serving pieces. Place in a greased, shallow baking dish; sprinkle with salt, pepper, paprika and lemon juice. Make a white sauce of butter, flour, seasonings, milk and water; pour over fillets. Sprinkle with crumbs and parsley. Bake at 350° F. for 35 minutes.

Tartar Sauce

$\frac{1}{2}$ cup sandwich spread
2 tablespoons prepared horseradish
Combine, and let stand 10 minutes before serving.

Fresh Strawberry Pie

2 boxes strawberries
 $\frac{1}{3}$ to $\frac{1}{2}$ cup sugar
Wash berries and hull. Sprinkle sugar over and let stand 1 hour. Pour off juice, and measure. Use 1 tablespoon cornstarch as thickening for $\frac{1}{2}$ cup of juice. Fill baked crust with fresh berries. Cover with thickened juice and garnish with whipped cream or powdered sugar.

Bride's Pie Crust

1 cup enriched flour $\frac{1}{2}$ cup shortening
 $\frac{1}{4}$ teaspoon salt 1 egg
Sift flour; measure; add salt. Cut in shortening, leaving it in lumps the size of a dime. Beat egg slightly and add to flour mixture. Roll out on floured board to fit a 9-inch pie pan; flute edges and prick generously with a fork. Bake in a hot oven (425°) about 10 minutes. When cool fill with fresh strawberries.

Bible Quiz Answers

(Questions will be found on page 329)

1. Pharaoh's birthday at the time when Joseph, the butler, and the baker were imprisoned (Genesis 40:20); Herod's birthday, which resulted in giving the head of John the Baptist to his daughter. (Matthew 14:6)

2. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24)

3. "The salutation of Paul with mine own hand, which is the token in every epistle: so I write." (II Thessalonians 3:17)

4. When Peter wished to know what would happen to John. (John 21:21-23)

5. The gift of the Comforter and His own personal return. (John 12:16-28)

6. After cleansing the temple. "And Jesus said unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matthew 21:16)

7. Of Simon (Peter) and Andrew. (Mark 1:17)

8. Mathias. (Acts 1:23)

9. By Christ to the Apostles "as they sat at meat" after His resurrection and just previous to His ascension. (Mark 16:14-16)

10. John the Revelator.

Migration Legend

(Concluded from page 330)

These Indian nations came from "Seven Caves," a place they had occupied for many years.

The memory of a place "Seven Caves" was also present in the mythology of Yucatan and Guatemala. The traditions of this area (the Popol Vuh and Chilam Balam) mention migrations from a place called "Seven Caves."

Although we have not located this legendary "place of parting," the memory of a migration and a homeland formed an integral part of Central American native tradition.

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Have You Seen Bill?

ANOTHER READER SPEAKS FOR THE
FRIENDLY HAND, THE KIND WORD AT
LATTER-DAY SAINT GATHERINGS.

Van Anda, P.O., B.C., Can.

The Editors:

As I sat down this Sabbath day to peruse the January number, I turned to the "Homing" section and read the article entitled "Have You Seen Bill?"...

After seven years of hopeful planning, last summer my husband and I and our two little boys made a trip to be married in the temple of the Lord. En route, we passed through a town with a growing Latter-day Saint population. We had previously procured the bishop's name, so we phoned him and received directions to the chapel.

On a beautiful evening we ascended the hill and entered a chapel which could be a pattern for any ward. The setting sun shone through stained glass windows on a congregation of perhaps two hundred Saints. Everything was orderly and an air of worship and a spirit of cooperation made one feel the spirit of the Lord was there indeed.

The program was fine. We thrilled to be able to join in the hymns, and by that token different people near us knew us to be Mormons. However, as we left and walked slowly away, some-

thing was lacking—no one spoke to us. Some stared a little curiously. We felt heavy of heart—and that feeling of not being owned by one's own is not pleasant.

Just as we left the grounds an elderly gentleman offered his hand and we chatted a few moments. He was a former bishop, he said. What a different feeling. Immediately we became part and not strangers.

Some may contend that the fine service should have been enough for us, but it was not. It is a hearty handclasp, the friendly voice, the interest in each other that should make us one.

Surely, could not something be done, churchwide, to reawaken the fellowship members should feel for each other?

Again, supposing it were an investigator who left without even being noticed. A golden opportunity lost.

The answer may be in forming responsible committees in the auxiliaries, the Priesthood quorums, or the Relief Society, or perhaps on all of us being just a little more considerate of the stranger within our gates. We might remember our Lord's admonitions concerning strangers and also call Hebrews 13:2 to mind:

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Sincerely,

Elda Mason
(Mrs. L. Mason)

PIONEER DIARY

(Continued from page 335)

father who had a chill. A[libert] left the calf behind which made late business for night.

Tuesday, August 25. A[libert] very sick—about noon we came to where a settlement was commenc'd on a considerable prairie stream. I cannot describe the feelings which occupied my bosom while passing this place; it seem'd like a desolation & the wasting of the house of Israel; yet I almost doubted if any real Israelite would stop in such a place: Here we overtook br. Cum[ings'] Com[pany] again, also br. Coon's. Saw a grave digging & a rudely constructed coffin, the sides of plank & cover'd with bark, prepared for interment. Sis[ter] M[arkham] was just able to wait on A[libert] while I drove thro' the day. Encamp'd on Log [?] Creek. Br. M[arkham] last night & night before took lodging in the wagon he drove.

Wednesday, Aug. 26. About noon we arriv'd at the celebrated "Council Bluffs" presenting a scene that is truly wildly beautiful. We drove on to the flat which is call'd about 8 ms. wide, cover'd with a luxuriant growth of grass, & stop'd to bait the cattle. While stopping here [President] Brigham [Young], Heber [C. Kimball], Father [Isaac C.] Morley, W.[?], K.[?], & P[ortner] Rockwell drove up in a car-

riage. B[righam] engag'd a boy to drive our team & I rode with them to fath[er] M[orley]'s at Council Point. While riding down it was motion'd & carried that fath[er] M[orley] move to the headquarter encampment.

This mor[nin]g br. M[arkham] manifested a mean jealousy which I need not describe.

Thursday, August 27. Rode on horseback from Council Point to br. M[orley]'s encampment, 2 or 3 ms. down

¹On the 27th (August, 1846) we crossed the Missouri at Council Bluffs, and the next day came up with the general camp at winter quarters. From exposure and hardship I was taken sick soon after with a slow fever, that terminated in chills and fever, and as I lay sick in my wagon, where my bed was exposed to heavy autumnal rains, and sometimes wet nearly from head to foot, I realized that I was near to the gate of death; but my trust was in God, and his power preserved me. Many were sick around us, and no one could be properly cared for under the circumstances. Although, as before stated, I was exposed to the heavy rains while in the wagon, worse was yet to come.

On the 28th a company, starting out for supplies, required the wagon that Sister Markham and I had occupied; and the log house we moved into was but partly chinked and mudded, leaving large crevices for the wind when cold and blustering. This hastily erected hut was roofed on one side, with a tent-cloth thrown over the other, and, withal, was minus a chimney. A fire, which was built on one side, filled the house with smoke until it became unendurable. Sister Markham had partially recovered from her illness, but was quite feeble. I was not able to sit up much, and under those circumstances, not at all, for the fire had to be dispensed with. Our cooking was done out of doors until after the middle of November, when a chimney was made, the house enclosed, and other improvements added, which we were prepared to appreciate.

Eliza R. Snow, quoted in *Women of Mormon-dom*, (Tullidge) pp. 316, 317

PIONEER DIARY

the river. Had an opportunity of viewing the bank of the stream which in many places was wash'd out to a considerable depth, leaving only the turf which seem'd ready to break off & precipitate in the river whatever should be so unfortunate as to venture upon it. The opposite bluffs rudely scallop'd with shrubbery presents a scene that might well be call'd wildly beautiful.

Before we reach'd the ferry we pass'd a village with perhaps 50 huts or houses, inhabited by French & Ind[ians], &c. &c., we cross'd & went 4 ms. to the cold spring where we found sis. Green, br. Carns & quite a com[pany].

Friday, August 28. On our way to the Camp, we saw before us a com[pany] of Ind[ians]. Br. M[arkham] was driving the front team & thinking they were holding a council, he turn'd off the road that we might not interrupt them. They soon made signs for us to return to the road which we did, when they refus'd to let us proceed. They form'd a circle in our front and commenc'd a war dance, after which they wanted something to eat: Our people contributed crackers, bread, meat, &c., then they said we might go on—they accompanied us some 3 or 4 ms., much to the annoyance of our teams. The cattle which I was driving became so furious thro' fear, that Whiting had to leave his father's wagon, who was sick, & drive for us. When the Ind[ians] met the Com[pany] returning from the Camp, who had been up to attend Council with the brethren, they turn'd & left us. We saw more than 200 in all, 75 or 80 of whom were returning from Council. They were of several tribes, to wit: Omahaws, Mohaws, Ota's.

We arriv'd at the camp 14 ms. from the Springs, 2 or 3 hours before sunset but instead of joining our old associates as we anticipated, our location was 1/2 ml. distant on an opposite hill, which was nam'd Hunter's ridge. Here we have a fine view of the general Camp which presents a curious appearance of grandeur & rusticity—the tents & wagons being arrang'd so as to form hollow circles nearly on the summit of the ridge, the western side of which is cover'd with yards for the cattle & horses, made with round poles, & at times teeming with living animals. Saw sis. Whitney, Sarah [Kimball], sis. Lott & Elvira, &c.

Saturday, August 29. Margaret quite sick, having been threaten'd with the chills for several days. Sis. M[arkham] heard by the by that br. M[arkham] recommended for M[argaret] & O[live] to commence cooking by themselves this mor[n]ing. Our encampment receives much addition by wagons coming up. Sis. Hunter with 2 of their wagons arrive, he remaining at the Bluffs, all sick. Sister M[arkham] bet-

ter. I go to my trade—make a p[ai]r of pants for David. Bish[op] Newel K. Whit[ney] & Edwin D. Woolley left for St. Louis on the 1st of Sept[ember]—W. Kim[ball] started for Nauvoo in one week afterwards. Cornelia [Leavitt] wrote for me to S[arah] M. Kim[ball] on business. Sis. Whitney & Sis. Kim[ball] replied to the last she wrote.

I was taken sick on the last day of Aug. of a fever, which ran nearly 40 days and terminated in the chills & fever. During this time, while suffering much in body, & lying as it were at the gate of death, with family discord, which I think proper to call hell, reigning around me, I had the satisfaction of

experiencing kindness from many of my friends, which is indelibly inscrib'd upon my memory: particularly Cornelia C. L[eavitt], Sis. Whitney, Sis. Kimball, Sis. Young, Sis. Lott, Sis. Holmes & Sis. Taylor, without whose attentions I must have suffer'd much more, as I was the last in the fam[ily] taken sick & nobody able to wait on or administer to me as I needed. I cannot recollect dates, but not long after the commencement of my sickness a heavy rain came on & the bed where I lay was wet almost from head to foot, but the Lord preserv'd my life, & while I live I will speak of His goodness.

(To be continued)



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SAM BRANNAN

(Continued from page 345)

Lieutenant James Pace, proved a sustaining blessing to Utah soil. Daniel Tyler brought back with him the California pea, which in early days became the staple field pea of Utah. From Pueblo, via Brown's command, came *taos*, which, crossed with club-head, became the seed wheat of Utah's fields. California's gold had its effect on the Mormon colonial system both for good and evil. But the soldiers' pay which Captain James Brown collected by power of attorney for his detachment while on that quarrelsome journey to the Pacific with Samuel Brannan, purchased Fort Goodyear and changed that site to Ogden City. Truly the Mormon Battalion served greater than it knew.

A study of the plight of the Church in California during the mad period of the gold rush, and the transition years following, reveals, as nothing else could, the profound judgment and breadth of vision shown by Brigham Young in settling the exiled Saints in the sheltered valleys of the Rocky Mountains. Those who followed his advice and turned to Zion were saved to themselves, and to the Church. Those who followed such worldly prophets as Samuel Brannan, or held aloof to their own selfishness, fell—and were swallowed up in the great oblivion. It is true that many California-isolated Saints eventually heeded conscience and moved to Zion, but few who wilfully alienated themselves from the councils of the faithful retained their testimonies or their zeal for the cause. Let it not be said, however, that fair California in and of itself was the poison which blighted. As President Young ceaselessly expounded, the real destroyer was that motivating power of worldliness—that lethal force which gratifies the senses but dulls those inner promptings through which the spirit guides the better destiny of man.

"If we were to go to San Francisco and dig up chunks of gold, or find it here in the valley," President Young told the returned Battalion boys, "it would ruin us. Many want to unite Babylon and Zion; it's the love of money that hurts them. If we find gold and silver, we are in bondage directly. To talk of going away from this valley we are in, for anything, is like vinegar to my eyes. They that love the world have not their affections placed upon the Lord."¹⁶

Samuel Brannan, and the lost Saints who followed him, verify the truth of this inspired statement. And Samuel Brannan, the fallen leader, has a place in our story for this reason.

With money which probably belonged to the Church, with flow of funds from his tremendously successful

mercantile enterprises, he soon was established as one of California's richest men. Astuteness and business acuity enabled him to profit from the tremendous flow of population to Pacific shores, and soon he was involved in scores of enterprises, the profits of which within a few years made him California's first millionaire. With two other capitalists, he purchased Sutter's vast holdings. He erected numerous fine buildings in San Francisco and Sacramento. He established lucrative ship trade with China, Hawaii, and the east coast. His land holdings extended to southern California and Honolulu. And as his wealth increased, his testimony diminished, until he turned from the Church a bitter apostate.

Yet in justice to Brannan's memory, let it be said there existed in the man a certain true measure of greatness. Pity is that such virtue was not expended in the channels wherein it was born. For aside from his betrayal of the Church, and his insatiable pursuit of wealth, he served California well, and must rank with Sutter, Marshall, and Stanford in the pantheon of that state's great ones. He pioneered the first overland mail from San Francisco (with Battalion boys as the riders); and his energy and funds greatly assisted in bringing the first railroad west. In the admittance of California as a state to the union, with slavery as a determining issue, he raised an indignant voice that helped save the state from that awful curse. He built the first wharf in San Francisco, and more than any single man, labored to change that chaotic gold-rush village to the metropolis we know today. In 1853, he served as state senator.

PERHAPS the brightest page in this man's life was his efforts toward quelling the lawless elements which during the period of the gold rush had made a hell-sink of San Francisco. From the convict settlements of Australia, from the borderlands and city slums of America, from the questionable haunts of men the world over, had poured a stream of thieves, murderers, and wantons into San Francisco—lured by that magic word "gold." True to their type, they found easier ways of extracting the elusive metal than the laborious method of pick and pan. So critical did the situation become that no unarmed man was safe in person or property. Once organized into gangs, the boldness of these vultures knew no limit. Six times they fired the city, and while the flames devoured homes and buildings, they looted for gain. Within a period of a few months, one hundred murders were committed, without a single criminal apprehended. Human decency could stand no more.

On June 9, 1851, amid the ashes of his ruined city, Samuel Brannan or-

ganized the first vigilance committee. Outraged citizens under his leadership commenced their tardy vengeance against lawlessness by hanging the first culprit from a rafter of the "old adobe." These hangings did not cease until San Francisco became a safe place for law-abiding people.

In 1861, the now wealthy and fashionable Sam Brannan purchased immense land holdings in Napa Valley among the natural mudpots and geysers of that region. His plans were to establish there a watering place that would surpass the American Saratoga and the great spas of Europe, which he had seen and frequented. He named his venture Calistoga (combined from the words "California" and "Saratoga"). He pioneered a city, built hotels, and a race track. With Lewis Keseberg, of Donner ill-fame, he established brandy distilleries to process the superlative grapes raised in that region. In all, he is said to have squandered over six million dollars on this ill-starred project.

In the midst of this speculative heyday, the Civil War dragged itself to a bloody finish. In politics, Brannan was violently anti-slave, supported Lincoln, and was sent to Washington to cast the electoral vote for his state. During the American carnage, Napoleon had usurped the government of Mexico and seated the puppet emperor Maximilian on his short-lived throne. Juarez arose to deal vengeance of an outraged people upon this travesty, and Brannan poured his own wealth into the Mexican people's revolution against the European interloper. Not satisfied with purely monetary help, he stumped California for recruits, and the "Brannan Contingent" of the Mexican Foreign Legion was a definite factor in removing the unholy specter of an alien government from our sister republic to the south.

Against these altruistic and patriotic acts of Sam Brannan were those less noble traits which eventually proved his downfall. With wealth came careless living. With careless living came financial reverses, which in a short space of years left him a penniless drunkard. In 1849, President Young had written to Brannan in special request for tithing unrighteously withheld from the Church. In that letter was both a promise and a warning. "... if you will deal justly with your fellows, and deal out with liberal heart and open hands, making a righteous use of all your money, the Lord is willing you should accumulate the rich treasures of the earth and the good things of time in abundance; but should you withhold, when the Lord says give, your hope and pleasing prospects will be blasted in an hour you think not of, and no arm can save..."¹⁷ One wonders if the former millionaire,

¹⁶Doc. Hist., 1848, p. 67¹⁷Journal History, April 5, 1849

SAM BRANNAN

when reduced to sleeping in back rooms of saloons, remembered this prophecy.

THERE are a number of strange twists to the story of Samuel Brannan. In 1879, in depths of his poverty, he remembered the supposedly worthless bonds he'd taken in exchange for his Juarez loan. Through the Mexican minister at Washington he succeeded in liquidating the bonds in exchange for two million acres of Sonora land, and a promise of \$100,000 in cash. With a token of payment of \$25,000, Sam Brannan was off on another tremendous colonization scheme—this time for Americans in Mexico. He hurried to Guaymas, and there discovered that the stubborn Yaquis were in possession of his land. A time limit had been set for the surveying before Mexican patents were issued. Hopeless delays followed. Brannan's store of cash dwindled in the promotion preliminaries, surveying expense, and futile attempts to dispossess the Yaquis from the land they'd held since time immemorial. In the end the tinselled bubble burst, and Brannan was left stranded at Guaymas.

Bancroft tells us that as late as 1885, Sam Brannan was still living in Mexico, but a sorry wreck physically and financially. A year later he journeyed north to San Diego in search of the health

"Bancroft, Pioneer Register, p. 728. In this sketch of Brannan's life, the author pictures him in later life as "renarrated to a Mexican woman." This statement is vigorously contested by a living relative of Brannan at Vallejo, California.

which dissipation and age had stolen from him. Then happened another of those quirks of fate which dogged this strange man's life. He did not tarry in San Diego, but moved to Escondido, a new village then being promoted. With borrowed money he purchased twenty acres of desert land. While in Escondido he lived in an attic room, and labored diligently and soberly to make his tiny venture a success. Something had happened to Sam Brannan. During his entire Escondido sojourn, he never was known to take a drink, and in contrast to the gay revels of his earlier life, he conducted himself with a quiet dignity as commendable as it was strange.

SOMEONE has said that no man can ever partake of the gospel's fruit without thenceforth and forever hungering for its sweet savor. The percentage of neglectful, even apostate, Latter-day Saints who in age turn their thoughts and efforts back to their earlier fount of strength would make an interesting and profitable study. Certainly some motive for good was at this time making over the Sam Brannan who had rebelled and contemptuously gone his way alone. Perhaps he looked back with longing eyes to the days of the New York Messenger, to the Brooklyn, to the time when he'd valiantly served God and man in the service of the Priesthood. Wealth and adulation he'd known. They had turned back upon

him as gall and wormwood. He'd known good; he'd known evil; and time and misfortune had sharpened his perspective. In that desert village he made a choice.

Now, like a smile from on High, and a test to his new convictions—came a forty-nine-thousand-dollar payment from Mexico. To his everlasting credit, he did not spend this cash to restore the old life with its morbid trappings and dissipation. No part of it was used to build a shelter for himself in his old age. Instead, he hurried to his beloved city of San Francisco. With the money he paid his debts; he canceled out his conscience toward man. When the money was gone, he returned alone to his attic room in Escondido. There he died, on May 6, 1889—alone and forgotten.

Samuel Brannan died penniless. With no money either for grave or coffin, his body lay a year in the San Diego receiving vault, unclaimed. Only by chance discovery of a friend was Brannan accorded a Christian burial at Mount Hope Cemetery. But for years only a wood stake marked the grave. In 1926, a more suitable marker was provided. It reads: "SAM BRANNAN — 1819-1889 — CALIFORNIA PIONEER OF '46—DREAMER—LEADER—AND EMPIRE-BUILDER."

A greater marker could and might have been his.

(To be continued)

ON THE BOOK RACK

(Concluded from page 346)
accepted Christianity and thereby turned the Christian church into new channels of activity. This readable story of Constantine will be welcomed by the general reader and by the specialized student of early Christian history. The book is written from the Roman Catholic point of view, but appears to be historically correct.—J. A. W.

LOVE AGAINST HATE

(Karl Menninger, M.D. and Jeanetta Lyle Menninger. Harcourt, Brace and Company, N. Y. 1942. 311 pages. \$3.50.)

AN eminent psychiatrist analyzes in this book several of the destructive conditions of the day, notably the frustrations of children and women. He seeks a cure for these evils in work, play, faith, hope, and love. Though the book is popularly written, he probes deeply and wisely in search of causes. His cures are ably defended. The chapter on hope is notable, particularly because hope as a means to happiness is often disregarded. Love becomes the culminating cure. The reading of this book would be helpful to all, but especially to parents. It is full of practical suggestions.—J. A. W.

SLAVE SONGS OF THE GEORGIA SEA ISLANDS

(Lydia Parrish. With an introduction by Olin Downes. Creative Age Press, Inc., New York. 1942. 256 pages. \$3.50.)

AMERICA has need to look to folk songs within her border. This book of songs from the Georgia Sea Island slaves is a

notable contribution in this field. The author has diligently sought out sources and has analyzed the types of songs of this group of people. She has divided the songs into the groups: African Survivals on the Coast of Georgia, Afro-American Songs, Ring-play, Dance and Fiddle Songs, Religious Songs, and Work Songs. In each of these groups, the music has been transcribed by Creighton Churchill and Robert MacGimsey.

It will be a good thing if from this beginning, others will be encouraged to gather like folk songs from the other Negro and Indian groups that live within the United States.—M. C. J.

HOW TO COOK A WOLF

(M. F. K. Fisher. Duell, Sloan and Pearce, Inc., New York. 255 pages. \$2.50.)

HERE is a book about food which is as unusual as its name. In these days the nation is being warned and forewarned that if conservation and economy are not practiced, "the wolf will surely be at the door." The author's simple (though rhetorical) solution is: Well then, catch the wolf and cook him. You are that much to the good! The author makes a point of the fact that the enjoyment of one's food may be as important as having meals "balanced." Indeed, she states that it is not necessary to have every meal balanced if the day's intake of food is right. A further point is made of the unwisdom of eating so many kinds of food and so many courses at each meal, instead of having one or two good,

excellent prepared foods and making a meal of them.

If the "destiny of a nation depends upon what they eat," as stated by Brillat-Gavarin, then, asks the author, "why does our country eat so unwisely?" Why do we let our millers rob the wheat of all its goodness and then buy the wheat germ for one thousand times its value from our druggists, so that our children may be strong and healthy? Or permit small portions of one factor of vitamin B found in natural grain and a little of the iron restored to the flour, and call it "enriched?" The book is thought-provoking and contains some good recipes not found in the ordinary cook book.—L. D. W.

FAVORITE STORIES OLD AND NEW

(Selected by Sidonie Matsner Gruenberg. Illustrated by Kurt Wiese. Doubleday, Doran and Company, Garden City, New York. 1942. 312 pages. \$2.50.)

THIS book will fill an all-around need for young folk, for it includes seven kinds of stories which they are interested in and should know something about. It includes well-loved stories of all time: fairy stories, animal stories, folk tales from many lands, stories of make believe, tales of laughter, myths and fables, and Bible stories. An additional reason why the book will prove of great worth is that it includes both new and old stories: such new ones as "The Story of Ferdinand" and "The Little Rooster" and "The Turkish Sultan" take their place beside the time-tested "The Frog Prince" and "Father William."—M. C. J.

MELCHIZEDEK PRIESTHOOD

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

Stake Committee

MAKE earnest efforts to secure the continuation of quorum meetings throughout the summer. Also, help the quorums whenever necessary to plan projects, especially for food production and processing. The quorums should be visited regularly by members of the stake Priesthood committee.

Stake Presidency is Responsible

THE stake presidency is responsible for the quorums of the Melchizedek Priesthood in the stake. The stake presidency should directly, and through their stake committees, keep in close touch with these quorums. All the assignments to the Melchizedek Priesthood quorums should be approved by the presidency.

The bishops, on the other hand, are responsible for the Aaronic Priesthood quorums of the wards, and should give them first attention. They should not undertake to direct or make assignments to the Melchizedek Priesthood quorums, but, of course, have full right to deal with Melchizedek Priesthood holders as members of the ward, though not as quorum members.

Project assignments of every character to the Melchizedek Priesthood quorums should be made by the stake presidency, who naturally would consult the bishops of the wards when decisions are to be made.

Quorum and Group Meetings

It seems necessary to remind the Melchizedek Priesthood again that every quorum which meets as a group should meet as a quorum at least once a month. Every effort should be made to maintain and continue the monthly meetings of the quorums which meet weekly as groups.

It should be remembered also that this monthly quorum meeting is entirely distinct from the monthly Priesthood leadership meeting, which has been authorized by the First Presidency.

Quorum Officers

NOW is the time to make serious preparation for processing and preserving foodstuffs which are being raised in both quorums and individual gardens. Members should be urged to secure canning and dehydrating equipment during the summer, instead of waiting till the harvest is in full swing. Study the various methods of processing foods, then select the most appropriate for your need.

Personal Welfare

Use of Welfare Canneries by Groups

SINCE 1937 Church members have been urged to plant "Welfare gardens," not only to assist in producing the annual Church Welfare budget, but for the purpose of raising foods for family use. This year governmental agencies are encouraging similar activities under a different name.

In these gardens much food will be grown this year. Frequent inquiries are made at the Welfare office about the use of Church Welfare canneries for processing these foods for home use. On this point the following, released from the Welfare office, may be helpful:

1. Wards, stakes and regions, as such, shall operate Welfare canneries solely for the purpose of packing commodities for distribution through bishops' storehouses.
2. At times when the canneries are not being used for the packing of commodities to be distributed through bishops' storehouses, they may—when circumstances justify—be used for organized groups of Church members. Applications for such use must be made in plenty of time so that proper arrangements can be worked out with those responsible for the operation of the canneries. The following procedure must be followed:

- (a) The members of each group using the cannery must sign a release by which he or she agrees not to hold any Church agency for any damage or liability that may be suffered by him or her while working in or using the cannery.
 - (b) No cans or other containers, sugar, or commodities shall be furnished through Welfare channels for private canning.
3. Industrial Compensation Insurance for the protection of all members of such groups should be secured.

For further information, inquire at the Church Welfare cannery in your locality.

Class Instruction

IN the May and June issues of the *Era* appear addresses delivered by the General Authorities at the April Conference, and we particularly call attention to the addresses of the First Presidency and suggest that they be reviewed and discussed in the Melchizedek Priesthood classes as a part of the supplemental material previously recommended in this column. All of the addresses may be read with profit. Particular emphasis should be placed on the addresses of the Presidency. The

advice and counsel therein is the advice and counsel of the Church and in that light should these addresses be read and studied.

Inasmuch as the recent conference was limited to quorum officers all quorum members should be encouraged to read the addresses, and encouragement to do this on the part of the class instructor is always in order.

Church Service

The Choir

MUSIC is an important feature of worship. No religious service is complete without singing by the choir or congregation. Much effort and good leadership are usually required to maintain a well-balanced choir. Recruiting the personnel and keeping alive the organization require constant attention.

The quorums of the Priesthood can become alert to this responsibility through the Church Service committee. Quorum members with musical talents and the ability to sing should be encouraged to join the choir. A list of choir prospects should be on hand in every quorum and made available to those in charge.

Choir membership is an important Church activity which can be fostered in the quorums of the Priesthood by the Church Service committee and the male portion of the choir can appropriately be supplied through the efforts of this committee.

In these days of war the Latter-day Saints will be comforted and sustained by the sacred songs of the Church which breathe forth the spirit of hope, courage, and true patriotism to God and country, for they have "... come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

Social & Miscellaneous

ONE way of showing loyalty to the ward is to arrange the quorum parties and work periods at such times that they will not detract from some other ward function. Before a date is set, the bishop should be consulted, and preferably, the event should be placed on the master program.

The time of the year is approaching now when you should begin planning for a canyon party or other outdoor activity. Always plan all quorum activities in detail so as to accomplish the most benefit. Nothing is quite so demoralizing to a quorum member as a poorly managed party, project, or even class period.

Melchizedek Priesthood Outline of Study, July, 1943

Text: Teachings of the Prophet Joseph Smith

LESSON 61

DIVINE LAW GOVERNING THE UNIVERSE (Continued)

4. The majesty and glory of the universe of God
 - a. Organization spiritually and heavenly worlds agreeable to most perfect order and harmony (325)
 - (1) Sun, moon and stars all move in perfect harmony in their sphere and order (197-198)
 - (2) All these are kingdoms and any man who hath seen the least of these hath seen God moving in His majesty and power (D. & C. 88:47)
 - (3) They roll upon their wings in their glory, in the midst of the power of God (v. 45)
 - b. God governs and controls all
 - c. The residence of God a great Urim and Thummim (D. & C. 130:7-8)
 - d. Greatness of the Being who created the universe (55-58)
 - (1) Glorious intelligence of our great Parent
 - (2) His wisdom alone sufficient to regulate the mighty creations and worlds
 - e. The purpose of all the creations
 - (1) God glorifies himself by saving all that his hands have made, whether beasts, fowls, fishes or men (291)
 - (2) The beauty, holiness and perfection of the Gods (372-373)

Discuss:

1. Can matter be destroyed? Explain what is meant by the words, "there are many worlds that have passed away by the word of my power."
2. "I also created them for mine own purpose; and by the Son I created them." What is the purpose of all creations?

LESSON 62

THE CONSTITUTION OF THE UNITED STATES

Read *Teachings of the Prophet Joseph Smith*, pp. 146-148, 313, 326-327, 331-332; D. & C. 38:21-22; 42:79, 84-86; 58:21-22; 93:53; 98:4-10; 101:77-80; 109:54; 1 Nephi 13:16-19; Mos. 29:25-27; Alma 46:10; Moses 4:3; *Journal of Discourses* 6:152; *Progress of Man*, pp. 300-301, 340, 415-416.

1. A heaven-inspired document
 - a. God established the constitution of this land (D. & C. 101:80)
 - b. The Constitution a glorious heavenly banner (147-148)
2. The principle of religious freedom
 - a. Prophet's love for civil and religious liberty for the whole human race (133)
 - (1) The greatest advocate of the Constitution on earth (326-327)
 - b. Moral agency given all men (D. & C. 101:77-80)
 - c. A sacred guarantee to all groups and denominations (147)
 - (1) Impropriety of organizing secret hands or companies, by covenant or oaths, by penalties or securities
 - (2) Pure friendship always weakened by penal oaths and secrecy (146)

Discuss:

1. Is this ideal of the Prophet practicable—"civil and religious liberty to the whole of the human race"?

2. What type of men were those who drafted the Constitution? President Wilford Woodruff declared they were among the best men to be found upon the earth, and hence the Lord chose them for this mission.

LESSON 63

THE CONSTITUTION (Continued)

3. Liberty, a blessing for the righteous (Alma 46:10; Mos. 29:25-27)
 - a. The foundation of liberty, which God grants for the righteous' sake
 - b. Wicked seek to destroy it
 - c. The voice of the people
 - d. Righteous gentiles on this land blessed with liberty (1 Nephi 13:16-19)
 - e. Purpose of the Constitution—to secure the blessings of liberty to ourselves and our posterity (Preamble)
 - f. Orson Hyde quotes the Prophet as saying
 - (1) Time would come when the Constitution of the country would be in danger of an overthrow
 - (2) If it be saved at all, it will be by the elders of this Church (*Journal of Discourses* 6:152)
4. Let no man break the laws of the land (D. & C. 58:21, 22)
 - a. Command to obtain a knowledge of history, countries, kingdoms, of laws of God and man (D. & C. 93:53)
 - b. Criminals to be delivered up to the laws of the land (D. & C. 42:79, 84-86)
 - c. He that keepeth the laws of God hath no need to break the laws of the land
 - d. Law of the land which is constitutional, supporting principle of freedom in maintaining rights and privileges, justifiable before the Lord (D. & C. 98:4-10)
 - e. Be subject to the powers that be, until He reigns whose right it is to reign
5. Preparing the way for the rule of the Lord
 - a. "In time ye shall have no king nor ruler, for I will be your king and watch over you" (D. & C. 38:21-22)

Discuss:

1. Show that liberty flourishes in times of righteousness, and declines rapidly in times of wickedness.

2. "This government," says Orson Pratt, "was organized to suit the people and the circumstances in which they were placed, until they were prepared to receive a more perfect one." Why did not the Lord at this time introduce a perfect form of government?

Quorum Quiz

Which of the Four Standing Committees Should Take the Responsibility for Quorum Welfare Projects?

THIS is the special work of the Personal Welfare committee. The project of laboring with delinquent quorum members, while primarily a Personal Welfare committee problem, may well be transferred in part to the Church Service committee, which in such matters would seek to bring delinquent members into some form of Church activity.

NO-LIQUOR-TOBACCO COLUMN

Where is the Consistency?

WE are in the war. Rationing of many necessary articles is in effect. Essential foods are among rationed articles. In this list are canned fruits and fruit juices—grape juice, for example. But can you believe it? Though it is made from grape juice, wine is not rationed. One must use grape juice sparingly (because it is rationed) but there are no limitations on the amount of wine one may consume. "Consistency, thou art a jewel."

Similarly there are no limitations on the amount of tobacco, cigars, and beer one may buy and use. It was recently suggested to a high Washington official that the government convert the land and labor now used to produce tobacco to the growing of foods and other essentials for the war. The reply came that soldiers want tobacco more than food.

But whether they want tobacco or not, it is said that cigars form a part of the day's rations in the kit of every soldier when he goes out to the front lines. Appearances indicate that the government encourages smoking by all its fighting men. Smoking is rapidly gaining addicts, especially among women. Hence all the more need for an energetic and persistent campaign of education for the non-use of liquor and tobacco.

Science has confirmed the truth revealed to the Prophet Joseph Smith 110 years ago that liquor and tobacco are not good for man. We must not be deterred in our efforts to teach and practice abstinence, notwithstanding the very wide and general indulgence in the use of narcotics.

Smoking mothers may some day find to their sorrow that they seriously (sometimes fatally) poisoned their unborn and infant babes, thus gravely handicapping them in the race of life. But maternal tears will never repair the wrong and injury mothers have done their children.

(Concluded on page 362)

The Work of the SEVENTY

Missionaries Labor on the Home Front

THE report for March received from the Reno Stake Mission indicates the result of an industrious purpose for the promulgation of the gospel. The missionaries have shown their faith in the work to which they have been called, for they believe in the reality and necessity of their message. The dignity of their work has been in keeping with its importance. It is impossible to give results with an approach to fullness, for the work of such a mission steadily goes on. It is not the bare figures that tell the story, but they indicate that the enterprise in the Reno Stake recognizes good wherever good is found, whatever of truth and faith, and adds to it more truth, the whole truth. The missionaries of all the missions have consecrated themselves to success and they intend to deserve the success for which they strive. They work discreetly but with a determined purpose. They labor with profound, undying zeal to awaken men to a sense of the finer realities of life. The splendor of their spirit is seen in the many people to whom they have given the word, and of their ardor and their faith will receive a compensation of profound joy and happiness. Their effort and sacrifice are often the best means of calling into activity still deeper values of the souls of men for men never reach the divine unless the divine works of God are acknowledged in their own lives.

There is also a broader aspect to their work. Every man, woman, and child who has learned from them repeats the truth of the message to his neighbor. Their work is literally the leaven and the seed. All the missionaries represent the Church with honor, and their service to the people to whom they go with the message is manifold and inestimable. They bear the message that the forces which are to make the world what it ought to be are not within it. Theirs is a higher call than they sometimes realize, for in their words is a spirit which tells people that they go forth to bless, and to teach the gospel of faith, repentance, and baptism for the remission of sins. In these perilous times, they bless the mothers and wives and sweethearts of the men who have gone into the service of their country. Their homes are illumined with their words of comfort, and their influence is felt for a greater faith in the Lord.

With profound love for the message which they have to teach, they spend industrious years declaring the truth. They give a new conception of man, exalting his nature, raising him to his place in the world, and endowing him with a courage to go forth to attain to and realize the divine powers within him. Noble is this service of the missionaries of the Church. They are committed to nothing but the truth of the gospel. They follow the Word and will conquer.—L. E. Y.

MONTHLY REPORT OF STAKE MISSION PRESIDENT OF RENO STAKE FOR THE MONTH OF MARCH, 1943

1—Number of times out doing missionary work	425	
2—Hours spent in missionary work	1128	
3—Number of homes entered for the first time	141	
4—Number of revisits	211	
5—Number of invitations to return	296	
6—Number of gospel conversations	437	
7—Number of standard Church works distributed		
Copies of the Bible	Loaned	Sold
Copies of the Book of Mormon	18	22
Copies of the Doctrine and Covenants	1	6
Copies of the Pearl of Great Price	4	10
Total (Loaned and Sold)		74
8—Number of other books distributed		162
9—Number of tracts and pamphlets distributed		317
10—Number of hall meetings held		141
11—Number of cottage meetings held		13
12—Number of missionaries who attended the above meetings		29
13—Number of investigators present at cottage and hall meetings		41
14—Number of baptisms as a result of missionary work:		
(1) Of people over 15 years of age	2	
(2) Of people under 15 years of age:		
(a) Both of whose parents are members		
(b) Others under 15 years of age	2	
Total baptisms		4
15—Number of inactive members of the Church brought into activity through stake missionary service during the month		6

Minimum requirement for each stake missionary is eight evenings per month. Under the direction of E. L. Whitehead, stake mission president, twenty-three of the twenty-eight missionaries accomplished the minimum requirements and no missionaries were reported as inactive.

The seven district headquarters are located at Sparks, Hawthorne, Carson City, Reno, in Nevada, and Westwood, Loyalton, Quincy, in California.

Opportunity for this type of home missionary work is at hand. The results are gratifying and the work is essential.

No-Liquor-Tobacco Column

(Concluded from page 361)

Frank Mozley and His Committee

BROTHER FRANK MOZLEY has been released from the chairmanship of the Salt Lake County Committee of Law Observance and Enforcement, on the positive advice of his physician, who found that Brother Mozley was seriously endangering his health by overwork. This was due not only to the amount of work he did but also to the care and enthusiasm with which he did it. With him, "What is worth doing at all is worth doing well."

The committee is made up of one or more men representing each of the eighteen stakes in Salt Lake County. During the first two years of its existence it met regularly twice a month. It now meets monthly, having found this frequent enough to keep the well-organized machine running smoothly. As chairman, Brother Mozley provided the committee with what every working committee needs—effective leadership. As a result of this leadership and the cooperation of loyal, competent members, the committee has rendered fine public service during the nearly three years of its existence. It has secured the passage of helpful laws and ordinances by the legislature, county and city commissions; it has printed and distributed thousands of pieces of literature; it has personally contacted the many hundreds of vendors of tobacco and alcoholic beverages in the city and county; it has secured the removal of cigaret vending machines; it has secured the cooperation of state, county, and city law enforcement officers; it has filled with fear violators of the law relative to selling narcotics to minors; it has secured a degree of respect for, and observance of, these laws that did not previously prevail in the county. It has secured observance, on the part of drug stores, of the law pertaining to prophylactics serving as contraceptives; it has functioned so diligently and effectively that it has earned the gratitude of all morally minded and right-thinking people in the county.

Brother R. A. Brower, former bishop, has been elected the new chairman of the committee. Brother Mozley still says that he will be unable to refrain from doing all he can to help the committee.

Undoubtedly the committee will prove itself worthy for continued success. Attention is called to the work of the committee, primarily for the reason of providing other committees with an example that they well might follow. If the kind of work the committee has been doing can succeed in Salt Lake County, it certainly can succeed in at least every other county in the state of Utah and in the counties of other states having laws similar to those in Utah. Will not responsible authorities in the stakes of other counties take notice and act accordingly?

AARONIC PRIESTHOOD

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

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY

JULY, 1943

Text: HOW TO WIN BOYS

CHAPTER VII: WINNING THE YOUNG
BOY GROUP

Quotations from the Text:

1. There is a special brand of inspired patience necessary for the teacher of this group.
2. *Change human nature* and you promptly have *abnormality!* And for the abnormal human being a wealth of unhappiness is in store.
3. Use the *Law of Surprise*. Never let those quick little minds anticipate your program for the day.
4. Be certain you do not repeat yourself when talking to them.
5. Never neglect one moment your approach to youngsters. It must be commanding—or they'll promptly run over you. But it must never be other than friendly.
6. Be sure of this important truth: *He'll manage you if he can.*
7. Get started on a *DO* program—never a *DON'T* program.
8. Boys are not little men! They are boys with awakening imagination and boy muscles and the spirit of fun. Go to their world and use their own mental and spiritual reactions. *Adult approaches absolutely fail.*

Helps for the Class Leader:

Discuss:

1. The essential differences in the techniques of day-school teaching and Church teaching as they relate to the young boy group.
2. The *Law of Surprise* described by the author.
3. The danger of too much repetition.
4. Methods of approach to this age group.
5. The advantages of a *DO* program.
6. The disadvantages of a *DON'T* program.

FAIRVIEW SOUTH WARD, NORTH SANPETE STAKE, CELEBRATE STANDARD QUORUM AWARD ACHIEVEMENTS



Bishop Heber L. Mower and Counselors Howard Rigby and Newell B. Cox provided the priests, teachers, and deacons of the Fairview South Ward, a banquet in honor of a 100% Standard Quorum Award record for 1942. In spite of present conditions these young men and their

THE AARONIC PRIESTHOOD

Thirty-eighth and last in a series of articles by the late Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

Each bishop has two counselors, and besides these, there are quorums of priests, teachers, and deacons under their jurisdictions. The bishop and his counselors are high priests after the order of Melchizedek, presiding as such, in a ward capacity, over all Church members in their wards, and as bishops or judges having original, though not final, jurisdiction, in the trial of all offenders against the laws of God, when members of their respective wards. Minor offenses, disputes, evil speaking, etc., such as are not of a difficult nature, if not settled between the parties themselves, should be mediated and settled by the teachers. If the teacher cannot reconcile them, he is required to report them, with any iniquity that he finds existing, to the bishop's court, the decisions of which are subject to appeal to the high council of the stake.

We have thus traced, very imperfectly it is confessed, the historical thread of the Aaronic Priesthood. Many details have doubtless been omitted, and necessarily so, not only because lack of time forbade further research, but limited space would preclude a fuller presentation.

A few words, before taking leave of the subject, upon the theme of sacrificial offerings, with which the priest's office, in ancient times, was so intimately connected. The words of the angel, John the Baptist, as he laid his hands upon the heads of Joseph Smith and Oliver Cowdery and conferred upon them the Aaronic Priesthood, were these: "Upon you my fellow servants, in the name of Messiah, I confer the

Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." Those who have supposed that the law of sacrifice was done away in Christ, and that after He, the great sacrifice, was offered up, all minor sacrifices typical of His atonement were abolished, have probably been at a loss to understand the significance of the angel's words in relation to a future offering by the purified sons of Levi. We will merely ask why a sacrifice cannot be the symbol of a past, as well as a future event, and be offered up in commemoration of the former as well as the latter with perfect propriety, and then refer the reader, for a fuller and better explanation, to the remarks of the Prophet Joseph Smith in relation to this matter, delivered at Nauvoo, Illinois, in October, 1840. Said he:

All things had under the authority of the Priesthood at any former period, shall be had again, bringing to pass the restoration spoken of by the mouths of all the holy Prophets; then shall the sons of Levi offer an acceptable sacrifice to the Lord. (See Malachi 3:3.) "And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord."

It is generally supposed that sacrifice was entirely done away when the Great Sacrifice was offered up, and that there will be no necessity for the ordinance of sacrifice in future; but those who assert this are certainly not acquainted with the duties, privileges, and authority of the Priesthood, or with the Prophets.

The offering of sacrifice has ever been connected, and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinances will be continued when the Priesthood is restored with all its authority, power and blessings.

It is a very prevalent opinion that the sacrifices which were offered were entirely consumed. This was not the case; if you read Leviticus, second chapter, second and third verses, you will observe that the priests took a part as a memorial, and offered it up before the Lord, while the remainder was kept for the maintenance of the priests; so that the offerings and sacrifices are not all consumed upon the altar—but blood is sprinkled, and the fat and certain other portions are consumed.

These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications and blessings. This ever did

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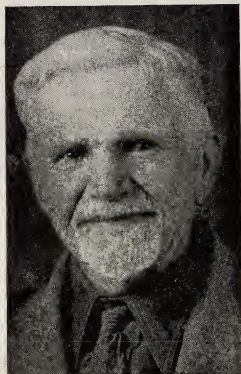
leaders are determined to continue on with their Priesthood work and again be worthy of this special recognition for 1943.

Included as guests were fathers and mothers of the young men. More than 150 persons were served.

WARD TEACHING

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

A WARD TEACHER SINCE 1880



FREDERICK REBER

BROTHER FREDERICK REBER now living in the Santa Clara Ward, St. George Stake, was first appointed to labor as a ward teacher in 1880. With the exception of three years which he spent as a missionary in Switzerland, he has labored continuously in this capacity since his first appointment. For more than sixty years, he has visited his assigned families regularly. Many times he has visited as many as twenty-two families in one month when others failed to do their duty.

During his sixty years as a ward teacher he has served under seven bishops. At the age of eighty-one he is still active in visiting his assigned families each month.

Brother Reber has a real vision of his work. The following excerpts from his letter should be carefully studied by all ward teachers:

If someone should go wrong because of my not having done my duty, how would I feel? God is our Father, and Jesus is our Savior indeed and they are good to us all. We should help and encourage one another. Ward teaching is a good way to do it.

I think ward teaching is an opportunity and a blessing.

I do not put ward teaching off till the last of the month but start as soon as I get the message, then I have plenty of time. If people are not home, I have the time to go back the second and third time or until I find them home. Next month I will be eighty-one and I still love to work as a ward teacher.

In last month's *Era*, in this column, an article was published directing the attention of ward teachers to their responsibility in watching over the Church always. It is easy to note how closely Brother Reber watches over the

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55)

Ward Teachers' Message for July, 1943

SEARCH THE SCRIPTURES

To the Latter-day Saints, the Holy Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price constitute the standard works of the Church. The fundamental teachings of the gospel, ancient and modern, are contained therein.

Our leaders are constantly urging us to thoughtfully and prayerfully read these scriptures that we may familiarize ourselves with the word of the Lord. There is no substitute for these inspired writings. All the combined philosophies of men cannot equal or replace the teachings found in these sacred records.

We cannot plead that we have no time to read and study the scripture. Step into any public conveyance and note the reading material in use by the patrons. Homes abound in magazines, newspapers and popular books. These are not lying around because they enhance the beauty of the home. They are read by many of us who have no time for the study of the word of the Lord.

Scarcely a home is without a radio. Many persons too busy to study the scriptures give hours and hours of time listening to programs which may have little or no cultural value.

True it is, that the reading of other than scriptural material, listening to the radio, and engaging in other intellectual pursuits may, and sometimes do, promote personal development, but when these are permitted to crowd out our intelligent and adequate study of the scriptures we are masquerading behind the real reason for our neglect.

While it may appear to some to be a bit old fashioned, it would undoubtedly please the Lord, if fathers and mothers would take every possible opportunity, or provide opportunities where they do not now exist, to read a chapter or two from the scriptures and discuss these with the members of their families at frequent and regular intervals. If our sons and daughters are to develop an appreciation and love for holy writ, the major responsibility for this training rests upon parents in the home.

The education of greatest value prepares us to enjoy life both here and hereafter. Only the holy scriptures provide both of these patterns. Secular education is necessary and vital but even this is incomplete without the influence and the tone of religious concepts.

Let us read the scriptures to our families and with our families regularly.

members of the Church among whom he labors as a ward teacher. He does not want to see them "go wrong." He is anxious to visit each and every family even if it requires many attempts to find some of them at home.

Ward teaching is not a chore to Brother Reber,—it is an "opportunity and a blessing." Sixty years devoted to this calling has made him loved by all, but best of all, loved by the Lord for such faithfulness.

AARONIC PRIESTHOOD

(Concluded from page 363)

and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by all the holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the Prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued.

It may be asked by some, what necessity

for sacrifice, since the great sacrifice was offered? In answer to which, if repentance, baptism, and faith existed prior to the days of Christ, what necessity for them since that time?

With the above able exposition from one who spake by divine authority and inspiration, we take final leave of the general subject of the Priesthood of Aaron, wishing the reader a better understanding of it, through further study and reflection, than our humble efforts have been able to impart.

(End of series)

GENERAL CONFERENCE, MONDAY MORNING SESSION

JOHN H. TAYLOR

*Of the First Council of the Seventy**Delivered at the Monday morning session of the 113th Annual Conference, April 5, 1943, in the Tabernacle*

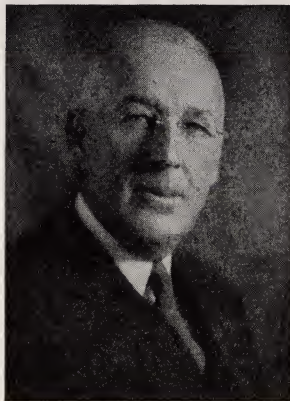
I AM very happy, my brethren, to have the opportunity of being in this conference to hear the words of inspiration, counsel, and instruction that have come to us. I trust that I may be able to say something that will be helpful and that I may be humble in the things that I say.

I heard of a speaker who, in telling of his experiences in delivering a sermon, said that as he stood before a congregation he felt he was a great waterfall pouring out the word of the Lord into the hearts of the thirsty people. A man who was standing by him said, "Brother, from where I was sitting in the audience you didn't look like much of a waterfall. In fact what I saw looked more like just a trickle."

As you know, I am connected with the Temple Square Mission. We have many thousands of people coming there. We thought that the war would interfere with this mission, that we would not have very much to do. We were mistaken. During the months of January, February, and March of last year, when the grounds and tabernacle were open, we had something like forty-three thousand people. This year during the same three months when the tabernacle has been closed, we have had something like fifty thousand people. Three times as many people are going out with the guides this year as did last year. In the same three months of last year we sold two hundred seventy-six copies of the Book of Mormon. The three months of this year we have sold five hundred thirty-six copies of the Book of Mormon.

I am giving you this information because a number of people, principally members of the Church, thought that because the tabernacle is closed no one would come to visit with us and that we would not be able to do the type of work that we were able to do previously. In fact, among our own membership we often hear it said that the closing of this very historic building is a great calamity and that we are failing to reach the people whom we should reach.

I grant you that the opportunity of coming into this building is a choice one. Inside this building there are a sacredness, a spirit of worship, and a quietness that reach into the hearts of men and women and in some way go down deep into their souls. It makes them remember the great faith and courage of our pioneers who made it



JOHN H. TAYLOR

possible to have this building, this block, and this city of ours. However, I am quite sure that many of us forget that the Block is also a sacred spot and that in it there is the spirit of worship, that God is here with us, and that all men and women who come within our gates are blessed and may feel the inspiration of the Lord as they come among us.

I surely wish our people could realize this fact and not feel that all has been lost simply because the tabernacle has been closed. Seemingly, we have no objections from our friends. We have any number of army men and civilians who, when we say the building has been closed because of the war emergency, say that that is the right thing to do. The only opposition that we have, seemingly, comes from our own membership. The work that we are doing in the Block is of immense value to the people who come here. The guides are having the same opportunity of preaching the gospel. We ask our guides to make an hour the maximum and about forty or fifty minutes the minimum of time to hold the people as they take them through the Block. So our guides are using the fifty and sixty minutes, just as they have always used in preaching the gospel of Jesus Christ. When men and women go away, I am quite certain they go away with a more kindly feeling concerning the Church of the Lord that has been established in these latter days. Without any doubt we are doing a work that is valuable in spreading a knowledge of the gospel among the people.

Because of the nature of our work we have the opportunity of seeing people change their viewpoint, changing their way of life, rearranging their thinking in regard to the religious prob-

lems of the day. We have people coming into the Church because of their contact here. Recently, we had a very intelligent and outstanding woman visit with us. Much of her life had been spent in France. She came on the Block and went around with one of our guides and was so impressed that she came again. She was going down to California and thought she had better stay here long enough to hear more about the gospel. So we taught her the gospel; and one of our guides was so considerate that she took her to some of our meetings and young people's gatherings. The woman kept coming back. Then we talked things over with her, and one day we said to her, "You know we have the Word of Wisdom in the Church; it has to do with smoking and drinking and the use of tea and coffee." It was quite a surprise to her, and in a way shocked her because the use of some of these things had been a part of her life. She asked, "Is that one of the teachings of Joseph Smith?" We answered, "Yes, that is one of the revelations which was given to him." "Well, if Joseph Smith said that, that is what the Lord wanted His children to do; I am going to do it." So since then she has left all these things alone. She continued her investigation and is now a humble, faithful, and sincere member of the Church.

You know, you have to change, turn around, think differently and do things differently when you come into the Church of Jesus Christ. I wish all of us as we think about things could say in our hearts, "Well, if the Prophet Joseph Smith said that, and it was given to him by the Lord, we will do it just as he wants us to do."

One day a father and mother came onto the Block. They followed several of our groups. As they went around the third or fourth time, they thought that perhaps the people behind the counter would wonder why they were going so often. So they made this explanation: "We have a son who is over in England in the military work. One day he wrote to us and said that he had met the Mormon missionaries who are now in the army and said, 'They surely are a splendid lot of fellows.'"

Nothing more was said by the son about his companions until some time later when they received a letter saying that he had joined the Mormon Church. "We were so ashamed and embarrassed," said the mother, "that we just could not go out and meet our friends or talk about things, because of our son's joining a church that had such a bad name and reputation as the Mormon Church." I could not blame her so much because of the many lies which have been told about us.

Several days later they decided to come to Salt Lake and find out for

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JOHN H. TAYLOR

(Continued from page 365)

themselves just what kind of church their son had joined. "We have been in the city a few days and have gone around with the guides several times and have bought some Church works. Things look very different to us now. We have enjoyed our visit and admire many of your teachings."

May the Lord bless us. May we catch the spirit of missionary work. May we be helpful to the men and women who are around us that no one shall go into the presence of God and have any complaint to make because we Latter-day Saints were untrue to the testimony and the obligations resting upon us to help our friends to see and understand the beauties of the gospel of Jesus Christ. I humbly ask in Jesus' name. Amen.

LEGRAND RICHARDS

(Concluded from page 343)

some gift, and as you look about you, you will find that where one is strong in one way he may be weak in another. The Lord never did give all His gifts to any one individual. Even in the great work the Prophet Joseph accomplished, the Lord told him that his gifts were limited in some respects. You remember how Alma of old said he would that he had the voice of an angel, that he might cry repentance to all the world, but the Lord did not grant his desire, even though he was a prophet. Paul carried a thorn in his flesh all his days, but the Lord did not see fit to remove it; and the Book of Mormon says there-to are we given weaknesses that we might remain humble. Is there one among you who does not feel his weakness and would that he had greater power than he possesses for achievement in this great and mighty latter-day work? And yet you have to satisfy yourselves to do the things that are within your own reach and with the gifts that the Lord has seen fit to bestow upon you. But remember, "The manifestation of the Spirit is given to every man to profit withal"—that is why the Lord gave the parable of the talents. To one He gave five talents; to another, two; and to another, one. And remember the Lord will return and expect an accounting according to the talents given.

I am grateful for the great Welfare program of the Church. I see in it a marvelous opportunity to use some of the men who have not applied themselves in more spiritual activities. A man sat in my office not long ago who had only recently become active in the Church. He had been very successful in his own business affairs, but apparently the bishop had never asked him to do anything. Then they had to build a church, and the bishop selected him to head the finance committee, and he did a marvelous job.

This man said, "Why couldn't my bishop have given me something to do twenty-five years ago so I could have known the joy of service all these years?" Then he told about having a son who had married in the temple and was not doing anything in the Church. He said, "Why cannot the bishop give him something to do so he will not remain inactive as I have been?"

Brethren, I am pleading for every man whom the Lord has endowed with His gifts through the power of His Spirit, that we find a way whereby they can fit in and do something for the building up of the kingdom. We have the opportunity of ward teaching, missionary work, and of stake, ward, and auxiliary officers and teachers. We can go even further, for there is so much to be done in a temporal way, in beautification, in the Welfare program, in the building of storehouses, in the acquiring of land, and in the production of the things not yet being produced which are needed for the storehouses; and some of the finest leadership in the Church is available, but as yet inactive. I scarcely ever return from a conference without thinking of some of the outstanding men I have met, successful in a particular field, almost beyond words to describe; and I wonder how we can reach into the lives of those less fortunate and lift them to the same level. Then I think of the marvelous possibilities within the Priesthood quorums, of lifting men, of rehabilitating them, and causing Zion to put on her beautiful garments, as the Lord declared to the Prophet Joseph two years after this Church was organized that she should do, because, in effect, He said:

Zion must increase in beauty and in holiness; her stakes must be strengthened; her borders must be extended; yea, Zion must arise and put on her beautiful garments.

I would like to discuss another thought here today. I do not know how right I am in this, but I am going to give Paul the responsibility for the thought. I do not know just what the mechanics ought to be, but I have had an idea for a long time that if we could go out into the stakes and establish arbitration committees among the Priesthood there would be many fine men who could be brought into service.

I spent a good many years in the real estate business. We had what we called a multiple listing system, where we all worked on the sale of the same homes. That naturally brought us into troubles because often two or three men would sell the same home, sometimes the same day; and we settled all our differences through an arbitration committee. I know the Lord set up the bishop's court; I know He set up the high council court, where men can be tried for misconduct. But why couldn't we have an arbitration committee where men could go when they have differences? I do not know a great deal about the law, but my experience in the

execution of the law among the ordinary laymen is that it is not so much the righteousness of the law which governs the decisions of the courts as it is the ability of the attorneys who represent those who go to law. And so the decisions are not always righteous. If the brethren of the Church were making decisions, I think the decisions would be righteous. To my friends who come to me inquiring whether they should sue their brethren for this or that, I say, "Brother, if you win, you lose," and that is almost invariably true when you go into the courts.

I would like to read a few words by Paul in First Corinthians, sixth chapter, commencing with the first verse:

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

Do you not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Know ye not that we shall judge angels? How much more things that pertain to this life? . . .

Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?

Nay, ye do wrong, and defraud, and that your brethren. (I Corinthians 6:1-3, 7-8)

Now I want to read what the Lord said to the Prophet Joseph, as it appears in the Doctrine and Covenants. This is to Joseph and Oliver:

And whosoever shall go to law with these shall be cursed by the law. (D. & C. 24:17)

Now, brethren, it is my feeling that when we can be, as Brother Romney pointed out yesterday from the revelations of the Lord, free and independent from every power beneath the celestial kingdom and become so united that we as members of the Priesthood of the living God can settle all our troubles within our own ranks, then we will literally become a light upon a hill, an ensign unto the nations.

God bless you, my brethren. God help us that we may all be worthy shepherds of the flock, and that we may bring into activity in our wards and stakes of Zion every man who is a member of this Church. I pray in the name of Jesus Christ. Amen.

CLIFFORD E. YOUNG

Assistant to the Council of the Twelve

Delivered at the Monday morning session of the 113th Annual Conference, April 5, 1943, in the Tabernacle

I SINCERELY trust, my brethren, that what I say shall not in any way detract from the lovely spirit of this conference. We have all been built up in our faith, and may we go home from here strengthened in our desires to serve more fully than we have in the

past. It is a great thing for men to come together such as we do on these occasions, and as we yesterday observed this vast body of Priesthood we could not help but feel the power and the strength that is here.

In the very beginning of this work the Lord said to the father of the Prophet Joseph, through His prophet:

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

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

Then He goes on to point out that the field is white, ready for the harvest, that he that thrusts in his sickle may reap. Then He adds:

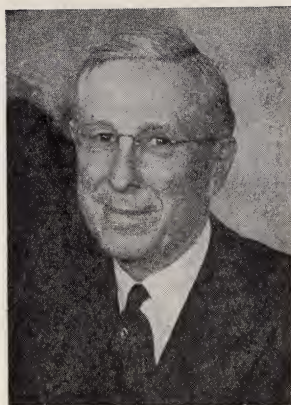
Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. (D. & C. 4:6)

It seems to me the Lord has here set forth the standards by which we should operate in this great Priesthood work, and thinking of the fields as referred to in the revelation and trying to apply them to our own everyday work, I have thought that they might be classified in five divisions.

First, we have our duty to our boys—the Aaronic Priesthood. Our boys today are standing at a crossroad. You will recall, you brethren who are working in the Aaronic Priesthood, that bit of verse that appears in your *Handbook* (page 55), pointing out to us the boy who stands at the crossroads knowing not which way to go. The road stretches east and the road stretches west, and the boy not knowing which road is best, strolls on the road that leads him down, and he loses the race and the victor's crown. And then, we are told, at the selfsame road another boy stands with high hopes and ambitions, but someone is there to show him the road and he wins the race and the victor's crown.

We have here, my brethren, suggested to us our responsibilities in this great work of the Aaronic Priesthood. There is a great inspiration that is going out from the Presiding Bishop's office to all who are interested in the boys' work of the Church, and this work is being followed up. I join with Bishop Richards in commending the bishops and their committees for the fine work they are doing. But there is so much to be done. Our boys need every ounce of energy that we can give, all the interest and direction, and if we can but stand at the crossroads with our boys, in ten years from now we shall have solved the problem of the adult Aaronic Priesthood. And so we have that field.

Then we come into the field of the adult Aaronic Priesthood, another field that is white, ready for the sickle, ready for harvest, thousands and thousands of our brethren in this Church, our own flesh and blood whom we have somewhere neglected. We are not altogether



CLIFFORD E. YOUNG

responsible, of course, for their misdeeds, for their shortcomings. Every man must assume his own responsibility, there is no question about that; but there has been failure somewhere along the line; someone has failed in his responsibility in this great work or we would not have the high percentage of men we do have who are for all intents and purposes outside the pale of the Church. In most of the stakes of Zion you will find that half of the men who hold the Aaronic Priesthood are in that adult class; young men who were ordained deacons, perhaps teachers, then were lost as far as the influence of the Church is concerned. Today many of them find themselves out of the Church and its activities. That is another field that demands our attention, our earnest effort. I am only suggesting it here today. You brethren in the stakes and wards are conscious of this, I am sure.

Another field that we are concerned about is the field of the elders, and that might apply also to the seventies, not so much to the high priests. But in our elders' quorums we find that seventy-five percent and over of the membership is inactive—just think of it, seventy-five out of every hundred of the men in this Church that should be active are indifferent to the opportunities and blessings that come through service in the Church. This is another field that is ripe, ready for the sickle, and it is a challenge to us and commands the attention of every thinking man who is interested and feels the responsibility of this work.

Then we come to another field that we have not been made conscious of until recently. We are having thousands of strangers come into our midst, men and women who come with prejudices, men and women of the type of which President Taylor spoke a few minutes ago. Many of them are cultured and refined, who have not heard

of the virtues of Mormonism, only the negative things. They are coming here to make their homes. We have been sending our elders out in the world to preach the gospel. Now men and women are coming here where we may preach to them, and I commend to you, my brethren in the stakes and wards, this field. I know that a lot of interest is being taken, and, as was suggested here yesterday, what an opportunity for our missionaries, our stake missionaries, the greatest opportunity that they have ever had to bring to our friends who come here the message of peace, that they may know that the Latter-day Saints are in very deed saints of the living God, because of their standards of living, because of their devotion, their friendliness and their kindness.

Coming back to the statement recorded by the Prophet Joseph: "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility and diligence." In that spirit, my brethren, must we attack this problem as we go into this field, that we may be in very deed ambassadors of the truth. We want to be friendly, we do not want to make the people who come here feel that we are contacting them in the spirit of warning, in the spirit of criticizing their failings and their shortcomings, but we do want in a positive way to point out the great virtues that lie in the Church of Christ, and in that way we will build up the kingdom. It is not a good policy and never has been to say unkind things about other faiths; we are not concerned about that. We are concerned about the faith of our own Church; we are concerned about the gospel of the Lord Jesus Christ, with all of its virtues, with all of its strength, and in going forth in kindness, and in charity, and with faith, we may preach the gospel in that spirit, and it seems to me that is the only way we shall be able to attack this problem, so I commend this field for your consideration.

And then another activity, and I can merely suggest it, and that is the field of the boys who are in the armed service. A great deal of good is being done, we have had evidence of that, testimonies of what it means to the boys to be contacted by the people back home through letters and otherwise. As I have gone out into the stakes, some of the outlying stakes, I have found a vast amount of good that has come through the services of President Brown and others and through letters that have come from the stakes. In one of the stakes every boy who has gone into the service has received a letter every month without fail, and many of the responses to these letters have been encouraging and have demonstrated the fact that here is a field that must not be neglected.

So, brethren, I am just suggesting these fields as they occur to me; they are very vital in this great work.

(Continued on page 368)

CLIFFORD E. YOUNG

(Continued from page 367)

And may I, in conclusion, point out another thing that seems to give us strength, that has given me strength. Sometime ago I had the pleasure of reading a book by Doctor William Dana Thompson who for many years was head of the Roosevelt Hospital in New York. He is now dead. His book is entitled *Brain and Personality*, and in it he describes two fields of the scientists, the field of the physical, which he calls the field of the brain, and the field of the spiritual, which he calls the field of the personality. In one of his chapters he refers to the life of Helen Keller. You who have read her life will recall that as a child of nineteen months she was stricken with a very serious malady which resulted in her losing her hearing, her sight and, of course, she was not able to speak. The whole world with all its loveliness was shut out of her life. When she was seven years old, her father was persuaded by Alexander Bell, the great telephone magnate, to take the child to an institute in Boston, which institute had adopted the method of lip reading for the deaf. It was here that Helen came in contact with that splendid woman, Miss Anne Sullivan, who was from then on to be Helen's tutor and companion. Doctor Thompson tells how difficult it was to penetrate the darkness in which this child lived. He tells how one day Miss Sullivan, taking the girl out to the pump, and placing a glass in the palm of her hand, pumped water in it until it overflowed, and as the water trickled down the child's arm, and as the child felt the sensation of the water, Miss Sullivan had her place her hand on Miss Sullivan's lips as she repeated the word "water," and thus the child learned her first word. That was the beginning of light coming into her soul, and Doctor Thompson tells of the little girl's having a little pet pup and how in her ecstasy she takes it to the well and pumping on its little paw, tries to teach it the word "water," but the pup only wags its tail. Doctor Thompson then goes on to point out that the pup was an animal who could see and hear and after a fashion speak, and on the other hand, there was another of the animal kingdom who could neither see nor hear and up till this time could not speak, yet, one remained only a pup while the other was destined to become a great soul. The reason, says he, lies in the fact that the pup was just a dog while in this child there was an immortal spirit—personality he calls it—the offspring of God, the Creator.

As I read that interesting part of Helen Keller's life, I thought what great potential powers do we have as men holding the Priesthood of the living God. We are not only the physical creation of Him, but we have within us that immortal spirit that has come from

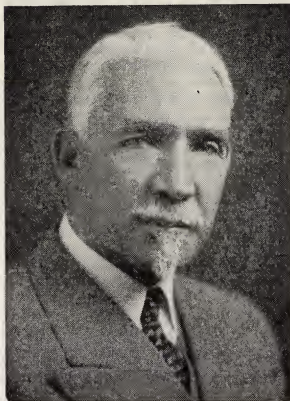
God, and with that consciousness that all of our brethren are the immortal offspring of our Heavenly Father, and furthermore being endowed with a power that enables us "to grow up unto Him who is the Head, even Christ," how great is our responsibility in that great field that is already white and ready for the harvest.

God help us to appreciate our opportunities and our responsibilities, I humbly pray in the name of Jesus Christ. Amen.

RUFUS K. HARDY

*Of the First Council of the Seventy**Delivered at the Monday morning session of the 113th Annual Conference, April 5, 1943, in the Tabernacle*

I AM impressed, my brethren, today with the great gathering which is here and which was here yesterday, and I am thinking that perhaps there will never come into the lives of men



RUFUS K. HARDY

that they may build a thing so perfect even as we now see it constructed before us—I speak of the organization of the Church. Here, according to President McKay this morning, is every officer of the two Priesthoods, the Aaronic and the Melchizedek, represented in this building.

This Priesthood is referred to as "being without father, without mother, and without descent, and has neither beginning of days or end of years." Each of us is called with a peculiar calling, each in his respective calling to do vastly different things. Every appointment and calling in the Priesthood is of such importance that all of the time devoted by each man to his designated sphere, in close application to his work, will not begin to encompass the greatness and eternal decrees of God.

One thing, however, of which we must ever be wary is the warning which God has given. That warning is that "all other authorities or offices in the church are appendages to this priesthood" (D. & C. 107:5), and then again, God gave a revelation to the Prophet Joseph and told him this: "For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time" (D. & C. 132:45). And, yet, I am sure, my brethren, that we zealous and energetic laborers in the work of God are tempted at times to exaggerate our own importance, to accomplish personal ambitions, but we should adopt the humble attitude of standing still "to see the glory of the Lord pass by"; this would accomplish a great deal more. We grow despondent with what we think is delay, forgetting momentarily that since the very beginning of time God has planned and wrought with patience, and has seen afar the very time in which we now find ourselves.

Let us remember that we are blessed with the choicest of God's gifts, the inestimable calling in the Priesthood which we ourselves hold; "that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness" (D. & C. 121:36).

It is a revealing and marvelous thing that God has brought about the many miracles that we see performed in our midst this day.

When we consider the early sending forth of the Priesthood bearers and the scattering of the membership of this Church and Priesthood, which then we looked upon as a calamity, to the various parts of the earth, and the gathering of it all here and concentrating its executive power in this locality, and then to look at the beauty of our land compared with what it was, to realize that it has become an inviting, charming place, and behold these buildings, now in our midst, we must give fervent thanks to God. This surely is the land of Joseph, the land which God gave and blessed in the beginning that all men who came here might enjoy it who would lend ear to that which God has given us, the gospel of Jesus Christ. It is the only land, my brethren, which is surrounded on all sides by friends and not enemies, God's blessed land.

Now, in this turmoil through which we are passing, we have a need, a great calling, to put to work that thing which God has given us, the Priesthood. We need missionaries to teach these hungry, eager people, strangers within our midst, something of the gospel, to let them know how it came about and was restored, and why God's children are here doing what they are.

I am very sure that in our council, the First Council of the Seventy, every

man is keenly alert to this situation. Notwithstanding the two thousand-odd who were baptized last year by our stake missionaries, we have not touched the surface.

God will bless us in this work if we will put our mind and attention to it, and I sincerely trust and hope and pray that this may be the case, and that we may recognize in this strained and trying condition that besets us the privileges which are ours now, and that will be, for they were given by the Lord, even as He says: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence" (D. & C. 107:99).

I pray that God will give a keen desire to each man to serve in his own sphere to the best of his ability, that His work may roll on and that these blessings which are ours may be given to others, which I do in the name of Jesus Christ. Amen.

THOMAS E. McKAY

Assistant to the Quorum of the Twelve

Delivered at the Monday morning session of the 113th Annual Conference, April 5, 1943, in the Tabernacle

IT is a wonderful opportunity that we brethren have of meeting together twice a year in these great gatherings. Personally, I am very thankful for the privilege. It is a great strength to me to associate with you brethren. I love to meet with people and shake hands with them. I have enjoyed meeting you leaders in the stakes of Zion that I have had the privilege to visit, getting better acquainted with you and your good people. I appreciate the welcome I have received, and also commend you for the welcome that has been given as a rule by you or by a committee representing you to the people, especially the newcomers and the backward members, as they come into your chapels or your tabernacles at these stake conferences.

In visiting your conferences I have taken the occasion, usually in the Priesthood session, to call attention to the responsibility resting upon each one for the success of the conference. I have felt the need of the support, as I do this morning, of you brethren, of an interest in your faith and prayers; and I have suggested, and I hope I will not be presumptuous in suggesting now, that it is a good thing for every person present to offer up a silent prayer for those who are called upon to speak. I know each one will be strengthened by so doing; it will help you to concentrate and keep your mind upon the things that are being said, and I am sure the speakers will be benefited. I am a firm believer in the power of pray-

(Continued on page 370)

YOUR HOUSE LOSING ITS LOOKS? Then it's wearing out besides!



TRY THESE INEXPENSIVE WAYS TO GIVE
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CAN YOUR PORCH FLOORS "TAKE IT"?

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DECORET SCREEN ENAMEL



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They stick right out where sun and rain do their worst! But Fuller chemists have produced Fulltec Trim—specially designed to protect all exterior house trim. What's more, you'll be amazed how a single coat brightens up the whole outside . . . with one of Fuller's modern, lasting colors!

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A SHIP-SHAPE HOME

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THOMAS E. McKAY

(Continued from page 369)

er. I love to think of and repeat the first verse of the song:

Ere you left your room this morning,
Did you think to pray?
In the name of Christ, our Savior,
Did you sue for loving favor,
As a shield today?

Oh how praying rests the weary!
Prayer will change the night to day:

So when life gets dark and dreary,
Don't forget to pray.

Life is dark and dreary already for many families whose sons have been reported "killed or missing in action" and I fear it will be "dark and dreary" for many, many more before this terrible war is over, so, please, "don't forget to pray."

Speaking of prayer, I should like to recommend to all here that they get the sermonette that was given by Brother

Richard L. Evans at his broadcast a week ago Sunday, March 28th, and also I am sure you will want a copy of the timely remarks that were given by him yesterday on the increasing use of profanity. In fact all of his sermons are worth listening to and reading.

Yes, I believe in prayer, and I have always been grateful when those who are called upon to pray remember our members in war-torn countries. Our brothers and sisters appreciate these

STANDARD FARM SERVICE NEWS

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Barnyard Fly Maggots

To get rid of that pesky horde of barnyard flies, spray refuse (but *not* fertilizer) piles and other breeding places with Standard Poultry House Spray. Saturate thoroughly, repeat frequently.

Standard Poultry House Spray destroys fly maggots just the way it does mites, lice, and fleas in your poultry house. Just clean your poultry house, and spray floors, walls, and dropping boards. Standard Poultry House Spray kills on contact—and stays active for days. No messy mixing, measuring or stirring, it comes ready to use.

Free Charts for
Tractor Lubrication

Just off the press, Standard's new tractor lubrication charts. Diagrams show every grease fitting on your tractor, specify lubricant to use. Save wear, save time, do the job right. Get one of these FREE charts now. Ask your Standard of California representative.

FREE TRUCK SERVICE

Ask your local Standard Man about Fleet Service. It's a simple, free record and chart system that assures perfect lubrication for trucks. Investigate today, there's no charge.

SPECIAL OIL CUTS WEAR ON
OVERWORKED EQUIPMENT

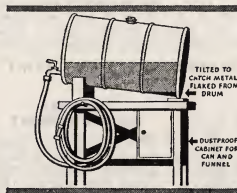
With machines working overtime to take up the slack caused by labor shortages, you need the protection of RPM Heavy Duty Motor Oil as extra insurance against breakdowns. It's a "work horse" lubricant, especially designed to do its wear-saving job under the tough loads piled on trucks and tractors.

Used in Diesel, gasoline and butane engines, RPM Heavy Duty Mo-

Simple Rack Keeps
Diesel Fuel Clean

This easy-to-build rack may save you the cost and delay of replacing hard-to-get injectors. You can build it with a few lengths of 2x4, and a handful of nails or a few long bolts.

Standard Diesel Fuel comes to you 100% clean—to guard against grit enlarging injector nozzles. Keeping

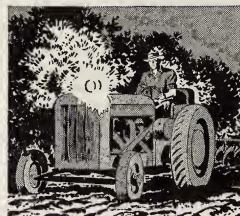


it clean is up to you. Store fuel drums as shown in diagram. Keep hose nozzle capped when not in use. Dust cap of engine fuel tank carefully before removing.

Use extra-power, clean-burning Standard Diesel Fuel—and keep it as pure as it comes to you. You'll be rewarded with longer Diesel engine life.



Farmers can have gasoline allotments adjusted when changing conditions warrant, says the ODT. Apply through your County Farm Transportation Committee.



tor Oil contains special compounds that keep engines clean, prevent ring sticking, resist formation of carbon and sludge, and make it stick to hot spots where engine wear is greatest.

You can't afford to depend on ordinary oils now, when your trucks and tractors are bucking the big jobs. RPM Heavy Duty Motor Oil—refined to make heavy loads easier on engines—will save you many dollars on overhauls and lost time.



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prayers; they appreciate what the presidency of the Church is doing for them in financial ways as well as being remembered in their prayers. There is seldom a letter that I receive from the presiding brethren in those missions that does not express appreciation for the prayers of the Saints here in Zion. These letters are getting fewer and farther between; it is getting increasingly more difficult to receive letters; in fact from the Netherlands, the German, and the Czechoslovakian Missions, we have not heard anything since the United States entered the war. Up until a month or so ago we did hear occasionally from Belgium and France by way of Switzerland. The past few weeks, however, even the letters from Switzerland have stopped coming and our letters returned, marked: "Service suspended;



THOMAS E. MCKAY

return to sender." We still hear regularly from Sweden and once in a while from Denmark and Norway via Sweden. The last word that we received from France came from Paris, not to me directly, but through a member who received a letter by way of Geneva and then reported to me.

I should like to take time to make reference to my meeting of this member. From 1909 to 1912, I was presiding over the Swiss-German Mission. France at that time belonged to this mission; in fact, we have five missions now where we had only one then. We had just held a splendid conference in Lausanne for the French district. After the concluding session, we were invited to a home where one of the family was very ill, a beautiful girl, just in her teens, always cheerful and full of faith; we most earnestly and fervently desired to help her. We had prayer with the family and then administered to her, and in that administration we promised her that she would get well. She had tuberculosis and had been confined to

her bed for years. Returning that night from Lausanne to Zurich, our headquarters, I must confess that I was worried because of the promise that we had made. She had so much faith, as did also her family, and I was afraid if that promise was not fulfilled it might shatter that faith. I prayed humbly that the Lord would make that promise good, and again before retiring that night I prayed and I continued to pray. A few months following that conference in Lausanne I was released to come home. About two years later I was in the annex of the temple preparing to go through, when a lady came up to me and grasped my hand in both of hers and said: "Oh Frere McKay, Frere McKay" (Brother McKay, Brother McKay). It was the same young sister completely restored to her health; and now to show her appreciation to our Heavenly Father for the restoration of her health she is devoting as much time as she possibly can in doing temple work. She was the one who delivered to me the good news from Paris that our members there are still holding their meetings. Her sister is living in Paris, and the letter stated that our few members there gather in her home and hold their meetings.

We also had a very interesting letter from Switzerland, not to me directly, but to some of my friends from Zurich. A very splendid Relief Society conference was held. About one hundred women were present. We have a photograph of them, and are having it printed in the *Relief Society Magazine*. They all look happy, but in that letter it was stated that thousands of people in some of the neighboring countries to Switzerland are dying.

We also received a very interesting letter, from Aleppo, Syria. I think a lot of it, and I know it took the brother hours to write it in English; it was mailed November 13, 1942, and was received March 17, 1943. I quote it as written:

I and all Saints much happy that we hear from you and able to answer to our President our condition in this war time that is Heavenly Father's grace thank to the Lord, that He is keeping us true to His earthly guides.

I send three months' report of the branch, and we making ready to send our yearly reports. You can know our conditions from reports. Relief Society and Mutual meetings start Oct. 1st. Nearly two months was vacations.

We are much thirsty to hear from you all the time if possible. That helps us so much. All members are fine and praying to our dear prophet to bless and improve his health to guide his people in this dark days. Give our best wishes to missionaries who are in this continent. We pray to the Lord to strengthen our Church guides, our presidents, members, and all honest in heart.

May I read just a brief statement from the last letter received from the Swedish Mission?

The work in the mission started with re-
(Continued on page 372)

GOING BY BUS?



See Your Agent
for TIPS that
IMPROVE TRIPS

* Avoid heavy crowds and have a better trip by traveling in mid-week instead of weekends. See your bus agent—in advance. Buy tickets early. Travel light and be on time—it's a patriotic duty!



UNION PACIFIC STAGES

★ BUY U.S. WAR BONDS ★

You Can't Always Plan the Future by the Past

Just because you haven't had a fire is no reason why you won't. Don't judge the future by the past.

Fire is a constant menace and may visit you any day.

Insure your property today and be protected against loss.

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Utah Home Fire Insurance Co.

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GENERAL AGENTS
Salt Lake City, Utah



Walter LIPPMANN

ON June 8, Walter Lippmann will deliver the address at the University of Utah commencement exercises. To this columnist, read regularly in the Sunday Salt Lake Tribune, comes this added recognition of the intellectual poise which has made him conspicuous among the columnists of these times. Impersonal and nonpartisan, with no axe to grind and no spleen to humor, he is an outstanding commentator on both foreign and domestic issues and complications. He is one of the carefully chosen writers who help make the Sunday Salt Lake Tribune a source of accurate information and sound opinion in the current scene.



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"ONE OF the guiding principles of The Salt Lake Tribune is to offer the news in such fashion that a child of tender years may read it without contamination." This inviolable rule is one to which every employee of the Salt Lake Tribune subscribes. This newspaper demonstrates in every column, in every department, that it is possible to present all the day's news in such a manner that every member of the family may read and enjoy it without fear of objectionable material or treatment. This newspaper jealously guards this trust with its readers.

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THE SUNDAY SALT LAKE TRIBUNE, delivered with either the daily Salt Lake Tribune or daily Salt Lake Telegram, is the West's greatest newspaper buy, costing each Sunday only . . . **3½¢**

THOMAS E. MCKAY

(Continued from page 371)

newed vigor by all the organizations with the commencement of this month. The unity was especially good and the offer willingness great. The living cost was in constant rising. If one compares the prices of the summer of 1942 with those of 1935, it is found that fish has increased at an average of 123%, meat 95%, root stuffs and fruit 109%, groceries 54%, bread 41%, dairy products, eggs and margarin 38% and flour 25%. Altogether this makes an increase in provisions of 63%. With respect to heat and light, clothes, etc., it will be found that the cost of living since immediately before the war broke out in September, 1939, has risen about 40%.

They have received very favorable reports in two of the leading papers published in Stockholm. These are the headlines, "Training Fields and the Barracks at Salt Lake," "Christian Cooperation," "Seventy Welfare Centers." Then the president says the article was well written throughout. Also the *Svenska Dagbladet*, another leading Stockholm daily paper, had these headings—"The Mormons in Utah, a Religious Sect but also a Cooperative Organization," . . . "The Pupils of Brigham Young, Pioneers in the Domain of School Affairs and Welfare Work." This article was also very good and closed:

The Mormons, their Church, and their activities, all of which are sometimes called huuuung, but it is a fact that there is much to study in Utah on the domain of education, the social activities, the industry, and cooperation.

Of course we receive letters regularly from the British Mission. Their annual report for 1942 shows:

Membership, 6491, number of branches increased from 71 to 75, number of branch Relief Societies from 46 to 51, Sunday Schools from 53 to 62. The M.I.A., Beehive and Primary organizations made progress during the year . . . 51 baptisms, slight decrease; 52 deaths, increase of 20. Other statistics remain about the same as the year 1941. Harvest Festivals, Union Meetings, Priesthood activities, Branch Reunions, cottage meetings and other district and branch activities have been greater than previous year.

The Lord has been merciful and kind to us in the British Mission. There is no hardship among our members as far as we know. Our homes have been blessed, although two families have suffered from enemy action in losing some of their belongings. Their lives have been miraculously preserved.

In the British Mission they are doing a very splendid missionary work. They have had ninety-two full-time missionaries since the beginning of the war, and nearly four hundred part-time missionaries (many of them sisters), most of them working in the seventy-five branches.

I think sometimes, brethren, when listening to the reports of Welfare workers in our Welfare meetings at the quarterly conferences—not so very

often, but occasionally we hear a discouraging note sounded—everybody is working now, busy earning money, and we do not see the necessity for following the advice of the brethren and planting crops, the Priesthood taking the lead. We will give the money, they say. I hope you brethren who have this attitude will remember that we have thirty-two thousands members of our Church, our brothers and sisters, in these war-torn countries, just in the European missions alone. I hope to see the day, and that soon, when we can use the bombers to carry wheat over there, and other foods and clothing, instead of bombs. That time will come, and when it does it is not the donations of money that will feed the needy, brethren; they cannot eat the money nor can they buy food, because it will not be there, even if they had the money. So remember it is food that they will need. This remark comes to me, and I will give it in closing; my father often had occasion to use it with us boys. One of the boys is conducting the exercises today, and I think my father used it on him just as often as he did on the other three brothers, if not oftener. When we would complain a little because we could not play baseball or perhaps go fishing on Sunday, he would talk with us, and would generally end up with: "Remember this boys, 'The path of counsel is the path of safety.'"

May God help us all to remember that, and keep all the commandments of God, that we may have joy in this life and exaltation in the life to come. I pray in the name of Jesus Christ. Amen.

MONDAY AFTERNOON SESSION

JOSEPH F. MERRILL

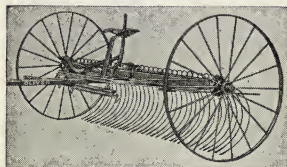
(Continued from page 340)

that), I feel that we are obligated, absolutely obligated—if reason governs, if we are going to act rationally, if we are going to be true to our convictions—to live it; and if we do live it, we are all missionaries, every one of us, all the time. I think our boys who are in the armed services to the extent of twenty thousand or more from this Church, particularly those who have returned from foreign missions for the Church, are finding every day of their lives an opportunity to preach this gospel in a way, and perhaps a more effective way, and to greater numbers than they have ever had before. There is one here and one there in a company of hundreds, and if they live as they have been taught, if they will be true to their testimonies, their influence for good will certainly be very great. And perhaps their influence and their example will be more effective in inviting in-

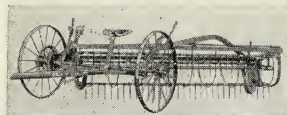
(Continued on page 374)



Hayin' high, wide and handsome to grow more in '44



The Oliver Self-Dump Rake with
"Bridge Truss" frame



The Oliver Side Delivery Rake
has many outstanding features

There's a big job ahead of the good land and sturdy American farmers—the job of keeping the armed forces and Allied peoples fed while the big push to end the Axis hits its stride.

It means plowing more, planting more, growing more crops, feeding more stock in spite of the shortage of help and new farm equipment—a lack due to the other war demands for steel and iron.

Oliver is building all the sturdy tractors, hay tools and other farm machines it possibly can and getting them to dealers as fast as war shipping conditions permit.

There won't be enough to fill all the demands for these favorites of American farmers—the

Oliver 60, so easy to handle, so economical to use, so packed with power, so sturdy in resisting wear; and the sturdy mowers, rakes, and other Oliver quality farm machines.

If you can get by with your present equipment, you'll help the war effort. Check your tractor, mower, rake, and other machines you'll be using right away. Order any parts you need to keep them going. That releases new machinery for those who just can't fix their old tools.

But place your order NOW if you have to have new equipment to do your part in the battle of Food Production. Try to get Oliver equipment if you can. No land should be left idle that we can team up to get into food production.

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JOSEPH F. MERRILL

(Continued from page 372)

quiries and in leading to investigation than they have ever been in the mission field.

But now, brethren, may I say that while we are obligated to live worthily we must not feel that it is an easy thing to do. Why is it not easy? Because we inherit weaknesses; we are living in a sinful world; we are powerfully influenced by our environment; and the temptations of the evil one all impose handicaps. And the evil one—Satan—to us is not a mere name, as it is to a very great majority of our Father's children here in mortality to whom the word devil, the word Satan, is a term that personifies evil, and everybody knows there is evil in the world. But to us Satan, or the devil, is the name of a real person, a man with a spirit body, and he is here on earth, cast out from heaven. And he has a myriad of helpers who are other spirit beings in human form, and they are here to bring sin, sorrow, distress, and suffering, and destruction into the world; and they are doing it. Wherever the Saints are, I think the devil will try to be also. If he can overcome the Saints, he has all the world. He is trying in every way with the aid of experienced helpers and according to the intelligence he has, to overcome the Saints. Satanic influences are likely to tempt us more or less every day, and in respects where we are weak making it hard for us to resist. But, my brethren, we are bound, I feel, by our testimony to resist, to overcome, to live as we profess. If we do that, we will inspire confidence, we will inspire respect among all of those whom we contact. So let there be no hesitation, no faltering, no excuses in our efforts to overcome temptations.

I spoke of weaknesses. What weaknesses do we inherit? Many of them. I will name one that all of us inherit to a greater or less amount—selfishness. We may all find an excuse for a slipping or failure, if we try hard enough. And we can find an excuse for selfishness, expressed in these words: "Charity begins at home." Yes, of course, charity begins at home; we take that for granted. Accordingly, I think of myself: I take care of myself before I think of you or do anything about helping you. I have heard time and time again from representatives of the general Welfare committee of the Church attending our conferences that one of the objectives of that great plan is to help us overcome our selfishness. But, brethren, I repeat, by reason of our testimony of the divinity of this work we are obligated, if we are honest, if we are rational, if we are reasonable, if we are true, we are obligated to live according to our professions, to our teachings. That obligation rests heavily upon all of us because we are leaders in the Church, leaders in the stakes and wards and quorums and branches of the

Church. We must try so to live that in the sight of our Heavenly Father at any rate we are free from justifiable complaint and criticism due to our conduct. We must not yield to temptations for wrongdoing. Whatever the influence, whatever the temptation, whatever the circumstances, we must stand true so that our lives will be as lights upon a hill. Now the Lord has given each of us, I think, a will power great enough, if used with His help, to live acceptably. But we must have His help. We can get His help if we seek it worthily and persistently. But if we do not seek it, can we get it? There is no promise. In His great sermon on the mount, Jesus said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). But suppose we do none of those things? Then what are we promised? There is no promise at all. Seek the Lord is what we are commanded to do; seek Him worthily; seek Him in everything we have to do to get the strength, the courage, and the will to live as we teach, and to meet our responsibilities as they have been placed upon our shoulders in the positions that we have accepted all along the way in the organization and set-up of the Church.

Now, brethren, I feel that any man who accepts a position of responsibility in this Church has not only himself to think about and try to live as the Lord would have him live as a private in the Church, but he has the responsibility upon his shoulders of looking after the welfare of others, and that is a responsibility that everyone before me this afternoon has—the responsibility of looking after the welfare of those who are committed to his charge. You officers of Priesthood quorums are responsible for the activities and everything that you can do to help them.

In this connection I want to say, however, that while no officer can be relieved of his responsibility to do his duty to those committed to his care, yet failure to do so does not justify the members of his charge in their failure to live according to the teachings and standards of the Church. Each individual will be judged according to his works. No one can justify his failures by accusing another of dereliction of duty. Each man has his free agency. He may serve the Lord or otherwise as he chooses. And while officers are duty-bound by their official responsibilities, so also are individuals obligated by their opportunities. The misdeeds of another cannot justify me in wrongdoing. Careless adults among us should look within rather than without for the causes of their indifference.

Yet I want to make this point: you and I can help the cause of righteousness very materially, every one of us, if we will live as we teach, as we profess. Then our lives will be as lights upon a hill, and others seeing our good works will have their tongues of criti-

cism throttled, if not tied. It is particularly important that we be careful of our personal conduct, avoiding insofar as possible the very appearance of evil, for Satan, the liar and deceiver, is ever alert to use every excuse to inspire criticism among our Father's children.

Brethren, may the Lord help us to be worthy of His blessings, and may we stand true and faithful to our testimonies, to our teachings, to our obligations, that the Lord may use us to the extent of our abilities to promote His work among our fellows, I pray in the name of Jesus Christ. Amen.

STEPHEN L. RICHARDS

(Concluded from page 338)

personal power that would go out to the far corners of this earth and substantiate every doctrine that we teach and make an impression that could not be denied.

That is why individual life and living mean so much in the work that we seek to carry forward. Whenever our lives become inconsistent with our doctrine and our professions, that vitiates our influence, and every man of this Priesthood who does not have the strength of character to live according to the law which he knows to be right retards the work of God and the establishment of His kingdom.

My brethren, this is a day of consecration to the greatest and highest things that we have ever known in life. It is a day when our soldier boys give themselves, their service and their lives, if need be, to the preservation of the heritage that we have received from the founders of our country, and it is a day when we of the Church must needs rededicate ourselves to its great mission. God will bring victory if we will lend ourselves to the great cause. I pray that we may have His Spirit to guide us always, in the name of Jesus Christ. Amen.

GEORGE F. RICHARDS

(Continued from page 337)

stakes and wards of Zion, and possibly in the mission fields, there are not a number of men who are not needed in the service of their country, and women also, who could go upon missions for short terms. These will usually be men and women of experience, and I think we could get a number of them if we would like, and I feel we would have a forceful corps of missionaries in the missions of the United States if we were to adopt more fully this plan. I remember a number of years ago when the President of the Church called upon the people for volunteers for this kind of work. One of my sons who had ten or fifteen men working for him in his business, volunteered his services and turned his business over to one of his employees and went out into the mission field for six months and performed yeoman service, and at that

(Continued on page 376)

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GEORGE F. RICHARDS

(Continued from page 375)

time I think there were quite a number who responded to the call. I have not heard that the President of the Church has withdrawn the invitation to members of the Church to engage in that kind of service.

I had the honor during World War I of presiding over the European Mission. During that period missionaries had to come home. In the British Mission we were reduced at one time to seven missionaries from home. We found there women doing men's work as they are doing today, and we concluded that if they could do men's work outside of religious labor, they could do men's work as missionaries, and so we called women folk. We had as many as three hundred seventy-five lady missionaries laboring in Great Britain at one time, and we called young men, who were not old enough to bear arms, into the ministry with the promise that if they filled two year's mission faithfully and desired to come to Zion, their fares would be paid the same as missionaries who came from Zion into the mission field. When I left that mission field, as I remember, we had twenty-three local men laboring, men of families, giving part-time service presiding over districts, and a wonderful work was accomplished. The tithing during nearly three years that I was in Britain nearly doubled itself, and the baptisms were almost as many as when we had seventy missionaries from Zion laboring in that country. While this was going on in Great Britain, a similar work was being done in Germany under the presidency of Angus J. Cannon, and in the Scandinavian countries under the presidency of Brother Christiansen. It can be done today, I think. I think Brother Clawson said on one occasion, speaking about the work that was done in those countries during the war, it was only because there was a war on, otherwise it could not have been accomplished. If that is the case, we have a war on now and the conditions are very similar, and I believe it can be worked out.

Here at home in this stake missionary work I do not know whether these brethren are all aware that we have had more conversions in the stakes of Zion, according to our statistics, during the past few years than we have had in the mission field. There are people here to be converted, and it shows something of the activity of these stake missionaries.

I want to say that in the Liberty Stake I have a daughter laboring as a stake missionary. She is 58 years of age, a grandmother, and her associate in that work is a lady almost as old. President Merz, the president of that mission, informs me that she is doing a good work. So why not have some of our elderly sisters called, who can

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be spared, and engage in this work? I think this is one way in which we can offset, perhaps, the disadvantages that come through this world war.

And now as a ministry are we doing our full duty—presidents of stakes, bishops of wards, quorums of Priesthood—are we seeing to it, as far as we have influence and authority, that those over whom we are presiding, are doing their duty? Brethren, I know that this work in which we are engaged is God's work. I am sure it will endure forever. No power can prevent its accomplishing its purpose, although it may be hindered temporarily. It is bound to succeed, and truth is bound to triumph over error, and right over wrong. I know that God is at the helm, that He is our Eternal Father, that He loves us, that He desires our salvation, and He is glad to use us, weak though we are, in the accomplishment of that work.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence. (1 Corinthians 1:26-29)

Weak as we are, with the help of the Lord we can accomplish His purposes. We can do nothing without His aid. He said to His disciples, "... Without me ye can do nothing" (John 15:5). I do not know that we are any stronger as a ministry than were the disciples of Christ, who could do nothing without His help, but with His help mighty works may be accomplished. It is a great honor and blessing to us, I say, to receive this Priesthood and authority, and be privileged to work with the Lord for the blessing and salvation of mankind.

May the Lord help us that we may be untiring in our work, that we may not lie down on the job, but that we may be valiant in the covenants which we have made with Him in faithfulness, and earn for ourselves eternal life in His kingdom, I pray in the name of Jesus Christ. Amen.

SAMUEL O. BENNION

Of the First Council of the Seventy

Delivered at the Monday afternoon session of the 113th Annual Conference, April 5, 1943, in the Tabernacle

I HAVE been delighted, my brethren, to be in attendance at this conference and to have been able to partake of the spirit of the occasion. We



SAMUEL O. BENNION

have been fed with the bread of life. I can see great strength and power growing in the Church with every conference that I attend and I notice also in the stakes of Zion, a marked improvement. Everywhere there seems to be more attention paid to the work of the Lord.

The attendance at stake conferences is not so large as I would like to see, but undoubtedly that will come back when travel restrictions are removed and the opportunity presents itself again for the people as a whole to attend these gatherings.

Yesterday there was added to the words and books of the prophets of the Lord another chapter in the great plan of God, when the sermon of President Grant, read by President David O. McKay, was delivered to this conference. That was one of the most outstanding evidences of spiritual strength that I have witnessed in a long time. I thought of President Grant who has worn his body out with hard work; and yet I think I have not read anything in the prophets that was more penetrating and more fully alive as to the obligations of the human family and the membership of the Church than that sermon. I am so glad that this and other inspired addresses are to be printed that we may be able to read them and pass them on to the world. There will come a time when they will be placed in books, and future generations will have them to read because they came from God. That sermon came from our Eternal Father, that is my witness unto you this afternoon.

There never was a time in my experience, I think, when it was more opportune for us to do missionary work than at the present time. I have remembered all my life that little children, as well as older ones, have been taught to pray for the missionaries, that they

(Continued on page 378)



"Our Farms Must Be Saved!"

Dairy farmers of Cache Valley were facing ruin. They were producing more milk than they could profitably sell in their locality. They realized they would have to give up dairying unless they could find additional markets for milk.

In typical Utah pioneer style, they got together to devise ways and means to save their farms and herds. Under the leadership of such men as Marriner W. Merrill, pioneer and apostle, and James W. Hendricks, prominent churchman and farmer, they formed a company for the building and operation of an evaporated milk plant. Ninety-two people, mostly Cache Valley residents, subscribed for stock in the venture.

That was in 1903. Next year, after discouraging setbacks, the plant was completed and in operation. This was the beginning of the evaporated milk industry in the intermountain region. It saved the day for dairy farmers of Cache Valley.

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SAMUEL O. BENNION

(Continued from page 377)

might be able to seek and find those who were honest in their hearts. Today we have them coming into our midst by the hundreds. I do not know, and feel sure they do not realize, just why they have come here, but among them will be found many who will be led to investigate the gospel, and perhaps many of them will be baptized. It was only yesterday that I had the pleasure of riding with an officer at a nearby camp who is living in the city with a family of Saints. He said to me, "You know, when this war is over, and I am permitted to come back, I am going to move to Salt Lake City. I want to bring my wife here; I want to finish my time here in this country among this people."

I am sure an influence for good is being felt. The strength of this Church, brethren, does not rest upon the number of people in the Church, nor in the educational stand that it occupies, nor in its wealth; but is vested in the quality of its membership and in the individual testimony of its members. The desire to give of themselves for the good of others, to think and speak without fear, under the direction and power of God, and to live as they feel they should live, setting the right kind of example—this is the strength of the Church. Its members are proud to declare their position before the world. There is the power of God in this earth among His sons and His daughters, and its influence will be felt. It will be the thing that will prepare the world for the coming of our Lord and Savior Jesus Christ. This power and testimony will prepare the people to meet Him, for this is the Church and Kingdom of God on earth. I bear this testimony to you, in the name of Jesus Christ. Amen.

ANTOINE R. IVINS

Of the First Council of the Seventy

Delivered at the Monday afternoon session of the 113th Annual Conference, April 5, 1943, in the Tabernacle

My brethren: I crave an interest in your faith and prayers for the short time that I may stand before you this afternoon. I hope that some thought that I drop may be helpful to some of us, otherwise I feel I would be a trespasser in occupying your time.

There have been many references made during this conference to our many brothers and friends and relatives who are wearing the uniform of their country, we think, in the defense of a very righteous principle. I heard a talk the other night by a prominent man, the theme of which was, every

good thing comes to us by sacrifice. I have been thinking of it since; for a long while I have been thinking of these young men. We already know that some of them are not coming back to us, and we have reasonable assurance that others of them will not. I have been trying to work out some way



ANTOINE R. IVINS

to determine what makes a full and complete life for a man, and I find it a difficult thing to measure. Some of us live a long, long while, and some of us not so long. Some of us whose life ends early may perchance render a greater service to our fellows than those who live longer.

We remember if we will read back through our history that there have been some very important sacrifices required at the hands of people of this Church in this dispensation. I remember reading that when the Lord saw fit to organize the Council of the Twelve and the Council of the Seventy in the Church, that before doing so He had organized what was known as Zion's Camp, a service which asked of every man in it that he should place upon the altar of sacrifice, if required, his life. It is true that most of the men who went out on that trip returned. Some few however did not. They died of sickness, not in actual combat. You will remember that the Prophet in vision saw their state and reported it as glorious. Out of that group was organized the Council of the Twelve and the first quorum of seventy, and the second quorum of seventy in the Church, tried, true men, every one, men who had offered their lives for their brethren. Fortunately this sacrifice was not required of them.

The Prophet Joseph Smith likewise, knowing full well what he was walking into, gave his life for the testimony that he had of this glorious work.

Now we have out representing us thousands of young men, some of whom have a strong and virile testimony of the truth, and have been engaged in teaching peace to the world. The country now has called for their service and they go gladly and willingly in the spirit of sacrifice. Not one of them is going out as an adventurer, but is going in response to a call from properly constituted authority. Many of them may have their lives cut off prematurely, from our point of view, without having gained the blessings which come through marriage and fatherhood and other blessings that might come their way. I feel, brethren, that these young men who make this sacrifice will gain a blessing which will compensate them in every respect for everything that they may lose. I feel too that if some of them gather up some habits which we do not approve, that perchance their life's blood will wipe out the stain of it, and that God will take into account their wonderful sacrifice. No man can do more than offer his life for his fellows. Life is the most precious gift of man, and it is the greatest gift that can be offered in sacrifice.

If I had a son in this service, I think that thought would be a great comfort to me, that he was making the greatest sacrifice within his power for me and for you, for his brothers and sisters and for the generations of men unborn; for we believe, brethren, that this is a conflict between two ideals of government, one coming from God, the other from the devil, and it will be a fight to the death eventually between those two ideals, the safety of future generations resting only with the successful termi-

nation of this conflict on the side of justice and honor.

We believe, we know, that the principles that we defend are those of righteous government inspired by God, and I hope that those of us who suffer in this great conflict may gain some comfort in this thought.

We are proud that we have in the seventies' quorums many representatives among this group. We are so proud of them that we refuse to allow those who are presidents in our quorums to be released from their responsibility for the simple reason that they are going into the service. We would like all of our stake presidents to take notice that that is our sentiment, and unless there be some other reason, that they do not recommend to us the release of the president of a seventy's quorum because he puts on the uniform of his country. We feel that he will be a better representative of the Church and that he will have a stronger anchor if we retain him in his position of trust and honor.

I pray that those boys may have the safeguard which comes from your continual prayers in their behalf, that the absolute minimum of sacrifice may be required at their hands. When God sent Abraham into the mount to sacrifice his son, he did not require it, and Abraham headed a large family of Israel, and from these men of whom this sacrifice is not required may come our rulers, our officers of the future. I pray that God may give them strength that in all they are called to do there may be no hate in their hearts, but only the promptings of duty and the spirit of sacrifice. God bless you. Amen.

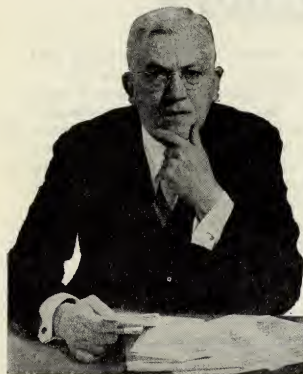
JOSEPH F. SMITH

(Concluded from page 342)

ness to help people understand their own reactions. It is so easy to do the other fellow's thinking for him; it is so easy for me to think because I am not doing what is right the other fellow is trying to pass me up. The greatest kindness that this body of Priesthood, and the Priesthood wherever it may be, can give to the world is, first of all, courageously to set an unwavering example of righteousness; and second, to bear testimony to the truth. There is no greater kindness which this people can give to the world.

Brethren, we should take the Church of Jesus Christ of Latter-day Saints as an international power more seriously. I promise you that there shall be no solution to our various problems; we shall continue to see the wise men of the world confounded and their wisdom become foolishness, because they suppose they know of themselves; we shall see no solution to our problems until the world starts to accept the Christ in deed, not in lip service; and it is your responsibility and my responsibility as members of the Church of Jesus Christ of Latter-day Saints to see that this word is spread by example as well as by precept.

God grant that we shall see our job, that we will not take our responsibility so lightly that we will look upon negligence as humor, but as tragic in these days, that this work may be the ultimate world leaven which it is destined to be, is my prayer in the name of Jesus Christ. Amen.



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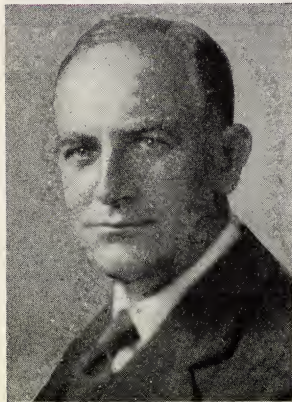
MONDAY EVENING SESSION

OSCAR A. KIRKHAM

*Of the First Council of the Seventy**Delivered at the Monday evening session of the 113th Annual Conference, April 5, 1943, in the Tabernacle*

I do humbly pray that I may enjoy the spirit of the Lord. I bear my testimony to you in all the sincerity of my life that this is the work of the Lord.

This morning I had an assignment at the South gate to meet many of you brethren. While I was there, across the street marched a double column of young men going to be inducted into



OSCAR A. KIRKHAM

the army. While I have two sons that marched in a like column only a little while ago, and two more that may go in the months now coming, I must confess to you that the spirit of this occasion caused me to see other young men. I saw lads in Vienna, in Austria, bearing their testimony with such fervor before a group of Saints there that I was thrilled. I saw a boy from Hungary in a tent with representatives from seventeen nations present—all Latter-day Saint boys, and I heard him say, "When I go back and tell my mother and father that I was here at a meeting with the boys of seventeen different nations and they all bore testimony to the truthfulness of the divine mission of the Prophet Joseph Smith, there'll be only one answer from them—they will be in tears."

And I saw a thousand German boys that I've seen in, oh, many, many villages throughout the land, and I re-

ceived a card just a few months ago from a lad in France that said, "Well, I'll be going up to the front soon. I may never see you again, but we shall never forget each other." Well, out of this tragedy there is only one answer.

Dr. Kim, a great minister missionary to Tokyo, was there in 1923 when the great earthquake came. The people were anxious about his welfare and they began to send cablegrams to him until finally the word came back from Dr. Kim, "All gone except faith in God."

These are great days. Nineteen forty-three will never come again. Look at the headlines of this one day and realize what has happened. But it is a great day, and I want to look at it with faith and hope. I want to join my spirit in sincerity with these millions of young men whose inspiration and daring and power perhaps beyond an equal in all history. These are the hours of destiny—these are the hours of greatness.

I was in an M.I.A. meeting just a few weeks ago where a young man sang an international hymn. I want to read you these words—this was the last stanza.

As sure as the sun meets the morning,
And rivers go down to the sea,
A new day for mankind is dawning,
Our children shall live proud and free.

I want to join with that spirit. I do not want to feel that this is just another war and that the thing will be repeated over and over. I want to lend my faith with the youth of this day that this job shall be faced and faced right. And I appeal to you brethren to join in that faith. Give them that uplift. Give them that true hope as I sincerely feel it for there shall be a new day. The young man who wrote the music to this song, the words that I have just read, wrote that famous Seventh Symphony, the greatest piece of realistic music that has ever been written, according to the world's critics, and it had its birth and its writings at the siege of Leningrad. And that is only in one field. If you dare to step over into science, yes, into many other fields, you would see a great world in the making.

God help us to give that faith to youth.

Let me read these lines from Will Durant, one of our vigorous American philosophers.

We move into an age of spiritual exhaustion and despondency like that which hungered for the birth of Christ. The greatest question of our time is not Communism vs. Individualism—not Europe vs. America—not even the East vs. the West. It is whether man can bear to live without God.

Now, words from the Prophet Amos:

Behold, the days come, saith the Lord God, that I will send a famine in the land,

not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. (Amos 8:11)

A great trust is placed upon this body of Priesthood. We who are here this night, more than any other group in all the world, must answer that hunger. We must fulfill that word of the Lord.

God help us from this hour forth that we shall strengthen every stake mission; yes, double the number. The work is here to be done and what greater work is there to be done, and may I suggest that we begin to pray that that son who now fights may live to carry the word of peace to the world. Oh, God, help him that while he uses the sword he may also use the Word of God. I humbly pray in the name of Jesus Christ. Amen.

(Continued on page 382)

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RICHARD R. LYMAN

(Concluded from page 339)

appropriately, no doubt, as they did when they were read for the first time at the Memorial Service held at Princeton University, November 15, 1918, just four days after the Armistice was signed. He said:

But many a lad we hold
Dear in our heart of hearts
Is missing from the home-returning host.
Ah, say not they are lost,
For they have found and given their life
In sacrificial strife:
Their service stars have changed from blue
to gold!

ONE TEAR, ONE WORD OF GRIEF

Listen to his expressions concerning the courage, the determination, and the daring of the mothers of these whose stars have changed from blue to gold:

O happy warriors, forgive the tear
Falling from eyes that miss you;
Forgive the word of grief from mother-lips
That ne'er on earth shall kiss you;
Hear only what our hearts would have you
hear—

Glory and praise and gratitude and pride
From the dear country in whose cause you
died.

Now you have run your race and won your
prize,

Old age shall never burden you, the fears
And conflicts that beset our lingering years
Shall never vex your souls in Paradise.
Immortal, young, and crowned with victory,
From life's long battle you have found re-
lease.

And He who died for all on Calvary
Has welcomed you, brave soldiers of the
cross,

Into eternal peace.

Come, let us gird our loins and lift our load,
Companions who are left on life's rough
road,

And bravely take the way that we must
tread

To keep true faith with our beloved dead,
To conquer war they dared their lives to
give.

To safeguard peace our hearts must learn to
live.

Help us, dear God, our forward faith to hold!
We want a better world than that of old.

Lead us on paths of high endeavor,
Toiling upward, climbing ever,

Ready to suffer for the right,

Until at last we gain a loftier height,
More worthy to behold

Our guiding stars, our hero-stars of gold.

TO THERE NOTHING IMPOSSIBLE

This struggle is like that great war of long ago which was fought in heaven. And the cause for which we fight is the same, that is, liberty and freedom, the right of choice, for all the sons and all the daughters of God. However great the cost, this struggle must go on until we are victorious. These are trying days, terrible times. The agony on the part of the mothers and of the young wives of those soldiers who may be called upon to give their lives on the field of honor is not unlike the agony of the Master Himself in the garden of

Gethsemane. It was under the trying conditions then surrounding Him that He exclaimed, "... Father, all things are possible unto thee; take away this cup from me: ..." (Mark 14:36). Three times He repeated this the most earnest, prayerful appeal that ever fell from His divine lips. The situation was so serious that "... his sweat was as it were great drops of blood falling down to the ground." The load He had to bear was so heavy that "... there appeared an angel unto him from heaven, strengthening him" (Luke 22:43-44).

And was this His most earnest prayer answered? It was not. Then came the sublime moment of His most remarkable life when He added, "... nevertheless, not my will, but thine, be done" (Luke 22:42). Thus, by enduring that great agony, the Savior took upon Himself the sins of all men that all men on condition of repentance might come unto Him.

FATHER, THY WILL BE DONE

And so with us. We, the United Nations, have put our hands to the plow, and this contest, on a world of battlefields, unparalleled as it is in magnitude and extent, we will win, however great the cost. And being followers of Jesus, the Son of God, and members of His Church, the Church of Jesus Christ of Latter-day Saints, let us do as He did at the time of His great agony, that is, appeal to our Heavenly Father in great earnestness and humility for the lives of our loved ones to be spared and for their bodies to be unharmed. But back of these earnest and humble prayerful appeals, let us, as best we can, be courageous and Christ-like. Back of all these appeals may we have, in some degree, that spirit Christ so gloriously exhibited during that sublime moment of His life when to His most earnest prayerful appeal He added, "... nevertheless, not my will, but thine, be done" (Luke 22:42). Thus courageously and Christ-like, may we plunge with all our might into this greatest of all world wars, and by the power of God may we deserve to win, and by that same power may victory be ours with the least possible loss of blood, and the fewest possible number of tears, and of heartaches, I humbly pray.

GEORGE ALBERT SMITH

(Continued from page 336)

pray at my mother's knee. My father spent years in the mission field; my mother eleven times offered her life to bring us into the world, and she gave her life day by day to train us that we might be real Latter-day Saints. And that's only one family. I am thinking of all these families that we represent—thinking of your parents and grandparents who came out of the world for the gospel's sake, who were willing to give all that they possessed that you

and your children and your children's children might not be betrayed by the cunning craftiness of the adversary, to turn away from righteousness and partake of the things that our Heavenly Father has forbidden us to touch.

These are some of the thoughts that have been going through my mind during this great conference as I sat here upon the stand and listened to the voices of these servants of the Lord who have been commissioned divinely by God to represent Him and who have been teaching us and feeding us the bread of life while we have listened to their words. I am grateful for the great Tabernacle organ and choir that broadcast from this building each Sabbath day. For years they have been delighting the world with hymns of praise that our Heavenly Father has blessed us to enjoy, and along with it have gone sermons that have touched many hearts. I have had many people ask who is that man who makes the announcements at the Tabernacle broadcasts? And I suppose Brother Evans has received hundreds of letters of commendation for his contribution. What he says is brief, but it is what he thinks the Lord would have His servant speak on His holy day.

Now, brethren, we will soon be away from here. You will go to your field of labor and I to mine. We will mingle with the Latter-day Saints and with those who are not members of the Church, and I say to you that, if we would have influence with those that we are going to see when we leave here, we must have the power of God to witness unto them that we are what we pretend to be. Being a member of the Church and holding the Priesthood will not get us anywhere unless we are worthy. The Lord has said that every blessing that we desire is predicated upon obedience to His commandments. We may deceive our neighbors, and we may deceive ourselves with the idea that we are going through all right, but unless we keep the commandments of our Heavenly Father, unless we bear worthily this holy Priesthood that is so precious, we will not find our place in the celestial kingdom—we will not find our association and companionship with the wives and daughters who have not had the Priesthood, but who have measured up and have kept the commandments of God and lived righteous lives.

There are many men in this Church who have no male representatives. Our beloved president who sits here tonight has no sons, but God has blessed him with wonderful wives and daughters, and they have honored him and have held up his hands and supported him and sustained him. Other men on this stand have been blessed with large families who have joy in doing the things that the Lord wishes them to do and bring honor and credit to the Church with which they are identified. They are your brothers and sisters and mine. How grateful we ought to be that our

lot has been cast under such favorable conditions. It doesn't make any difference how strong our armies, we are outnumbered by those who do not believe in God. It doesn't make any difference how powerful the engines of destruction we prepare, they might be destroyed by that which may be brought against us by the enemy, but if we have the confidence of our Heavenly Father, if we have His love, if we are worthy of His blessings, all the armies of the world cannot destroy us, cannot break down our faith, and cannot overcome the Church that is named for the Son of God.

Read in the nineteenth chapter of II Kings how Sennacherib the Assyrian king sought to overthrow Jerusalem. Hezekiah, the king who represented Israel, pleaded with the Lord for deliverance while Sennacherib mocked him, saying, "Don't think that your prayers to your God can help you. Every place that I have been and taken already, they have been praying. You are helpless," and the next morning a large part of the Assyrian army was found dead upon the ground, and Jerusalem had been preserved by the Lord. He is our strength, brethren, your Father and mine, the Father of all; if we will only be worthy He will preserve us as he did Helaman's sons, and as He preserved Daniel from the lions and the three Hebrew children from the fiery furnace and six hundred thousand of the descendants of Abraham when he brought them out from Egypt under the leadership of Moses and drowned Pharaoh's army in the Red Sea. He is the God of this universe. He is the Father of us all. He is all-powerful and He promised us protection if we will live worthy of it. Let me read you a paragraph of the very first section of the Doctrine and Covenants wherein He says:

For I am no respecter of persons, and will that all men shall know that the day speedi-

ly cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

What a pitiable thing it would be if that ended there, for we can see the power of the adversary in the world and the destruction that is being wrought by those who are his emissaries; but, continuing, the Lord says:

And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world.

What a promise, but it is all conditioned upon our righteousness, not on anything else, not upon our wealth nor our strength in numbers, not upon our isolation from the world, but upon our righteousness.

In conclusion, I want to bear my testimony to you, my brethren. First I thank the hundreds of you who have made it possible for me to carry on as I have, while standing at the side of my associates in the leadership of the Church, to encourage our people and their neighbors to keep the commandments of God, and tonight, when I think of the condition of the world and realize that the only place where there is any semblance of peace is the land that we live in, and with the promise of God that He will be with—not the members of the Church, I don't interpret it that way; not the men who hold the Priesthood necessarily, I don't interpret it that way—He will be with His Saints who are worthy to be called Saints, and His power and protection will be over them until their life's labors are completed. I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God as I know that I live. I know that the Priesthood that is held by you brethren is divine; that you are representatives of Deity and that if your

lives conform to the desires of our Heavenly Father concerning His Priesthood, all power in heaven and earth cannot prevent you from gaining the blessing that God has said He would bestow upon those who keep His commandments. Let us love one another. Things have been said here about kindness during this conference. If there ever was a time when we needed to be kind, it is now. If there was a time when we needed to be patient, it is now, and if we would keep one of the commandments of God that He said was second to the greatest, we will love our neighbors as ourselves. When we do that, they will not be made sorrowful because of any conduct of ours. I am thankful to you for your companionship. I thank my brethren of the General Authorities of the Church, with whom I am so closely associated, for their kindness to me. I thank our beloved President, who, in his advancing years, continues to encourage us to be faithful and bear witness of his knowledge that God lives, that Jesus is our Savior and Joseph Smith was a prophet raised up by the Lord. You have heard these testimonies many times and the testimonies of others who are here. You have heard the testimonies of those that have already gone to their reward. These are true, my brethren. These testimonies are not idly spoken or carelessly given. They are the truth.

Knowing that in the not-far-distant future the man who is talking to you now will have to stand before God and answer for the deeds done in the body and the words spoken here, knowing that, and realizing the seriousness of misinterpreting or misrepresentation, with joy and gladness and with love I bear you my testimony, that the gospel as taught by the Latter-day Saints is the power of God unto salvation. This is my witness and I bear it in the name of Jesus Christ our Lord. Amen.

EVIDENCES AND RECONCILIATIONS

(Concluded from page 353)

gather at a morning hour. In practically every home, however, all members of the family are present at the evening meal. That may then be the best time for prayer. All kneel around the table or elsewhere and supplicate the Lord for help and guidance before the meal begins.

President Brigham Young wrote to his family an impressive communication relative to the daily family prayer in his household:

I have felt moved upon to write the following, for the perusal of my family, and to which I call their serious attention.

There is no doubt but that my family, one and all, will acknowledge that my time is as precious to me as theirs is to them. When the time appointed for our family

devotion and prayer comes, I am expected to be there; and no public business, no matter how important, has been able to influence me to forego the fulfillment of this sacred duty which I owe to you, to myself and to God.

I do not wish to complain of you without a cause; but I have noticed at prayer time that only a portion of my family has been present; some of my wives are absent visiting a sister, a neighbor, a mother or a relative, my children are scattered all over town, attending to this or that; and if at home, one is changing her dress, another her shoes, another getting ready to go to the theatre; another has gone to see Mary, and another to see Emily, and I may add, etc., etc., etc.

Now I have a few words of counsel for my family, which I shall expect them to receive kindly, and obey. Namely, when prayer time comes that they all be at home. If any of them are visiting, that they be

at home at half past six o'clock in the evening. I wish my wives and children to be at home at that time in the evening, to be ready to bow down before the Lord to make their acknowledgments to Him for His kindness and mercy and long-suffering towards us.

Your strict attendance to my wishes in this respect will give joy to the heart of your husband and father.

Brigham Young

Gt Salt Lake City
April 2, 1866

This message of Brigham Young to his family may be taken as a message to all Latter-day Saint families. Let the practice of daily family prayer be in every family living under the blessings and obligations of the restored Church of Christ. Let no other duty interfere with it.—J. A. W.

YOUR PAGE AND OURS

LET'S SAY IT CORRECTLY

So many of our readers have reported what they felt sure was a glaring typographical error, several times repeated, that we take occasion in this corner to gloat—just a little. To vindicate our use of the phrase “Thy speech bewrayeth thee,” we ask them to consult both *Matthew* 26:73 and the dictionary. The crowd at Jerusalem detected the Galilean dialect of Peter who vainly attempted to deny knowledge of the Christ. “Surely thou also art one of them,” they accused, “for thy speech bewrayeth thee.” “Bewray” is the archaic form of “betray,” from the Anglo-Saxon “wregan.” The quotation from Matthew is also used as the title for the current M.I.A. speech arts manual. How many have thought it in error, we wonder!

A NEW GENERATION OF GULLS

THE Seagull monument on Temple Square and the pioneer history that it commemorates have become world famous. Now the seagulls, perhaps the descendants of those seagulls who devoured the crickets and saved the crops, are in the news again. They are feasting on the goldfish in the lily pond at the base of the monument. A year ago a wayward gull discovered the delicacy. The goldfish population was almost exterminated at that time, but in the fall after the gulls had stopped coming the fish began to multiply again, and by spring there were about one hundred goldfish in the pond. This spring the seagulls arrived again, and now virtually the only fish left in the pool are brown. “The gulls apparently don’t see the brown fish, or the brown ones hide better under the lily pads,” Joseph J. Daynes, an attendant, explains.

What’s the younger generation coming to, anyway?

PROOFING THE PROOFREADER

FOR discovering typographical errors in the April *Era*, choice of *Gospel Standards* or *In the Gospel Net* has been awarded the following alert readers, first to report from various parts of the country:

Mrs. Gladys G. Corling, Vancouver, Washington; Nelson White, Salt Lake City; Mrs. W. A. Dance, Blackfoot, Idaho; Sue Roberts, Birmingham, Alabama; Mrs. Norma Ruhl, Independence, Missouri; and Hilda Cravens, Overbrook, Ontario, Canada. And although he was not the first to enter from his area, Wayne E. Fisher of Chicago, Illinois, gets special consideration for his painstaking report and analysis of errors.

The printer’s devil still seems to be tripping us up, and readers are invited to seek out his mischievous work in the current issue, fifth month of “proofing the proofreader.” Address a penny postcard to 50 North Main Street, Salt Lake City, by midnight of June 25, indicating nature and position of the error or errors discovered.

Response has been too great to make acknowledgment of any but the winning entries possible. Readers may be assured their reports are read and fairly tabulated. Their good work in calling our attention to errors in the *Era* is greatly appreciated.

New Guinea

Dear Editors:

I WOULDN’T have been half as happy at receiving twenty dollars from anyone as I was in receiving my January issue of the *Era*. . . . When one has a deep faith in our religion, certain things recalled stir up a peculiar feeling deep down inside—things such as a picture of the magnificent Salt Lake Temple, our sacred songs, the spirit of testimony in a sacrament meeting. . . . Above all else, my Church, my membership in it, is one thing I could never give up. This is what we boys out here are fighting for—the right to worship God as we see fit.

Cpl. Edward Knutti

Firth, Idaho

Dear *Era*:

THANK you for the book *Gospel Standards*. We have a copy in the home, but this one you sent me is my very own, to mark, to lend, to cherish. The *Era* is so consistently free of typographical errors that a contest of this kind [Proofing the Proofreader] is a happy choice.

Thank you again, very, very much!

Sincerely,

Mrs. J. Berkeley Larsen

INDIRECTLY USEFUL

Teacher: “Who can tell me in what way the rabbit is useful to us?”

Bright Pupil: “Dad says the rabbit grows the fur that other animals get credit for when it is made into a coat.”

OVER-ESTIMATED

Antique Dealer: “Yes, sir, this vase is more than 2,000 years old.”

Mr. Newrich: “That’s a laugh. You can’t pull that stuff on me. It’s only 1943 now.”

ENOUGH FOR ONE

“Do you think you could live on a salary of \$20 a week, honey?”

“Sure, I could, darling, but what will you do?”

WHY ELSE?

Famous Lawyer: “Now, sir, have you any preconceived ideas as to the defendant’s guilt or innocence?”

Juror: “Why, sure—he’s guilty. Why else would he need to hire you?”

BIRD OF ANOTHER FEATHER

Down South a short cotton crop forced a large number of country negroes to the cities. One of them applied for a job at one of the large employment agencies.

“There’s a job at the Eagle Laundry,” said the man behind the desk. “Want it?”

The applicant shifted uneasily from one foot to the other. “Tell you how it is, boss,” he said finally, “I sure does want a job mighty bad, but de fack is, I ain’t never washed a eagle.”

HIGH-PRICED CORN

Teacher: “Who can use the word buccaneer in a sentence to show its meaning?”

Tommy: “A buccaneer is an awful price to pay for corn.”

WHICH CURRENT?

Mister: “Dear, I hoped you would give me an electric razor for my birthday.”

Missus: “Well, honey, I wanted to, but I didn’t know if your face was AC or DC.”

TAKING NO CHANCES

Dentist (as patient opened his purse): “No, no, don’t bother to pay me in advance.”

Patient: “I’m not. I was just counting my money before you give me gas.”

THIS HIGH COST OF LIVING

And now we are being told of the Scotchman who refused to take a shower bath just because it soaked him too much.

SADI

“What’s the trouble with that young Scotch college student?”
“Oh, he just got a shine and then remembered they were his roommate’s shoes.”

ALL HANDWORK

City Cousin (showing off): “Yes, sir, every picture in our house is hand-painted.”

Country Cousin: “Huh! That’s nothing. So’s our barn.”

NOTHING NEW

“In New York,” he said, “they have a company that does nothing but answer phone calls for other people.”

“I’ve been doing that for years myself,” replied the man with three pretty daughters.

BOOKS of the Year

Bring your library up to date with these treasures of inspiration and information:

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Joseph Smith, American Prophet	3.00
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Westward America	4.50
Mama's Bank Account	2.00
Little Women	1.00
Return to Religion	1.00
We Thought We Heard the Angels Sing	1.50
Bibles	\$1.25 and up
Book of Mormon	60c, 1.50, 3.50
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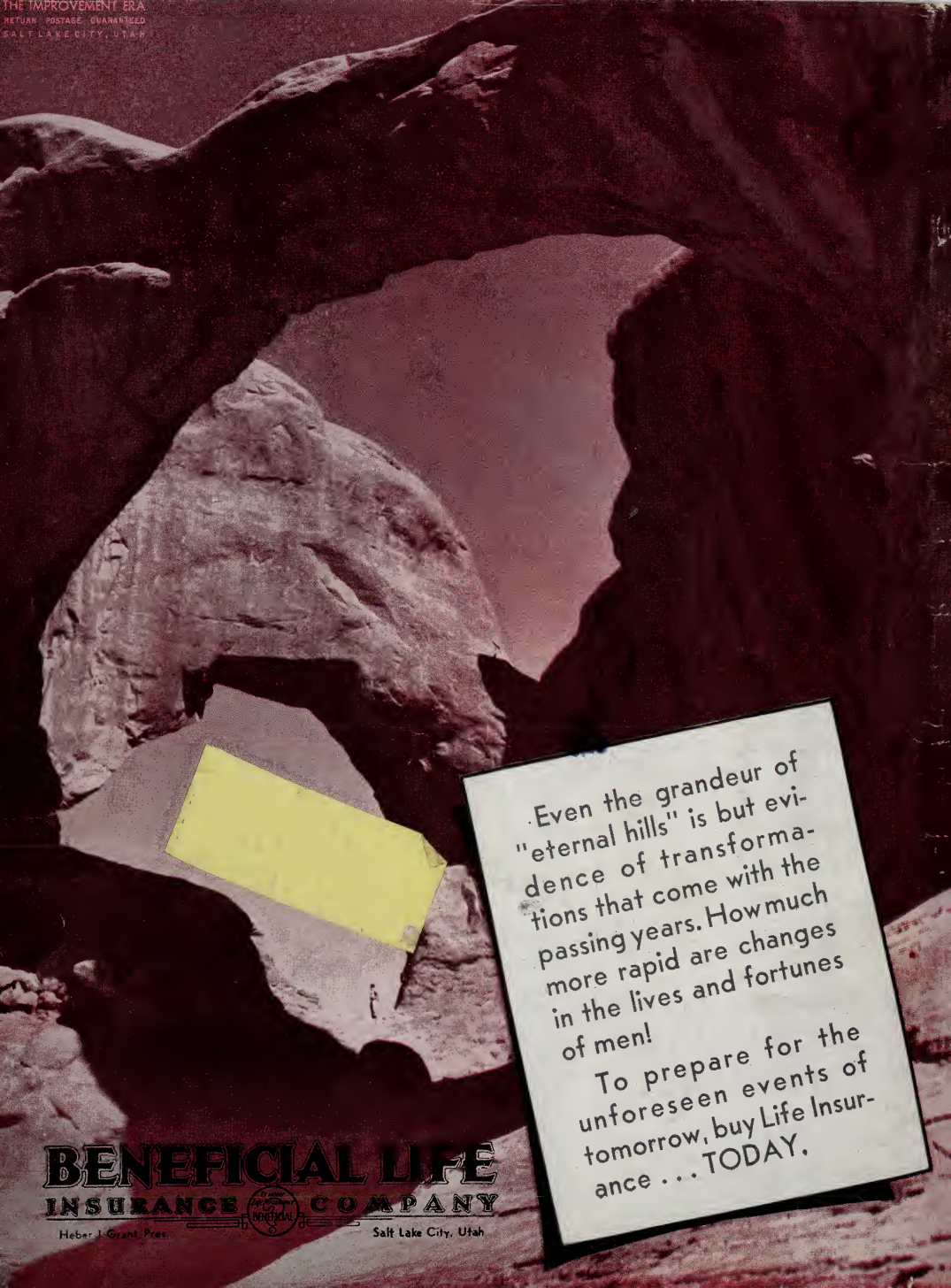
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For health, economy, and to help our Country's wartime plan to save food, containers, and shipping space... make plenty of homemade jams and jellies right now.



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