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Many men have left our plants and offices to answer their country's call. New workers must be trained. Materials are scarce. Truck mileage is rationed, and often it is necessary to "pool" service calls in the same neighborhood. ★ Those who remain to serve you must not only meet normal requirements, but also provide gas service for hundreds of new families; and, more important, for military bases and Utah's booming war industries. ★ You can help . . . by taking extra care of your appliances; avoiding unnecessary service calls; and making sure no gas is wasted in your home. ★ With your continued friendly cooperation, we will carry on!

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GAS FUEL IN WAR AND PEACE
Ten of every 27 Americans have blue eyes.

The four hundredth anniversary of the death of Nicholas Copernicus occurs on May 24, 1943. The great Polish astronomer revolutionized and simplified man's outlook upon the universe with the hypothesis that the earth and the other planets rotate around the sun, instead of the sun and the planets around the earth.

Until the sixteenth century one of the standard methods used in mining was the heating of rocks, then cooling suddenly with water so that the rock cracked into pieces.

Most cases of lead poisoning in cattle are due to their licking and swallowing lead paint. Cattle are more sensitive to lead than any other domestic animal.

An atmosphere of luminous hydrogen gas is streaming out at a speed of 1,200,000 miles an hour from a faint star in the constellation of Auriga, the Charioteer, according to Dr. Paul W. Merrill.

If linear compression is applied to a block of ice, a cracking sound is made at about half the pressure required to crush it; the ice then stiffens appreciably.

If the same water remained in the Irish channel a full year, the increase in the temperature would be a fifth of a degree Centigrade due to changing part of the energy of the tides into heat through friction of the water moving over itself.

Though the greatest wave heights observed in most oceans are about twelve yards, in 1922 the officers of the S. S. Majestic reported an average height of more than twenty yards and some waves as high as thirty yards in a storm in the North Atlantic.

Fourteen new metals have been brought into commercial use in the past two or three decades.

Sulfathiazole when made into an ointment and applied to the skin seems to be effective in the treatment of acne, impetigo, infected eczema, and boils.

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- Conformity with regulations limiting use of paper during the war emergency makes it impossible for this issue of "The Improvement Era" to carry an additional number of pages as did the enlarged conference editions of last May and November, to accommodate the entire conference proceedings in one issue. Proceedings and addresses of the Sunday sessions, as well as President Clark's address on Monday evening, in addition to the annual reports, have been included in this issue; remaining conference addresses will appear in following issues.

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Memo to
Wide-Awake Girls:
Are You Aware

that the young men on the fighting front are receiving an education through training and travel, and a firsthand introduction to practically every culture in the world?

that their program includes training in the ideals of democracy and an appreciation of the goals for which they're fighting?

that they expect us at home to use every opportunity to keep in step with them in this era of change?

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Summer Quarter begins June 14

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Provo, Utah

Exploring the Universe
(Concluded from page 257)

High blood pressure may be reduced by treatment with an enzyme tyrosinase extracted from mushrooms if preliminary work is confirmed by further experiments.

A sound film can be made by impregnating cellophane tape with diazo compounds. On the tape as much as an hour of music can be played without stopping. Because its sound track is embedded in the base there is no scratching in this new recording system.

A Russian pilot whose eyelids had been scorched, had a pair of artificial eyelids given him through a complex skin grafting operation by Professor V. Strakhov.

Glass fibers have about the same tensile strength as piano wire.

A new method permits the rooting of plant cuttings without sand, peat, soil, or other solid material. Geraniums, ivy, chrysanthemums, and other ornamentals have developed normal roots in three weeks by suspending the cut stems in the moist atmosphere of a specially constructed box at the New Jersey Agricultural Experiment Station. The box consists essentially of a water trough with strips of absorbent cloth to keep the humidity high, shelves of builders' lath, and a rubber sheet with holes the size of the cuttings. Two glass sides, one of them sliding, permit observation of the roots and can be opened to permit air circulation.

Dr. Frederick Hofelzel in the examination of the skulls of dead bald-headed men found that they all had one thing in common: the bony growth had partially or completely closed the spaces through which the blood vessels pass out to the scalp, hindering the blood circulation of the scalp. Hence, men are more likely to be bald than women because their bone growth or calcification is greater.

Army's Share of Our Frozen Foods

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A New Champion of Faith
By Archer Willey

"What miracles can be accomplished when men work together," says Henry J. Kaiser, the man who in the hour of his country's need has become a symbol of the will that gets things done.

"We are learning to pool human and our spiritual resources.... All things are possible to men of courage and faith," Mr. Kaiser's works bear out that statement.

About a post-war world he says, "The very day that peace is declared, America can enter on the period of her most promising prosperity; her greatest agricultural and industrial expansion; her greatest individual and social opportunity, and last but not least, her greatest chance to become the hope of the nations of the world."

This Doer is building something bigger than planes, ships, dams, and bridges. He is raising the ensign of a workable faith, sounding a clarion call to the courageous. "What we need now is not baptism by fire, but a baptism of faith and confidence from which will spring a morale to carry us beyond victory into the years of great fruition."

His faith, by his works, challenges us to seize the torch and hold it high—in the sky-lanes of tomorrow's world.

Science and Gospel Ideals

The Westinghouse Electric and Manufacturing Company has financed for two years a search for science talent among high school students of the United States. Forty young men and women were winners of the second annual search. These will all receive scholarships with which to continue their studies.

In the gathering of this group Dr. Edwin G. Conklin, president of the American Philosophical Society and of Science Service, made a very interesting address. Among his statements are the following:

Nothing concerns man so much as understanding life—his own life and that of animals and plants. The great lesson of evolution is not that we are descended from monkeys (which we are not), but the fact that all life, that of plants, animals, and men, is fundamentally alike. . . .

He quotes Louis Pasteur:

Blessed is he who carries within himself a God, an ideal, and who obeys it—ideal of art, ideal of science, ideal of the gospel virtues: therein lie the springs of great thoughts and great actions; they all reflect light from the Infinite.

It is good to hear such words from a leader in scientific investigation and in human thought.—J. A. W.

Prescription for Morale:
Think of Your Victory Motor Trip!

It's a blessed relief just to putter around fixing up the trailer more efficiently—and sort of pipe-dreaming where you're going. But will you need a new car? All reports say it will be a long time after Peace before you can hope to get one. Be ready to go—in your present car... and why can't you?

Since rationing began you've probably "saved" more car-mileage than you ever made on your grandest tour. After Victory you'll have those "stored-up" miles to use, especially if you don't allow present restrictions to cause acid-damage. Vicious acids are formed by normal combustion in any engine. When it stops it's an acid trap. It used to get rid of acids fairly well by warming up on long fast runs. But now it often "just sits" with those acids inside, and what can you do?

You can have your engine oil-plated internally to combat acid corrosion... much as outer parts are chromium-plated to combat water's corrosive effect. All it takes to oil-plate your engine is the change to Conoco Nth motor oil. Patented Nth oil seemingly "magnetizes" oil-plating to metal—much longer than just temporarily.

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by DR. JOHN A. WIDTSE

An appreciative son tells the epic story of his mother—in many ways the story of all mothers—the appreciation of all sons.

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THE IMPROVEMENT ERA
Salt Lake City, Utah

261
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The Deseret Theatre
By EDWIN H. LAUBER

Since its beginning in the fall of 1940 under the name of Interstake Drama Organization, the Deseret Theatre group has had its ups and downs—but it continues to carry on, stage the show, and what to use for money to finance each production. The treasury at first usually showed a grand total of nothing. Indeed, if it had not been for John Fetzer, Jr., now a lieutenant in the U. S. Army, the group might not have progressed beyond its first showing, the well-received Dear Brutus. His financial aid gave the venture a good footing which has been maintained, and the group has since been able to stay aboveboard.

Production problems have been met and to a degree solved. The M.I.A. general board, always helpful to the (Concluded on page 301)
Tabernacle Choir and Organ

BROADCAST
Sunday, April 4, 1943

During the period from 10:30 to 11:00 a.m., the regular Sunday morning nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the general conference proceedings. This program, which will complete its fourteenth year of continuous nationwide broadcasting in July of this year, was presented by the Tabernacle choir and organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System’s coast-to-coast network, throughout the United States.

The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

TABERNACLE BROADCAST

(The organ and choir broke into “Gently Raise” singing words to end of second line, from which point choir hummed for announcer’s background to end of verse.)

Richard L. Evans: As another week of life begins for all men, we beckon your thoughts again unto the hills, according to the custom of many years. Each week at this hour Columbia presents the music of the Tabernacle choir and organ from Temple Square in Salt Lake City. This is the 716th nationwide performance of this traditional broadcast from the Crossroads of the West.

The Tabernacle choir is conducted by J. Spencer Cornwall. Alexander Schreiner is at the organ. The spoken word by Richard Evans.

Evans: We begin with a musical setting by Arkanjelsky, the text for which is from the Psalms of David. “Hear my supplication, O Lord, I pray. Out of the depths I cry unto Thee.” (Choir sings “Hear My Supplication”—Arkanjelsky)

Evans: We turn now to the writings of Schumann as the voice of the Tabernacle organ rolls the “Sketch in C Major.” (Organ presented “Sketch in C Major”—Schumann)

Evans: From Temple Square we hear now the words of a nineteenth century hymn by Parley P. Pratt—an expression of a fervent yearning, increasingly felt by all the world—“Come O Thou King of Kings, we’ve waited long for Thee.” (Choir sang “Come O Thou King of Kings”—Pratt—arranged by Cornwall)

Evans: A colorful musical pattern takes shape now, as the Tabernacle organ moves into the vigorous phrases of the “Finale from the First Sonata” by Becker.

(Organ presented “Finale”—Becker)

Evans: We turn now to “The Elijah” by Mendelssohn to hear the unforgettable message of a chorus that takes its text from Isaiah and the Psalms: “Cry aloud, spare not. Lift up thy voice like a trumpet, and shew my people their transgressions. And then shall thy light break forth as the light of morning breaketh. And the glory of the Lord shall be revealed and all flesh shall see it.

Then shall thou call, and the Lord shall answer.” (Choir sang “And Then Shall Your Light”—“Elijah”—Mendelssohn)

“Thy Speech Bewrayeth Thee”

Richard L. Evans: There is a prevalent practice among us which we would like to ignore, but which perhaps, should be brought into the open, and freely commented upon. We have reference to the use of all manner of offensive language—but more especially to that language which profanes the name of Deity. There was a day when the uttering of strong and violent oaths and the use of profanity were associated with low places—but somehow or other it seems to have over-run the confines of the back street, until now it may happen it sometimes in the most unexpected places and from the most unexpected people. Frequently those who use it are merely careless; some are self-consciously base; others are defiantly offensive; and sometimes this manner of language is heard from those who really want to give strength to what they are saying and use this mistaken means of doing it. But whenever a man feels called upon to use profanity in order to emphasize his words, one rather suspects that somehow he lacks conviction, that his words are lacking an inherent sincerity, which lack he is trying to cover up by the use of an overdose of bad language—like trying to kill a bad flavor with heavy seasoning. The free use of profanity and oaths, aside from its religious and moral aspects, does more perhaps to weaken our language than any other practice. The English tongue is a powerful tool if a man will only use it with simple directness and not attempt to blast his way through it with obscene or irreverent or profane speech. But if he accompanies virtually everything he says with an oath, he has then dispensed his strength of expression, and when he really wants to impress someone with the gravity or importance of an utterance, he has no adequate verbal ammunition left. And while it may seem paradoxical to say so, it is even possible that an army could be run without profanity. Nor would it seem consistent that we should pray for divine favor, for deliverance, for the preservation of the lives of ourselves and our young men, for the victory of our cause, and for peace, and then go about profaning the name of that God whom we have supplicated for these things. “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.” Our Father which art in heaven, hallowed be thy name. Would that all men would cease this thoughtless and offensive practice.

(Concluded on page 314)

Matthew 26:73

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By Richard L. Evans

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By Dr. John A. Widtsoe

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THE IMPROVEMENT ERA, MAY, 1943

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Everybody knows that weather extremes—either too hot, or too cold—cut down livestock profits. In moderate, even temperatures dairy herds produce more; hens lay more; swine fatten faster—all thrive better.

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PRE-COLUMBUS IRRIGATION in the Southwest

By
DR. CHARLES E. DIBBLE

The story of the American Indian's life in the arid southwestern United States, the story of his struggle with nature to gain his food, was illustrated by Dr. Emil Haury, anthropologist of the University of Arizona, when, with co-workers, he located an early irrigation canal in Papago Indian country.

Irrigation, a practice which enabled the Indians to rely on agriculture, was an important step in their cultural progress. It enabled them to become a sedentary people, to live together in larger groups, plan their labors, and to use free hours to develop and improve their arts and industries.

From the air, Dr. Haury recently sighted a long thin line of green vegetation stretching across the Papago Indian desert near the Baboquivari Mountains and identified it as a ten-mile pre-Columbus irrigation canal. The canal was originally five feet deep and eight feet wide. The Indians constructed the ditch to gather the run-off from the Baboquivari Mountains and carry it ten miles to the flat desert lands. Digging into the silt and fill of the canal, Dr. Haury's workmen discovered broken pottery discarded by the original builders. Dr. Haury studied the pottery and correlated it with pottery from archaeological sites dated by a tree-ring method developed by Dr. Douglass, a colleague of Dr. Haury at the University of Arizona. It was concluded that the canal was constructed and used by the Indians during the fourteenth century.

Archaeologists have revealed that intricate irrigation systems dotted the southwest in pre-Columbus times. In the Salt River Valley, Arizona, two hundred fifty square miles of desert land was reclaimed by an irrigation system. The Gila Valley possessed a network of canals.

These irrigation networks were constructed by the Indians without beasts of burden and only with the aid of stone and wooden implements. The planning, digging, and maintaining of the canals imply a people with vision, able leadership, and a complex social structure.
LUCY MACK SMITH, MOTHER OF THE PROPHET

The original of this photograph is a colored drawing in the possession of Mrs. Clara Hendel of Colchester, Illinois, Lucy Mack Smith's only living granddaughter, now eighty-one years of age. The drawing was passed on to Mrs. Hendel by her mother, Lucy Smith Milliken, sister of the Prophet.

Before discovery of the drawing last December by Elder George Albert Smith of the Council of the Twelve and Preston Nibley on a visit to Mrs. Hendel, the only likeness of the Prophet's mother known to the Church had been an artist's conception.

Lucy Mack Smith was the mother of six sons and three daughters reared under the trying circumstances of life on the frontier. From the beginning she had an abiding faith in the work of her prophet-son, and in the days of persecution and misunderstanding stood unfailingly by him. With the Church, she moved in successive stages westward to Nauvoo, where she bore the grief of Joseph and Hyrum's martyrdom. She died at Nauvoo in 1855, in her seventy-ninth year, known to all as "Mother Lucy," honored and respected by the Church she had given so much to establish.

"Oh, My Mother!"

—JOSEPH SMITH
White Clear Through!

Pale sunlight, sifted through sheer white curtains . . . filling your home with powdered gold . . . banishing winter's warmed-up mustiness . . .

Springtime! . . . Curtain time . . . and more than ever, Fels-Naptha time. Because these fine fabrics must be washed gently—yet so thoroughly they're white clear through.

Trust Fels-Naptha's gentle naptha and golden soap for this. Rich, active suds literally soak the dirt away. Make rubbing just a gesture.

You need plenty of Fels-Naptha Soap right now. Because it puts an extra sparkle in Spring House Cleaning. And because this fine, all-purpose soap is now on the list marked, 'Mustn't Waste'.

The RELIGIOUS ATTITUDES OF NOTED MEN

By Leon M. Strong

As to the religious convictions of Andrew Jackson, the present writer is not informed, but Jackson seemed acquainted with his Bible. When South Carolina was bidding defiance to the Union in 1832-33, 'The president (Jackson) swore with customary emphasis that the Union should be preserved, and that he would hang as high as Haman any and every one who dared to raise his hand against it.'

Daniel Webster showed a sincere religious attitude in his famous reply to Senator Hayne of South Carolina. Said Webster:

While the Union lasts, we have high, exciting, gratifying prospects spread out before us and our children. Beyond that I seek not to penetrate the Veil. God grant that, in my day at least, that curmudgeon may not rise. God grant that on my vision never may be opened what lies behind! When my eyes shall be turned to behold for the last time the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious union, on states disunited, discordant, belligerent; on a land rent with civic feuds; drenched, it may be, in fraternal blood.

Voltaire, who with consummate skill of logic and rhetoric flaunted the existence of God, crept back in his old age to his estate and built there a church dedicated to the Unknown God.

BIBLE QUIZ—MOTHERS

1. Who is described as 'the mother of all living'?
2. Who had the promise that she was to be 'the mother of nations'?
3. What mother helped her second son falsely obtain a birthright?
4. Who carried a little coat to her son every year?
5. What city is described as 'the mother of us all'?
6. Who described herself as 'a mother in Israel'?
7. What mother told her two widowed daughters-in-law to return to their mother's house? What was the result?
8. What mother looked out of a window and cried for the return of her son from battle?
9. What miracle was performed to enable a widow to pay her debts?
10. Ezekiel said: 'As is the mother, so is the daughter.' What was he describing?

(Answers will be found on page 291)
Thanksgiving and Blessing

By

PRESIDENT

HEBER J. GRANT

Presented at the first session of the 113th Annual Conference held in the Salt Lake Tabernacle, Sunday, April 4, 1943

To the Latter-day Saints all over the world I send my love and my greetings.

My physician, Dr. Gill Richards, pleaded with me not to speak at this conference, but he gave me perfect liberty to dictate anything I wanted to say, and I am therefore sitting down to dictate, and if I were to dictate all I would like to say I fear my sermon would be so long very few would read it.

I want to say that my heart goes out in the deepest sympathy and in the most sincere and earnest prayer that I have ever offered for the comforting influence of the Lord to be given to the brethren and sisters who have sons in the war at the present time. I pray that the Lord will bless each and every boy who has been called or who has gone into the service, and that He will help each of them to live in accordance with the principles of the gospel, so that each may have a claim to the blessings of the Lord to the full extent that accords with His wisdom. I pray that, so far as it accords with the providence of the Lord, each of them may be preserved from accident, sickness, and death to return in due course to his loved ones. I pray God to help them to stand up under the terrible strain which they must meet. I appeal to the Lord to bring the war to an end at the earliest possible date. My heart goes out to all of you. One of my daughters has six boys, five of whom have been called to the service. Her two daughters are married, so that her family consists of herself, her husband, and one son. There are many others in the same condition. Each one of my daughters has sons or daughters that are in the war, and I pray earnestly for the comforting influence of the Spirit of the Lord to be given to them to assist them in carrying their burdens. I am praying with all my heart and soul for the end of this war as soon as the Lord can see fit to have it stop, and I am praying earnestly for the sweet and comforting influence of the Spirit of the Lord to be with each and all who have their loved ones in the war.

I expressed my delight in the following language years ago when I came back after a serious operation:

It is a source of great pleasure to me to once more stand before the Latter-day Saints in this Tabernacle. As most of the Latter-day Saints assembled are aware, it is nearly a year since I occupied this position, during which time I have undergone a very serious surgical operation, which, according to medical journals, should have ended my life. It is recorded that it is impossible for a man to recover who is in the condition that I was found to be in at the time of the operation. But I am grateful to be here; and I feel to thank my Heavenly Father, and the brethren of the Priesthood who administered to me and blessed me during the ordeal and promised me that I should recover. Since that time I have also been very sick with pneumonia. Some years ago I tried to insure my life, but the companies refused. Their physicians told me that if I ever took pneumonia I would die. But I am still here, notwithstanding the report of the physicians of the life insurance companies. It is a source of pleasure to me to again mingle my voice with the Latter-day Saints and to bear testimony of the knowledge that I possess of the divinity of the work in which we are engaged.

I express my delight once more today in dictating a message to the Latter-day Saints. Years ago I made a short speech that lasted a minute and a half to the effect that we were the architects of our own lives, and that we and we alone are responsible for not making a success of life. What I said was as follows:

If you want to know how to be saved, I can tell you: it is by keeping the commandments of God. No power on earth, no power beneath the earth will ever prevent you or me or any Latter-day Saint

(Continued on page 317)
IN THESE TIMES

By J. REUBEN CLARK, JR.

Of the First Presidency

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

M y brethren: I believe perhaps I have never had a more trying time than that which confronts me now. We have been hearing about the war, its purposes, and our part therein. I have the misfortune of remembering a little history; the most of my mature life has been spent dealing with the relationships of nations. I wish the picture were as clear and certain to me as it has been drawn, either as to its issues or its outcome.

I am not going to preach a sermon tonight, brethren. There are some things that I thought might be well to run over with you. They deal largely with our temporal affairs, though not wholly so. I come to you in deep humility. I do not think I ever felt weaker.

HELP FOR MEN IN THE SERVICE

We have over on State Street, as all you presidents of stakes and you bishops know, a missionary home, or a home for the L. D. S. service men. We have housed therein a committee which is trying to act as a liaison group between the soldiers and you brethren. I want to speak briefly about the work of that committee and ask your further help.

Before doing that, I should like to get a few facts. Will all those who saw service in the uniform of their country during World War No. I stand on their feet. (Several hundred arose.)

Thank you, brethren. If I might say so, I also was then in the service.

I would like all those who have sons now in the army to stand on their feet. (As many as a third of the audience arose.) Please remain standing. I should like to add to that number all those who have grandsons in the service, and add to that all those who have sons or grandsons who are subject to be called into service. Will you all stand, please. (About two-thirds or three-fourths of the audience came to their feet.)

Thank you, brethren.

President Grant has now in the service, or due for induction into the service, including his grandsons-in-law, eighteen men.

This war business is going to be felt very keenly by us.

A few back in October we sent out word to the presidents of stakes telling them that we were going to print some literature to be distributed to the boys. We have had printed the Book of Mormon, this is one of them (holding it up to view), which they can carry here in their breast pockets. We have also had printed a little book we call Principles of the Gospel, that is founded on the Compendium. It will not be quite so large as this Book of Mormon. We have printed enough so that they can be distributed to every one of our boys who is in the service.

We asked each of you presidents of stakes to send in the names and addresses of the men in the service from your stakes, securing the same from the parents, through the bishops. That was in October. Ten stakes have not even acknowledged the receipt of the instructions. We have no word from them. All told, 239 wards and 42 branches have made no return whatever. The returns that have been made have been, so imperfectly made out that it is almost impossible to work out just what the names are, but more particularly just what the addresses are. Now, we are going to send to you brethren, you presidents of stakes, as many copies of this Book of Mormon and of the Principles of the Gospel as you have indicated you have boys in the service from your stakes.

We are going to ask you to see that they are mailed out to those boys to those addresses. We shall probably send along a form and ask you to write out a new statement regarding the boys, showing their addresses, their names, and so on. It is very difficult for those who are compiling these names to be sure that you have correctly stated the facts about them; the difference between "son" and "son," is not always observed, and other like inaccuracies are there.

Now we have also prepared a directory, giving the locations of all our chapels and churches throughout the United States, in England, and in Australia. We would like you presidents of stakes to call at the L. D. S. Home for Service Men, 41 North State Street, just above Eagle Gate, before you go home, and get enough copies of those directories so that you can give one to each of your boys in the service, and we ask you to distribute them through the bishops, so that the bishops can give one to each parent who has a son in the service.

When you send us these names, we send them out to the young men and out in the mission fields where the camps are located, the mission presidents have districted the areas, to aid them in getting in touch with your boys. The directory will help the boys to get in touch with their Church.

Brethren, I do not believe it is necessary, after what has been said tonight, to urge upon you the importance of sending us these names, to urge upon you the importance of seeing that every boy—your boy and everybody's else—has a copy of these books. They will need all they can get from these books, to help them live righteously.

We have all sorts of letters from the boys in the fields telling us of the work which they are doing. We have asked them to organize themselves into Mutual Improvement groups, and carry on their religious activities. We have had two or three letters from a boy in North Africa—that is all we know about him as to his location—but he tells us that they hold sacrament meetings, administer the sacrament, that they preach, that they try to sustain one another, build up the faith the one of the other.

Now, brethren, please pay attention to this. Get your directories before you go home. We will send you copies of the books with instructions. Then will you please send back to us the new lists corrected, so that we can forward them to the missions.

Send out your books to your boys; give them all the help that you can, and that act plus your letters and your prayers, will be about all you can do.
THE IMPROVEMENT ERA, MAY, 1943

TITHING

Now I want to thank the brethren of the Church, for their response in the matter of tithing. Brother Grant thanked you in his opening message. I would like to tell you two or three facts about tithing. One is that 95% of all the tithepayers in the Church pay less than $200 per person, which is 67 percent of the total tithing. Thus the tithing is paid by the moderately circumstanced and poor of the Church. And while unnecessary, I can add to the assurance given you by President Grant, that he regards these funds as trust funds of the highest character, that he is authorizing their expenditure for nothing but Church purposes, and while at the moment we seem to have plenty of money, we are trying to guard it as carefully as we know how, because it is expected that the time will come when we shall have use for it, if it shall then be worth anything.

Brother Marion G. Romney read to us yesterday from some of the early instructions sent out by the First Presidency covering the question of so-called pensions, doles, or gratuities. You remember on one occasion the Savior talked about the duty running between parents and children, and based it upon that statement in the Decalogue, "Hon- or thy father and thy mother." It would be a grievous thing, brethren, if any of you, or if any of us, were to cast off our parents on the State. The Church is prepared, with your help and assistance, to take care of those who need such assistance, and if any of the Saints have cast their parents off, see if you can not get them to take them back and administer to their wants themselves, and if they need help in this, let them go to the bishop and get it in the right way.

Think of it, brethren, casting off the mother that bore and nursed you, the father that begot you, letting the State care for them—and there are such cases. If we shall hold ourselves together, if we shall work shoulder to shoulder, if we shall rise to the dignity of our Priesthood, and assume the obligations in the country know all about that, and those who are as gray as I have been through it.

Brethren, the man who has a crop that needs harvesting is just as much in need as anyone else. See to it that your Priesthood quorums are so organized that that need may be cared for, and do not push off this work upon the Chamber of Commerce. It is your responsibility.

For several years we have been talking about Welfare gardens. Remember, we began that some time ago, long before Victory gardens were thought of, and we urged you that if you could not get a garden spot for yourself, that you get together in groups, that you raise what you needed, and having raised it, that you then "process" it, as it is now called. Now, with all the earnestness that I possess, I urge this course upon you again. I do not know how serious this food shortage is, but I do know this: We cannot feed the world, feed ourselves, fight the world, and furnish arms and ammunition for the world, and still live. I know what the situation is around here, because I am in a position where I have to know.

I want to say something more: Up to this time your home-processed foods have not been touched. You have not had to count them. Of course in principle it is a little difficult to see the difference, on the one hand, between the man who, foreseeing and trying to forestall a future shortage, went out into the market a year or two or three years ago and bought and stored foodstuffs, and, on the other hand, the man who for the same purposes went out and raised his food and then did his own processing. If they can ration what is yours that you bought, by the same token they can ration what is yours that you raise. Now, you might have that in mind, too. Your own processed foods will probably be the last thing that will be touched, but you had better have it in mind that it may be rationed if not actually taken.

However, I can see no other wise course but to raise all that you can. Waste nothing. Try to help others who cannot raise their own. Process enough to keep your family, and then if you have to surrender it, you have done your part, and the judgment and responsibility for the result will rest upon somebody else.

I would like to say something about another point. Ever since the Welfare Plan began, we have been urged to try to do a great number of things. Times such as these make men prolific in theories; they are filled with wild ideas. One of the most difficult things that we have had to do is to stick to our knitting, to see that we did not get off into lines of activity which we could not successfully carry on, because the Church—do not forget this, brethren—the Church must not fail.

Some of the brethren are anxious to begin cooperatives. We are quite willing that they shall go forward in any plan that in the end they themselves determine, but we ask you to remember that it takes a merchant to run a cooperative; just anybody cannot do it. It involves great and difficult problems in credit—credit to friends and credit to neighbors, who may be good or bad risks. But go ahead with your cooperatives if you wish, if you feel you are set up for it. But please remember cooperatives are not part of the Welfare Plan. That plan has to do with the caring for the wants of those who are in want and distress, not in saving money or making money for groups.

I would like you to give most careful consideration to these things which I have named. There are one or two other points that I want to mention.

SOCIAL PROBLEMS

From the foundation of this Church, almost, we have regarded marriage as one of the holiest relationships into which we enter, marriage for time and eternity, a home being the home hereafter. Now, you can only be married that way in the temple, and only those (Continued on page 314)
Nobility of Character

Inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise (1 Nephi 2:20).

That inspired promise made over two thousand years ago, referred to America, in loyalty to which every true American can say in his heart:

Breathes there a man, with soul so dead, Who never to himself hath said, This is my own, my native land! Whose heart hath ne'er within him burned, As home his footsteps he hath turned, From wandering on a foreign strand!

In the giant forest of the Sequoia National Park there is standing even today, a living tree that was three thousand years old when Columbus discovered America. One cannot stand by the side of this, in all probability the oldest living thing in the world, without wishing that it had the intelligence and power to tell the story of the races and peoples who for forty centuries have lived, subsisted, and decayed in this choicest, most wonderful of all lands. The origin and the rise of the Incas might have antedated this old tree's birth, and possibly the coming of the Jaredites might have preceded by a few hundred years this ancient tree's beginning, but the downfall of the Jaredites, the beginning, rise, and end of the Nephites, the influx of European peoples, the conquest of Mexico, the subjugation of the Indians, and the flourishing of European civilization, have all come within the life-span of this awe-inspiring, death-defying, divinely created thing. Nations have risen and nations have perished in the Americas—a land on which it is decreed no king shall ever hold sway.

To each and all of these nations the land was a blessed land, and today is even more glorious than ever. No observer can travel from the sun-kissed beaches of the Pacific to the wooded hills and power-producing rivers of New England without being thrilled by the greatness of these United States. The painted deserts of the West, flower-carpeted in springtime, and holding hidden beauty and entrancing interest in every season—the inspiring monum ents of the Rockies, harboring snows as reservoirs for crops in valleys below—the colorful canyons, painted only by the Creator Himself—the fertile food-producing valley of the Mississippi—the mighty forests of the Northwest—the navigable rivers—the climate, varying to suit all needs and conditions—all these and a thousand other equally glorious and productive features bear witness to the age-old declaration that this is a "land choice above all other lands," and inspire every patriot to say, "This is my own, my native land." Millions of Americans today declare with Winthrop: "Our country, to be cherished in all our hearts, to be defended by all our hands." America, and this includes Canada and the Southern Republics, was a choice land when the Jaredites left the land of Shinar approximately four thousand years ago. So was it fourteen hundred years later when Lehi and his colony formed the nucleus of a nation, prospered on the bounty of the country, and after a thousand years perished because of transgression. America was a great land when the stately Indian chiefs ruled their tribes, which thrived from the Behring Sea in the north to the Panama and the towering Andes in the south. Today, yielding to the demands of the greatest economic era since the dawn of her creation America is demonstrating the vastness of her resources and the extent of her natural possibilities as never before. Well may we sing:

I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

This country is not only the choicest of all lands, but now the preserver of true liberty, and the hope of civilized man!

However, as I have already implied, a country may be ever so great and fruitful, yet a nation subsisting upon it be impotent and decadent. As Lyman Abbot has truly said:

The greatness of a nation is measured, not by its fruitful acres, but by the men who cultivate those acres; not by great forests, but by the men who use those forests; not by its mines, but by the men who work them.

God has made America fruitful; man must make and keep the nation great.

God has made America fruitful; man must make and keep the nation great.

Integrity Fundamental

The foundation of a noble character is integrity. By this virtue the strength of a nation, as of an individual, may be judged. No nation can ever become truly great, and win the confidence of other peoples, which to further its own selfish ends will, for example, consider an honorable treaty as a "mere scrap of paper." No nation will become great whose trusted officers will pass legislation for personal gain, who will take advantage of a public office for personal preferment, or to gratify vain ambition, or who will, through forgery, chicanery, and fraud, rob the government or be false in office to a public trust.

Honesty, sincerity of purpose, must be the dominant traits of character in leaders of a nation that would be truly great.

"I hope," said George Washington, "that I may ever have virtue and firmness enough to maintain what I consider to be the most enviable of all titles—the character of an honest man."

It was Washington's character more than his brilliancy of intellect that made him the choice of all as their natural leader when the thirteen original colonies decided to sever their connection with the mother country. As one in eulogy to the father of our country truly said:

When he appeared among the eloquent orators, the ingenious thinkers, the vehement patriots of the Revolution, his modesty and temperate profession could not conceal his superiority; he at once, by the very nature of his character, was felt to be their leader.

Men of sterling statesmanship, unknown or renowned, who strive to emulate his strength of character constitute today as always the greatest asset of our mighty and much beloved United States.

Also bearing record to integrity and honor as being an indispensable element in a truly great nation is the life of the immortal Lincoln, in whom was "vindicated the greatness of real goodness, and the goodness of real greatness," to whose character the passing...
Great Nation

By DAVID O. McKay
Of the First Presidency

Delivered at the first session of the 113th Annual Conference, in the Salt Lake Tabernacle, Sunday, April 4, 1943.

suicide and tandem polygamous relationships made possible by lax divorce laws are enemies of an ideal national life. The increase throughout the United States in the percentage of divorces is alarming, and this insidious evil is increasing in the Church itself. There are too many couples in the Church who, when difficulties arise, seek the remedy in divorce courts.

In the well-ordered home we may experience on earth a taste of heaven. It is there that the babe in a mother’s caress first experiences a sense of security; finds in the mother’s kiss the first realization of affection; discovers in mother’s sympathy and tenderness the first assurance that there is love in the world.

A week or so ago conditions made it necessary that I share a Pullman with forty soldier boys—gentlemen they were, a credit to any nation. In course of a conversation, one of them remarked: “My dad’s hair too is white”; then he added in a tone that expressed the depth of his feeling: “I love to see that old gray head this morning!”

He and his companions were en route for an encampment to complete their training before embarking for overseas. They are enlisted to defend not only the free agency of man but the rights and sanctity of home and loved ones. Such an affection for home and loved ones as felt by that soldier boy will make death preferable to surrender to an enemy who would destroy all that true American soldiers hold dear.

A National Nuisance

At this point I must mention an insidious evil that is destroying, termite-like, the foundation of character as well as that of the home and nation. I refer to the appalling increase in the use of tobacco, particularly among the young. Of its uselessness, expensive-ness, injuriousness to health, I will say nothing. I shall refer only to its undermining effect on character and to its slovenliness.

Respect for another’s rights and property is fundamental in good government. It is a mark of refinement in the individual. It is a fundamental Christian virtue. Nicotine seems to dull, if not to kill completely this trait of true culture, and women are fast becoming its pitiable victims, and the worst offenders in society. There are still a few trains that carry non-smoking compartments, a few eating places with signs, “No smoking.” In violation of such placards, it is not infrequent, however, to see a woman with utter disregard for the feelings of her fellow-passengers, the first in a car to light a cigarette. On one occasion, when the conductor politely called a woman’s attention to the fact that a smoking car was in the rear, she blandly replied: “Oh, I’m quite comfortable where I am, thank you!”

It is not uncommon now to see bureaus, dressing tables, desks, mantles, and other pieces of furniture in first-class hotels marred by burning cigarette-ettes. Ashes litter costly carpets. Railroad stations, theatre and hotel lobbies are littered with burnt-out matches, stubs of cigarettes, and cigars. Smoking has become our nationwide nuisance number one. If men and women must smoke, and it seems that many are now slaves to that habit, then for the sake of cleanliness and neatness, and pride of our country, as well as of consideration for others, let them refrain from marring furniture, and from stewing ashes and burnt-out matches and cigarette stubs in buildings where people assemble either for pleasure or instruction. Because of their thoughtlessness in this regard, many of our public places are littered as unkempt barns.

I appeal to young men and women of the Church to refrain from this obnoxious habit. To bishops, I would say: Choose no person to act as either an officer or teacher in your quorums or auxiliaries who is guilty of using tobacco. If teachers cannot teach by example, their precepts will be as “sounding brass and tinkling cymbal.”

Immorality

I mentioned the home as the most important factor in building a great nation. The most vicious enemy to home life is immorality. At the present time social workers are greatly concerned over the number of young girls between fifteen and nineteen who seem to have lost all sense of decency, and who shamelessly sacrifice themselves on the altar of lust. Of this evil, Victor Hugo writes impressively:

The holy law of Jesus Christ governs our civilization; but it does not yet permeate it; it is said that slavery has disappeared (Continued on page 313)
PIONEER DIARY

PART III

1846

Saturday, May 9. [Brigham] passing, stopp’d in. Call’d into Sarah’s. Found Sis[ter] Whitney quite ill with her lame wrist & in a discourag’d state of mind—she was administered to by father Smith, Whitney & Kimball.

Sunday, May 10. Preaching in the forenoon—sacrament in the afternoon—pass’d that this establishment [Garden Grove] be the property of those who go on, & be for a resting place for those behind. Father Bent, br. Benson & br. Fuller appointed to preside here [Garden Grove]. The day fine, I was not able to attend meeting tho’


Tuesday, May 12th. The Camp wish to move forward. George Boyd starts for Grand river to notify those of our Com[pany] who are there with teams—I visited B[righa]m’s Camp, found Eliza, had a few minutes interview with Sis[ter] Young... confirm’d the promise of my health. Heber and father Chase & family leave to cross the creek.

Wednesday, May 13. B[righa]m’s Com[pany] leave this morning.—Amas’d myself by reading one of Walter Scott’s poems entitled “Rokeby.” My health much improv’d—I think by using a tea made of cranesbill for a few days past. Last eve[ning] the clouds threaten’d a heavy shower, but pass’d off with little rain. Rain’d little today, but at night a heavy storm came on. I saw the funeral train following to its wilderness grave a little child of br. Gurley. It was a lovely sight—my feelings truly sympathize with those who are call’d to leave their dear relatives by the way.

Br. Hanes having had considerable difficulty—his Com[pny] is broken up.

Thursday, May 14th. Last night a very heavy rain.

Friday, May 15th. Bishop Whitney & family leave us this morning. Every departure makes us more & more lonely—it seems almost like the days of Peleg when the earth was divided but we hope to follow soon—may be the pleasure of meeting compensates for the parting.

Sunday, May 17. The meeting held at Taylor’s camp, which has not mov’d. Yesterday I enjoy’d the novel scenery of a quilting out-of-doors, after which with much conviviality & agreeable sociability the party took tea with sister

Dalton, the mistress of the quilting—present Sis[ter] Markham, Yearsley, Gleason, Harriet & Catherine. Our treat was serv’d in the tent, around a table of bark, spread on bars, supported by four crotches driven into the ground—and consisted of light biscuits & butter, dutch cheese, peach sauce, custard pie & tea.

This eve. Warren return’d—had but little success in the country—Yearsley not expected for several days—looks rather discouraging but we are not at all discourag’d, tho’ we hear that the Comp[any] is 30 m[ile]s ahead & still going on.

Monday, May 18. Capt. [Wm.] Smith & [Amasa] Lyman, [Br.] Whitley leave us quite masters of the field—altho’ so much alone, I feel no despondency—my health is daily improving & my spirits buoyant—I feel that the blessing of the Lord & the blessings of many who have gone on attend me. Surely happiness is not altogether the product of circumstances—our father who watches over his children’s welfare will order all things for good—if we will put our trust in him, we need not fear.

But I find from every day’s experience, that while we are thrown into the midst of all sorts of spirits, it is my lot to have one about me that is a constant annoyance, one with whom I cannot & will not hold fellowship— thro’ whose instrumentality much disquietude has been occasioned.

Tuesday, May 19. This morning a circumstance occur’d which renew’d my reflections on the subject of family government. Without order all is confusion, & without mutual action in the head, (& mutual feeling & mutual understanding must produce mutual action) there can be no order. One parent must support the claims to respect for the other & this can never be done while either exposes the faults of the other in the presence of the children.

In the eve[ning] we took leave of our transient place of residence—cross’d the Creek over which the brethren had built a bridge, & went perhaps 3 m., leaving Sis. Yearsley in waiting for her husband not yet return’d from the country. Our encampment consists of 3 wagons to wit: Col. M[arkham], Warns & Capt. Dalton’s.

Wednesday, May 20. Rain’d all day—did not leave; Bro. Dany came up.

Thursday, May 21. Rain’d in the forenoon, did not leave.

Friday, May 22. Travel’d 5 m[ile]s, came up with Turley & Smith.

Saturday, May 23. Travel’d 12 m[ile]s over a rolling prairie. Horace Whitney & King came up with us last night, who had gone with teams to assist Col. Markham, br. Yearsley &c.
the next location. We overtook Gen. [Charles C.] Rich—met Kingsbury & L. [?] W. [?] going out to trade—pass'd a guide board &c.

Sunday, May 24th. Travel'd 10 or 11 ms.

Monday, May 25th. Rain'd heavily last night—streams overflow the bridges & render them almost impassable. After crossing one where the men carried the women over, (br. W. Cahoon liberally contributing his services as ferry-boat,) we ascended a hill on which we had the novel pleasure of viewing a huge pile of stones. We arriv'd at the Camp situated in a small grove with a beautiful prospect; happy once more to meet with home & friends. On the middle fork of the Grand River.

Bishop Miller had started out before our arrival.

Tuesday, May 26th. Spent the day at [my brother] Lorenzo's. Call'd at Pres. Young's. Hard shower last night.

Saturday, May 30th. Spent the day with Sis[ter] Whitney & Kimball at Sarah's—the br[other] rode out to council. Had a pleasant interview with Sis[ter] Young & spoke with [Pres]. Young.


Monday, June 1st. The month commences with a volley of nature's tears—quite cold. D. Gleason & I are in the wagon with a kettle of coals. Last night I dream'd that Sis[ter]

M[arkham] came to me much animated & said that the calculation for us to stop here was revers'd & said we were to go on—which she this morn[ing] ful-fill'd in part—not exactly.

I do not know why some are call'd to more self denial than others—I pray that I may live to see the time when patience & submission will be rewarded in righteousness.

Inasmuch as I have pleading the cause of the oppress'd at the risk of life, (for my life has been openly threaten'd in consequence of it)—inasmuch as I have ever pleaded the cause of liberty, I think God would approve & sanction as a just right for me to be present when the saints shall rear the standard to the nations of the earth; at all events I prefer stopping behind for the present that every possible means may be appropriated to liberate the Twelve from the oppression of selfish ones who never have made sacrifices for the truth's sake—but I find a trial to my feelings in being separated from those with whom I have ever been associated in the Church.

Brown's com[pany] cross the river today—Sis[ter] Sessions brought me the Hancock Eagle, from Sis[ter] Lyon & bade "good bye!"

Tuesday, June 2. Those of Heber's [C. Kimball] com[pany] who were ready, leave today with a mingled sensation of pleasure & regret. I bade sis. K[imball] & those connected "farewell." She made me a little present which I prize much for her sake. A. Fielding arriv'd.

Wednesday, June 3. Bish[op] W[hitney] & family leave this morn[ing]. Sister W[hitney] came to our wagon & sang me a beautiful song of Zion, which I rejoyc'd in as a parting blessing—it is a season not to be forgotten. Whiting [Markham] goes to drive team for Heber [C. Kimball]. About noon Harriet [Snow] came & helping me to a horse, I rode home with her—found [my brother] L[orenzo] very sick, alotho' the medicine I sent on Sun[day] eve[ning] had a good effect. I pray the Lord to restore him to health—I feel the worth of his unremitting kindness to myself and others.—Walk'd home at night.

Thursday, June 4. Bro. Dalton left—Wrote a letter to S[arah] M. [Kimball] expecting Br. M[arkham] to start to Nauvoo but he did not get off. Mov'd into a house built of logs, some peal'd & some with bark on, layed up cob fashion from 3 to 8 inches apart—the roof form'd by stretching the tent cloth over the ridge pole & fastening at the bottom on the outside, which, with carpeting, blankets, &c., fasten'd up at the north end to prevent the wind which is almost cold as winter, we find ourselves very comfortably & commodiously situated.

Heard that one of the br[other]n, sent to Brown for a yoke of cattle which he had appropriated—I not only feel reconciled, but rejoice that we stopp'd that others may have the means, br. M[arkham] having given up all his

(Continued on page 316)
Blessed is the nation whose God is the Lord, and the people whom He has chosen for His heritage" (Psalms 33:12). So said the Psalmist. This saying it would be well for the people of America to remember.

No nation has been more greatly blessed than has the United States. We live in a land which has been called choice above all other lands by divine pronouncement. The Lord has watched over it with a jealous care and has commanded its people to serve Him lest His wrath be kindled against them and His blessings be withdrawn. Our government came into existence through divine guidance. The inspiration of the Lord rested upon the patriots who established it, and inspired them through the dark days of their struggle for independence and through the critical period which followed that struggle when they framed our glorious Constitution which guarantees to all the self-evident truth proclaimed in the Declaration of Independence, "that all men are created equal: that they are endowed by their Creator with certain inalienable rights: that among these are life, liberty, and the pursuit of happiness." That is to say, it is the right of every soul to have equal and unrestricted justice before the law, equal rights to worship according to the dictates of conscience and to labor according to the individual inclinations, independently of coercion or compulsion. That this might be, the Lord has said, "I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose and redeemed the land by the shedding of blood" (D. & C. 101:80).

The founders of this nation were men of humble faith. Many of them saw in vision a glorious destiny for our government, provided we would faithfully continue in the path of justice and right with contrite spirits and humble hearts, accepting the divine truths which are found in the Holy Scriptures. The appeal of these men has echoed down the passing years with a prophetic ringing to the succeeding generations, pleading with them to be true to all these standards which lay at the foundation of our government. This country was founded as a Christian nation, with the acceptance of Jesus Christ as the Redeemer of the world. It was predicted by a prophet of old that this land would be a land of liberty and it would be fortified against all other nations as long as its inhabitants would serve Jesus Christ; but should they stray from this path, it would cease to be a land of liberty and His anger be kindled against them.

It is a sad reflection, but one that cannot be successfully refuted, that we have forgotten the admonition which has come down to us, just as Israel forgot the commandments which would have blessed that nation in the land of Canaan forever had they been observed. In forsaking these laws we stand in danger of punishment as the people of Israel stood in danger of punishment because they forsook the Lord and failed to repent and accept the warnings of their prophets.

Since the days of our fathers there has been a gradual straying from the sacred teachings which we have received. In later years we have, in fact, fulfilled the prophecy of Paul:

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unhateful, unholy. Without natural affection, trucemakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God:

Having a form of godliness, but denying the power thereof (I Timothy 3:1-3).

This is a very severe indictment made by Paul; but can we honestly deny the charge? The Ten Commandments are just as much the word of the Lord today as they were when written by the finger of God on Sinai. They have not been abrogated; they have not been modified and are binding upon the people with all the force which accompanied them when first uttered. As sure as we live, we are to be judged by them and all other divine commandments, for God will not permit us to mock Him and hold His laws in contempt with impunity.

Have not the people of this land ignored the first commandment?

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

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

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

In other words, all that has been revealed for the salvation of man from the beginning to our own time is circumscribed, included in, and a part of these two great laws. If we love the Lord with all the heart, with all the soul, and with all the mind, and our neighbor as ourselves, then there is nothing more to be desired. Then we will be in harmony with the total of sacred law. If we were willing to live in harmony with these two great commandments—and we must do so if we are worthy to live in the presence of God—then wickedness, jealousy, ambition, covetousness, bloodshed, and all sin of every nature would be banished from the earth. Then would come a day of eternal peace and happiness. What a glorious day that would be! We have been endowed with sufficient reason to know that such a state is most desirable and would establish among men the Fatherhood of God and the perfect brotherhood of man.

But as a people have we not forsaken these commandments? Can we say that we love the Lord with all the soul? Can we say we are as solicitous for the welfare of our neighbor as we are for our own? As we look about us, we cannot fail to see the selfishness, the unbelief, blasphemy, and love of evil which are found everywhere among the people, all revealing to us our weakness and unwillingness to obey these laws. We are not ignorant of the things of God, for they have been made known to us from the days of Adam until now and are recorded in the Holy Scriptures. Messengers from the presence of the land have been sent from the beginning to establish in the hearts of men and to reveal to them all that is essential for man's salvation. If any among us is ignorant of these things, it is due to willful rebellion. The Son of God came to earth Himself to show us by example the way to eternal life, and was Himself free from all sin. We cannot excuse ourselves for the violation of the laws of God on the ground of ignorance. With all of these commandments before us, we are moral agents responsible to the Most High and under obligation to be obedient.

God will not permit us to mock Him and hold His laws in contempt with impunity.

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1Lds in Book of Mormon, 2 Nephi 1:7
2Galatians 6:7
3Moses 1:1
Nevertheless, because of the love of the things of the world and the enticing influence of the powers of darkness, we have departed from the straight path which leads to life and which our Lord has said few men find because they love darkness rather than light, their deeds being evil. We have permitted the philosophies of men, which deny the divinity of Jesus Christ and mock at the sacred ordinances of the gospel, to enter into our schools, our businesses, and our homes, thus weakening our faith and our reverence for our Creator. We have forgotten that man was created in the image of God, that the scriptures declare that we are His offspring, and that we are commanded to seek first the kingdom of God and His righteousness.

Are we keeping our bodies clean and free from all contaminating influences? We are informed that no unclean thing can inherit the kingdom of God, that "he that is unclean, let him be unclean still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11).

WHAT THE WORLD NEEDS TODAY IS TO DRAW NEARER TO THE LORD.

So it will be in the judgment. Every man shall receive a reward according to his works. Unfortunately there are many selfish, greedy agencies at work playing upon the credulity and ignorance of the people, enticing them to indulge in many evil habits which weaken and impair their vitality and drive them from the spiritual guidance promised them through their humility and faith.

Have we observed the Sabbath day and kept it holy? Is it not a fact that we have looked upon this law as being obsolete; something suited, perhaps to the needs of a primitive people, who, like little children, need special care, but not necessary for us to observe in this modern world of superior wisdom? Is it not the fact that through the length and breadth and depth and height of the world, the sacred commandment has been treated, and is being treated, with absolute contempt? Have we not made it a day of pleasure, of indulgence, and have we not lost all love for its sacredness? How can we expect the Lord to bless us when we ignore so universally this holy law?

Have we not forgotten to pray and to thank the Lord for His mercies and for His guidance in all that we do? If at times we have been requested to seek the help of the Lord in this great struggle which has deluged the world; have we prayed in the true spirit of prayer? What good does it do for us to petition the Lord, if we have no intention of keeping His commandments? Such praying is hollow mockery and an insult before the throne of grace. How dare we presume to expect a favorable answer if such is the case? "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." So said Isaiah (Isaiah 55:6-7). But is not the Lord always near when we petition him? Verily no! He has said, "They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me" (D. & C. 101: 7-8). If we draw near unto Him, He will draw near unto us, and we will not be forsaken; but if we do not draw near to Him, we have no promise that He will answer us in our rebellion.

Are we free from all covetousness? Do we refrain from desiring to possess unjustly the property of others? Have we permitted the lusts of the flesh and the desire to possess that which is not our honest due, to canker our souls?

Have we not come to look upon the sacred and holy bonds of matrimony as merely a civil contract which may be broken at will on the slightest whim by one or the other coveting party? Has not divorce become a blot upon the nation? How can we reconcile our practices and the statutes of many states with the commandments given us by Jesus Christ in relation to the marriage covenant? The home is the foundation of civilization and vital to the safety of our country. When the home is destroyed, the foundation of the country is in danger of destruction. Such has been the history of the past among nations. Marriage is a sacred ordinance instituted before death came into the world when the Lord said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18).

Throughout our land we see the tragedy of broken homes, fathers and mothers separated, children denied the natural affections. Children have a right to the blessings coming from this sacred union. They are entitled to the love and care of faithful parents and the happiness and devotion which true worship brings. When these blessings are lost, the whole community suffers and the integrity of government is weakened. It is a shame and a disgrace that so much evil is coming out of broken homes, and this comes largely because we have forgotten God and our obligations to serve and honor Him. Truly we have much room for repentance and a return to the simple worship of true Christianity.

Continued on page 312.
A Great Work

By

RUDGER CLAWSON

Of the Council of the Twelve

Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so, Amen.

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gospel of Abraham, through the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven, without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—
testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

It is shown here very clearly that before this marvelous work and wonder should be accomplished certain keys should be given to the earth, and I have read in your hearing concerning these keys, and it throws a great deal of light on this subject. It emphasizes the responsibility resting upon Latter-day Saints to familiarize themselves with these keys and laws and testimonies that are given.

I testify to you, my brethren, that this revelation was given for our profit, and I express to you my testimony in these words, that I know the Lord is with us, that Jesus is the Christ, and that Joseph Smith was and is a prophet of God. We are engaged in a glorious work. It is a marvelous scene to look out upon this gathering of Priesthood.

I trust that I may never lose this testimony that I have.

God bless you, in the name of the Lord Jesus Christ. Amen.

ALARM—

Call to Arms

(No-Liquor-Tobacco Column)

The National Education Association has said: “The rapid increase in cigarette smoking among people of all ages and both sexes, and especially among growing boys is not only a cause for alarm; it is a call to arms. The magazine Good Health in a recent issue said although alcoholic drinks and tobacco are forbidden in school and college athletics, “The army authorities not only afford the soldiers an opportunity for smoking but actually supply the materials.” The emergency one-day ration contains a dozen cigarettes. Thus the boys are virtually told that when they are in a most trying situation, tobacco is on a par with food. Many young men enter the army who have not forgotten the teachings of their Boy Scout days and do not smoke. Temptation assails them from every side. Most of their companions use tobacco. Charitable organizations and generous individuals send in cartons of cigarettes. . . . Along comes Uncle Sam uttering a benediction on the filthy weed.” For the Christmas holidays, the American Red Cross enclosed cigarettes in every package sent to the boys overseas.

Manufacturers of cigarettes and alcoholic beverages have set out to induce your sons and daughters to become addicts to the use of their products, sparing nothing to gain their end. For proof listen to numerous radio announcements, see “ads” in newspapers, magazines, on screens, billboards. What can we do to help?

As to alcoholic beverages let us refer to recent statements of the Chicago Daily News and American Business Men’s Research Foundation. The News, an anti-prohibition journal, in an editorial entitled, “The Demon Rum is Dumb,” refers to a document recently sent out by a wholesale liquor house, fearful of the reactions to the intense liquor advertising campaigns. The document said: “We are beating the drums for the sale of more liquor. We are waving the banners for greater and greater consumption. We are increasing the waste of manpower and material in the business along many lines. . . . The public knows that we are a non-essential and purely luxury business.” The News approved the statements in the document and advocated giving up liquor advertising campaigns.

In its Bulletin No. 1 the Foundation says the liquor traffic “is revealed as a saboteur, socially, commercially, and politically; a menace to public morale; an increasing breeder of inefficiency wherever found. . . . The liquor trade, despite denials even by its own spokesmen, continues to

(Concluded on page 297)
MISSIONARIES
of the Stakes of ZION

By LEVI EDGAR YOUNG
Of the First Council of the Seventy
Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

faith to explain the message of eternal life. They may have felt at times something of fear, but they recall the words of the Apostle Paul to Timothy:

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind (2 Tim. 1:6, 7).

As you go to your work, remember that the value of your teaching depends upon the spirit in which it is done. With your gifts and opportunities you converse with people of all classes, and you show them how they may glorify their lives through the gospel of Jesus Christ. The call you have accepted is much larger than can be met by any ethical code or teaching of philosophy. You put into your work your best thought, and this dignifies your lives. You are capable of doing better work than ever before, for you are to give every minute of your spare time to filling your minds with knowledge, for to be missionaries, you must be good teachers. Plan your work and devote

THE UPCOMING PAPERS

By Weston N. Nordgren

The evening Star, a perfect light,
Hangs softly in the sky—
So pure, serene, so twinkling there,
A work of God, at high.

The reddened, dull, and blinking eyes Of industry below—
Achievements are of man, who tries To labor, learn, and know.

How like that perfect light above,
We see the gospel glow
To light our frail and human path—
Inspire us as we go.

And all achievements that we prize Here in the dust of earth,
Are all progressive steps of man Toward new, eternal birth.

your lives to it. You missionaries are not to do any other Church work than that of the true missionary, and no gifts of God can make good unless you give your spare hours to quiet and devoted study. Your success will depend upon the spirit of genuineness, of faith, and of humility, which characterize your words. Thousands of people have come recently to live in Utah. Remember that the world is full of good people everywhere, and it is for you to stir up the gift of God within them. It is not only the matter but the manner; not only the doctrine, but the man that count. Read the Church works with deep intent and purpose, and with prayerful hearts. You will appreciate the growing strength of your own powers. A noted scholar of Oxford University spent thirty-eight years in studying the book of Ezekiel, and think of the many scholars who have given their lives to the study of the book of Job. If you will read carefully the first chapter of the first book of Nephi in the Book of Mormon, you will see why one student has spent months in analyzing its fine content. The greatest and most enduring satisfaction comes from your studies and in your influence on individuals; in guiding them, helping them, saving them.

There is something noble, something ineffably rich and magnificent about your work. All that is expected of you besides your labors in the field and your hours of study is your attendance at sacrament meetings as well as your regular quorum and Priesthood meetings. Fulfill your missions with all your hearts and may God bless you in your noble work. Look to the future. Build upon the past, but look to better days. Strive for more knowledge and a better understanding of the "spirit of true religion." Glorify your Father in heaven by glorifying the divine gifts that He has given you. Then you will have power and strength, and people will sense your sincere purposes and your deep and abiding testimonies of the glory of the Lord.

If you missionaries will accept your call as a divine purpose, then you shall walk unafraid every day and enjoy your hours with the people whom you meet. You will trust instinctively and naturally the guidance of the Holy Spirit on which you learned to rely in the days of your strength. May the Lord bless you in your sacred endeavors, I ask in His name. Amen.

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THE WAY OF Salvation

By DR. JOHN A. WIDTSOE
Of the Council of the Twelve

Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

DEAR brethren, fellow-workers in the cause of Christ, I pray that I may be guided by the good spirit that has been with us throughout this day in the few words I may say.

I should like to comment on the theme which was placed before us by President Clawson. This conference coincides, so it happens, with the fiftieth anniversary of the dedication of the great Salt Lake Temple. That beautiful edifice, made of granite and lifting its spires heavenward, is an evidence of the willingness of the Latter-day Saints to yield obedience to the will of God, and to sacrifice in behalf of His cause.

The work done in the temples of the Lord represents the culmination of the obligations, privileges and blessings of the Priesthood. No man has completed—nor a woman with him—the Priesthood cycle until he has received the blessings that the temple has to offer.

It is sometimes thought that the work done in the temples is for the aged, and decrepit. Temple work is, primarily, a work to do, say, for those engaged in the active affairs of life, for those who are in the midst of life's battle, the young and the middle-aged. Perhaps they need it most. Certainly, it is quite as much for these as for those who seek refuge in their old age in the blessings of the temple.

Work in the temples is also for the dead. That we all know. Imbedded in the temple ceremonies and endowment is one of the most glorious of all the principles of truth given in this day, the principle of universal salvation. We are all the children of God, His very children; and He desires to bring all of us back into His presence, into His kingdom. He has provided means by which this may be done. He has no favorites, except as we ourselves by our imperfect living may defeat His desire. That is one of the great doctrines of the Church; unique and peculiar to this people. It is a challenging doctrine, that though a man may fail to hear the gospel upon earth, though he may fail, when he hears it, to comprehend it, he may yet have the opportunity after the grave, after this life is over, to participate in the blessings of the gospel, and to win his place in the kingdom of God.

It is a marvelous and comforting thought that there is hope beyond the grave. Millions have died in sorrow, and those who have been left behind have sorrowed and suffered, because they have failed to understand this law, one of the fundamental, basic principles of the gospel.

John A. Widtsoe

Temple work is very important. The Prophet Joseph Smith is reported to have said—it is so recorded and printed—that there is no more important duty resting upon the Latter-day Saints than to do the work for which we have erected temples. It is interesting to remember that in the Doctrine and Covenants, the collection of some of the revelations given by the Lord to the Prophet Joseph Smith, the oldest revelation, therefore really the first, deals almost wholly with the subject of salvation for the dead. It is a significant fact of history, also, that Brigham Young had been in this valley only four days when he came to a spot a few feet from where we are meeting today, in the midst of the seashore, and placed his cane in the ground, saying: "Here we shall build a temple to the Most High." The pioneers were hungry and weary; they needed food and rest; a hostile desert looked them in the face; yet in the midst of such physical requirements they turned first to the building of temples and to the spiritual food and strength that the temples provide.

Sometimes we forget the greatness of this work. It is a glorious thought that you and I, ordinary men, may do work upon earth that will be, is, recognized in heaven; that we may be as saviors to those who have gone before us into the unseen world. The Lord came upon earth and, in our behalf, in behalf of the whole race of God's children, did work which will bring us eternal life and joy and blessings. So, in a humbler manner may we, each one of us, do work for the dead that will bless them eternally, if they accept our service. We, also, may become saviors—"saviors on Mount Zion." That is a glorious thought that should remain in the minds of Latter-day Saints. It certifies to the claim that mankind are equally the children of God. It extends the doctrine of brotherhood to the whole human race.

The Savior gave of Himself, gave His very life that we might live. To sacrifice that others might be blessed was His word, His work, His life. Sacrifice is the evidence of true love. Without sacrifice love is not manifest. Without sacrifice there is no real love, or kindness, the kindness suggested in the splendid theme discussed by Bishop Ashton. We love no one unless we sacrifice for him. We can measure the degree of love that we possess for any man or cause, by the sacrifice we make for him or it.

As the Lord gave His life to prove His love for His brethren and sisters, the human race, we may show the spirit of love more vigorously than we have done if we will make the small sacrifices necessary to seek out our genealogies, to spend time and money for the work, to take time to go to the temple ourselves for the dead. All such service may entail sacrifice, but sacrifice leads us toward the likeness of God, the likeness of our Elder Brother Jesus Christ. If we Latter-day Saints have any great ideal, it is that of our Elder Brother. All that we strive for, and all that we have fought for, and all that we pray for, to become more and more like Him as our days and years increase. As He gave His life, unselfishly for us, so each of us, extending the open door of salvation to the dead, most of whom are but names to us, may then by our unselfishness, claim in very deed to be followers of Christ.

Temple work, in form and substance, reflects the fundamental principles and thoughts belonging to the gospel of the Lord Jesus Christ. We must dig deeply to taste the sweetness of the gospel. We cannot merely move about on the surface to secure the full gift of the Lord's plan of salvation. Deep down in the eternal realities, of which temple work is one, lies the real meaning, message, and blessing of the gospel.

These are trying days, in which Satan rages, at home and abroad, hard days, evil and ugly days. We stand helplessly, it seems because we have not had the help. We need strength. We need guidance. Perhaps if we would do our work in behalf of those of the unseen world who hunger and pray for the work we can do for them, the unseen world would in return give us help in this (Concluded on opposite page)
AUTHORITIES OF THE CHURCH SUSTAINED, WARD AND BRANCH CHANGES, AND DEATHS

The General Authorities of the Church as they were sustained at the 113th Annual General Conference:

FIRST PRESIDENCY
Heber J. Grant, President; George Q.5. McKay, First Counselor in the First Presidency; J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES
Rodger Clawson

COUNCIL OF THE TWELVE APOSTLES

PRESIDENT OF THE TWELVE APOSTLES
Heber J. Grant, President; Joseph Fielding Smith, First Counselor; Richard R. Lyman, Second Counselor.

GENERAL OFFICERS OF THE CHURCH

GENERAL HISTORIAN AND Recorder
Joseph Fielding Smith, with A. William Lund as Assistant.

CHAIRMAN OF THE BOARD OF EDUCATION
Heber J. Grant, President; J. Reuben Clark, Jr., 1st Vice-President; William D. Smith, 2nd Vice-President; George Q.5. McKay, Chairman; Joseph Fielding Smith, First Counselor; Richard R. Lyman, Second Counselor.

DIRECTING AND TRUSTEES COMMITTEE
Orval W. Adams, Albert E. Bowen, George S. Spencer, Harold H. Bennett.

TABERNACLE CHOIR
Leander F. Hewitt, Director; J. Spencer Clawson, Conductor; Richard F. Condie, Assistant Conductor.

ORGANISTS
Alexander Schreiner, Frank W. Aaper, Wade N. Stephens, Assistant Organist.

CHURCH WELFARE COMMITTEE ADVISERS

GENERAL COMMITTEE
Henry D. Moyle, general president, Judd, vice-chairman; Harold B. Lee, managing director; Marion G. Romney, assistant managing director; Mark Austin, Chide C. Edmunds, Arthur Worley, William E. Ryberg, Stringham A. Stevens, Howard Barker.

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY
Amy Brown Lyman, president; Marcia K. Bowells, first counselor; Eliza S. Spafford, second counselor.

DESERT SUNDAY SCHOOL UNION
Milton Johnson, president; George R. Hill, first assistant superintendent; A. L. Hamer, second assistant superintendent, with all the members of the board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION
George Q. Morris, general superintendent; Joseph J. Cannon, first assistant superintendent; Burton K. Farnsworth, second assistant superintendent, with all the members of the board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION
Lucy Grant Cannon, president; Helen Spencer Willingham, first counselor; Verna W. LaVern, second counselor, with all the members of the board as at present constituted.

PRIMARY ASSOCIATION
May Green, general president; Adelle Cannon Howell, first counselor; LaVern W. Praymey, second counselor, with all the members of the board as at present constituted.

CHANGES
Changes in Church officers, stake, ward and branch organization and calling since last October Conference—1942.

SPECIAL APPOINTMENTS
Mrs. Belle Smith Spafford, editor of the Relief Society Magazine was appointed second counselor in the General Presidency of the National Woman's Relief Society, succeeding Mrs. Donna D. Sorensen.

Elder Milton Benning appointed general superintendent of the Deseret Sunday School Union succeeding George D. Peery, with Dr. George R. Hill as first assistant and A. J. Hamer as second assistant. General Missionary Committee reorganized with Tracy Y. Cannon, chairman; Leroy J. Robertson advanced to first assistant to succeed the late Gordon D. Peery; J. Spencer Cannon named second assistant and treasurer.

NEW MISSION PRESIDENTS
John Q. Adams appointed to succeed Wilford W. Anderson as president of the Mormon Mission.

NEW MISSION ORGANIZED
Navajo-Zuni Mission organized February 27, with William Evans, Shiprock, New Mexico appointed as president.

NEW TEMPLE PResIDENT APPOINTED
Edward L. Cleaves appointed to succeed Albert H. Belliston as president of the Hawaiian Temple.

STAKE PRESIDENCY CHANGEd
Elmer A. Griff chosen president of the Zion Park Stake, to succeed Claudius Hirschi.

NEW MISSIONS ORGANIZED
South Seattle Ward, Seattle Stake, formed by division of the Queen Anne Ward.

NEW INDEPENDENT BRANCHES MADE
Territorial Ward, North Idaho Falls Stake, formerly Mud Lake Branch.

NEW INDEPENDENT BRANCHES
Basic Branch, Moapa Stake, Traverse Branch, Deseret Stake.

INDIVIDUAL BRANCHES MADE DISCONTINUED
Port Orchard Branch, Seattle Stake.

DEATHS

Pocatello 7th Ward, Pocatello Stake, formerly known as the North Pocatello Ward.

WARD NAMe CHANGEd
Clegg Ward, Moapa Stake.

INDIVIDUAL BRANCHES DISCONTINUED
Gunnerson Branch, Blaine Stake, records transferred to Hillery Stake.

INDEPENDENT BRANCHES TRANSFERRED TO MISSION
Port of the Bandon, Bandon Stake transferred to Western Canadian Mission.

INDIVIDUAL BRANCHES transferred to Western Canadian Mission.

THOSE WHO HAVE PASSED AWAY WHILE IN OFFICE
President Jay C. Jessop of the Japanese Mission, died January 31, 1943, after having served about three years.

Ward Discontinued
Bishop Phillip Harrison Hurst, LaCienega Ward, Inglewood Stake, died December 22, 1942, after having served about two years.

Bishop George D. Pyper, General Superintendent of the Deseret Sunday School Union, died January 16, 1943, after having served as superintendent nine years and consecutively four years.

Bishop Glenn Alder Jensen, Glendale Ward, Oneida Stake, died December 26, 1942, after having served about fourteen years.

Bishop Royce W. Evans, Eugene Ward, Portland Stake, died March 17, 1943 after having served for four years.

James F. Peter Christensen, patriarch of the Bear River Stake, died March 23, 1943.

OBITUARIES
Nephi L. Morris, former president Salt Lake Stake, died April 5, 1943.

J. Frank Ward, member of the general committee of the Church Welfare program, died October 22, 1942.

Serge F. Ballif, Sr., former president of the Swiss-German Mission, died November 17, 1942.

James W. Paxman, former patriarch of the Granite and Highland stakes, died January 10, 1943.

LaVer Overson, former bishop of the Cleveland Ward and former president of the Emery Stake, died January 5, 1943.

Thomas L. Woodbury, former president of the Taliban Mission, died December 31, 1942.

THE WAY OF SALVATION

(Concluded from preceding page)

ing our many duties, we remember to give a good share of our time and thought and energy to the work for which this great Salt Lake Temple, and the other temples, were erected.

The story of the rising of the Salt Lake Temple, as related in the midst of poverty and hardship, and under the unspeakable persecution of our people, is one that will never be forgotten by the Latter-day Saints. It will rise to become an epic of man's devotion to truth. It should be a great inspiration for us in our day. We do not want easy days; we want days, no matter how hard they may be, that lead us into the likeness of our Brother, Jesus Christ, and into His presence, and His Father's.

God bless us and prosper us in our work, and make us capable to do the work which has been placed upon us, I pray, in the name of the Lord Jesus Christ. Amen.

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CALIFORNIA's chain of missions was quickly utilized by American army commanders as barracks facilities for the swelling tide of forces engaged in the Mexican conquest. Years before the outbreak of the Mexican War, a large percentage of these missions had been stripped of sacerdotal trimmings, and were now weed-grown and in a sad state of disrepair. The see-saw battle between Mexico's church and civil factions for public control had effectually reduced or broken the hold of California missions upon the populace. Many priests had fled, and their church properties confiscated. The war's outbreak had come at a time when the mission era was at its very lowest ebb.

Except for a few Indians who still clung to the premises, the Mormon Battalion found the Mission San Diego deserted of life and care. Olive groves and vineyards were weed-grown and neglected. Walled gardens and sequestered burial places were tangled with briars. The great sprawled buildings were rent with earthquake cracks, and the stately place of worship had been looted. But it was a welcome, comforting spot to those foot-sore Mormon soldiers. The timeless, indolent atmosphere of the place was soothing to bodies delivered now at last from the dusty, drouth-ridden inferno of endless deserts. Buoyant to soul and spirit was the commander's open recognition of their heroism.

Headquarters Mormon Battalion Mission of San Diego, January 30, 1847.

(Orders No. 1.)

The Lieutenant-Colonel commanding, congratulates the Battalion on their safe arrival on the shore of the Pacific Ocean, and the conclusion of their march of over two thousand miles.

History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness, where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug wells, which the future traveler will enjoy. Without a guide who had traversed them we have ventured into trackless tablelands where water was not found for several marches. With crowbar and pick, and axe in hand, we worked our way over mountains, which seemed to defy aught save the wild goat, and hewed a pass through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts, which you have laboriously guarded without loss. The garrison of four presidios of Sonora concentrated within the walls of Tucson, gave us no pause. We drove them out, with their artillery, but our intercourse with the citizens was unmarked by a single act of injustice. Thus marching half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country... Thus volunteers, ideal you have exhibited some high and essential qualities of veterans. But much remains undone. Soon, you will turn your attention to the drill, to system and order, to forms also, which are all necessary to the soldier.

By order

(Signed) P. C. Merrill, Adjutant.

P. C. Merrill, Adjutant.

The Battalion, in its march from Warner's Ranch, had gained the Pacific's margin at a point some distance north of San Diego. First view of the mighty ocean was from a bluff in sight of the deserted Mission San Luis Rey. Their journey southward to San Diego was partly through the Soledad Valley, partly over cross-trails and hills to the travel-worn mission route of El Camino Real; thence along the coast and in full sight of the ocean, to San Diego's Mission. Of that pulse-stirring first view of the great blue sea, even the grizzled Cooke lost himself in superlatives:

Letter extenso, Cooke's Conquest, p. 197
The Mormon Battalion marched through town. They hid behind doors—and there was no cheering.

With no quarters available, the Battalion was forced to encamp on the open plain about a mile from town. The next night, a better site was found a mile up the San Gabriel River. This threw them uncomfortably nearer to Fremont's Missourians of whose belligerent attitude all Mormons were aware. Animosity boiled itself to such a bitter frenzy one night in April that the brethren were routed from blankets, ordered to fix bayonets, and stand ready to repulse an open attack of Fremont's men. Fortunately, no such disgraceful skirmish occurred, and no blood was shed.

That the brethren were not too favorably impressed with Los Angeles pueblo is attested by the number of first-hand accounts which have come down to us. With quaint truth and brevity, Henry Standage wrote:

May 2. For the last two days I have been more or less through the city of Angels or as it is in Spanish, Ciudad de Los Angeles, and must say they are the most degraded set of beings I ever was among, professing to be civilized and taught in the Roman Catholic religion. There are almost as many grog shops and gambling houses in this city as there are private houses. Only 5 or 6 stores and no mechanics shops. A tolerable sized Catholic church, built of unburnt brick and houses of the same material. Roofs made of reeds and pitched on the outside (tar springs close by or I may say pitch). Roofs flat. There are some 3 or 4 roofs built American fashion. The Spaniards in general own large farms in the country and keep from one to 20,000 head of cattle. Horses in abundance, mules, sheep, goats, &c. Also the Indians do all the labor and Mexicans are generally on horse back from morning till night. To say they are perhaps the greatest horsemen in the known world, and very expert with lance and lasso. They are in general a very idle, prodigal, drunken, swearing set of wretches, with but very few exceptions. The Spaniards' conduct in grog shops with the squaws is really filthy and disgusting even in day time. Gambling is carried to the highest pitch, men often losing 500 dollars in cash in one night, or a 1000 head of cattle... .

Not the least opportunity for idleness was granted the Mormon Battalion during its Los Angeles sojourn. Already it had been partially divided, with almost a fourth of its men garrisoned at San Diego and San Luis Rey. And now, within two weeks of its arrival, Company C was marched away to the mountains to guard Cajon Pass against the guerrilla bands who stubbornly harassed the American forces of the... (Continued on page 305)

*See Goldner, March of the Mormon Battalion, p. 219, which quotes the Standage Journal est.
CHURCH AUDITORS' REPORT AND FINANCIAL STATEMENT OF THE CHURCH FOR THE YEAR 1942

The report of the Church auditing committee was read at the final session of the 113th Annual General Conference. Addressed to President Heber J. Grant and his counselors, the report read:

Dear Brethren:

Your Committee has reviewed the 1942 annual financial report of the Church of Jesus Christ of Latter-day Saints. We are happy to report that the Church is in a stronger position financially than at any other period in its history, a condition made possible only through the voluntary contributions of the tens of thousands of its devoted members—most of them of small means.

The Church has held to its policy of not running into debt; it has ample funds for its normal activities; it has given no mortgages on any of its properties and no mortgages are outstanding. Its position would seem safe short of a drastic inflationary unsetlement, which could carry everything down. This we believe can be, and we devoutly hope will be, averted.

It is readily apparent to the committee that Church funds are regarded as a sacred trust and are being, as they have always been, administered prudently by the sustained authorities for the carrying out of the work to which the Church is dedicated.

Respectfully submitted,

ORVAL W. ADAMS,
A. E. BOWEN,
GEO. S. SPENCER,
H. H. BENNETT,
Church Auditing Committee.

The expenditures by the Church for the year 1942:

**STAKE AND WARD PURPOSES**

For the erection of meetinghouses and for ward and stake maintenance expenses .............. $1,841,671

**MISSIONARY WORK**

For the maintenance and operation of missions, and for the erection and purchase of places of worship and other buildings in the missions .............. 916,771

**EDUCATION**

Expended for the maintenance of the Church school system ....... 819,173

**TEMPLES**

Expended for the maintenance, operation, and construction of temples .................. 292,774

**HOSPITALS**

Expended for the erection and maintenance of hospital buildings (Included in Church Welfare program) .......... 9,446

**RELIEF ASSISTANCE**

For direct aid in the care of the needy and other charitable purposes including hospital treatment (From tithing funds only. Included in Church Welfare program) ........................ 307,483

**TOTAL** ........................................ $4,187,318

Which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of stakes and wards, mission activities, for the maintenance and operation of Church schools and temples, for hospital buildings and relief assistance.

**CHURCH WELFARE PROGRAM**

Church membership, stakes and missions ........................................... 917,715

Amount of voluntary fastings and welfare contributions:

In wards:

Fast offerings .......................................................... $568,547

Welfare contributions received for by bishops .............. 87,564

In missions:

Fast offerings .......................................................... $32,923

Total (all expended for relief) ........................................... $689,034

Disbursed to the needy by the Relief Society for direct assistance in their homes and for general welfare purposes, such as surgical appliances and preventive and corrective health work ........................................... 94,128

For carrying on the general welfare, and educational program of the Relief Society, ....... 371,442

Expended from the tithes for general and local relief .......... 202,771

Expended directly by the Church Welfare Committee ....... 104,712

Expended for the hospital care of the sick. In addition, the amount reported disbursed from the tithes .............. 84,916

Total .......................................................... $1,547,003

30,822 persons who received assistance during the year— which is an average per month of 2,568

**FOREST TREES FOR FARM PLANTING**

In a "plant more trees" program, the state of Utah, cooperating with the United States Department of Agriculture through the Utah Extension Service and the School of Forestry of the Utah State Agricultural College, furnishes young trees for farm planting in Utah at nominal prices: among softwoods—Eastern Red Cedar, Ponderosa Pine, and Blue Spruce; among hardwoods—Green Ash, Siberian Elm, Black Locust, Honey Locust, Russian Olive, Siberian Pea Tree, Black Walnut, and Golden Willow. Trees, priced from one to two dollars a hundred, must be used on farm land and in Utah for woodlot, windbreak, or shelterbelt purposes.

To be eligible for this low-cost service, the purchaser of planting stock must abide by certain conditions prescribed as the terms of the cooperative agreement outlined in Forestry Circular No. 14, obtained from the School of Forestry, Utah State Agricultural College, Logan, Utah, to which all inquiries should be addressed.

Merchandise produced by the Welfare program disbursed by state and regional storehouses .............. $334,529

The extent to which the welfare program is meeting the requirements of the bishops for caring for the needy is indicated by the following percentages:

**FOOD**

Program-produced ........................................... 67.8%

Cash purchases ........................................... 32.2%

**CLOTHING**

Program-produced ........................................... 54.3%

Cash purchases ........................................... 45.7%

**FUEL**

Program-produced ........................................... 77.7%

Cash purchases ........................................... 22.3%

Bushels of wheat stored in Church-owned elevators .............. 329,596

Average fast offerings and welfare contributions per capita in wards ........................................... $1.08

**SUMMARY OF CHURCH BUILDING PROGRAM**

Expended for the erection, improvement, and furnishing of:

Ward and stake buildings ........................................... $875,193

Mission buildings ........................................... 134,741

Temple buildings ........................................... 141,555

Institutes and seminaries ........................................... 19,579

Hospital buildings ........................................... 5,499

Other buildings ........................................... 28,166

Amount raised locally for building improvements .............. 853,474

Total ........................................... $2,058,306

In addition to the foregoing, the Church hospitals expended from hospital funds the following amounts for the erection and enlargement of buildings and the purchase of equipment: Thomas D. Dee Memorial Hospital, $58,517; Dr. W. H. Groves L. D. S. Hospital, $12,773; Idaho Falls L. D. S. Hospital, $42,583. Total, $113,873.

**STATISTICS**

Number of stakes December 31, 1942—143 (at present time the same): 1,128 wards and 114 independent branches, or a total of 1,242 wards and branches in the stakes of Zion. There are 38 missions in the Church.

**CHURCH MEMBERSHIP**

Stakes ........................................... 754,826

Missions ........................................... 162,889

Total ........................................... 917,715

**CHURCH GROWTH**

Children blessed in the stakes and missions ........................................... 23,808

Children baptized in the stakes and missions ........................................... 14,475

Converts baptized in the stakes and missions ........................................... 11,547

**MISSIONARIES**

Number of missionaries who received training in the missionary home ........................................... 643

**SOCIAL STATISTICS**

Birth rate per thousand ........................................... 34.3

Marriage rate per thousand ........................................... 19.4

Death rate per thousand ........................................... 6.0
O

n a sudden impulse, Jean turned her car to the curb and stopped before the real estate office. She found Mr. Jackson just ready to leave. "I—I'm sorry," Jean was slightly confused, not knowing just why she was doing this. "It's just that I—would you let me have the key to the Connelly place? I should like to see it again."

"Delighted." Mr. Jackson's full, pink jowls quivered with an excess of geniality. "Delighted. I'll do more than that. I'll run you out. I was leaving anyway."

"Oh, no. I mean—I wouldn't think of having you do that. I have my car, and I can find it."

"No trouble at all. Far from it. A brisk ride out there with a charming young lady. Besides, I am anxious to sell you the place."

"Please—you see I—that is," Jean's confusion grew. "I thought I should like to see it alone."

Mr. Jackson shook with laughter at her constraint, her naivete.

"Like to see how you'll like it when the Mister has gone to work, huh? Don't mind my saying it, Miss Peterson, but you are refreshing. Most girls would have jumped at the chance for that place. I hope," he turned mock-serious, "that you are not going to turn down our offer. It is just the location for Mr. Edmunds. You know, prestige, and all that. I've told you this before. Better let me take you out."

"Thank you, but it is near your dinner time. I may be late."

"Well—if you insist."

As soon as she could, Jean fled to her car. Turning the wheel, she swung it back into traffic. Instead of turning east toward Hillview Heights, she followed the highway south. She must come to a decision. Todd had been a little tight-lipped last night.

"I have heard of girls who married without a house," he said, a little grimly, "but they were in love."

"Todd," she cried. "You know it isn't that, darling. It's just that—that—"

But how could she tell him when she, herself, did not know. She wanted to please Todd. Marriage, her marriage must not prove a mistake. Perhaps the buying of this house had become a symbol to her. That was why she must see it again, alone.

S

he passed the business district, a section of apartment and boardinghouses, passed numerous small homes, and then turned to the right down an unkept street. She stopped before a house set back in a big yard. Its bricks were faded, and the painting on the cornices was beginning to peel. There was a big window at the front. In the back was a wide spreading tree with a swing. The lawn, front and back, was spacious but not particularly well-kept. Suddenly a screen slammed at the back, and Jean became conscious that she was parked directly before the house. Turning quickly she drove away.

She turned east toward Hillview Heights. Immediately she was conscious that spring was in the air. Signs denied it. The sky was gray. A nautical wind played hide-and-seek with bits of paper and sprouts of dust. One moment pedestrians were throwing open their coats and the next clutching them together for warmth. From the sidewalk a man's hat went sailing out into the street, skittishly avoiding cars. The owner pushed his heavy vanguard after it but just as his fingers would have grasped it the wind in sudden caprice picked it up and set it down on the sidewalk. Jean laughed aloud, and the uncertainty that had wrapped her like a blanket lifted for the moment.

She was happy, happy, happy. She loved Todd and was going to marry him, but life so often handed out unexpected punches. Things, people, were so uncertain. Like Todd. He looked so well, so utterly untouched by any—any defect. Yet there was the report of his examining board. Now he was working with chemicals in the Bretherton Plant. Marriage could not be uncertain. One must make a go of it.

Before the Connelly house she parked, and this time she got out, lock-

(Continued on page 292)
THE LOGIC OF BELIEF
(D. Elton Trueblood. Harper & Brothers, New York. $2.75.)

The professor of the philosophy of religion in Stanford University, already the author of several excellent books on religious philosophy, here sets out to apply the principles of logic to religious belief. He draws upon all reliable knowledge in establishing his conclusions and courageously rejects all views not safely founded in human experience. He quotes at the head of the first chapter, "Religion, science, and philosophy refer to the same world." That is really the cementing thought that holds together his argument, which falls into four main divisions, each with several chapters: "The Structure of Belief"; "The Evidence for Thetistic Belief"; "Philosophy and Belief"; and "Difficulties of Belief." The conclusion deals with "The Belief, Immaterial," from empirical evidence and intimations from the nature of mind, and as the corollary of faith. He calls the book an introduction to religious philosophy, and subjects discussed, often lost to the average reader of religious books by heavy profusion of style and thinking, are here discussed simply, clearly, to the understanding of every reasonably intelligent reader. It is not to be expected that every conclusion can be accepted; yet as a common sense defense of faith the book deserves wide reading. It would be well if more writers on religion followed Dr. Trueblood's methods in dealing with religious problems.—J. A. W.

CHEMICAL ELEMENTS
(I. Nechov. Coward-McCann, Inc., New York. 1942. 223 pages. $2.50.)

The discovery of the chemical elements is here told in simple language and fascinating style. The men who made the discoveries, and founded the world-transforming science of chemistry are followed in their earnest search for truth. Science often surprises the writer, for this book reveals how simply and naturally the facts of science follow sincere inquiry.

The story is romantic and holds the attention of all age groups. This book reveals how suits to be in the field of high adventure. Besides, it presents information that should be possessed by all intelligent people in this day of unequalled scientific endeavor. It is good reading for boys and men, for the beginner or the veteran scientist. It would be well if more books of this kind were available, not only for the ambition of boys. The book is translated from the Russian; and the translator has done her work unusually well.—J. A. W.

DEVELOPMENT OF COLLECTIVE ENTERPRISE
(Seba Eldridge and Associates. University of Kansas Press, Lawrence, Kansas. 377 pages. $4.50.)

This is a monumental study by thirty outstanding American scholars. It presents in condensed, organized form the essential facts of collective enterprise, particularly in the United States. The work falls into five parts with thirty-two chapters: "Growth of Collective Enterprises"; "The Communist Movement"; "Socialism Activated"; "Fascism Activated"; "Special Problems"; and a "Theory of Collective Enterprise." Students of this live present-day subject, need scarcely go further in their search for dependable, comprehensive information. Following the chapters are excellent bibliographies in defense of the statements made. Necessarily, in such a study, the reader may disagree with conclusions, but the facts are correctly presented.

Since cooperation is collective in a restricted sense, this volume appeals to all Latter-day Saints. The chapter on "Socialism," by Dr. George Stewart, of the Y.M.M.I.A. general board, is of special interest to those who live in the irrigated section. This chapter is a nationwide survey of the subject, but is by far the best up-to-date summary of the development of irrigation in the United States. The forces at work in building communities of men and women in the desert are clearly delineated. It is profitable reading for all who live in the West.

The chapter on "Rural Resettlement," by Dr. Lowry Nelson, formerly of the B.Y.U. faculty, is also of great interest. Altogether it is a notable volume serving a present need, and showing what may be accomplished by scholars working together in the spirit of cooperation.—J. A. W.

THE WISDOM OF CHINA AND INDIA
(Lin Yutang. Random House, New York. 1942. 1104 pages. $3.95.)

With the shrinking of the earth's size, mankind must, if peace is to come, learn to understand and appreciate what has been accomplished in other sections of the world. Narrow-minded intolerance of other nations' cultures must be eliminated; this elimination can come about through a true-up-to-date respect induced by impartial study. Probably no better book for the Far East can be found than this volume by an eminent scholar who knows and appreciates the cultures of the Orient by birth and heritage, and those of the Occident by study and adoption.

In various subdivisions, Dr. Lin has written an introduction which indicates something of the background for each inclusion. From India, he includes sections from the Hindu and Buddhist philosophies as well as examples of Indian literature and humor. From China, Dr. Lin includes the great wisdoms of Laotse, Chuangtse, Mencius, Confucius, and Tseeze. In addition he includes examples of Chinese poetry, wit, and wisdom.—M. C. J.

ARROWS INTO THE SUN
(Joanred Laurieitz. Alfred A. Knopf, New York. 1943. 311 pages. $2.50.)

The inner and outer conflict of a quarterbreed Navajo, Sigor, whether he shall spend his life as a Navajo or as a white man, is the theme of this novel. His double allegiance leads to a series of situations which end, with the help of an auburn-haired Mormon girl, in victory for the white man's blood. In the making of the novel, a new regionalism has been developed dexterously and beautifully.

The scene is laid, supposedly, in the wild country south and north of the Aford and Canyon—through the mountains, to the south, and the Mormons to the north, in the so-called Utah's Dixie. With the license of the novelist, the miles have become some historical facts distorted, but events and locations are easily recognized by the native westerner.

There are in the book descriptions worthy of the sublime scenery of the region; and there are passages of superb emotional appeal. There is power in the book. This first novel gives promise of a distinguished literary career.

It may be fairly asked, however, why the author chose to write a white man's story in a Mormon community, should caricature the Mormon people and their practices. That adds neither honor to the novel, nor beauty to the story, which has survived the centuries has clung to truth. There is enough of strength and weakness in men as they are to supply the novelist's imagination. One suspects limitations of mind when there is resort to caricature. The Mormons and their mode of living, as described in this book, are made; they would not be recognized by the heavens above nor the earth below. The implication that the Mormons were unkind to the Indians does not conform to truth. The Mormons, from their religious beliefs, were the kindest friends that the Indians had. Several young authors who, like Mr. Laurieitz, are of Mormon origin, have recently entered the fiction and non-fiction creative. Simple wisdom, as well as artistry, should warn them away from the discomfited heap of anti-Mormon books.

—J. A. W.

THE PICNIC BOOK

W ith a summer of limited travel and unlimited possibilities of becoming better acquainted with our families presenting itself, this picnic book will prove of inestimable worth in the better planning of leisure. Everything from planning the outing to the making of various kinds of fires is included in this practical book, as well as special occasion programs and games, songs, and contests, and excellent music, drama, and speeches to be programmed.

This book will be found a worthwhile addition to the home library of every family.—M. C. J.

COME IN

ROBERT FROST is always an experience, and in none of his books is he a greater experence than in this, his latest, for added to his own rare quality are the abilities of two other capable artists, Louis Untermeyer and John O'Hara Cosgrave.

The versatility which Robert Frost displays is in itself a mark of talent, but the humor and the poignant insight into his own heart, that set him apart. His double poetry has been gathered under seven heads: An Invitation, "The Code and Other Stories," "The Hired Man and Other Poems," "Stepping by Woods and Other Places," "The Runaway and Other Animals," "Country Things and Other Things," and "An Afternoon.

The collection includes some of Frost's newer poems as well as the established favorites such as "Birches," "Mending Wall," "Death of the Hired Man," and "The Road Not Taken." This selection includes poems from the author's seven published volumes of verse.—M. C. J.

(Concluded on page 295)
LET MAY DAY COME
By Olive Wooley Burt

Let May day come! Let flower-crowned Maypoles spread Their ribbons-arms with benedictory grace Above the bands of children, whose feet trace Patterns of joy on grass. Let realms be bed By freckled queens and barefoot kings, instead Of tyrants armed. In every grassy place Across this land, let children interchange Bright hieroglyphs of health high overhead.

And let these Maypoles boldly reassert Our faith in children; in a future day When, freed from fear of slavery, want, or hurt, The whole wide world will gaily greet the May; Thus reaffirm the faith we symbolize By children dancing under safe, clean skies.

TURNING POINTS
By Drucilla Thomas

Since God needed helpers, I yearned to work hard For the blessings of service, Unequaled reward, So I bargained with Him, Though I almost forgot In the changes and temptings Mortality brought. But my mother, remembering, Patiently trod, One hand clasping mine While her other touched God, And she opened my doorway Of memory again. Thank God for my own And all mothers of men.

FIRST HOME
By Geneva Dickey Watson

A home! This cabin in the trees Is not for sale. Could we sell these: Sound of water running clear, Sparkling music for the ear: Bird calls early mornings bring, And every joyous wildwood thing: The tiny mayflower's pale-hued star Springing from banks where mosses are, White foxgloves shaking silent bells, The daisy that our true love tells In scattered petals where we walk— And trees that hear our secret talk: These lovely things our minds enfold To keep our hearts from growing old. There is no money that can buy A home where happiness runs high.

THE BIRCHES
By Pfc. Lawrence E. Estes

All winter long they cast a shadow Upon my window pane— And stood in quiet aloofness In silent mock disdain! But now with buds appearing, They creep up close and seem To offer their friendship Across the bubbling stream!

MY MOTHER'S HAND
By Ann Woodbury Hafen

Today I looked on a map of the West—my mother's hand. Flesh geography of the West was there. In the strong blue veins that ridged the furrowed skin, In the eddied knuckles, weathered nails, and gullied palm, I saw how the raw West shaped a woman's hand. As that hand shaped the West.

A picture map deep etched—this hand that worked a hoe, That scythed alfalfa bribes for evening milk, That carried 'dobes for the long-dreamed house, That scrubbed out irrigation's mud and sweat. This steady hand that pressed the danger trigger, Delivered newborn, needed shrouds, and washed the dead.

Through ninety beauty-hungry years, Through four generations of weddings the small hand moved— A self-willed dynamo that generated Sixty stitches to a minute, Twenty pieces to a quilt block pattern, Forty blocks to a quilt, Of rainbow wedding rings to warm the matings.

In an Old World garden, this hand, velvet-white, Secreted seeds in a young bride's deepest pocket. Guarded them from hunger's blind devouring Through six thousand hungry miles And fed them at last to the black volcanic ash Of the Rocky Mountains.

Out of a woman's bended labor, Watered by a widow's tearful prayers, Stirred by courage of a mother's hand, The sleeping land awoke to food and flowers.

Flesh geography of the West I touched today In the seamed erosions of a weathered palm. I saw the raw West shape a woman's hand And that hand shape the West.

WINGS
By Julene Cushing

Dear God, I rode Thy highway yesterday. A steel plane lifted wings, and so away I sailed into a heaven wide and free And felt the arms of space enfolding me.

I heard the rush of angels winging by, And touched the rainbowed colors of the sky. The clouds rolled at my feet in misty grace. While sunbeams shone through rain's soft silver lace.

The way was straight and clear, no crossroads there, No traffic and no stop lights anywhere. No conflict marred my steady, onward flight. I watched the golden day turn into night.

I ride along a man-made road today, Confused with crossways now; dear God, I pray: Give me the wise, free wings of heaven's flight. To guide my earthly course of mind and might.

MOVING DAY
By Celia Keegan

My fragile glasses can be wrapped with care And gently packed in yesterday's old news. Burlap can cover table, desk, and chair To save smooth surfaces from rough abuse. My linens may be fragrant, boxed, and neat. While crated books may cause strong men to grumble, And the piano sheathed in a ragged sheet Lest it be marred, should careless carriers stumble.

All these possessions can be moved away To a street new-numbered and new named. But something that I dearly loved must stay: The living picture my bedroom window framed. And for months, this vagrant thought will tease my mind: "What was the thing those movers left behind?"

MOTHER
By Fay Cornwall Bolt

You seem to me like a snatch of song That I heard as I hurtled, so careless, long. With an aching throat I stand and strain To catch but an echo of that refrain.

GRAY MORNING
By Emily Barlow
A Young Writer

I wake to a gray world. Even the growing green of trees Is veiled by a tired fog—that clings to the knees Of hills and houses and tall things. But the busy hands of the sun and breeze Sweep and gather and swirl And lift and hurl, For gray is not meant for mornings.
The Recent Conference

(See Conference Index, page 259)

The one hundred thirteenth annual conference of the Church held in the Salt Lake Tabernacle April 4, 5, and 6, was limited in attendance to the General Authorities of the Church, presidencies of stakes, former presidents of stakes, patriarchs, high councilmen, presidencies of high priests quorums, presidencies of seventies quorums, presidencies of elders quorums, temple presidencies, bishops and their supervisors, and members of the Church board of education. A number of service men attended the conference by special invitation.

President Heber J. Grant attended all sessions of the conference but one, and, in his Sunday morning address, read by President McKay, announced that the Church had purchased a temple site in the foothills of East Oakland overlooking San Francisco Bay.

Elder Joseph Fielding Smith addressed Columbia's Church of the Air in a half-hour coast-to-coast broadcast. His subject was "Blessed is the Nation Whose God is the Lord."

Howard Barker, superintendent of buildings and grounds for the Salt Lake City board of education, was appointed a member of the Church Welfare Committee during the conference.

The golden jubilee commemoration of the dedication of the Salt Lake Temple was marked by a forty-five minute radio program over KSL Tuesday evening, April 6. The events of the temple construction were dramatized and the Tabernacle Choir sang the hymns heard at the dedication.

Regional conferences were held throughout the Church on April 11 and 18, with General Authorities in attendance in each region.

Clean-up, Conservation Program Urged for 1943

The Presiding Bishop's Office advises that the following points be considered in the spring clean-up campaigns.

1. Conserving and maintaining property by cleaning, painting, and repairing, thereby relieving the employment crisis in the production of those items which will thus be preserved and reclaimed.

2. Augmenting the food supply by complete support of the Church Welfare garden plan.

3. Renewing and increasing interest in the war salvaging program.

4. Eliminating fire hazards by Church-wide clean-up, disposing of useless materials and salvaging anything of value to our national war effort.

5. Promoting tire protection by cleaning up glass fragments, nails, and debris from streets, alleys, driveways, and yards around Church property and private homes.

6. Stressing the importance of maintaining and protecting good health through sanitation. This is especially desirable in view of reduced medical assistance.

7. Beautifying Church buildings, using materials and labor not essential to the war effort.

Nephi L. Morris Passes

Nephi L. Morris, former president of the Salt Lake Stake, and prominent in civic circles died in Salt Lake City April 5. He was seventy-two years of age.

He was called on a special mission to visit the M.I.A. organizations in northern Utah and southern Idaho in 1891, and in 1892 was called on a mission to Great Britain. Returning in 1895, he became associated with the Y.M.M.I.A. of the Salt Lake Stake. Later he was a member of the Fifteenth Ward bishopric and in 1904 was sustained as president of the Salt Lake Stake, a position he held for twenty-five years.

Active as student and lecturer, he wrote many articles for the Church and was author of the book *Prophecies of Joseph Smith and Their Fulfillment*.

At the time of his death he was serving his second term as president of the Salt Lake City board of education.

L. D. S. Organizations

In Army Camps

Latter-day Saint groups have been organized in the following camps for holding sacrament meeting, Sunday School, and Priesthood meeting. Men in the service in these respective camps are urged to contact the chaplain or president of the organization, as listed, for time and place of meeting.

Alaska:

Chaplain Milton J. Hess (L. D. S.), Navy 8225, Dutch Harbor, Alaska.

Arizona:


Inquire of Post Chaplain Ziman for location of meeting. Williams Field, Arizona. Wednesday 7:30 p.m.

Lt. Max Williams, Florence Internment Camp, Camp Coolidge, Arizona. Meetings on Wednesday night.


Lt. Col. Willis, Marana Army Air Field Flying School, Tucson, Arizona.

California:

San Diego Area, Chaplain John W. Boud (L. D. S.), Navy Relief Society, Headquarters, Eleventh Naval District. San Diego, California.

Chaplain A. G. Jackson (L. D. S.), Receiving Ship Barracks, Treasure Island, San Francisco, California.

Chaplain Orlando S. McBride (L. D. S.), Office of the Post Chaplain, Camp Roberts, California.


Florida:


Idaho:


Louisiana:

Pfc. Preston T. Marchant, 39835268, Maint. Co. 42 A.R. APO 261, Camp Polk, Louisiana. Meetings at 1:30 p.m. at 10th St. chapel (Sunday).

Mississippi:


New Mexico:

Corp. Emron H. Wright, 973 B.T.S. D. A.F., Deming, New Mexico.

Corp. Marcel Lauper, Weather Office, Fort Sumner, New Mexico.

Oregon:


Texas:

Monitor C. Noyce, 2312 8th St., Wichita Falls, Texas, Sheppard Field.

Clare Johnson, Class 15 O.C.S.M.A.C., Camp Berkeley, Abilene, Texas.

Chaplain Gerald L. Erickson (L. D. S.), Office of the Post Chaplain, Camp Hood, Texas.
Virginia:  

Washington:  

Wyoming:  

Church Directory Ready  
For Service Men

A pocket-size Church directory covering the United States, Canada, the British Isles, Hawaii, and Australia, has just been printed for distribution to Latter-day Saints in the armed forces. It lists the general authorities of the Church; names and addresses of mission presidents and acting mission presidents; addresses of chapels in the mission field; names and addresses of presidents of stakes; addresses of ward chapels in the stakes; and the location of all chapels in Salt Lake City.

The directory contains a double-page map showing the division of the United States into missions, which is helpful in determining in which mission field the service man finds himself.

The directories are being distributed to the service men by their bishops along with a pocket-size edition of the Book of Mormon and a compilation of Principles of the Gospel.

Welfare Facilities Will Aid Home Canning

The modern facilities of canneries maintained in the Church Welfare program are going to be made available under competent supervision to groups of Church members banding together to do their home canning. Conditions are such that arrangements be made through the bishop or stake president for use of the canneries at hours they are not busy processing the produce from regular Welfare projects. Cans may be obtained from commercial supply houses. Foods thus preserved may be used and conserved in addition to the point-rationing allotment.

Among Church canneries are those located in Utah at St. George, Hurricane, Cedar City, Richfield, Salt Lake City, Ogden, Brigham, Logan, Heber, Roosevelt, and American Fork; in Idaho at Pocatello, Boise, Idaho Falls, and Rexburg; in Arizona at Mesa and Snowflake; in Canada at Taber; in California at San Diego, Long Beach, South Los Angeles, Pasadena, Gridley, and Yuba City.

At the Salt Lake regional storehouse a supplementary unit is being built especially to accommodate these group canning enterprises.

NAMES NEEDED FOR TEMPLE WORK

We are short of female names at the Salt Lake Temple, as at all the temples, but have a goodly number of male names. If the members of the Church having female names they would like done will bring them in, approved by the Index Bureau, we will see that the work is done for them, for the present at least. Members are urged to push research on their own lines.

Stephen L. Chipman,  
President, Salt Lake Temple

Catawba Indian Members in South Carolina

W. C. Burton, of Salt Lake City, who filled a mission to the Southern States in 1881-82, has received a letter in a remarkably clear hand from Robert L. Harris, Catawba Indian from Rock Hill, South Carolina, who relates that on the reservation where he lives there are 250 Indians, all members of the Church. Despite the war, "the missionary work will be carried on by the home folks," he writes.

For Service Men in The San Diego Area

Chaplain John W. Boud, Jr., United States Navy, reports the holding of meetings for L. D. S. men in the service at the following times and in the following places in the San Diego area:

- U. S. Naval Training Station, San Diego, every Monday 6:00 p.m., Room 10, Building 4, Camp Mahan (Main School Building), Corner Truxton and Farragut Roads
- Camp Elliott (Marines), every Tuesday, 6:00 p.m., Camp Chapel
- U. S. Marine Base, every Wednesday, 6:30 p.m., Recruit Depot, D & I Building (No. 123), Reception room (near Chaplain's office)
- Camp Callan (U. S. Army), every Thurs., 6:00 p.m., Balcony of West Chapel
- Camp Matthews (Marine Rifle Range), every Thursday, 7:30 p.m., Armorer's School Building
- U. S. Naval Receiving Station, Balboa Park (formerly Camp Kid), every Friday, 7:30 p.m., Protestant Chaplain's Office, Building No. 3
- U. S. N. Destroyer Base, 6:00 p.m., Chaplain's Office

Meetings and activities are also scheduled in the San Diego Stake as follows:

- Sunday School ......................... 10:00 a.m.
- Sacramento Meeting .................. 6:00 p.m.
- Fireside Social with L. A. (Tuesday) 7:00 p.m.
- Young People's M. M. A. (Sunday) 7:00 p.m.
- Men's Service's Dance (Every Saturday at 3705 10th Avenue, San Diego) ........... 8:00 p.m.

Meetings are held in the following wards:

- Hilcrest—3705 10th Avenue, San Diego—3:00 p.m., Camp Mahan
- Fairmount—4053 Marlborough (at University)
- Logan Heights—2950 K St.
- Narl City—2509 Highland Ave.
- College Ward—L.O.O.F. Hall (La Mesa)

For additional information, call or write Chaplain John W. Boud, 11th Naval District Chaplain's Office, 441 Spreckles Building, San Diego. Phone M-3871 Ex-411.

New England Mission Dedicates Home, Chapel

The mission home of the New England Mission and the Cambridge Branch of the Cambridge Chapel of that mission were dedicated on March 21 by President David O. McKay. Both buildings were large mansion homes before they were purchased by the Church and remodeled. These two buildings in Cambridge, home of Harvard University, give the Church "a feeling of permanence in New England," to quote one observer.

Dutch Harbor Branch Created

The most westerly branch of the Church on the North American continent, the Dutch Harbor Branch, Unalaska, was organized in November, 1942, with Parley M. Pratt as president. Although handicapped by the war, the branch is functioning and missionary work among non-members is being carried forward.

Tabernacle Organist Makes Concert Tour

Alexander Schreiner, Tabernacle organist and member of the general Church music committee, made an extended concert tour in February and March which took him to major cities in widely separated parts of the country and which created much favorable comment in each of them.

The itinerary included organ recitals at Teachers College, Seward, Nebraska; University of Minnesota, Minneapolis; Eaton Auditorium, Toronto; Covenant Presbyterian Church, Cleveland; Trinity Presbyterian Church, Little Rock; Southern Methodist University, Dallas; First Presbyterian Church, San Diego; L. D. S. chapel, San Pedro; Occidental College, Los Angeles; L. D. S. chapel, Berkeley; Tuesday Morning Club, Sacramento; Trinity Episcopal Church, San Jose.

At Fort Lewis, Washington, Elder Schreiner played a courtesy recital late in March at the dedication of the post's new chapel organ.

(Concluded on page 298)
Editorial

To the Mothers of the Race

Woman's struggle against discrimination has been a long, stubbornly-contested crusade. From being inventoried among the properties of man to being accounted equal with him in legal, social, and professional rights is a distance that has been traveled up-hill, consuming generations of time, and necessitating the leveling of heavily entrenched obstacles. But now the goal would seem suddenly to have come in sight. In much of the world at least, seemingly a woman can go anywhere her ability and persistence will take her, in the professions, the vocations, or in the civic life of the community.

This is as it should be. That woman should occupy a place by the side of man, equal in the sphere for which she is qualified, is fundamental. But somehow the suggestion of a cloud seems to have appeared on the horizon. Is it possible that this new-found freedom has come so fast as to overbalance in large numbers the potential mothers of the race? Is it possible that freedom to a certain well-known type of emancipated womanhood means freedom to assume the vices as well as the privileges? This question is prompted in part by a startling summarizing statement in the Annual Bulletin for 1942 of Uniform Crime Reports, recently issued by the Federal Bureau of Investigation:

For arrests of persons less than twenty-one years of age, males decreased 3.6 percent and females increased 55.7 percent. The fingerprint cards received representing females under twenty-one years of age arrested for prostitution increased 64.8 percent; for other sex offenses, 104.7 percent; for vagrancy, 124.3 percent; for disorderly conduct, 69.6 percent; and for drunkenness, 39.9 percent.

* * *

The wartime increase in crime and delinquency among women and girls spotlights the need for redoubled efforts to keep the home front clean, wholesome, and strong.

This warning, which comes from the Department of Justice, might well find reverberation in the pulpits, in the armed forces and governmental circles, and in the homes of the nation. Here is evidence of a condition that is polluting the very fountains of life. Whether it be blamable to war and all its unholy brood, or whether it be merely the acceleration of an already established trend, is perhaps a matter that remains to be decided, but whatever the causes, every agency that has a voice in such matters—governmental, religious, and social—must move with determination and with far-seeing wisdom in all matters affecting the time-honored and protected status of womanhood. Equality of the sexes, a cardinal principle of the gospel of Jesus Christ, implies the equal purity of men—not the debasement of women. The single standard, fundamental to Christian morality, does not mean that women, in their conduct, shall be brought down to the level of men—and he who, for any cause whatsoever, would remove the mothers and potential mothers of the race from their high pedestal or who would abolish any of the safeguards with which womanhood has been surrounded, has already paid an instalment on future disaster—a disaster that strikes at the roots of decency and of civilization itself.—R. L. E.

Mother's Day, 1943

In sorrow and tears, mother's day this year is being celebrated throughout the world. No home is free from heartaches resulting from this war, the like of which recorded history has no parallel. In all warring countries, mothers are asking why this gruesome business of killing should continue; why in anguish and pain, they should bear sons the ultimate destiny of whom seems to be death or worse; why death must thus defeat life.

One fictitious hero made the statement that there would always be wars because men liked wars: women didn't, but men did. If that is true, then women, the mothers of men, should build more surely that they can counteract this seemingly inherent tendency which makes men desire to fight. Children must be taught to preserve this combativeness so that they may assume their positions in the world as adults, that they may not be timid and cowed, unable to meet adverse situations. But they must likewise be taught that this combativeness must not obnoxiously predominate their entire thinking and acting. They must learn early in life the nice distinction about the things for which they should and should not fight.

Mothers can, with prayerful wisdom, indicate how this pugnaciousness may be turned into worthy channels. Men need to fight the weaknesses within themselves, the evils which arise in their communities; they need to fight intolerance and selfishness and greed: they need to fight against the ravages of disease and the disasters of nature. Men need to fight for righteousness and for equality of opportunity: they need to fight for the true brotherhood of man and the righteous worship of God the Father and His Son, Jesus Christ.

Women have a sure vision of kindly ways: mothers, especially, know the value of love. They are the first teachers of men. If they look well to that teaching, they will see their careful tendance bear the fruits of kindliness, tolerance, service, and love for all mankind. When they succeed in their teaching, wars will cease, and peace will become a matter of course in the way of life. Then mothers may feel that they have lived to the measure of their greatness in helping Christ's plan come to pass.—M. C. J.
EVIDENCES AND RECONCILIATIONS

IXI. HOW MAY A TESTIMONY OF THE TRUTH OF THE GOSPEL BE OBTAINED?

Members of the Church frequently "bear testimonies," one to the other. They declare that they know the restored gospel to be true; and voice the joy found in the possession of the gospel.

Such testimonies are statements of certainty of belief. They imply that the united experiences and powers of the man or woman confirm the truth of the gospel. Doubt is dismissed. Faith becomes the ruling power.

A testimony consists of faith in God as the Father of the spirits of men; then in a divine plan of salvation for all men, with Jesus, the Christ, at the head; and finally in the restoration of the gospel or the plan and Priesthood and authority through the instrumentality of the Prophet Joseph Smith.

The learned and the unlearned, the youth and the veteran, the high and the humble may bear such a testimony alike. Each one learns the truth through his own powers. "To each one may come the conviction that truth is the substance of the gospel and its claims. The man, rich in learning and experiment, may be able to marshal more evidences for his belief than the adolescent lad; but, since both have tested the gospel with the means at their command, and found it not wanting, they may both claim respect for their separate testimonies.

A conviction of the truth of the gospel, a testimony, must be sought if it is to be found. It does not come as the dew from heaven. Often it requires battle with traditions, former opinions and appetites, and a long testing of the gospel by every available fact and standard. "Faith is a gift of God," but faith must be used to be of service to man. The Lord lets it rain upon the just and the unjust, but only he whose field is well plowed is benefited by the moisture from the sky.

Specifically, what must a person do in his quest for a testimony?

First, there must be a desire for truth. That is the beginning of all human progress. The desire to know the truth of the gospel must be insistent, constant, overwhelming, burning. It must be a driving force. A "devil-may-care" attitude will not do. Otherwise, the seeker will not pay the required price for the testimony.

A testimony comes only to those who desire it. Saul, as an enemy of Christ, was sincere in his persecutions. As his desire for truth developed, the Lord could bring him to the conviction of his error.

Desire must precede all else in the winning of a testimony.

Second, the seeker for a testimony must recognize his own limitations. There are truths beyond the material understanding. A testimony may be said to begin with the acceptance of God, who transcends as well as encompasses material things. The seeker for a testimony feels the need of help beyond his own powers, as the astronomer uses the telescope to enlarge his natural vision. The seeker for a testimony prays to the Lord for help. Such a prayer must be as insistent and constant as the desire. They must move together as the palm and back of the hand. Then help will come. Many a man has strayed from the road because his desire has not been coupled with prayer.

Prayer must accompany desire in the quest for a testimony.

Third, an effort must be put forth to learn the gospel, to understand it, to comprehend the relationship of its principles. The gospel must be studied, otherwise no test of its truth may sanely be applied to it. That study must be wide and constantly continued, for the content of the gospel is illimitable.

It is a paradox that men will gladly devote time every day for many years to learn a science or an art, yet will expect to win a knowledge of the gospel, which comprehends all sciences and arts, through perfunctory glances at books or occasional listening to sermons. The gospel should be studied more intensively than any school or college subject. They who pass opinion on the gospel without having given it intimate and careful study are not lovers of truth, and their opinions are worthless.

So important is the gospel, the guide to human conduct, that it would be well for every lover of truth to set aside fifteen to thirty minutes daily for the study of the gospel. Such regular study will in a few years yield mastery of gospel principles.

To secure a testimony, then, study must accompany desire and prayer.

Fourth, the gospel must be woven into the pattern of life. It must be used in life. That is the ultimate test in the winning of a testimony.

The theoretical acceptance of the law of tithing has really no meaning in life. Only when the law is obeyed can fair judgment be passed upon it. The Word of Wisdom may be discussed pro and con, but obedience to it will reveal its true value. The only way to test the value of attendance at meetings is to attend meetings. One must "live the gospel" to learn of its truth.

Certainly, the experience of others who have consistently obeyed gospel requirements is of value to the seeker after a testimony. Children are wise in accepting the experiences of their parents. Beginners do well to trust those who are seasoned in gospel living. But, there comes a time when every person must find out for himself, in his own daily life, the value of the gospel. A sufficient testimony comes only to him who "stands upon his own feet."

There are those who presume to judge the gospel and the testimonies of Church members upon purely theoretical grounds. They do not have a strong desire for truth, will not pray, will not give the gospel a study, do not attend meetings. Least of all will they practice the precepts of the gospel. Such judges deserve perhaps more pity than ridicule. Their method is without honor in the halls of truth.

A testimony of the truth of the gospel comes, then, from: (1) Desire, (2) Prayer, (3) Study, and (4) Practice.

This is really the formula given by Moroni, the Nephite prophet:

And when ye shall have received these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are true and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things (Moroni 10:4, 5).

Thousands have tried this approach to truth; and have found the testimonies they sought. So far, no one who with flaming desire, sincere prayer, earnest study, and fearless practice, has sought the truth of "Mormonism" has failed to find it. Some, for lack of courage, though truth stared them in the face, have kept it to themselves. But, the approach never fails, so declares fearlessly the Church of Jesus Christ of Latter-day Saints.—J. A. W.
Before beginning to garden, consult the local Defense Council’s Garden Committee, the County Agriculture Extension Agents, vocational agriculture teachers, experienced local gardeners, members of the local Welfare Committee.

You can also get valuable assistance from the publications of the U. S. Department of Agriculture in Washington, simply by writing. Available publications include:


America’s Food Crisis

End-lease shipments of food to our allies are not responsible for United States food shortages. Only one-eighth of the food is earmarked for shipment abroad. The biggest factor in our so-called food shortage is this: Millions of Americans are being properly fed for the first time in their lives. Global war has brought the United States face to face with a leveled-off standard of living. Fighting forces get first preference, while workers enjoy a new standard of eating—subject to rationing. To meet the food problem, the United States turns to the experience of Britain. The farmer has been called upon to surpass all-time production highs. But ex-President Hoover and novelist Louis Bromfield warn that unless he receives further help, the program cannot succeed. To recruit a new Land Army, the Government has instituted a campaign of education.

SECRETARY of Agriculture Wickard has said food will win the war and write the peace. “What food?” asks Bromfield, pointing to the fact that rationed America today can hardly feed her own population.

“We must have an army of over 11,000,000 men,” say the War and Navy departments.

“We could neither ship such an army overseas nor feed it when it got there,” protests Bromfield. “ Farms are closing down all over the country because the draft boards have taken their skilled hands. Farmers can’t get fertilizer, farm machinery, or even parts to repair what they have. Our food supply is disappearing faster than it is being replaced. And the real tragedy is: by the time the public finds out this fall it can’t get food, it will be too late to do anything about it.”

Herbert H. Lehman, director of the Office of Foreign Relief and Rehabilitation Operations, has said: “The enemy have used and will continue to use hunger as a club to complete the enslavement of the people they have already subjugated. The policy of America and the other United Nations is the direct opposite.”

“Under the great human principle of helping others to help themselves, we must use food and other necessities of life as a real weapon to win complete and overwhelming victory...and to secure the peace which must follow.”—March of Time.

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.

A crocheted net made of knot stitch or any large stitch threaded with elastic to cover the goldfish bowl keeps fish in and keeps anything from harming them. If colored thread is used, it gives a decorative effect also.—Mrs. U. H., Hagerman, Idaho.

To keep berry pies from getting soggy, spread bottom crust with soft, not melted, butter, and your bottom crust will be crisp. Brush top crust with a little cream and sugar dissolved, and it will be flaky and golden brown.—Mrs. O. J., Sacramento, California.

In order to stop a run in your silk hose, carry a small tube of glue in your purse. Apply a little to each end of the run and your hose will be saved until you can wash out the glue and mend the hose.—E. L. C., Salt Lake City.

When making apple sauce or apple butter, add a cup of strawberry preserves and you will be surprised at the new flavor and the beautiful color. (A small can of strawberry Jell-O Freeze Mix will serve as well as the preserves.)—Mrs. J. C. P., Medina, Ohio.

To peel hard-boiled eggs easily, crack the egg all over, roll between the hands to loosen shell, then take it off easily and quickly.—Mrs. M. B., Parker, Arizona.

To restore hard, lumpy brown sugar to its original soft quality simply put the bag of sugar in your bread box along with the bread and leave it over night. Although the bag is closed, the sugar becomes soft and free from lumps.—Mrs. R. N. J., Swan Lake, Idaho.

If you are allergic to metal—such as jewelry and watches—paint the back of the jewelry with colorless nail polish.—H. B., Holbrook, Arizona.

To remove wallpaper, brush it with warm alum water, using all the alum the water will dissolve. Apply with a whitewash brush. Let it dry, and the paper will come off very readily.—Miss E. N., Rigby, Idaho.
BIBLE QUIZ—MOTHERS
(Questions found on page 266)
1. Eve. Genesis 3:20
2. Sarah. Genesis 17:16
4. Hannah. 1 Samuel 2:19
5. Jerusalem. Galatians 4:26
8. The mother of Sisera. Judges 5:28
9. Elisha multiplied the widow's oil. 2 Kings 4:4-7
10. The sins of Jerusalem. Ezekiel 16:44

COOKS' CORNER

By Josephine B. Nichols

Menus and recipes that are high in nutrition and low in points.

Breakfast

Stewed rhubarb
Cooked cereal
French toast
Milk
Top milk
Marmalade
Lunch
Navy bean soup
90 minute rolls
Butter
Molded Waldorf salad
Cookies
Milk
Dinner
Grapefruit juice
Savory creamed chicken
Mashed potatoes
Buttered green peas and carrots
Spring salad
Whole wheat bread
Butter
Frozen lemon pie
90 Minute Rolls

2 yeast cakes
½ cup lukewarm water
¼ cup evaporated milk
¼ cup hot water
3 tablespoons shortening
2 tablespoons sugar
1 teaspoon salt
1 egg
3½ cups enriched flour

Dissolve yeast in ½ cup lukewarm water. Add shortening, sugar, and salt to milk and water. Stir in 1 cup flour, whip until smooth. Add well-dissolved yeast and mix well, add beaten egg and mix until smooth. Add flour small amounts at a time until no more can be stirred in. Remove spoon, and knead dough thoroughly, adding just enough flour until dough does not stick to hands. Remove dough to board, knead thoroughly but lightly until the dough feels satiny and looks smooth. Cover with a cloth and let rest on board 15 to 20 minutes. Roll out and shape into rolls, place on greased baking sheet, brush lightly with oil, cover, let rise until double in bulk (about 30 to 40 minutes). Bake in oven (425° F.) 15 to 20 minutes. Makes 2 dozen rolls.

Molded Waldorf Salad
1 package lemon flavored gelatin
1 cup boiling water
1 cup cold water
1 cup diced apple
¼ cup diced celery
¼ cup broken walnut meats

For vitamins... minerals... and all-round food value—

give your family

"MILK WHITE" EGGS

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"MILK WHITE" EGGS are a product of Utah Poultry Producers' Co-operative Association

Concluded on page 292)
SEAFOOD CASSEROLE

TRY THIS RECIPE: 1. Mix 1 c. cubed carrots, 1 c. cubed turnips, 1 c. chopped green pepper, 1 c. chopped canned pimientos and 1 medium onion, chopped. Cover with boiling water cook about 20 min. 2. Drain, saving 1 c. vegetable water for white sauce. 3. Add 1 c. baked canned salmon, mixing well. Turn into casserole. 4. Pour over a white sauce made of 4 tbsp. butter, 4 tbsp. GLOBE "A1" ENRICHED FLOUR, 1 c. vegetable water, 1 c. milk, 1 tbsp. salt and 1/4 tsp. pepper. TOP WITH PASTRY. 5. Bake in moderate oven (350 degrees) until filling is browned and crusty. 6. Serve hot or cold. It may be served as a luncheon dish or for dinner. Cool the crust thoroughly. 7. Bake in hot oven (450 degrees) about 25 minutes.

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Cooks' Corner

(Concluded from page 291)

Dissolve gelatin in hot water, add cold water and chill until slightly thickened. Fold in remaining ingredients. Turn into individual molds and chill until firm. Unmold on crisp lettuce. Garnish with mayonnaise.

Savory Creamed Chicken

2 tablespoons fat
1 tablespoon chopped onion
1/4 cup chopped parsley
6 tablespoons flour
3 cups chicken broth
1 cup evaporated milk
1 teaspoon salt
3 cups diced chicken

In the fat cook the onion for a few minutes. Stir in flour and blend thoroughly. Then stir in the broth and milk. Cook the sauce until smooth and thickened, add salt, parsley, and diced chicken. Heat thoroughly and serve.

Frozen Lemon Pie

2 eggs
1/2 cup sugar
1/4 cup lemon juice
1/2 teaspoon grated lemon rind
1 cup evaporated milk
1/2 cup graham cracker crumbs

Beat egg yolks in top of double boiler, add sugar, lemon juice and grated lemon rind. Cook over boiling water until thickened, about 10 minutes, stirring constantly. Remove from heat and cool. Beat egg whites until stiff and fold into custard. Chill evaporated milk in refrigerator tray, pour into large bowl and beat until stiff. Fold into custard mixture. Butter refrigerator tray, sprinkle with 1/4 cup cracker crumbs; pour in custard mixture, sprinkle remaining crumbs on top. Place in freezing unit of refrigerator about 4 hours before serving.

Gathered in Time

(Continued from page 283)

...ing the car door after her. As she went up the short walk, she glanced at the well-trimmed lawn, the exactly placed shrubs, the correct houses on both sides. Mr. Jackson was right. This was just the house for a man of Todd's earning capacity, only—only—! At the front door she used the key Mr. Jackson had given her. She went inside.

She inspected each room carefully, opened cupboards, peered into cedar-lined closets, even went into the basement and out into the back yard. Nothing escaped her; but she saw not one incongruity, one mis-matched detail. The house might well be called "Unprecedented fulfillment." It just did not seem possible that any young couple could begin married life in a house so complete. Mrs. Connelly must have hated leaving it. She had taken such good care of it. Now it was to be hers, Jean's, if she wanted it. And there were only ten days left. Ten days. An upsurge of happiness enveloped her. Todd was so right, and yet—

She went to the big front window
GATHERED IN TIME

and pulled aside the draperies. The city lay sprawled below. As she watched, two neon lights switched on. Soon now the semi-darkness would turn to pin points of light. It was fascinating to watch. In the valley at home the lights were so far apart.

Suddenly the brick walls, the concrete walks, the electric wires and lights faded, and she saw in fancy the view from her bedroom window at home, hers and Cherry's, her year-apart-twin.

Their room was on the second floor and faced south and west. In the blue distance were the Owyhee Mountains where lights and shadows played a continuous game of tag. Near was the grove where, as children, she and Cherry had hunted birds' nests, built playhouses, and hidden in breathless suspense from the younger children. Lazy afternoons she had spent in the crotch of the old cottonwood with a book and her dreams. To the right of the grove was the eternal pasture where generations of Old Brindles had kicked up their heels and raced in bovine well-being. Jean could feel the dew on her bare feet, and see the marks her shoes made when frost had silvered the grass.

This view these things she was seeing in her mind's eye were so fixed, so permanent. They were the warp and woof of her being. They were her anchor to which troubled spirits might cling, and clinging grow calm again. All had been part of her preparation for the hour that was nearly come. The hour when she and Todd started building together. The structure must be just right.

A long running stride on the walk brought her abruptly back to the present. She saw a cab pull away from the curb. She went quickly to the door and released the lock.

"Uh-huh. Caught you red-handed." Immediately she was in Todd's arms. The shadow of a doubt passed fleetingly over his face. "I had a feeling you would be here."

He paused, obviously waiting. She withdrew from his arms.

"'You're funny,' and now the doubt edged his voice. "Does it always take you so long to decide? I don't remember your being so uncertain about me; or, was I easy?"

"Silly. I knew at once about you, but the house—I don't know, Todd. Would you mind if we looked at another place?"

"I shouldn't mind about the house particularly, but, look here, Jean," by now the laughing lines about his mouth had settled a little grimly. "Let's get this straight. Are you sure you are not using the house as an excuse? I know I'm no prize package."

"Todd." At the very evident pain in her voice, his heart leaped to gladness. It couldn't be that she wanted something better. Whatever it was, this shadow must be expelled now.

With one finger he lifted her chin. "You know me, Jeanie. Whither thou goest, I am the man you promised to marry, remember?"

"As if I could forget; and, darling, you must be satisfied. If you want to take this—Let's sit on the front step a few minutes."

They sat on the top step. A few minutes passed but she said nothing.

"Todd," she asked out of a long silence, "what do you remember oftenest about your home?"

"Which one, Sweet? There have been so many;"

"So many homes?"

"So many apartments, then. Why?"

"I am wondering what memories our children will have?"

His quick infectious laughter rang out. A couple strolling by looked up and smiled in understanding.

"Every child has memories. Why worry about the particular ones ours shall have? Isn't that a form of living in the past?"

"That is the point. The past is never really past. It is always part of the present and the future. What memories from your childhood help you when you are discouraged or out of work, or, just uncertain. Just what do you remember when you have never ridden on loads of sweet-smelling or prickly loads of hay? When you've never been pulled out of bed at dawn to go to the pasture for cows?"

"To be truthful, Infant, my most vivid remembrance is mother's voice saying, 'Hurry, dear. I must catch the eight-thirty.' Believe me, there are memories—and memories."

"I know. That is why I must be so sure about the house."

He scratched the back of his head. "I don't get it."

She rose abruptly and went back into the house. Todd followed, his easy length looming beside her in the semi-darkness.

Suddenly Jean knew why she had been unable to decide about the house. There was no dining room. She had been seeing and weighing the house in terms of the dining room at home. No other room held such memories for her. The living room had been reserved for more formal occasions; but the dining room had been the family sanctuary and proving ground. What it could tell of plans (Continued on page 294)
Who Has Written the truly great, the adequate, "MORMON" story?

Several Americans have tried.

At least one critic says it will never be written.

Do you agree? Have you read:

"Little Lower Than the Angels"
"And Never Yield"
"Giant Joshua"
"This is Freedom"
"Desert Saints"

The following books give you background and foundation to appreciate and judge:

Daniel Hanmer Wells
Essentials in Church History
Teachings of the Prophet Joseph Smith
Joseph Smith, An American Prophet
Presidents of the Church
Comprehensive History of the Church
Documentary History of the Church

Send for our price list

GATHERED IN TIME

(Continued from page 293) and disappointments; violent arguments and fierce loyalties.

And the dining room table. Jean could see it with the family seated for dinner. Dad at the head, with Jim and Burley, the big boys on each side. Between Dad and Jim, at the corner, the high chair had always stood holding the current baby. Larry had been the last to use it. Dad had always been an easy feeder even at haying times. Quiet Jim had always pinched-hit when Dad was busy or away. Next to loud-blowing Burley had once been Kate’s place, the sister Jean could just remember. Dora had it later with Tom between her and Mother, at the other end. Next to Jim was Cherry’s place, then Jean’s.

Three times a day in summer and at least two in winter all of them had been in their places. They talked and kept mum, plotted and exposed, praised and blamed. There the day’s work, or the season’s was discussed in detail and each given his or her part. Closely knit, one in ideals and loyalties, yet ten distinct entities. How that table had welded them together.

It was around the dining room table that Burley had taught her to dance. At the dining room table Jim had helped her with arithmetic and later algebra. At the same table Dora had taught her to “do” her nails. There was still a mark on it where Larry had overturned the polish. Kneeling before that table she had learned to pray.

Todd waited while the dusk of the room deepened and Jean basked in richness of feeling, in a kinship with brothers and sisters. He sensed it but was no part of it.

The dining room had given something that was inextricably a part of what she was and would be. Could a breakfast nook do as much for her family?

“No, no,” she cried aloud sharply. “I don’t want it. I don’t know why. I don’t want it.”

Without a word Todd took her arm, and they went out, locking the door after them. In silence, he opened the car door for her and then went around and slid in behind the wheel.

“Where to?” he asked and his voice was tight and hard.

“If you don’t mind, I should like to go this way.” She gave directions and after awhile they were before the oldish house she had watched earlier in the evening. They parked back where they could see without being seen.

“Would you mind,” he asked at length, “telling me what this is all about? And what about this down-at-the-heel place?”

Because words always came hard to her, she was slow to reply.

“This place reminds me, just a little, of home. The big yard, the tree with the swing. You can’t see it now, but it is in the back. See the dining room window where the light is shining?”

“What does that have to do with buying the other house? You wouldn’t want a place like this.” At the unintentional note of scorn in his voice she stiffened.

“Please. Don’t draw away.” His arm that was about her tightened. “Can you tell me what is troubling you?”

“I—I don’t know,” she half-whispered. “I only know I must be sure. The world is so full of confusion. How can we make home secure for our children unless we have the right kind of a house?”

“Home is where the heart is,” he quoted.

“But that is the point. There must be a heart to the home. There isn’t any to the Connelly house.” Then, as calmly as she could, she told him about the dining room at home; how its strength had held her in times of uncertainty; how its prayers had weakened temptation. She must have that for her children. Children could not always be home, so home must follow them.

As he listened, the hard lump of uncertainty within Todd began to relax. He understood, partly, her talk of memories. It had been his memory of apartments and moving that had made the Connelly house so appealing to him. He understood, too, for the first time, whence came that something special about her, that richness of belonging he had loved from the beginning.

Yet pride and love were confused in him. Into her richness of experience he could never more than merely enter. Where did he fit in? Or did he? Granting she was what she was because of her background, her memories, was the house so important? Or was it the family? What a heart she would make for any house. He turned a minute. He believed he had something.

“Listen, Sweet,” he said, “in any other house would your family have been the same?”

She turned quickly to face him. By the light from the street lamp he could see the startled look in her eyes. His own assurance grew. For a moment she faced him.

“I see what you mean. Yes. I—I think so. I am sure of it.”

“Why?”

“Why? Why, because—I just think we would have been. It is hard to imagine us any other way.”

“Isn’t it because the builders, your parents, would have built similarly wherever they had lived?”

“But the house was such a part of us. It was—is important.”

“Yes, but only to shelter that intangible thing that is built by the spirit. Your parents built a house that would
cover the needs of the home they were creating. Isn’t that what they aimed for?” That was it. Modern houses were built for modern families. Not for the oversize, romping, mind-of-its-own family of which she had been a part. Wait. Todd’s eyes were meaning something more. There had not always been a dining room. For some years after moving on the farm, there had been but three small rooms. The house served only as a means for the fulfillment of the parents, what they were and what they wanted to be. The house was the home materialized.

At that moment the front screen of the brick house burst open and a girl, seventeen, perhaps eighteen, flung herself out toward the street. Her sweater was too tight; her skirt too short; her heels too high. Even in the dusk one sensed her make-up was too garish. As she came out, a high shrill voice followed her.

“Oh, for Pete’s sake,” she flung back to the home where I get good and ready, and you might as well save your breath. Who’d want to come back to this lousy place?”

She had to run to catch the bus at the corner. When the confusion had passed and the cool night air had become sweet again, Jean expelled her breath in a huge sigh of relief. The little act had told so very eloquently what he had tried to say.

“Let’s go,” she said in a small whisper.

They were nearly back to town when her reserve broke in a rush of words that tumbled over each other in her eagerness to get them said.

“I think it was the newness, the completeness of the house that puzzled me. It was too perfect to be real. It left nothing to go on to. I felt the security of my own home and short-sightedly looked for a parallel. Of course it was not the house. Am I making sense?”

“More than you know. It was the going-on-to that I had overlooked. I was forgetting the home comes first. No house can be a home if it is purchased by overreaching financially. So we are not buying the Connelly house.”

“Oh, Todd.”

She grasped his arm with both hands. In her touch was everything she had been trying to understand and could not say. The last vestige of misunderstanding was gone. Wherever they went now, whatever they bought would be all right, for their foundation was sure.

GATHERED IN TIME

(Concluded from page 284)

VITALITY THROUGH PLANNED NUTRITION

(Adelie Davis, The Macmillan Co., New York. 1942. 536 pages. $2.20.)

It is now understood, as never before, that to be well one must have an adequate diet; and to have an adequate diet one must understand the book and how it may be felt or conceived and joyous well-being. The author in her preface states that her book is an attempt to fulfill the dream of the late Dr. Mary Swartz Rose, professor of nutrition at Teacher’s College, Columbia University—which is also the dream of everyone else who understands the role of nutrition in human welfare—that every boy and girl in the land should be taught how to feed the most important machine on earth—his own body. Indeed this training should be fundamental in the education of every child, for without health, all life experiences and achievement seem of little value.

Therefore, the book is written with the high school student boy and girl in mind, though it is equally instructive to parents and to all who would be well. At the end of each chapter is a list of “Projects” and many interesting “Topics for Discussion.” It is plain that the hope is for each student to apply in his daily life all the valuable truths taught in the book.

It must be hoped that school authorities will see the value of such training and that the time is near when children may learn the underlying laws of good nutrition as well as of “Readin’, ‘Ritin’, and ‘Rithmetic.” This book, if its truths are practiced, will prove a priceless possession for every boy and girl in the land, and for parents as well.—L. D. W.

SPORTS PHOTOGRAPHY

(Lee Wilf. A. S. Barnes and Company, New York. 1942. $2.50.)

Photography is such a popular hobby with many that it should be done as well as possible. Here’s help for picture-taking on the family’s activities and vacations.

Helpful materials are included on flash bulbs, darkroom techniques, color photography.

Any photographer, expert or amateur, will enjoy this book and its illustrations—Leona Holbrook, professor of physical education for women, B.Y.U.

YOUR CHILDREN IN WARTIME

(Angelo Patri. Doubleday, Doran and Co., New York. 1943. 115 pages. $1.50.)

Probably no person today has been more concerned with the welfare and happiness of children than Angelo Patri, whose almost daily articles, syndicated throughout the United States, have done much to increase an understanding and affection between parents and children. In this, his latest book, he approaches a problem that is uppermost in the minds of thinking men and women all over the world.

Mr. Patri divides the book into three sections: For Parents, For Teachers, and For Children. Each section is full of practical wisdom and sane advice that makes the book invaluable. Parents whose children are right now seem to be having a difficult adjustment to make will be wise to hand the girls the book to read. They will listen to Mr. Patri and follow his advice, where they might have been too emotionally concerned.—M. C. J.

WARTIME

MENU IDEAS

From My Table to Yours!

Vitamin Punch: Mix one pint of Tea Garden Pure Concord Grape Juice with the juice of 2 lemons and 2 oranges. Add the grated rind of one orange, and sugar if you like it. Serve iced. Tea Garden Maraschino Cherries add color and flavor.

—SUNDAY NIGHT SUPPER—

Chicken Shortcake

Fresh Vegetable Salad Bowl

Hot Biscuits Tea Garden Currant Jelly

Lemon Ice Chocolate Cookies

Tea Garden Grape Juice

Raspberry Tartlets: Roll plain pastry ¼ inch thick; cut in 3-inch squares. Put a spoonful of Tea Garden Raspberry Preserves on half of each pastry square. Fold over to form a triangle, press edges together with a fork, and prick top. Bake at 450° F. about 15 minutes.

8 day wonders: Some people can make Maraschino cherries in a few hours but it takes eight days of slow simmering to make Tea Garden Maraschino Cherries. No wonder they’re different.

Easy Dessert: Serve Tea Garden Sweet Pickled Watermelon for that extra touch in meal perfection. "Entertaining without a Maid" is easier with the Tea Garden booklets of that name. You may have a copy on request.

HEAVENLY CLOUD DESSERT

Beat 4 egg whites until stiff; gradually beat in 3 tablespoons sugar and a pinch of salt; fold in 3 rounded tablespoons Tea Garden Orange Marmalade, Grease top part of large double boiler; pour in pudding mixture; cover and cook over boiling water 1 hour. Turn out onto platter and serve with the following sauce: Beat 4 egg yolks with ½ cup sugar until thick; stir in 2 tablespoons Tea Garden Orange Marmalade and 2 or 3 tablespoons cream. Serves 6.

TEA GARDEN PRESERVES, JELLIES, SYRUPS

GRAPE JUICE, MARASCHINO CHERRIES

SWEET PICKLED AND CRANBERRIES

TEA GARDEN PRODUCTS CO.

T SUCH A BIG DIFFERENCE IN QUALITY

T SUCH A LITTLE DIFFERENCE IN PRICE!

295
Quorum Officers

In making reports of quorum activities to the Stake and General Melchizedek Priesthood Committees, care should be taken to include the activities of all of the quorum ward groups.

Personal Welfare

It will be worth while to follow up in meeting the action being taken to produce the quorum's welfare budget assignment for 1943 and to review what is being done to produce sufficient food to assure an adequate supply for the quorum members themselves. These two items were the subjects discussed in this column last month.

Plans should now be made to care for the food when it is produced. Whether the food is to be placed in root cellars, dried or dehydrated, bottled or canned, or preserved in some other way should be determined and the necessary equipment secured.

The activities for which the Personal Welfare committee is responsible were set out in this column in the November 1942 Era, page 730. The first paragraph was as follows:

Labor with quorum members to induce them to be prayerful, full tithe payers, observers of the Word of Wisdom, observers of the Sabbath day, and observers of the law of the fast. (Italics added.)

During the month of May, the subject for ward teaching will be tithing. It is suggested that each quorum there be undertaken a project to teach the principle of tithing and to encourage each quorum member to observe this law of inheritance in Zion.

Quorum Quiz

Is it proper to invite non-members of the Church to attend the quorum meetings?

No, they should not attend such meetings. (Priesthood and Church Government, pp. 155-6) However, non-members are welcome at Sunday School, sacrament meeting, Relief Society, M.I.A. meetings, or quarterly conferences.

Class Instruction

Herefore we have in this column suggested that the chairman of the Class Instruction committee provide the class with outside reference material. This may include articles from reputable magazines, the daily press, bulletins, etc. These should be of such a nature that will stimulate the study of the principles of the gospel, of the accomplishments of the Church, its position with reference to modern social tendencies, etc. There is much available material and the chairman of the committee should be on the alert for it.

In this connection we may call attention to the editorials which appeared in the March Improvement Era and recommend that they be read and discussed in the class. These editorials cover very vital subjects and are well adapted for discussion and unusually stimulating.

The Improvement Era has the largest circulation ever in its history—over 79,000—and a Class Instruction committee can do no better than to stimulate its reading. With these editorials we may learn of the position of the Church with reference to doctrine and the stand to be taken by its members on the momentous problems of the day.

Church Service

The file card containing the individual record of quorum members can be used to advantage by the Church Service committee. Each card reveals, among other things, the quorum member's preference of Church activity, his present activity, his general attitude towards Church work, his capabilities for Church service, his call, his vision, etc. A careful study of a member's qualifications will insure better service and more activity. The committee on Church Service is in a position to consult with the committee on Personal Welfare to discover those who are qualified and worthy to serve.

The ability and fitness of quorum members to magnify their callings in the Priesthood should be known to the officers at all times. The card file, when properly kept, will supply such information and simplify the matter of making investigations and classifying the quorum members for service.

Ward teaching is an excellent faith-developing form of Church service.

Social & Miscellaneous

Rather than set aside a great amount of time for recreation alone, it will conserve valuable hours if social activities are planned in conjunction with spring and summer work projects. In other words, make your work groups happy by a little thoughtful planning. Perhaps some form of entertainment may be carried on while people are at work on their project. In other cases a short social could be fostered immediately following a work period. If the group is too weary for physically active games then arrange an hour of music appreciation using either recordings or local talent. Have someone prepared to explain the music, giving the background of the composer, his idea, and the development of the theme. This type of educational activity may be carried on with indoor groups while they are working with their hands, thus getting double value from their time.

Melchizedek Priesthood Outline of Study, June, 1943

Text: Teachings of the Prophet Joseph Smith

LESSON 58

THE MISSION AND AUTHORITY OF ADAM

(Continued)

3. Adam and the gospel
a. The gospel declared unto Adam and Eve (D. & C. 29:42) (1) By the voice of God, angels of God, and by the gift of the Holy Ghost (168; Moses 5:6-8, 58-59; 6:50-63)
(2) Adam baptized and the Spirit of God descended upon him, and thus he was born of the Spirit (Moses 6:64-68)
b. The Priesthood given to Adam and his faithful descendants
4. The ancient of days
a. Daniel speaks of the ancient of days; he means the oldest man, our father, Adam, Michael (157)
(1) Michael, or Adam, the father of all, the prince of all men (D. & C. 27:11)
(2) Adam-endi-Ahman, the prince where Adam shall come to visit his people, or the ancient of days shall sit, as spoken of by Daniel the Prophet (122; D. & C. 116; Daniel 7:9-10, 13-14)
b. Adam is the father of the human family, and precedes over the spirits of all men (157)
c. He will call his children together and hold a council with them to prepare them for the coming of the Son of Man (157)
d. The Son of Man stands before him, and there is given him glory and dominion (157, 159)
(1) Adam delivers up his stewardship to Christ as holding the keys of the universe
(2) Retains his standing as head of the human family

Discuss:
1. What is meant by the saying that Adam holds the presidency of all dispensations?

LESSON 59

THE MISSION AND AUTHORITY OF ADAM

(Continued)

5. Michael, the prince of all
a. Adam given the first presidency in the creation, before the world was formed (138)
b. The champion of the righteous
(1) By the voice of God, angels of God, and by the gift of the Holy Ghost (168; Moses 5:6-8, 58-59; 6:50-63)
c. A prince over his posterity forever (D. & C. 107:54-55)
d. The seventh angel to sound his trumpet (D. & C. 88:106, 110)
e. Leader of the hosts of heaven in the last great and final battle (verses 112-115)
f. Before the earth passes away, Michael shall sound his trumpet, and all the dead to awake and come forth to final judgment (D. & C. 29:26-27)

(1) Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven
(2) The devil shall gather the hosts of hell
(3) The battle of the great God—final defeat of Satan and his armies

Discuss:
1. Under whose direction does Adam operate in all things?
2. Explain: "I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever." (D. & C. 107:55)

LESSON 60

DIVINE LAW GOVERNING THE UNIVERSE


1. Eternal duration of matter (301-302)
   a. No such thing as immaterial matter
   b. Create means to organize chaotic elements already existing (350-352; 181)
   c. The elements are eternal, and spirit and elements inseparably connected receive a fulness of joy (D. & C. 93:55)

2. The earth to abide a celestial law (D. & C. 88:18-20; 25-26; 63:21; 77:1; 130:7-11)
   a. It filleth the measure of its creation, and transgresseth not the law
      (1) It shall die, it shall be quickened again and become immortal
      (2) It shall be sanctified and become a celestial kingdom
   b. To become like unto a crystal, a Urim and Thummim to inhabitants

3. Unto every kingdom a law given
   a. Moses shows the limitless stewardship of the Lord's hands (Moses 1:4, 29, 33-39)
   b. Abraham discerns the stars by the Urim and Thummim (Abr. 3:1-9, 13, 16-17)
   c. The reckoning of God's time, angel's time, prophet's time and man's time according to the planet on which they reside (D. & C. 130:4)
   d. All kingdoms have a law given unto them (D. & C. 88:36-38, 55)

Discuss:
1. Substantiate the truth of the statement that "The heavens declare the glory of God.
2. What constitutes the glory of God?

NO-LIQUOR-TOBACCO COLUMN

A reader in the navy wants an answer to his letter of March 17, 1943. If he will send his name and address to Dr. Joseph F. Merrill, 47 East South Temple, Salt Lake City, we'll gladly send him printed leaflets, giving full reply to his questions.

The public knows that drinking is on the increase. In the town of Tooele, Utah, 235 drunks were jailed during January and February, 1943. However, it was reported that not one of the 235 was a member of the Tooele Stake. "Monday morning thirty-one prisoners, an all-time record crowd, filled the Tooele city jail, with practically every prisoner there for drunkenness," The Transcript-Bulletin said.

We ask again, "What can we do to help the situation?"

There are several things we can do. Among them are: (a) Carry on our educational no-liquor-tobacco campaign more actively and vigorously than ever among our quorums, organizations, and groups. Helpful free literature is available. (b) Employ the "personal contact method" with all users. (c) Create a sentiment for the observance of all anti-narcotic laws. Appoint committees in the stakes and wards to carry on this phase of the campaign, as is done in Salt Lake County. (d) Back up law enforcement officers. (e) Urge law-making officials to support helpful legislation. (f) Urge the making of restrictive regulations by those empowered to make them. (g) Encourage everyone to set a good example.

Alarm—Call to Arms

(Concluded from page 276)

crowd the newspaper and magazine press of the country with lavish advertising, aimed at selling more liquor to more people, particularly women and children."

Attention is then called to the fact that "for the duration" the Canadian Government has prohibited advertising whisky, wines, beer—any kind of alcoholic beverage, thus setting a same example that the United States should follow.

The Foundation's Bulletin next points out that liquor is a menace to manpower and is responsible for a large part of the absenteeism so prevalent in defense industries. Chairman McNutt of the Manpower Commission is quoted as saying that "in industry alone prevention of needless illness would salvage at least 80,000,000 days of lost manpower a year." What part liquor plays in this needless illness and absenteeism (a very serious problem in America) is not definitely known. But all observers know that it is a very important part—one that the powers-that-be are fearful may give rise, among other things, to demands for national prohibition at least "for the duration."

Three typical scenes of 1942 Idaho Priesthood projects which will be repeated again this season.

(Top) Nampa Stake seventies and elders stop for a picture during work on their nine and a half acre beet field. The yield was 134 tons. Jack F. Lindley of Nampa Second Ward was in charge.

(Center) The Melchizedek quorums of the Elba Ward, Raft River Stake, produced this choice beef for the regional warehouse at Burley, Idaho. Left to right in the picture are Bishop J. Edward Rasmussen, Art M. Ward, and E. A. Ottley.

(Bottom) The sixth quorum of elders (Larson and Odin wards) of Bear Lake Stake really mean business when they line up 2 tractors and 8 teams for their wheat fields. David G. Parker, quorum president, began the purchase of forty acres of land last year and the quorum had it paid for by October 10. Counselors for the sixth quorum are Irwin Parker and Russell Sorensen.
THE CHURCH MOVES ON

(Concluded from page 287)

New Ward Created

EMERSON WARD, now to be known as the Mission Park Ward, of the Pasadena Stake was organized recently by a division of the Rosemead Ward. William R. Hawkes was sustained as bishop.

Creation of the Park Avenue and Imperial wards, Highland Stake, was effected April 4.

The Park Avenue Ward, with L. Van Wagenen as bishop, was formed by a division of the Stratford Ward.

The Imperial Ward, with Perry D. Goodliffe as bishop, was founded from parts of the Highland Park and Stratford wards.

Independent Branches Formed

Bloomfield Branch. Young Stake, formerly dependent upon Farmington Ward, has been organized with Elmer McDaniel as presiding elder.

Port Orchard Branch, Seattle Stake, has been organized with M. M. Stokes as presiding elder.

Reseda Branch, San Fernando Stake, formerly dependent upon the Van Nuys Ward, was created recently with Wallace E. Lund as presiding elder.

"Music Hath Charm"

Just how much music aids group morale has again been demonstrated by D. Sterling Wheelwright, director of music at the Washington, D. C., chapel. In the middle of a concert when the sirens sounded for a practice blackout, he played the remaining selections from memory. Meanwhile two buses had been stopped nearby, and the passengers and other persons gradually came into the chapel, attracted by the music. At the end of the recital Elder Wheelwright directed the group in community singing.

Church Makes Red Cross Donation

To the War Campaign Fund of the American Red Cross the Church in March made an official contribution of five thousand dollars. This does not include the donations of individual members.

President J. Reuben Clark, Jr., was this year appointed a member of the National War Fund Committee, which includes such prominent names as Bernard F. Baruch, Edsel B. Ford, Mrs. Dwight W. Morrow, William Allen White, Philip Murray.

Chapel Dedication

The chapel of the Holbrook Ward, Snowflake Stake, was dedicated February 21, by Presiding Bishop LeGrand Richards.

The chapel of the Bountiful Third Ward, South Davis Stake, was dedicated February 28, by President J. Reuben Clark, Jr.

The Vermillion Ward chapel of the North Sevier Stake was dedicated February 6, by Elder Thomas E. McKay, assistant to the Council of the Twelve. The meeting hall of the Church in Lancaster, Pennsylvania, was dedicated January 31, by President G. A. Iverson of the Eastern States Mission.

Excommunications

Margaret Price, born [not given], excommunicated June 1942, in the Helper Ward, Carbon Stake.

Gladys Arlena Burns Beck, born February 5, 1899, excommunicated February 23, 1943, in the Oakland Ward, Oakland Stake.


Stakes Receive New Presidencies

President Victor D. Nelson and Counselors Ira W. Boyer, Sr., and J. Dean Jensen, have been released from the presidency of the Lost River Stake. Elder Jensen was sustained as the new president, with Mark K. King and Jenness W. Andersen as counselors.

Bishops, Presiding Elders Sustained

Carston Second Ward, Alberta Stake, Lloyd D. Cahoon succeeds Lyman Ramsdell.

South Cottonwood Ward, Big Cottonwood Stake, Marlow Leslie Crabtree succeeds R. Stanley Johns.

Byron Ward, Big Horn Stake, Walter H. Stevens succeeds Maurice W. Jensen.

Oakley Third Ward, Cassia Stake, Thurman Burch succeeds Louis R. Critchfield.

Wandamere Ward, Grant Stake, Marion Thirl Marsh succeeds George Ford Fairbourn.

Idaho Falls Fifth Ward, Idaho Falls Stake, David William Cook succeeds William Grant Oullette.

Mackay Ward, Lost River Stake, Lawrence R. Halversen succeeds Andrew C. Jensen.


Kanosh Ward, Millard Stake, Mark C. Black succeeds Lloyd F. Rogers.


Logandale Ward, Moapa Stake, Lester E. Mills succeeds John L. Lewis.

Wardboro Ward, Montpelier Stake, Parley O. Bushue succeeds John A. Berrey.


Dayton Ward, Oneida Stake, Veril David Smart succeeds Godfrey Schwartz.

Pocatello Seventh Ward, Pocatello Stake, Arden Delos Hale succeeds Samuel A. Dunn.

Lewistville Ward, Rigby Stake, Carl G. Agren succeeds A. Vernon Ball.

Grant Ward, Rigby Stake, Newel Hymas succeeds George Christensen.

Annis Ward, Rigby Stake, Victor Hall succeeds James Baron.

Ririe Ward, Rigby Stake, Edwin R. Harris succeeds James E. Ririe.

Santa Clar Ward, St. George Stake, Edward Rudolf Frei, Jr., succeeds J. Henry Graff.

Amalga Ward, Smithfield Stake, Ariel M. Jorgensen succeeds George S. Noble.

Holbrook Ward, Snowflake Stake, Brigham Jackson Sanders succeeds Wallace Ellisworth.

Firestone Park Ward, South Los Angeles Stake, J. Evard Welch succeeds Wilford A. Ricks.

Joseph Ward, South Sevier Stake, Grant Harvey Morrey succeeds Philip H. Shipp.

Pocatello Branch, Twin Falls Stake, Wilbert J. Pace succeeds Heber L. Hansen.

WARD BOY LEADERSHIP  
COMMITTEE OUTLINE OF STUDY  
JUNE, 1943  

Text: HOW TO WIN BOYS  
Chapter VI. "Spotting" Potential Leaders  

Quotations from the Text:  
1. Don't go back on the boy who follows! He is that useful soldier, the daring private in the campaigns against community sin.  
2. Teachers must be patient with boys who will one day lead! Do not make the mistake, as I did, that they are all important. Do not lose your temper at them because they are erratic, fond of their own ways of doing and saying things.  
3. Your leader, you discover on the high seas of youth, will be perforce a boy of sometimes unlimited confidence. That boy is so often passed by and dismissed as being "too cocky." But if he has too great leaning toward conceit, that is the very place that you come in! As he goes pell-mell into jobs that frightened the timid followers, you'll be mighty glad that he had some self-assurance, won't you? Well, then accept the matter calmly and without any flash of spoken or shielded anger. And tactfully, prayerfully, gradually rebuild that boy for better service!  
4. Who is going to war on War? Intelligent and thinking youth! Who is going to fight to bring back an America freed from the clutches of the . . . peril of this day, liquor? Intelligent, outspoken, dynamic and youthful leaders in the church. Who is going to re-make narrow and selfish communities and demand enough playgrounds and sane and safe amusements at all types, and bring in hospitals and care for the needy? Youth.  
5. This is a challenge to all teachers and church leaders to go on a holy quest—to explore and find in our own numbers and in the untouched boys who have no religious life the germ of leadership. This will all be seen by our King, who notes those of us who try to use our minds and hearts for Him.  

Help for the Class Leader:  
1. Discuss the following characteristics in potential boy leaders, and suggest methods for their control and proper cultivation.  
a. Egotism  
b. Self-confidence  
c. Sympathy  
d. Humility.  
Ask the class to make as many additions to the above list as possible.  
2. Discourage any effort to "break down his morale" as a means of discipline. This procedure is ruinous.  
3. Avoid being interested only in potential leaders. All class members should receive careful, thoughtful attention.  

THE AARONIC PRIESTHOOD  

Thirty-seventh installment in a series of articles written by the late Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."  

"Counselor R. T. Burton reminded the bishops to send in their reports of local receipts and disbursements, together with a statement of the amounts they needed from the general office to make up the deficit for the support of their poor. It was the design to let each bishop henceforth have the disbursing of funds drawn from the general office for the relief of the poor in his ward, and take this labor off the Presiding Bishopric; therefore, a report of what would be needed, say in the next six months, as based upon the amount obtained from the general office during the past half year, was required of each bishop, together with a brief report of ward receipts and disbursements, such as in fast meetings and Relief Societies.  

"President A. M. Cannon felt to welcome Bishop Preston to the position he had been called to. He had loved Bishop Edward Hunter as a father, and he was glad that so good and able a man had been appointed to succeed him. He testified that it was the Lord's will; even before it was generally known who would be the Presiding Bishop, he had been impressed by the Spirit that Brother Preston was the man. He dwelt upon the necessity of self-submission, of honoring all men in their proper places, and of the creation of labor for the poor, of home manufactures, and union and faithfulness among God's people in promoting Zion's interests. Many other good things, which limited space precluded, were said, and the meeting was adjourned sine die. Benediction was pronounced by President Joseph B. Taylor."  

(Continued on page 300)  

CHALLENGING RECORDS  

B. A. RASMUSSEN  

For sixteen years B. A. Rasmussen has served as an Aaronic Priesthood quorum adviser in the Midvale Second Ward, East Jordan Stake. During this long period Brother Rasmussen established a record of 98.69% attendance at Priesthood meeting. It is believed that this is one of the outstanding records of faithfulness in Aaronic Priesthood work in the Church. Certainly it is a splendid example of consistent devotion to the work of the Lord.  

During the sixteen-year period, Brother Rasmussen also served as a counselor to former Bishop Henry Beckstead.  

RAY BARNES  

Ray Barnes, a teacher in the Wathol Ward, High-land Stake, has a 100% attendance record at quorum meeting for over three years. Ray is now sixteen, and since attained a deacon at twelve, has missed only three Priesthood meetings; he has served as a counselor and as quorum officer earning the Standard Quorum Award each of the four years. He is the son of Mr. and Mrs. Ralph A. Barnes.  

LAMAR BAXTER  

According to a report from Bishop Joseph Wright, Hyrum First Ward, Hyrum Stake, these two young men, brothers, are setting a good example as deacons. Lamar is president of the quorum, and during 1942 missed only one Priesthood meeting and filled 118 assignments. Dean had a 100% attendance record at quorum meeting, filled 153 assignments, and served as anestor for ward Priesthood meeting. Both are full time members and are exceptionally faithful in attending sacrament meeting and Sunday School.  

DEAN BAXTER
Watch Over the Church Always

It is the responsibility of the ward teacher to watch over the members of the Church residing in the district assigned to him. He represents the bishop in this assignment, and should manifest a personal interest in his assigned families much in the same sense that the bishop has an interest in each member of his ward.

It is quite impossible for the bishop of an average-size ward to maintain always the degree of contact with his members which is necessary to spiritual and temporal welfare. Of necessity, therefore he looks to the ward teacher to assist him in this work. Obviously, there is no other officer in his ward to whom he can consistently look for the discharge of this responsibility.

To “watch over” his assigned families suggests that the teacher has a very real interest in their spiritual and temporal welfare. It is far from sufficient that he consider his work finished with the completion of the monthly visit. He should maintain that measure of contact which will disclose any temporal need, such as clothing, food, shelter, fuel, etc. If his members are engaged in an undesirable business, one which conflicts with the standards of the Church, the ward teacher should be in a position, through his own conduct, to work with the member and encourage him to engage in a business which does not conflict with the spirit or letter of the word of the Lord in all its ramifications.

The performance of these duties and responsibilities do not require, or even suggest, a familiarity which may be classified as “meddling.” It is simply a kind, watchful interest in those for whom the teacher is largely responsible.

Those having personal habits at variance with the prescribed standards for Latter-day Saints should also be the concern of the ward teacher. He should take a personal pride in having his assigned families live as close to the Lord as possible and assist them in finding their way back if they stray away.

In the final analysis, ward teaching is a very responsible calling. It requires tact, judgment, kindness, and a genuine brotherly interest in the righteous behavior of those members of the Church whom he is to visit and assist. Many of the ills which have overtaken some of our members could have been avoided if ward teachers had “watched over the Church” as the Lord has directed they should.

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 June, 1943

The Word of Wisdom has been a law unto the Church for one hundred and ten years. Its doctrines have been expounded from our pulpits perhaps more frequently than any other tenet of our religion. In the classrooms of all Church organizations this subject has been given much consideration. Anxious fathers and mothers have taught their children continuously to obey this law. One would naturally suppose that, considering the divine authenticity of the Word of Wisdom and the frequent and persistent treatment of the subject, there would be few, if any, Latter-day Saints addicted to the use of these forbidden indulgences. Unfortunately, however, facts dispute this supposition.

Too many of our members are indifferent to this law. There is the constant danger that others will join the ranks of these well-meaning but unthinking souls. The temptations are becoming more acute each day.

We are face to face with an alarming increase in the consumption of tobacco and liquors particularly. The ambitions of “conspiring men” are fixing a strangle-hold on untold millions. Their attempts to enslave the youth are bearing much fruit.

This cancerous growth presents a great challenge. Latter-day Saints cannot sit complacently by and escape responsibility for their indifference. This is true of leaders, teachers, and parents, alike.

Our addict members need our love and understanding now more than ever before in their lives. Our criticism of them and their weaknesses drives them farther away from us and accomplishes no good. Jesus didn’t despise the sinner; it was his sins He loathed. Too few of us differentiate between the sinner and the sin. We could hope for more spiritual physicians with the ability to wait upon them “... that are sick.” Let us give more attention to kindness and less attention to judgment.

Youth waits eagerly for any information which will assist them in the way of life. They are not always willing to accept the judgment of maturity or to obey a simple command. Immature judgment and lack of experience are among the reasons for this concept. Youth asks “Why?” and, perhaps, too many times our only answer is “Don’t” or “You must not, or else.” We should do more teaching and give fewer commands. Teach them the evils of tobacco and liquor, yes, but let us never forget to extol the virtues and countless advantages of abstinence.

THE AARONIC PRIESTHOOD

“On the thirty-first of July, 1884, death summoned to the spirit world Bishop L. W. Hardy, Bishop Preston’s first counselor. His place remained vacant until the following October, when in General Conference the organization of the Presiding Bishopric was once more made complete by the calling of Robert T. Burton and John Q. Cannon to act as first and second counselors, respectively.

“In order that some idea may be given of the growth and present numerical status of the Aaronic Priesthood, particularly the bishopric, we here present a full list revised and corrected from latest reports, of the names of bishops in all the organized stakes of Zion.” (Note: Space does not permit the publishing of this long list of bishops. Those interested are referred to The Contributor, Vol. 6, pp. 444-447.)

(To be continued)
FORUM FOR CHURCH MUSICIANS

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

In the November 1942 issue of the Era, an invitation was extended to our Church musicians to write to the general music committee concerning problems as they arise in the field. A number of such letters have been received, some of which have been answered direct, and two of which we will now consider on this page. It will always be a pleasure to hear from our music workers concerning their work and problems. Address all communications to General Music Committee, 200 North Main Street, Salt Lake City, Utah.

From Preston, Idaho, comes the following:

Is it objectionable to use wind and brass instruments in Church services if the instruments are properly played and the music is not too loud? Are there certain services such as during the passing of the sacrament, where such music would not be appropriate? We would like to interest young people in the work of the Church by having them participate musically in Church services.

This is a problem in appropriateness which has been with us for a long time. The members of the music committee feel that the most pleasing music to our Heavenly Father, in our Sunday services, are still the hymns sung by His people, and the anthems of choirs, together with the music of the organ. This is the ideal to which we should strive. If the people sing two or three hymns, and the choir sings one or two anthems, there will be little time left for instrumental music. Brass music is difficult to control as to loudness, because brass instruments are naturally more hard-of-hearing. Wind instruments, while less brilliant and less loud, are more suitable for use in recreational surroundings than in a religious atmosphere. The fact that wind instrument players rarely present sacred selections is good proof that wind instruments are less suited to the music of worship than to secular music.

Indeed we wish to interest our young talent in the work of the Church by participation in the Church program. The auxiliary organizations which hold meetings during the week should be alive to their opportunity of using all kinds of available talent, dramatic and musical, including that of wind instruments. Be sure that all our budding wind instrument players are used in some way in these meetings during the week.

Another way of participating in our activities is membership in the choir. Many a wind instrument player will make a good choir member, or even a choir leader, because of his musical training, experience gained in bands and orchestras, and above all, the ability to read music well.

* * *

From North Platte, Nebraska:

Do you have any printed material concerning the technique of directing music, and the use of the baton?

We are most happy to receive this inquiry because many conductors may be interested in the material which is available. Every conductor of our Church music should have a copy of our Church Choristers' Manual, published by, and available at, The Deseret Book Store, for 77 cents, tax included, and postpaid. Anyone wishing additional material is referred to Essentials In Conducting, by Gherkens, also Twenty Lessons In Conducting, by Gherkens, both of which books may be obtained through any music store.

For advanced material consult The Eloquent Baton, by Earhart.

(See also page 278)

THE PRELUDE

In the March issue of the Era some practical suggestions were presented on the means of dignifying the music prelude of our Sabbath services. We should like to hear from such of our musicians who are pleased with the devotional spirit shown when the music prelude gives the call to worship.

We are most happy to present music prelude suggestions on our own methods of dignifying the music prelude of our Sabbath services. We believe that music prelude suggestions need to be presented in a manner which is pleasing to all.

The Prelude

The Prelude is a short prelude played before the beginning of the Sabbath service. It is usually played by the organist or a small ensemble of musicians. The purpose of the Prelude is to create a devotional atmosphere and to announce the beginning of the service.

In our Church, we use a variety of music preludes, ranging from sacred hymns to classical compositions. The choice of music is determined by the preferences of the organist and the congregation. Some preludes may be sung by the choir or accompanied by instrumental music.

The Prelude is an important part of our Sabbath service, and it is essential that it be well-prepared and presented in a devotional manner. It serves as a transition from the secular world to the sacred realm of the Sabbath.

THE DESERET THEATRE

(Concluded from page 262)

organization, arranged for office space and a place to hold tryouts. Later the roof garden atop the Genealogical Building was given over for rehearsals. Don Alder offered his well-equipped shop, used in connection with his business, for scenery building. Church officials and local business men were helpful in arranging for theatres. In this manner of spirited cooperation the big problems confronting the Deseret Theatre movement are being met.

Stage successes that have been ideally presented and well received by Church members and the public generally include Dear Brutus, Night of January Sixteenth, The Hearth, The Man Who Came to Dinner, Room Service, George Washington Slept Here, The Late Christopher Bean, and the general board selection The Barretts, used as a guide to what wards and stakes could accomplish in play production.

The last production for this season is Joseph J. Cannon's English drama Thin Air, to be presented in early May. Brother Cannon has been stalwart in his support of the group and the organization feels fortunate in being offered his play. Two other plays by Brother Cannon, The Wild Pigeon and Rio de Amor were presented a few years ago in the old Playhouse, now the new Lyric Theatre.

In an effort to get other needed help from persons interested in drama, the Deseret Theatre group is fostering an associate member project. Already stake and ward leaders are volunteering their aid and are seeking affiliation with the group. A goal of five hundred associate members has been set.

Through the work of the Deseret Theatre members and the help of its many friends, the little theatre movement is gaining momentum, steadily overcoming the ordeals of play producing, and steadily promoting its aim to supply notable legitimate drama to the community, providing an outlet to the community's abundant talent.
EXECUTIVES

“The Wartime Summer Way for M.I.A.”

This is the title of the new book outlining the summer program for the Mutual Improvement Associations for 1943. The first part of the book is devoted to war projects—first aid, home nursing, care of neighborhood children, war bonds and stamps, etc., while the latter section presents recreational features of interest to the Associations as a whole and to the departments.

M.I.A. Day, May 11

The first event of the summer program is the M.I.A. Day. This should be an outstanding event, climaxing the winter program and introducing the summer projects and activities. One special feature is to consult the bishop about inviting members of the Church in the ward or community to participate with the M.I.A. in this program. An excellent opportunity is here afforded to promote good will and understanding.

A special campaign to be launched on this day is “Sponsor an Aircraft Rescue Boat” through the purchase of war bonds and stamps. Full details concerning this M.I.A. Day program are found in the Summer Way and also in the March Leader.

The Annual Statistical Report

The compiling of the annual statistical report is one of the most important responsibilities of the ward and stake secretaries. In former years the ward report was to be sent to the stake secretary by June 5, and the compiled stake report to the general office by June 15; but since the M.I.A. fiscal year now extends from August 31, these reports are due, respectively, on September 5 and 15. This report will cover the period from September 1, 1942 to August 31, 1943.

It may be rather early to remind our secretaries of something which is not due for about four months, but as all reports should be completed and sent to the general offices before the M.I.A. begins its fall sessions, we call your attention to the need for carefully gathering and preserving all information necessary before the ward secretaries leave on summer vacations or move into other localities. Much of the material needed for compilation of the annual reports is included in the monthly reports and your duplicate copies should be on hand.

Stake secretaries should impress on the ward secretaries the necessity of keeping the ward roll and record books up to date at all times and especially the month by month summary on pages 95 to 98 inclusive. All information needed for your annual report will then be available in concise, orderly form, and even though it should be found necessary because of the emergency or otherwise, to make changes in the ward secretary personnel, any member of the ward presidency could readily compile the report without any difficulty.

About July 1, copies of the ward annual report will be sent to stake secretaries for distribution to the respective ward secretaries. These in turn will be returned to the stake secretaries when compiled on September 5. The annual report form included in the ward roll and record book will provide each ward its permanent record. Two stake annual report forms will also be sent to each stake secretary, one to be retained for the permanent stake record and the other forwarded on to the general office not later than September 15.

Secretaries—please look forward now to this very important job, for a Church compilation of these reports has to be made and will be valueless unless every stake in the Church is included.

Note: Although the record of summer activities of 1942 was not included in last year’s report, we have in the general offices information received through the monthly reports and therefore are not asking that this data be given now. This is done to preserve the twelve month period as the basis of our report.

Drama

With the winter drama program behind us, it is time to take stock of our successes and failures, to look ahead and marshal our forces for next year, and to plan something for summer time. With lessons out of the way and long vacation evenings coming up, perhaps this is the most ideal time of all for drama. What greater fun is there than home dramatica on the back lawn? A play written especially for the occasion, lights from gay lanterns flickering through the trees or floods skilfully placed to bring out the important action spots . . . what could be more pleasant on a summer’s eve?

How about a drama club to meet once a week and study from the Theater Arts Manual in preparation for next fall and winter’s work? Ample time to gain a wonderful foundation for real play production in the winter months ahead! Then there’s a Book of Plays to be read and studied . . . really all sorts of things to be done. Think it over and see if you can’t find the very best plan yet for building up interest and enthusiasm in drama for M.I.A. How about it?

SPECIAL INTEREST

Carry On

May we ask a special favor of a very special class? Do not discontinue your activities entirely during the summer months. Meet together for recreation and interesting projects. These are most enjoyable when held in the out-of-doors. Have you considered projects of gardens, food conservation, nutrition, and First Aid under certified leadership? The following agencies can furnish leadership and material:

1. The American Red Cross
2. Home economic and agriculture department of high schools
3. Agriculture Extension Service—County Office
4. Farm Security Administration—County Office
5. U.S. Department of Agriculture buildings
6. For bibliographies or suggestions write to the State Department of Education, Salt Lake City, Utah

GLEANERS

Summer Possibilities

GLEANERS, what are your plans for the summer? First on the list with most groups will no doubt be service activities. (See Gleaner section of the M Men-Gleaner manual for 1942-43 for specific suggestions.)

The family welfare or victory garden will need your help and you will want to do your part in the home canning program.

A new motivation has come to us to study the geography, history, and people of foreign countries. Clever is the girl who is capable of making and remaking her clothes. This may be a dateless summer for many girls, but there are many activities that can be enjoyed—tennis, bowling, swimming, archery, horseback riding, and picnics. A tournament will add a great deal of interest to these sports.

Other suggestions, such as the Golden Gleaner project, Treasures of Truth, etc., are to be found in the manual.

EXPLORERS

Community Service

EXPLORERS for the most part will not be making their contributions in the armed forces but they will make a most worth while contribution to industry and agriculture.

Explorer leaders should give wise counsel and organize Explorer units (Concluded on page 304)
THE M MEN
Basketball
TOURNAMENT
THE TITLE COMES BACK TO THE BEEHIVE STATE

By LES GOATES
Sports Editor, "The Deseret News"

Still an enthusiastic expression of a lofty idealism despite almost overwhelming wartime handicaps, the M Men basketball program of the Mutual Improvement Association weathered its stormiest campaign during 1942-43.

Enlistments and the draft took many hundreds of M.I.A. basketball players into the armed services, but there were still enough left to play out a thoroughly successful schedule, climax ed by another thrilling and colorful all-Church tournament. Suspension of the 25-year age limit proved a timely and sagacious move. It was an important factor in pulling the organization through a season which saw many athletic conferences fold up for the duration.

Under the skilful guidance of Homer C. Warner, chairman of the M Men athletic committee, and Frank J. Mozley, manager of the tournament, the mammoth M Men schedule was completed without delay or unpleasantness of any kind, thereby affording to some 8,000 young men a distinct moral boost and vital athletic development.

Naturally the caliber of play took a slight drop from that of years gone by, but this decrease in proficiency was of a uniform nature, so the play was close and exciting throughout.

Soon after M Men basketball got under way, word was received by its directors that schedules were being followed through in Arizona, California, Idaho, Wyoming, and Nevada. In the greater Salt Lake region, only the South Cottonwood and Wells stakes were inactive.

Cutting a wide swath through a star-studded field of courtiers from this vast M Men expanse, the Taylorsville Ward, Cottonwood Stake, champions of Division 10, dominated the championship tournament throughout. It was quite an event in the annals of the games to see the M.I.A. general board trophy come back to the Beehive State, after a sojourn at West Lovell, Wyoming, and Arlington and Oakland, California. Taylorsville defeated popular Sugar City Second Ward, Idaho, 44 to 23 to win the title. The boys from the Jordan district proved a potent quint and a worthy successor to the illustrious title holders of the past.

Third place went to a hard-fighting, hustling band of ball rustlers from Salt (Concluded on page 304)
THE IMPROVEMENT ERA, MAY, 1943

Basketball
(Concluded from page 303)

Lake City’s Twenty-seventh Ward. Fourth position was attained by Ogden Fourth. Fifth place and consolation honors went to Taylorsville.

North Hollywood, headed by Royal Jensen, veteran of many Utah scholastic and independent tournaments, won the coveted Sportsmanship Trophy, as a result of a vote taken by players of all the teams. Tabbed “The Five Patriarchs,” this band of veterans played pleasing and sporting basketball throughout.

Superintendent George Q. Morris presented awards to the winners in a ceremony only slightly less pretentious than the traditional flag festival which opened the tourney and proved one of the most impressive in years. Gold medals went to the Taylorsville champions, silver awards to Sugar City, and new basketballs to the third, fourth, and consolation victors.

Lee Roberts of Sugar City was generally acclaimed the outstanding player in the tournament and as such was awarded the position of captain of the mythical all-Church honor five. The other players winning all-Church positions were Vaughan Barker of Taylorsville, center; Marvin Wallace of Taylorsville, forward; Clinton Nelson of Smithfield, forward; and Royal Jensen of North Hollywood, guard.

The second team included: Harry McTague, Twenty-seventh, forward; Felix DeCleva, Taylorsville, forward; Herbert Wilkinson, Twenty-seventh, center; Leland Brown, Taylorsville, guard; and John Dalling, Sugar City, guard.

The complete all-Church tournament results day by day follow:

FIRST ROUND
Provo 26, Sandy First 19
Ogden Fourth 48, Mesa, Arizona 19
Edgefield 27, Santa Clara 23
Twenty-seventh 34, Springville First 32
Smithfield 65, Ogden Fourteenth 30
North Hollywood 50, Rupert, Idaho 24
Suganee 39, Taylorsville 27, Aurora, Idaho 16
SECOND ROUND
Taylorsville 42, Edgehill 17
Sugar City 43, Provo Third 40
Twenty-seventh 47, Smithfield 42
Ogden Fourteenth 20, Springville First 40
Santa Clara 35, Aurora 28
Bonneville 31, Sandy First 22
Mesa Fifth 22, Rupert Second 21
North Hollywood 43, Ogden Fourth 30
THIRD ROUND
Taylorsville 34, Twenty-seventh 29
Sugar City 44, North Hollywood 22
Ogden Fourth 39, Provo Third 29
Smithfield 48, Edgehill 15
Springville First 39, Santa Clara 22
Bonneville 24, Mesa Fifth 22
FINAL ROUND
Twenty-seventh 39, North Hollywood 36
(Twenty-seventh, for third place)
Taylorsville 44, Sugar City 23
(for championship)
Ogden Fourth 44, Smithfield 33
(for fourth place)
Springville First 45, Bonneville 28
(for fifth place)

MUTUAL MESSAGES
(Concluded from page 302)

for work in field or factory. It is important that the counseling include training in health and safety.

Other phases of troop leader counseling should include such matters as loyalty to employer, cooperation with fellow workers, courage to do an honest day’s work, and dependability on the job.

JUNIORS

These are not easy times in which our girls are growing up, for war conditions necessitate many difficult choices. Are we as leaders close enough to our girls to help them make wise decisions? A number of our girls may be at the crossroads, confused, uncertain of the course to take. They look to you leaders to point the way with clear directions, sympathetic understanding, with purposeful leadership.

Under wise supervision the girls will love to cooperate in publishing a summer program full of stimulating and enjoyable projects of service activity, and fun. Honor each girl with definite committee assignments that she may feel importance to the group.

The out-of-doors is a ‘must’ for summer activities.

Home projects offer a challenge to real purposeful achievement.

SCOUTS

Plan Early for Camping

Response on the part of the boys and their parents to camping is likely to be greatly diminished this year unless the Scoutmasters and other Scouters promote the camping program. Training in this kind of work has not only a pleasure-time value but it also has a special value on account of hazards connected with war time.

Elementary plans of camping and the ability of a boy to care for himself in the open are particularly valuable assets. The 1943 slogan is particularly applicable with reference to camping: ‘Buckle down, toughen up, and carry on to victory.’

Scout Supplement

Once again, attention is directed to the Scouting supplement. This pamphlet contains some thirty or forty short stories and poems suitable for use of Scoutmasters.

BEE-HIVE GIRLS

Summer Work

It is important that every swarm remain fully organized and active during the summer. If a Bee-Keeper is unable to finish the year with her girls, she should see that a new leader is appointed by the ward president.

This is our honor badge season, and every girl should have help and encouragement to complete three or four of these activities during the summer months. This year more than ever they will probably need to choose such projects as canning fruit, victory gardens, helping with the harvest, assisting with household tasks as well as taking care of young children.

Honor Badge 60

Our correspondence indicates that many Bee-Keeper does not understand honor badge No. 60 in the field of Public Service found on page 3 of this year’s supplement. This is both an honor badge and a project covering defense activities whereby a girl may earn a war service pin. Perhaps the following explanation will make it clear. Mary consults her Bee-Keeper and states that she desires to start work for her war service pin. The Bee-Keeper explains that this will require thirty-six hours of work on projects that are listed in the supplement on page 4. She encourages Mary to include from two or three of these activities to make up the thirty-six hours rather than to spend all the time on one. Upon completion of the first twelve hours Mary receives an honor badge award in the field of Public Service similar to all the other awards made in that field. She then works an additional twenty-four hours and receives her war service pin; but no honor badges in any field are earned during this time.

Now Helen feels she would like to do her part in defense service but be-cause she is anxious to become an Honor Bee-Hive Girl, she could earn three Honor Badges as a result of the thirty-six hours spent on war service. She chooses in the seven fields honor badges in cooking, canning, farming, sewing, etc., which are very similar to those under No. 60 for which she would receive honor badge credit as usual but the hours would not apply toward her war service pin.

Camping

How about summer camping? Restrictions on travel and food this year will naturally limit what we are able to do along this line. However, as far as consistent, all our girls should enjoy the out-of-doors. Bee-Keeper should take extra precautions in making adequate preparations and in seeing that the undertakings are not too hard on the girls physically and that enough adults are along so that the girls are well chaperoned.
occupation. The remainder of the Battalion was detailed to the drudging labor of baking, repairing the village structures, and building a fort atop the hill west of town. This fortification, on the same hill where Gillespie had been forced to stand siege, was to be large enough to quarter two hundred soldiers, and stout enough to withstand assault until aid could be brought from San Diego, San Francisco, or Monterey. It stood directly over the present Broadway tunnel (the site now marked with staff and flag). It was dedicated as Fort Moore on Los Angeles' first Fourth of July celebration, with solemn and impressive flag-raising ceremony. Even its flagpole was a distinctive Mormon achievement.

A company of natives and Mormons were sent to the San Bernardino mountains to fell the tallest trees they could find for a pole. A long time passed before they returned and the authorities became uneasy about their whereabouts. Finally, when they appeared on the old Mission Road a large cloud of dust was seen and many creakings and groanings were heard. It was the flag pole. Everyone breathed relieved. It had two tree trunks, one about 90 feet and the other about 75 feet, mounted on the axles of about twelve carretas. Each was hauled by twenty yoke of oxen with an Indian driver to each ox. . . . The two trunks, spliced, made a flag-pole for the city 150 feet high, that "could be seen by all men." 1

Among those hurriedly recruited regiments the country threw into the California campaign were some whose ranks were filled with border renegades and the riff-raff of the eastern cities. Colonization rights, bonuses, and promise of public lands had lured many an undesirable to take up arms. While fighting was the strict requisition, they had made brave and faithful soldiers, but with the closing of hostilities had come the chafing monotony of peace. Drinking, gambling, raping, and wholesale desertions followed. American military authorities were driven to wits' end in coping with a situation that was disgraceful to them and a source of terror to the natives.

In strange contrast were the stalwart, sober Mormons whose arrival had been advertised so malignantly. They worked hard, they complained little, they abstained from drink and the vices and follies about them. They met often in song and brothel and speech. They broke bread, they passed the cup, they acknowledged their faults one to another. Instead of brothel songs, their sturdy voices sang the praise of God and acknowledged His goodness unto man. Instead of the profane oaths with serpent-like sting, they spoke the supplication of the contrite heart. Little wonder Spanish-speaking natives and Indians recognized the intrinsic goodness of these strange soldiers. And

SAM BRANNAN

when the Battalion's term of enlistment neared its end, military authorities were impressed by the natives to retain Mormons as garrison troops in preference to the less reliable companies who must assume this important duty when the Battalion had gone its way. In San Diego, where Company B was quartered, a petition was signed by every person in town.

In May, before General Kearny departed for the east, he made strenuous efforts to re-enlist the Battalion. Tyler records:

On the 4th of May, an order was read from Col. Cooke, giving the Battalion the privilege of being discharged on condition of being re-enlisted for three years as Lt. S. Dragoons; but under the circumstances the generous proposition could not consistently be accepted.

Regarding Kearny's address to the Battalion on the tenth of the same month, Tyler states:

He sympathized with us in the unsettled condition of our people, but thought, as their final destination was not definitely settled, we had better re-enlist for another year, by which time the war would doubtless be ended, and our families settled in some permanent location. In conclusion he said he would take pleasure in representing our patriotism to the President, and in the halls of congress, and give us the justice our praiseworthy conduct had merited.

As the time for mustering-out drew nearer, many attractive offers were dangled before Mormon eyes to induce them to remain in service. When praise and cajolery failed, there were threats of impressment. Honest justice to these faithful men forestalled so drastic a move, and in the end the call of loved ones and the stronger cry of duty was the deciding factor. Mail from the east revealed that Brigham Young and the vanguard had left Winter Quarters, and already were nearing the Rockies.

The war was ending, hostilities had ceased, their obligation to the nation valorously paid. Zion-to-be-built had need of their sturdy hearts and brawn. So, on July 16, 1847, after all companies of the Battalion were marched from the various garrison posts up and down the coast and reunited in Los Angeles, a brief mustering-out ceremony was conducted, and the men discharged from service. Eighty-one of the brethren elected to remain under arms for an additional six months. These were sent back to San Diego for garrison duty.

At 3 o'clock p.m. the five companies of the Battalion were formed according to the letter of the company, with A in front of the main body. The men, with their cattle in their parades between. The notorious Lieutenant A. J. Smith then marched down between the lines in one direction and back between the next line in another, "... in a low tone said, "If any of the men regretted the Lieutenant's brevity; in fact, it rather pleased them."

They at last were freed from the soldier's yoke, but there still remained a thousand miles of wilderness and mountains to be met and conquered before they could hope to greet their loved ones in the promised land of the Great Basin. With the muster-out and payoff, the brethren assembled at the place agreed upon—a rendezvous on the San Pedro River, three miles from the Pueblo. Fortunately stock and provisions were cheap, and with the meager cash in their possession the brethren were able to assemble satisfactory traveling equipment, with ample flour and salt for the return journey. . . . The majority of those who did not re-enlist were organized into companies for traveling out and payoff, the brethren assembled at the place agreed upon—a rendezvous on the San Pedro River, three miles from the Pueblo. Fortunately stock and provisions were cheap, and with the meager cash in their possession the brethren were able to assemble satisfactory traveling equipment, with ample flour and salt for the return journey. . . . The majority of those who did not re-enlist were organized into companies for traveling out and payoff, the brethren assembled at the place agreed upon—a rendezvous on the San Pedro River, three miles from the Pueblo. Fortunately stock and provisions were cheap, and with the meager cash in their possession the brethren were able to assemble satisfactory traveling equipment, with ample flour and salt for the return journey.

Within a week their strange caravan was wending its way northward through California's wide valley of the San Joaquin. At Sutter's Fort they stopped to barter. With the consent of the "captains" a few of the brethren remained there, to accept positions at wages with Captain Sutter until the following spring. The majority, however, pushed hurriedly into the Sierras. On September 6, while leaving the Tahoe basin, came that historic meeting with Sam Brannan. It was at that moment he was returning to San Francisco after his disappointing interview with Brigham Young in the Great Basin. Brannan's antipathy toward President Young's choice, and his doleful account of things he'd seen, were not lost on the minds of the brethren.

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LIKE HEAVEN'S RAIN

By Knox Munson

The liquid rhythm on the forest's roof
Drove feathered crowds into inert seclusion:
Each naughty raindrop's stamping little hoof
Sent tangled branches into high confusion.
And as I wandered in the dripping scent,
My budding thought was leisurely intense.
Upon the mystery there. Designed like you.
The skies pour out a strange, poetical dew.
Stirring Earth's veins until his cheeks are blushing.
And life is plunged through hungry limbs and bones.
Yes, you are like abundant trails of gushing,
Clean heaven's rain, swept to the thirsty roots.

1La Reina, p. 81
2Azariah Smith Journal, Journal History
3Tyler, Mormon Battalion, p. 305
4Tyler, Mormon Battalion, pp. 281-2
(Continued from page 305)

But next day came Captain James Brannan, a man from families of the brethren, and the epistle from President Young and the Council. The decision—whether to return and winter at Sutter’s Fort, or push on to the Great Basin—became the individual problem of every man. After discussion and council, about half the number considered it wisdom to remain in California. The others snapped fingers at Brannan’s advice, and pushed on toward the new Zion.

Those who elected to remain had no difficulty in obtaining work. John A. Sutter, whose ingenuity and sagacity already had carved out an empire, needed men. Fremont had recruited the best of Sutter’s American workers and rifle-men. Sutter faced a crying need for mills and manpower. The sober, hard-working Mormons were an answer to his prayers. He offered employment to all who would work.

His foreman, James W. Marshall, a native of New Jersey and carpenter by trade, took a crew of nine of the brethren, three other white men, and a number of Indians, and moved up to the Coloma Valley. Here a sawmill was to be erected. Samuel Brannan’s “short-tail store” (as the little mercantile establishment managed by Charles Smith was called) furnished the supplies for this venture. Coloma Valley, site of the projected mill, was some forty-five miles east of Sutter’s, on the south fork of the American River.

The men labored through the winter, felling trees, constructing a brush dam across the river, and deepening a dry channel for a mill race. To save labor, Marshall utilized the river to deepen the channel of the race—employing the merriest day to remove stones and obstructions, and turning in the water by night to carry off the sand and debris. On the morning of January 24, while inspecting the work after a particularly heavy rain, he noticed some yellow particles intermixed with the sand. Curious as to what they might be, he dispatched one of the Indians to his cabin for a tin plate. With this Marshall was able to obtain a small quantity of the metal, which had the appearance of gold. At the evening meal he disclosed his find to the men, who for the most part took the matter lightly and with considerable doubt. However, Henry W. Bigler, one of the Battalion brethren, considered it important enough to record in his diary:

Monday 24 (January): This day some kind of metal was found in the tail race that looks like gold.

Jan. 30th, 1849, and has been all the last week. Our metal has been tried and proves to be gold. It is thought to be rich. We have picked up more than a hundred dollars’ worth this week.*

*Bigler Journal

By such humble words was an epoch marked! Before the year was out, this discovery of gold on the American River in California was destined to start a tide of immigration westward that would change the face of the nation. The President of the United States would utilize the subject in a special message to Congress. Through it, and by it, California would be made a sovereign state of the Union within two years and boast almost a hundred thousand residents. In less than a decade it was to add five hundred million dollars to the world’s store of gold. And then, when surface riches were gone, and the wealth too deep for the common man with pick and pan, those hosts who followed the lure would turn the earth for greater riches than ever was destined to come from the glittering sands of California’s shallow rivers.

When Marshall’s find proved to be gold, efforts were made to hush the affair. He hastened down-river for conference with Captain Sutter, while the Mormon brethren continued to honor their contract by laboring daily on the uncompleted mill. So rich were the golds about them, that by brief labors in the evening they were able to pan for themselves many times the amount they received as employees of Sutter. It is remarkable, that even after the secret was out and the streams swarmed with gold-hungry men, these Mormon boys continued with their task. Not until March 11 was the mill completed and running.

But in spite of the elaborate efforts of Sutter and Marshall to hide the great secret, it soon was traveling by word of mouth. It remained only for Samuel Brannan to complete the cycle that was to set the world afire. From time to time throughout the early spring of 1848, news of the discovery had been carried to San Francisco. For some reason the little city on the bay remained strangely indifferent to events that soon would turn it into a holocaust. But Samuel, while on that visit to his Sacramento store, not only investigated the rumors, but carried back to San Francisco a quinine bottle stuffed with the precious metal.

It was May of 1848 before the world was taken into confidence regarding the discovery, but Samuel Brannan made ample amends for the tardy state of things. With hat in one hand, with the quinine vial in the other, he strolled the muddy streets of San Francisco. With his bull-like voice he shouted the tidings: "Gold! Gold! Gold! Gold from the American River!"

Within a week the city was deserted.

(Sam Brannan)

General Conference, Sunday Afternoon Session

Marion G. Romney
Assistant to the Council of the Twelve
Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

Since October Conference six months ago, a most unusual experience has been mine. With Brother Roscoe W. Eardley, I have visited in more than one hundred and twenty of the one hundred and forty-three stakes of the Church in what may be called an inspection tour of Welfare projects and activities. We have held regional Welfare meetings in sixteen of the seventeen Welfare regions. I have appreciated this assignment and the gracious manner in which you brethren have received us.

Being thus intensely engaged in the activities of Church welfare, I am led to refer to some of it here. In April, 1936—just seven years ago—the First Presidency, in "An Important Message to the Presidents of Stakes and Bishops of the Church," stated the guiding principles of the "Church Welfare Plan." At the October Conference following, they read a report of what had been accomplished during the intervening six months. Their reason for inaugurating the plan was stated as follows:

Our primary purpose was to set up, as far as it might be possible, a system under which the curse of idleness would be done away with, the evils of the dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. Work is to be re-enthroned as the ruling principle of the lives of our Church members. . . . The Church aims to help provide for the care and sustenance of those on direct relief—federal, state, and county, as also for those for whom the Church has heretofore cared.

The progress made in Welfare production since that beginning has been remarkable. The evidence of it is apparent in every stake. A record of the time, means, and enthusiasm voluntarily contributed to Welfare production and processing would fill volumes. From those first general instructions given in April, 1936, that "every bishop should aim to have accumulated by
next October conference sufficient food and clothes to provide for every needy family in his ward during the coming winter," has developed what has come to be known as "the annual Churchwide Welfare budget," prepared each year with great care. The one for this year, in your hands, if produced, processed, and delivered to bishops' storehouses, will supply eighty percent of life's necessities for thirteen thousand people. We are getting some very valuable experience in producing.

There are, however, two objectives of Church Welfare, for the accomplishment of which we must accelerate our efforts. First, we must prayerfully and diligently seek to develop production and other projects through which work, that is, employment, suited to the capacity of our non-self-sustaining members shall be provided, and second, we must with vigor and in the spirit of true charity, which is "the pure love of Christ" (Moroni 7:47) seek to induce these, our brothers and sisters, to help us in our Welfare activities and to be cared for in the Welfare way. Only thus can we help to do away with the curse of idleness, abolish the evils of the dole, and once more establish industry, thrift, and self-respect amongst our people.

There is still a tendency amongst us to place our hope and confidence for economic security in governmental and other welfare agencies rather than in our own industry. We have no business being carried away by the false panaceas of the world. We are the members of the Church of Christ. The Church and its members are to be leaders—not leaners—in the solution of the problems which confront us. We of the Church possess the "everlasting covenant, even the fulness of the gospel" (D. & C. 66:2), which is to be our guide in resolving all issues. On this subject the Lord hath thus spoken:

I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me (D. & C. 45:9).

And again, when giving instructions for the organization of His people, in regulating and establishing the affairs of the storehouse for the poor of His people, the Lord stated His purpose to be:

That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand intact and in a better position above all other creatures beneath the celestial world (D. & C. 78:3 and 14).

Now, the Welfare plan points the way to that independence. At the base of that way lie some fundamental principles for the Latter-day Saints—and for all peoples in the world, for that matter—to practice.

First, every individual should value his or her independence and labor with all his might to maintain it by being self-sustaining. This the Lord enjoined upon us when from the Garden of Eden he sent forth our first parents under the stern command, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Genesis 3:19).

Second, next to himself, the responsibility for sustaining an individual rests upon his family—parents for their children, children for their parents. It is an ungrateful child who, having the ability, is unwilling to assist his parents to remain independent of relief.

Finally, the individual having done all he can to maintain himself, and the members of his family having done what they can to assist him, then the Church, through the Welfare plan, stands ready to see that its members, who will accept the plan and work in it to the extent of their ability, shall each be cared for "according to his family, according to his circumstances, and his wants and needs" (D. & C. 51:3).

Here is an example of what I mean by accepting the plan and working in it to the extent of one's ability.

There is an enterprising bishop in the Church who had living in his ward a retired cabinet maker, owning enough tools and power machinery to equip a small shop. In the Welfare way a shop was built, equipped, and stocked with lumber and other necessary materials. In that shop such articles as tables, benches, chairs, and cabinets are made. Many of them have been placed in our meetinghouses in that area. The day I learned of this project, I was happy to see there an elderly brother who had many years ago helped teach me the carpenter trade. He has passed the most active years of his life and cannot now hold a job in the competitive world. He can, however, do considerable work in that shop. He responded with spirit to the invitation and there gives his full services. From the bishops' storehouse, well-stocked from fast offerings and Welfare produced commodities, he receives a comfortable living. He is thus sustaining himself and his wife. This accomplishment has been duplicated many times in our Deseret Industries and on other Welfare projects.

The Church has within itself the power to make every one of its members, who can do anything, self-sustaining in the same way, if the leaders will only use that power in the spirit of their callings and our people will be converted and work and be cared for in the Welfare way.

I repeat again, my brethren, you and the Church members in general have responded magnificently to the calls made upon you for Church Welfare. You have given time, money, work, and property unstintingly. There is one thing required, however, and that is we must all wholly give of ourselves to the solution of the individual problems of our brothers and sisters. If we would draw them closer to us, win them to the Welfare way, we must have as great an interest, or greater, in them as individuals in the solution of their personal problems and in the success of their lives as we do in obtaining the material things which sustain their lives. We must develop projects which will call for the service which they can render and demonstrate to them that the plan needs them as much as they need it.

Presently we are acquiring and developing permanent projects. This is well. We need permanent projects to insure the production of the necessities of life. We need them so that we shall have a place where our members can work in producing those necessities for their present and future needs. As we develop these projects, let us keep close to the people who should be sustained by the products thereof. Let us bring them in and give them a hand in the developing. Unless they work upon the projects, unless they are projects upon which they can work, according to their capacities, and by so doing sustain themselves and thus rehabilitate their lives, the Welfare plan shall not have served its full purpose.

Oh! I know that such an approach calls for patient, intelligent, devoted, and Christ-like service. I know that it is easier just to give money or to go and do the work ourselves, but just giving money and doing the work ourselves will not build up and rehabilitate our brethren. We often do for our children what they should do for themselves, rather than spend the time and effort, and exercise the patience necessary to teach them how, and induce them, to do it. But to what end?

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MARION G. ROMNEY

To the ruin of our children in many cases.

Through the Welfare plan we shall make a practical application of the divine command, "Love thy neighbor as thyself" (Leviticus 19:18). When we do, "the curse of idleness will be done away with, the evils of the dole abolished, and independence, industry, thrift, and self-respect be once more established amongst our people." Then the Church shall "stand independent above all other creatures beneath the celestial world," in very deed "a light... for the gentiles to seek to."

God help us to speed the day, I humbly pray in the name of Jesus Christ. Amen.

MARVIN O. ASHTON

Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

I've ever I prayed in my heart that I would have the Spirit of our Heavenly Father, it is today. I hope that whatever I say will be perfectly understood. If what I am going to say is not understood, I certainly will be in very bad shape.

This man Sherman who marched to the sea, gave a real definition of war—it starts with "h," the second letter is "e," and the last two letters are alike. I do not suppose there was ever a time when we did more real tall thinking, than today. The business man is wondering what is going to happen to his business, what is going to happen to his securities. He is worried. The educator is very much concerned. He is wondering if the clock is being turned back, going to be turned back, and if things considered fundamental are to be thrown in the ash can. Probably I am not putting it too extreme.

The man who champions religion is downcast. Yes, he is upset.

However, as we are brought close with death there are two philosophies facing one another—One "eat and drink and be merry, for tomorrow we die"—the other "there are no atheists in fox holes." With men as they are brought, if you please, face to face with God, the latter philosophy is predominating. Men though sometimes skeptical otherwise, are turning to God as they never were before. Whether they admit it or not, deep down in their soul, there is religion. Sometimes a man won't admit it, but in an unguarded moment—the bottom of his soul reveals itself and you see him in his true light. He lets the cat out of the bag—like the bolsterous fellow who blats out, "My father was an atheist, my grandfather was an atheist and, thank God, I am an atheist."

I had the pleasure the other night of eating dinner with this man Whittaker, one of the co-pilots with Eddie Rickenbacker. He is one of those rough and ready fellows we read about, with no pretensions. He says he never went to church in his life. After the meal was over, I walked out in the hall with him, and I asked, "If you don't mind, I would like to ask you a question—very pertinent, or impertinent, whatever you would call it."

He said, "Go to it."

I said, "During those three weeks' trial did you have anything of a religious nature come over you?"

He came back strong. "Decidedly so. I have two new words in my vocabulary—'I believe.'" He said, "We didn't pray to God, we talked to Him. If you were going down a lonely street and were waylaid by ruffians and you called and shouted, and the police came to your assistance, you would believe in the police, wouldn't you?" He concluded, "I believe."

Many details of that trip that man told us that were decidedly inspiring. As men get up against real trouble, they get more religious.

Last but not least, we are worried over our morals. To read the statistics of the liquor control in the State of Utah knocks you cold. In 1941, one small county consumed hard liquor to the tune of $60,000—(you believe in eternal progression)—1942 it was $180,000. Now just a few things like that remind us where we are going.

Now we are at the point where we are getting onto a dangerous subject. May the Lord help me that I am understood. A typical young Mormon boy in one of the wards the other night, made a talk. I had a copy of that talk given me by a friend, because she thought that maybe I might be interested in it. The boy started out something like this:

"I am going to be frank, I want to be. I hope that I am understood." (As the young people term it, he wanted to let his hair down.) He continued: "Generally when I am asked to give a talk in Church—a few days ahead I write it, Ma corrects it and then Bill runs it off on the typewriter. Then, of course, I learn it off by heart. Now tonight I am not going to do that. I am going to speak just the way I feel. Generally the way, I think we ought to encourage more of that kind of talks than we do; we ought to encourage originality; we ought to encourage people to have the courage of their convictions and say what they think. You know, if more talks were given extemporaneously we would get closer to the hearts of the people. Even Mark Twain said he believed in extemporaneous talks. He said he had been studying on one for fifteen years. When he got a chance, he said he was going to read it. (Laughter) Now, I believe that.

Let's encourage more freedom of speech. It is as refreshing as a drink from a cool fountain. Let's have more expressions that are spontaneous—yes, if you want, call it spontaneous combustion.

The boy proceeded. He started to talk about his friend John. "John was raised in a good family, good parents, good home atmosphere. He goes away to school, gets away from the home fireside, and the first thing you know, John starts to smoke."

John is like some other good men. He has weakness. You bishops of the wards, what attitude is yours with John? Are you kind or are you rigid? Do you take an attitude, do the people of your ward take an attitude that means John is not wanted any more? If I understand Christ, that was not His attitude. Do you want to drive him away from Church?

That boy is somebody's good son; some mother loves him; some father wants him to keep the standards of the Church. Are you going to drive him out, or are you going to put your arm around him and bring him back. "To err is human, to forgive divine."

I did not say we should have less regard for the standards of the Church; we ought to have more regard for them. We ought to put them up higher; but when a lad makes a mistake, let us be kind. Do you think I am getting too broadminded? Bernard Shaw says: "Be open-minded, but don't get in the draft." Do you think I am in a draft? O no, I don't think so. I would rather die of pneumonia through getting in a draft than I would die from hardening of the arteries. A lot of people die of that. In plain American English, are you too rigid?

Now, you have 25,000 boys in the service; you are preaching to them; you are corresponding with them. They
are in a new world. They have been taken from the workshop into this new life; they have been taken from the farms, from taking care of bees, into this new life. "An idle brain is the devil's workshop." I am not saying those men are particularly idle, but there are moments when they don't know what to do with themselves; they are tempted as they never were before. What about the boy that stays at home and is not tempted? What about that boy that is tempted? What are you going to do with him when he comes back? Is your attitude going to be one of rigidity, or are you going to be kind to him?

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The sun and wind had a meeting one day, and the wind said: "I can take that fellow's coat off quicker than you can."

The sun replied: "Go to it." The wind started to blow, and the harder it blew the harder the man pulled his coat around himself. The coat stayed on. The sun said: "All right, give me a trial." He beat down on that fellow's back, and soon the coat came off. Kindness.

My mother told me a story once I never forgot. It was about a fellow who had sticky fingers. (I'll try to make myself clear.) He went to a shop and when he thought the merchant was not looking lifted a pound of butter. He concealed it under a big stiff hat that he wore. It was in the days of the big beaver hats. Some merchants are like some schoolteachers—they have eyes in the back of their heads—the storekeeper knew where the pound of butter was.

Now, he's going to call the police—he's got him hands down. That's what you think. But the grocery man had another way of teaching that fellow a good lesson. Yes, he was going to turn on the heat—but with kindness. It was winter. He led his friend over to the fire and with all the warmth of hospitality beckoned him to the stove. "Sit close up to the fire, John; it's a cold day." Yes, he put on the coal. The stove was a crimson red—So was John. Now John began to sweat. It wasn't a question of rendering lard it was rendering kindness.

Well, now, the shop man got his butter back. The story is a little far-fetched I agree, but John will never again "worlds without end" make a larder of his hat.

Now, in closing: let us be kind; do not forget that the man who has his weakness is that fellow that charges up San Juan hill to give you your liberty; that fellow that leads his fellows in battle with: "We lick them today or Molly Stark is a widow"; yes, the daredevil that bares his breast to Japanese bullets at Guadalcanal. He may have his weakness, but when you put on your slippers at night and huddle yourself to the fire of liberty, do not forget there is somebody out there who has faults, but who is the one that dares to face death to give you your liberty.

Judge not the working of his brain, And of his heart thou canst not see. What looks to thy dim eyes a stain, In God's pure light may only be A scar, brought from some well-won field Where thou wouldst only faint and yield. —Proctor

May the Lord help us to be kind. Someone, when asked the definition of heaven replied: "Heaven is the place where everybody is kind." And we will get twice as far if we will be less rigid and more kind.
RICHARD L. EVANS
(Continued from page 309)

based on the bedrock fundamentals of life which have been taught them in their homes and in this Church. Decisions prompted by expediency must not be allowed to become a habit; the attitude of living in a state of emergency must not be allowed to become chronic; and we must not be allowed to go off on unsafe tangents because of the urgency of the moment.

War does not change the fundamental that it is still a wise thing to spend a little less than we make; to raise a little more than we think we need; to keep our birthright, in a physical sense—our roots in the soil.

It does not change the fundamental that upon this Church has been placed the obligation to preach the gospel. The pattern of our preaching may change; the composition of the manpower that preaches the word may change; our methods may of necessity change a good deal; our work may be done largely at home in the stakes instead of abroad in foreign fields, but still the obligation is upon us.

War must not lower any of our standards of personal conduct. A uniform does not give a young man any special privilege, so far as a young woman is concerned; nor does it justify any young woman in lowering any of her standards or principles or ideals, under any conditions whatsoever, so far as any young man is concerned, a uniform to the contrary notwithstanding.

I believe I shall leave the statement there.

Our young men are making great sacrifices; a full share of them are in the armed forces, in comparison with other groups of like numbers. We are all willing to do all that has to be done, and more, to meet the needs of the hour; but beneath it all, our feet must be squarely fixed upon bedrock fundamentals which no emergency or expediency or state of war should or can be permitted to change.

May the Lord God be with these young people of ours in all of the confusion that faces them, in all of the decisions that they have to make, and help them to make all of those decisions on that same basis of fundamental truth which would and must determine the vital decisions of their lives at any time.

I know, as you do, that God lives, that this is His work. I ask the blessings of our Father in heaven upon each of you and all of us, and upon those who are not with us, those of our members who are living in a state of war, in our unoccupied countries and elsewhere, that their faith may be strong, that their lives may be preserved, and that they may endure to the end and receive all of those promised blessings for those who do endure.

God be with you. Amen.

ALMA SONNE

Assistant to the Council of the Twelve
Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

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A general Conference of the Church is an important event. From it we receive strength and courage. It occurred to me as I sat here this morning and this afternoon that the Church is a great educational institution, supplying the training and the education so much needed in this world, torn asunder at the present time by war and destruction. Its purpose is to enlighten and exalt humanity.

Today, in conference assembled, we rejoice in the efficiency of this Church, in its vitality, its power, its growth, its leadership, in its comprehensive program, and in the wide scope of its activities. The conferences of the Church have always been a great inspiration to the Latter-day Saints. We come here to be renewed in our faith, to be encouraged in our labors and to be strengthened in our responsibility, and we never go away disappointed.

The challenge to you and me today, as workers in this Church, has never been greater. "There was never a time more cut off from Christ," says a modern writer, "than the present, and there was never a time that needed Him more."

We have witnessed in recent years a departure from fundamentals long established, a breaking away from standards and doctrines that are as old as the Decalogue. The paramount need of the hour, it seems to me, is a return to the old-fashioned virtues that formed the very bedrock of our social and economic life. We should have learned long ago that paganism and true Chris-

NICHOLAS G. SMITH

Assistant to the Council of the Twelve
Delivered at the Sunday afternoon session of the 113th Annual Conference, April 4, 1943, in the Tabernacle

M} brethren, we have had two glorious sessions. Kindness seems to be the theme. I thought as Bishop Ashton was pleasing for more kindness, how fitting; and that I would like to tell of something that happened to me just three weeks ago today. I was in Los Angeles without an appointment, and consequently wended my way over to the Hollywood Ward. As I

(Continued on page 312)
Picnics will be closer to home this year

But Bread—a Basic Food—is Unrationed
So You Can Have Plenty of Sandwiches!

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Fresh Every Day
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Nicholas G. Smith (Concluded from page 310)

came up to the door, a kind affable man extended his hand in greeting, and said: "You are welcome here. Come in." It was not a hard thing to go into that chapel. After the opening exercises, I went with one of the classes, and the teacher had sort of a "free for all" discussion. It seemed that he was drawing out the class members as to their attitude and feelings. He asked them of their difficulties, the trials they were having, and how they overcame them.

Many class members told of sweet things that had happened to them, difficulties that they had overcome. Finally one man stood up and said: "Years ago I joined the Church in Denmark. I never felt such love, such sympathy, and such kindness in my life as I felt amongst those people that were in that branch. I was thrilled to be a member of the Church of Jesus Christ. I did my duty in the Church. I worked up to be an assistant to the superintendent of the Sunday School, thrilled in the knowledge that I was actually growing in the gospel. Then about twenty years ago the way opened up for me to come to Zion. I came, bringing my certificate of identification with me. As Sunday rolled around, I went over to the ward in which I was always thinking that the bishop would be delighted to know he was getting a new member, and I had him pointed out to me. I couldn't say very much in English; I walked up to him and handed him my certificate of identification, and he said: "O.K." And that was the end of the conversation.

"I had a difficult time because the warmth that I had known with the missionaries in Denmark was not here. I sat through the meeting. I went for several Sundays; no one paid any attention to me whatever, and finally I gave up. For twenty years now I have wandered all over America, unhappy and miserable, trying to find some peace, and knowing all the time that the gospel was true, but it was not lived the way that the missionaries had taught us. It was to be lived, and as it should be lived. I happened along this street four weeks ago. I came to the door of this beautiful chapel and a man held out his hand, and spoke to me, and said: "Welcome."

"The next Sunday I was here, and last Sunday I was here, and today I am here. I am beginning to feel that thrill come back that I had in Denmark. Someone was kind to me."

As he sat down, thrilled, he had come back into the Church promised before that Sunday School that he would continue to be a Latter-day Saint. I was touched. I stood up and said: "I wonder if anyone else is here today for the first time? It happens to be my first day here, and as I came up to the door, someone shook hands with me. Has anyone else had an experience who has come today for the first time that makes him feel he would not want to come again for twenty years?"

One sister held up her hand and said: "I came today for the first time, and someone shook hands with me at the door, and I am coming back next Sunday.""}

Brethren, you men who are responsible for taking care of the sheep, you who are in constant touch with them, be kind. I had a fine young missionary come out to me in the California Mission. He was telling me that he had been a little bit careless as a boy, but he said on one occasion, about six years previous, when he was about sixteen years of age, he walked into the office of the bishop, just a little bit ashamed. For his mother had forced him to pay tithing on a dollar he had earned, but the payment was so small he was afraid to do it. Finally he laid the ten cent piece down on the table and said: "This is my tithing."

He said the bishop, who was writing out receipts, dropped his pencil on the receipt book, stood up and put his arms around him and gave him a hug and said: "My lad, if you will always do this, the Lord will bless you and you will be happy." He said: "From that day on I was blessed, because every week my earnings increased until I had enough to come into the mission field. It was always be grateful to that bishop because he was kind.""}

Brethren, we all have our responsibilities and our difficulties to face, but bishops, presidents of branches, you who come in such close contact with the members, never fail to put your arms around them and encourage them. Kindness above all else will keep them close to you and the Church.

God bless us and help us that our love and our kindness may have such an effect upon our membership that all will want to turn to the Lord and keep His commandments, is my prayer, in Jesus' name. Amen.

"Blessed is the Nation"

(Continued from page 275)

President Calvin Coolidge once said: "Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberality, and for the rights of mankind. Unless the people believe in these principles they cannot believe in our government. There are only two principles of government in the world. One rests on righteousness and the other on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism.

The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of men. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reform which society in these days is seeking will come as a result of religious convictions, or they will not come at all. Peace, justice, charity—these cannot be legislated into being. They are the result of Divine Grace.

It is true that a country cannot get ahead of its religion. The higher our ideals, the nearer we observe divine law, and the stronger are our spiritual forces. No Christian country can forsake the divinity of Jesus Christ and not suffer. In those lands in Europe where paganism has superseded the
Christian ideals, there is bound to come decay and eventually, if there is no repentance, their former greatness will be forgotten. Jesus said: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

Here is another inspiring thought. It was copied from a panel on the wall in the chapel at Stanford University.

There is no narrowing so deadly as the narrowing of man’s horizon of spiritual things. No worse evil could befall him in his course on earth than to lose sight of heaven; and it is not civilization that can prevent this; it is not civilization that can compensate for it. No widening of science, no possession of abstract truth, can indemnify for an enfeebled hold on the highest and eternal truth of humanity.

What shall a man give in exchange for his soul?

But some one will say: "Are we not living in the most enlightened age the world has ever seen? Is it not true that great progress is being made to lessen the burdens and increase the happiness of man?" Yes, this is true in regard to many material things. Great progress has been made in mechanics, chemistry, physics, surgery, and other things. Men have built great telescopes that have brought the hidden galaxies to view. They have, by the aid of the microscope, discovered vast worlds of micro-organisms, some of which are as deadly as are men towards their fellow men. They have discovered means to control disease; they have, by the aid of anesthesia, made men insensible to pain, thus permitting major and delicate operations which could not otherwise be performed. They have invented machines more sensitive than the human touch, more far-seeing than the human eye. They have controlled elements and made machinery that can move mountains, and many other things have they done too numerous to mention. Yes, this is a wonderful age. However, all of these discoveries and inventions have not drawn men nearer to God! Nor created in their hearts humility and the spirit of repentance, but to the contrary, their condemnation. Nearly everything, it seems, which has been given that should be a blessing to men, has been turned to evil. Many of these discoveries and inventions are now being used to bring destruction to the human race. They are being used in the most cruel, most inhuman, godless war this world has ever seen. They are employed by criminals to aid them in their crimes, by the ambitious in their efforts to destroy the agency of man, and by despots who are endeavoring to subjugate the world to an unholy, wicked rule.

Faith has not increased in the world, nor has righteousness, nor obedience to God. What the world needs today is to draw nearer to the Lord. We need more humble, abiding faith in our Redeemer, more love in our hearts for our Eternal Father and for our fellow men. Yes, this is a good time, a vital time—if we are to survive the forces of evil—for every man to forsake the paths of sin and turn unto the Lord who will abundantly pardon. If we will do this, we may in confidence call upon the Lord and He will be near. He will help us fight our battles to cleanse the world of despotism and make it a fit abode for all who love the principles of truth and righteousness.

"Blessed is the nation whose God is the Lord" (Psalms 33:12). Let us make our nation all that it was destined to be, and this will come if we will humble ourselves and learn to be obedient to divine law.

May the peace and blessings of the Lord be ours. I humbly pray, in the name of Jesus Christ. Amen.

**NOBILITY OF CHARACTER ESSENTIAL**

(Continued from page 271)

from European civilization. That is a mistake. It still exists; but it weighs now only upon woman, and it is called prostitution.

Life and social order have spoken their last word to her. All that can happen to her has happened. She has endured all, borne all, experienced all, suffered all, lost all, wept for all. She is resigned with that resignation which resembles indifference as death resembles sleep. She shuns nothing now. She fears nothing now. Every cloud falls upon her and all the oceans sweep over her!

This corroding evil is just as dehumanizing to the young man as it is to the young woman. In the Church of Jesus Christ of Latter-day Saints there is no double standard of morality. The young man should approach the marriage altar just as fit for fatherhood as his sweetheart is worthy of motherhood.

And what has all this to do with the greatness of a nation? The answer is evident. Pure water does not flow from a polluted spring—nor a healthy nation from a diseased parentage.

Chastity, not indulgence, during the pre-marital years, is the source of harmony and happiness in the home, and the chief contributing factor to the health and perpetuity of the race. All the virtues that make up a beautiful character—loyalty, dependability, confidence, trust, love of God, and fidelity to man—are associated with this diametrical opposite in the crown of virtuous womanhood and of virile manhood.

The word of the Lord to His Church (Concluded on page 314)
NOBILITY OF CHARACTER ESSENTIAL

(Concluded from page 313)

is: Keep yourself unspotted from the world (Jas. 1:27).

Yes, America is a "land choice above all other lands." It is the responsibility of Americans to build a mighty and superior nation. The history of the nations of the past proves that nations in the most fruitful and most productive of all lands may become senile and decadent.

While our sons, sweethearts, and husbands are offering their lives in defense of the God-given gift of free agency and for the right to live without the domination of tyranny, let us in the Church of Jesus Christ of Latter-day Saints as citizens of our beloved country, use our influence to see that men and women of upright character, of unimpeachable honor are elected to office that our homes are kept good, and unbroken by infidelity; that children therein will be trained to keep the commandments of the Lord, to be "honest, true, chaste, benevolent, and virtuous, and to do good to all men." Cherishing such ideals, we can with all our hearts say with the poet Holmes:

Thou, too, sail on, O Ship of State! Sail on, O Union, strong and great! Humanity with all its fears, With all the hope of future years, Is breathing breathless on thy fate!

In the present crisis of the nations of the globe I pray that this great nation and the Dominion on the north may be truly the harbor of freedom, and a safe guard to the confused peoples of the world.

May members of the Church of Jesus Christ, preaching the restored gospel, ever remember the Savior's injunction: "Ye are the light of the world. . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14, 16).

TABERNACLE CHOIR AND ORGAN BROADCAST

(Concluded from page 263)

(Work presented "We'll Sing All Hall to Jesus' Name"—Coslett)

Evange: As we near the close of this hour from Temple Square the choir gives voice to a fourteenth century chorale by Johann Cruger—Now thank we all our God . . . who from our mother's arms, hath blest us on our way . . . O may this bounteous God through all our life be near us . . . Now thank we all our God.

(Choir sang "Now Thank We All Our God"—Cruger-Mueller)

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

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

This concludes the 716th nationwide performance of this traditional broadcast from the Mormon Tabernacle on Temple Square, presented by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

With the passing of another seven days, music and the spoken word will be heard again from Temple Square at this same hour next Sunday.

The singing of the Tabernacle choir was conducted by J. Spencer Cornwall. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

This is the Columbia Broadcasting System.

IN THESE TIMES

We are now called to sacrifice our sons. I did not ask you to rise, but I am sure there are many men here who have lost sons. I lost a son-in-law, as dear to me as my own son. Almost the first explosion at Pearl Harbor took him. But the point I wish to make is that because we have to sacrifice our sons is no reason why we should sacrifice our daughters.

Every consideration of faith, principles of right living, Church doctrine, and Church standards, requires that we should guard, as we would guard our lives, the chastity of our girls. There are all kinds of influences at work to break down these standards. I was told the other day that we have a new phrase, that young girls who smoke and drink and may be doing other things, talk about "new Mormons" as distinguished from the "old Mormons." I wish to say to them that those who

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abandon the standards and principles of the Church are not Mormons at all.

But we must all be "old Mormons." We are all a little bit too sensitive to the praise of others. We are too eager that people shall say sweet things about us. We must go forward, whether people praise us or censure us. We must guard the chastity of our girls no matter what anyone says about it.

TO THE YOUNG WOMEN OF THE CHURCH

I want to say something to the young girls of the Church, and as it is a difficult subject, I have written down what I wish to say.

Your brothers, your sweethearts, your young husbands are in the armed service of their country. They went away with pledges of devotion and loyalty to you, pledges that they would keep themselves sexually clean. You are hoping, praying, and expecting that they will keep their pledges to the letter. You made counter pledges orally or in your hearts. You expect them to keep their pledges; they expect you to keep yours. Either violating the pledge, has no right to expect its observance by the other.

Furthermore, you young women and girls, whose loved ones are in the service, expect them to keep themselves pure in mind and heart as well as in body. You expect them to remember that the Lord said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28); and that in our day He has added: "If any shall commit adultery in their hearts, they shall commit adultery in spirit, but shall deny the faith and shall fear" (D. & C. 63:16). That they may be free from this sin of the heart, you expect them to keep wholly clear from social associations with bad companions, men or women. You expect them to forego those light or frivolous amusements or recreations that might lead to this sin —you expect this notwithstanding they are subject over repeated periods of time to the hazard of immediate death itself, periods which give rise to the imperative need for intervals of relaxation and diversion so that reason may retain her throne and insanity be kept off.

All this you expect of them.

May they not rightfully expect as much of you? May they not justly expect that you too will remain free from bodily sin not only, but from this sin of the heart as well? May they not expect that if they who are subject to the horrors and misery of war, subject to the stress and strain of mortal combat, often hand to hand, that if they, to remain pure and clean, shall stay in camp away from the social diversions that bring temptation, that then you who are living in the peace and quiet and security of home and parents and friends will give up all the frivolities of social relaxation in order that you may surely keep yourselves clean and pure for them? Surely your sacrifice is as the molehill against theirs in the mountain.

Putting it at the lowest price, just good sportsmanship would require this much of you. Memory of the pitied faith would demand it.

I urge you young women and girls to remember that in the schedule of crimes, unchastity comes next to murder; to commit it is to commit to its penalty. The Lord has said: "Blessed are the pure in heart; for they shall see God" (Matt. 5:8).

THE GREAT PARADOX

What a tragic spectacle man is showing to His God today. We have rightly boasted for nearly a hundred years that in this, the Last Dispensation of the Fulness of Times, the Lord was pouring out His inspiration and His blessings upon all the world, unlocking to His children secrets that never were dreamed of by the ancients, giving them powers and dominions over the forces of nature, bringing under subjection almost the universe. Look at what the last century has given us in art, literature, science, discoveries, for our blessing and advancement. God gave all this to us to bless us. And then consider that now, in this terrible hour, every device, every invention, every discovery God gave us to bless us is being used to destroy one another in one of the most barbarous wars of all time. God will not hold guiltless those responsible for this holocaust.

God give us strength and power to resist evil. You brethren here, the governing authority of the Church, have almost infinite power in your hands, if you will but reach out and magnify your callings and live righteously. The brethren today have time and again told you of your responsibilities. Personally I always think of the responsibility I have; it helps to keep me at least reasonably humble. But think also of the power that you have, the power to bless, the power to heal, the power to do all the things that the Lord wants done. The Lord will hold us responsible for the exercise of that power. May He help you, I repeat, to magnify your calling. May you be able to bring to the people in the times that are to come, comfort, and consolation.

May He help you to build up their faith, increase their testimonies, develop their knowledge, so that you may truly honor His Priesthood, exercising the full functions thereof.

May God bless us always, I humbly pray, in the name of Jesus Christ. Amen.
THE LOST CROP

It's harvest time, and farmers are busy with their combines. In the previous pages, we discussed how to keep your combine in proper working condition. Keep it properly repaired, operate at proper speed, and see your implement dealer. Each of these steps is crucial for efficient and productive harvesting.

**Keep It Properly Repaired**

Before the rush of harvest, check over your combine thoroughly. Tighten all loose connections. Replace worn or broken parts. Check condition of V-belts and chains. Align sheaves. Adjust safety slip clutches. On engine-driven combines, give the engine the same care you would your tractor.

**Operate at Proper Speed**

When your crop is ready to thresh—dead ripe—use a good speed indicator to make sure your combine operates at the correct basic speed. Then regulate according to the requirements of your crop. Adjust tension on V-belts. Follow exactly the suggestions in your combine operating manual.

**See Your Implement Dealer**

When repairs are needed for your John Deere Combine, get genuine repair parts from your dealer. If your combine needs a general overhaul, he has the facilities to do a thorough, efficient job. Furthermore, through his contacts with many combine owners, he can give you good advice for unusual harvesting conditions.

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**John Deere**
Moline, Illinois

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**PIONEER DIARY**

(Concluded from page 273)

Cattle & one wagon for the benefit of the cause.


Sunday, June 7. Yesterday I was sent for to visit Lorenzo, found him worse—Orson Pratt crossed the river today after meeting. Orson Hyde arrived yesterday or the day before. Yesterday, saw Leonora [Lorenzo Snow's sister] & the girls [daughters Cornelia and Melissa]—but the pleasure of our meeting was lessened by our brother's severe illness.

Wednesday, June 10. Smith & Calvin start for Fox River.

Thursday, June 11. Lorenzo seems considerably better; in the eve' I returned to Br. M[arkham's]. The last few days have pass'd in such anxiety—I feel great reason for thankfulness that the Lord has giv'n me strength to administer to L[orenzo]. Time passes almost imperceptibly yet every day brings the arrival of saints from the City [Nauvoo] and the departure of saints from Mount Pisgah. Amasa Lyman crosses the river today—parted with Cornelia, &c.

Saturday, June 13. Sent for to visit Lorenzo again found him worse, stayed till Sun[day] eve[n]. Propos'd that Porter [Squires] make a garden.


Tuesday, June 16. Elder [Wilford] Woodruff calld to see us—had a very pleasant interview—he administered to L[orenzo].

Wednesday, June 17. L[orenzo] was baptized [for his health]—I returned to Col. M[arkham's] in the evening.

Thursday, June 18. Rain'd very little, our people finish planting gardens.

Saturday, June 20. Yes[terday] a letter was receiv'd from Brigham's Camp which is 125 mi[le]s from here, where they propose stopping to replen-

ish their provisions, build boats &c. Br. [Ezra C.] Benson returns, who left a week ago to visit the Camp. Br. & Sis[ter] Smoot call'd on us.

Wednesday, June 24. It has been very cold & windy for several days—commenc'd raining in the night, rain'd all day. Monday eve[n] a meet was call'd & a letter read from Headquarters calling for 100 men, baggage, wagons, &c. Reported that Boggs is ahead of the Camp with troops—My health improving—Yes[terday] sis[ter] Gleason sewed a hat of my braid—O Lord, my God, I pray for health that I may be useful.

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The dates on this map are those of the advance party and are several weeks ahead of the group in which Eliza R. Snow traveled. As will be seen from the dates in the diary.

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Friday, June 26. Amos Rogers died last night.

Saturday, June 27. Heard that a messenger pass'd thro' here on Thursday eve[n] bringing word that Col. Backenstos & Markham were at the head of a Com[pany] of troops last Sunday to defeat Williams who was at Golden's Point with 500 mob &c. L[orenzo] had his wagon driv'n to our tent & I could not disuade him from his purpose but I must go with him to Father [Isaac C.] Morley's settlement about a mile up the river, where Porter [Squires] has made a garden. Forgot
to mention that four Government Officers were here on Friday to raise volunteers for the Mexican war.

Tuesday, June 30. A very heavy rain last eve[n]gt. [Father] [Isaac C.] Morley & family leave this aften-noon for the west. I wrote to sis[ter] W[oodruff] and K[imball]. The last word from the Camp is for all to come on who can.

Wednesday, July 1. P[arley] P.

PIONEER DIARY

Pratt arriv’d from the Camp in two days or a little more—a meeting call’d—[Ezra C.] Benson who with father Huntington & Gen. [Chas. C.] Rich, form’d the presidency here, is appointed to take the place of [John] E. Page in the quorum of Twelve. [Isaac] More-ly is to be sent for to return & fill his place as Q[ueen] of [father] H[untington]. A Com[pny] of 500 without families are call’d for to go with the Twelve over the mountains.

I have been quite sick since I left Mt. Pisgah—am some better.

Thursday, July 2. Lorenzo walk’d from the wag[on] to the garden—seems getting well. The weather is extremely hot.

Sunday, July 5. Br. Little, who is appointed to preside over the eastern church, is meeting today on his way to the Twelve with business from Washington.

(To be continued)

THE EDITOR'S PAGE (President Grant's Conference Address)

(Continued from page 267)

from being saved, except ourselves. We are the architects of our own lives, not only of the lives here, but the lives to come in the eternity. We ourselves are able to perform every duty and obligation that God has required of men. No commandment was ever given to us but that God has given us the ability to keep that commandment. If we fail, we, and we alone, are responsible for the failure, because God endows His servants from the President of the Church down to the individual member, with all the ability, all the knowledge, all the power that is necessary, faithfully, diligently, and properly to discharge every duty and every obligation that rests upon them, and we, and we alone, will have to answer if we fail in this regard.

This would be forty-odd years ago. These were my sentiments as expressed then, and I repeat them as my sentiments today, with all my heart and soul.

I want to thank the people for their prayers in my behalf. I have not been well now for a period of more than three years, and yet during all that time I have never suffered any pain. My days have been full of joy. I have seen the Church grow in these years as I have never seen it grow before. It has been a wonderful business. The institutions in which the Church is interested—the sugar business, the key to the es-tablishment of which was given through the inspiration of the living God to Wilford Woodruff—have been greatly prospered. In every respect the ad- vancement of the Church during the time of my illness has been so great that this has been a period of real, genuine joy and happiness to me. I want to thank all the people connected with the various institutions in which the Church is heavily interested, for the wonderful work they have done. I have not the language to express the gratitude I have felt and the joy I have experienced during these three years because of the marvelous growth of the Church and the prosperity that has at-tended on every hand; and further this time my Counselors have been most helpful to me. I have been relieved of the drudgery of the work. I have been informed on everything that was going on, and I repeat the Church has never before experienced anything like the prosperity it has enjoyed during this time. The way in which these brethren have assisted me, relieved me of burdens, responded to every suggestion, fills my heart with unexpressible grati-tude to them and to my Heavenly Father.

I am grateful for the prosperity that has come to me and that I have been able to help in the erection of temples and in contributing to a fund to be used in the erection of other temples not yet built. One of the joys of my life fifty years ago was the dedication of the Salt Lake Temple. As a child I commenced by donating the amount of twenty-five cents a month and con-tinued making contributions for that purpose until finally the little stake over which I presided—the Tooele Stake—raised fifteen thousand dollars as a special contribution just before the dedi-cation. I am grateful to join with you in commemorating the fiftieth anniver-sary of its dedication.

The Lord has been good to me, and he has answered the prayers of the people as well as my own prayers that while the Lord should leave me here upon earth I should be able physically and mentally to go forward in the fur-therance of His work. I feel that the recovery I have made has been really miraculous.

I am grateful to the Lord for the way in which He has opened the hearts of the people and led them to pay their tithing. The Church has never in all its history been in as strong a financial position as it is today. When I think that in President Woodruff's time the credit of the Church was so low that he could not borrow a thousand dollars and that now the credit is so high that we both by the same sum that we might need, I am made happy beyond all ex-pression. We have enough money to do all the things which it is necessary for us to do in carrying on the work of the Church. I want to say to the people that we are guarding the funds carefully. We are not spending them only for the advancement of the work of the Lord and we feel that these are trust funds of the very highest character. Our tithing for the year 1942 was more than fifty percent greater than in 1941, and notwithstanding the enormous burden of taxes which the people now have to pay and not-withstanding the many and great calls which are made upon them to buy govern-ment bonds, to make Red Cross con-tributions, to contribute to community chests, and to make also their regular Church contributions such as fast offer-ings, Welfare contributions, and the like, nevertheless for the opening months of this year our tithing is far and away beyond what it was for the same period in 1942.

I am happy to tell you that we have purchased in the Oakland area another temple site. The negotiations have been finally concluded and the title has passed. The site is located on the lower foothills of East Oakland on a rounded hill overlooking San Francisco Bay. We shall in due course build there a splendid temple.

We are prepared to go forward with the building of the Los Angeles Temple on the beautiful site we have there just so soon as it is possible to do so in view of priorities and other war-time conditions.

The Idaho Falls Temple is nearing completion. This is a beautiful build-ing. It is being artistically decorated and furnished, and we look forward to its dedication in the immediate future.

I am grateful to our Heavenly Father for the faith and faithfulness of this great people, for their devotion to His service, for their effort and determina-tion to live in accordance with His laws and commandments.

I thank our Heavenly Father that He has given them the strength and courage to resist evils as well as they have been able to do so. I pray that He will bless the youth of the Church and give them strength to overcome temptation. I pray that He will bring into the heart of every boy and of every girl a knowl-edge that cleanliness is next to godliness, that they must live clean both in mind and in body, that they will understand that the sin of unchastity is to the Lord next to the sin of murder.

I pray that the Lord will give to the parents of the youth an understanding and appreciation of the dangers and temptations to which their children are subjected, that they may be led and guided to encourage their children to (Concluded on page 319)
Scriptural Crossword Puzzle—Jesus Healing a Lame Man on the Sabbath

"Verily, verily, I say unto you, 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.
THE EDITOR'S PAGE  (President Grant's Conference Address)

(Concluded from page 317)

direct them, to teach them how to live as the Lord would have them live. The Lord has said He would sift His people, and I pray that when that sift comes no parent may have failed to do his duty, and no child shall have failed to obey the commandments of the Lord.

Under the authority and power given to me, with all my heart and soul I bless the Latter-day Saints. Again I thank them from the bottom of my heart for their faith and for their prayers in my behalf, and I am grateful to have had their faith and prayers. I believe that all true, faithful, diligent Latter-day Saints have given to me the best that is in them, in supplicating God in my behalf, for His Spirit, for health, for vigor in body and mind. I pray that God's blessings may be upon Israel and upon all honest men everywhere. I pray with all my heart that those who have made mistakes will repent; and by this we may know that they have repented—they will confess their sins and depart from them.

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

I want to bear you my witness that no man or woman ever lived and kept the laws and commandments of God and who lived according to the teachings of the gospel of Jesus Christ, that God did not love and honor. This gospel of Jesus Christ which I have embraced and which you have embraced is in very deed the plan of life and salvation which has been again revealed to the earth. It is the same gospel that was proclaimed by our Lord and Master Jesus Christ.

I bear witness to you here today that we have the truth, that God has spoken again, that every gift, every grace, every power and every endowment that came through the holy Priesthood of the living God in the days of the Savior are enjoyed today. I rejoice in knowing that these things that should be enjoyed—the blessings, the healing power of Almighty God, the inspiration of His Spirit whereby men and women have manifestations from Him, the inspiration of the Spirit of God whereby people speak by new tongues and have the interpretation thereof, and each and every grace and gift—are enjoyed today by the Latter-day Saints.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of God. I have reached out my hand. I have plucked the fruits of the gospel. I have eaten of them, and they are sweet, yea, above all that is sweet. I know that God chose His prophet Joseph Smith and gave Him the instructions and authority to establish this work, and that the power and the influence of Joseph Smith are now being felt as the angel promised. His name is known for good or evil all over the world, but for evil only by those who malign him. Those who know him, those who know his teachings, know his life was pure and that his teachings were in very deep God's law. I know that we have the plan of life and salvation, not only for the living but for the dead. We have all that is necessary both for our own salvation, that we may be in very deep savors upon Mount Zion and enter into the temples of our God, and also for those of our ancestors who have died without a knowledge of the gospel.

I say again: This is the same gospel that was proclaimed by our Lord and Master Jesus Christ, for which He gave His life in testimony, and that the lives of our own Prophet and Priest were given as a witness to the divinity of the work in which we are engaged. Mormonism, so-called, is in very deed the gospel of the Lord Jesus Christ. God has given me a witness of these things. I know them, and I bear witness to you, in all humility, and I do it in the name of the Lord Jesus Christ. Amen.
LET'S SAY IT CORRECTLY

El Paso, Texas

Sincerely,

Mrs. Henry, O.H.

#320 south

issue our time

Gentlemen:

which mento, program awards certainly FOR

These have I was contrast the solicitors which I renounced as the program of the Chamber of Commerce edition that designate the land of our neighbors to the south as "Old Mexico." So, "let's say it correctly" and call it Mexico.

Sincerely yours,

Virgil V. Peterson

PROOFING THE PROOFREADER

For being the first from their respective areas to report errors found in the March issue of the Era, choice of Gospel Standards or In the Gospel Net goes to the following readers:

Albert G. Call, Jr., Boise, Idaho; Lowell M. Durham, Iowa City, Iowa; George M. Easter, Flushing, New York; Mrs. Jennie R. Farley, Salt Lake City; Florence Kooyman, Sacramento, California.

The invitation to discover and report errors is extended for the current issue, fourth month of "proofing the proofreader," which seems to be providing good sport for a host of readers—too many for us to acknowledge individually—and which is certainly making us watch our p's and q's.

Address a penny postcard to 50 North Main St., Salt Lake City, or before May 25th, To make fair distribution of awards possible, the country has been roughly divided into six geographical sections, including Canada. First person to report a bona fide error from each section receives the book of his choice.

AREN'T WE FLATTERED!

Here's a bit of innocent humor—at our expense—as contained in the well-intentioned letter of a guileless contributor:

"Dear Sir: A few months ago I wrote my first short story.... Although the teacher gave it a good grade, other people have called it too moralistic, too old-fashioned, and even too devoid of excitement for any of the college publications.... These same critics suggested that I send it to you...."

P.S. The Era did not accept the story.

—Ovid, Idaho

I will be seventy-six in June and have read the Era since its first issue.

Mrs. Emma W. Porter

ICE-ASHES INVENTED

Miller's ice-house caught fire, and though a determined effort was made to save the building, it burned to the ground. With it 20,000 pounds of ice were reduced to ashes.

THERE WAS A REASON

Wife (in back seat): "Henry, dear! You mustn't drive so fast!"

Husband: "Why not?"

Wife: "The motor policeman who has been following us won't like it."

OH, SO TRUE!

A lady overheard her colored maid make a rather short reply at the telephone and then hang up. She called her: "Mandy, who was that at the phone?"

"Tain't nobody, Ma'm. jes' a lady sayin' 'It's a long distance from New York,' and Ah says, 'Yas'm, it sure is.'"

THE EFFICIENCY SYSTEM

Marjorie (going to bed): "Mother, I needn't brush the teeth the dentist is going to pull tomorrow, need I?"

UNSELFISH OR FOREHANDED?

Customer: "I want to buy three lawn-mowers."

Dealer: "You must have a big place."

Customer: "No...but I have two neighbors."

A FROST FOR THE LECTURERS

"The expedition endured the extremest hardship." "Yes, I understand they were locked in the ice during two lecture seasons."

FAIR-MINDED TO THE END

"So you propose to take my daughter from me without any warning?"

Nervous Young Man: "Not at all. If there is anything concerning her you want to warn me about, I'm willing to listen."

Upside Down

Mrs. Brown: "I admire Dr. Young immensely. He is so persevering in the face of difficulties that he always reminds me of Patience sitting on a monument."

Mr. Brown: "Yes; but what I am becoming rather alarmed about is the number of monuments sitting on his patients."

MORE TROUBLE FOR PARENTS

The first essential in training a child is to have more sense than the child.

IN FOR ANYTHING

A woman made a purchase from one of the flower girls in Piccadilly Circus and said: "I suppose you will be here on Wednesday! I shall want a lot of flowers for my daughter; she is coming out on that day." "She shall have the best in the market, mum," replied the flower seller sympathetically. "What's she been in for?"

EVERYTHING COMING UP

"Yes," said young Mrs. Torkins, "I am sure our garden is going to be a success."

"So soon?"

"Yes, the chickens have tasted everything and they are perfectly enthusiastic."

THE EGOTIST

He: "I dreamed I was married to the most beautiful girl in the world."

She: "Were we happy?"
WAR JOB IN THE APPLE ORCHARD

In World War I, Arthur J. Weeber was a sergeant with the AEF. This time he's doing his war job on the home front — growing healthful eating apples, buying war bonds, and acting as air raid warden for his district. Mr. Weeber is a real pioneer in the Cowiche Valley, that little appendix to Washington State's apple-famous Yakima Valley. He specializes in Delicious apples and 60% to 70% of his Delicious rate Extra Fancy by State grade.

"With our farm tractor and family teamwork we expect to lick the wartime labor problem," Mr. Weeber told me. "We've got two orchards a quarter mile apart and both have fixed spray systems. I haul a double spray tank from one orchard to the other for alternate sprayings. The tractor also makes it possible to get our apples into the packing house and cold storage the same day they are picked. This helps assure crisp, juicy apples with real orchard goodness when folks buy 'em."

Wartime apple marketing is here being discussed by Mr. Weeber (examining young fruit) and J. W. Hebert, general manager of the Yakima Fruit Growers Association of "Big Y" apple fame. At a nearby packing house operated by this farm cooperative all Weeber's apples are washed, graded and packed — then sent to market in refrigerated cars. Mr. Hebert is a member of the Washington State Apple Advertising Commission which has helped make Washington apples known for outstanding quality. "We of 'Big Y' have done business with Safeway for a dozen years or so," Mr. Hebert told me, "and always on a friendly basis. Present war conditions have increased demand for our apples tremendously but we haven't forgotten the fine cooperation we've had from Safeway in past marketing emergencies."

Despite the wartime labor shortage, Art Weeber had a good harvest. His elder son, Jim, now in the Army, got a 2-week furlough to pick apples. Son Henry brought home a group of Washington State College students to work for several days. Daughter Mary lent a hand — and Weeber himself picked 1100 boxes to finally get the crop all in the warehouse.

With his eye on postwar markets, Mr. Weeber is continuing his efforts to give his apples a red skin — the redder the better, he says — because people go for red apples like a child goes for a red wagon. What's it take to make red apples extra red? Mr. Weeber explains it this way:

"I don't know those big words the scientists use but I know from experience that bright sunny days with cool nights close to the frost point bring most redness to red apples. That's the kind of weather we get here in the Yakima Valley — with morning sun evaporating the night dew from our apples.

"By correct pruning I'm able to direct tree growth so sunshine gets through to the apples as they start developing. And I thin out the number of apples on each tree during the growing season, removing all but one apple from each cluster — this helps the remaining apples get big and red. I also place props under heavy-laden branches, holding them apart so more sunshine can get into the apples and air circulation is free. Too much nitrogen in the fertilizer applied to the orchard soil, I've found, steps up wood and leaf growth and cuts down red apple color. So I disc in cover crops and whatever barnyard manure I can get."

Your Safeway Farm Reporter
Highlights from the 38th ANNUAL REPORT

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<th>Item</th>
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<td>Assets</td>
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<td>(Gain 9.2%)</td>
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<td>Reserves and other liabilities</td>
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<td>Contingency funds, Capital and Surplus</td>
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<td>Insurance in Force</td>
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<td>New Insurance</td>
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<td>Payments to policyholders and beneficiaries</td>
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War Bonds for a Free America—
Life Insurance for Freedom from Want and Fear

BENEFICIAL LIFE INSURANCE COMPANY