

and

the Hearts

of the

Children

shall turn

to their

Fathers



and

they

shall rise up

and

call thy

name

Blessed





Who,  
more than all others,  
influenced your life  
for good?

My mother  
Aisina Elizabeth Grimhall Holbrook

Who,  
more than all others,  
influenced her life  
for good?

Her father

George Henry

Brimhall

And now...

Dear Kin of George H. Brimhall -  
beloved by him, by the Lord, by us - we  
invite you, for a short while, to lay  
aside matters of less importance, hold  
our hands and come with us to

B.Y. U. Archives

Old volumes of Improvement Era

Relief Society Magazine

Mother's collection of her father's  
works given to her son, Raymond  
Brimhall Holbrook and his wife,  
Esther Hamilton Holbrook

Our personal files

Memory's storeroom

(very brief visit to biographies about him)

and learn (best in his own words)  
about George H. Brimhall . . . .

learn about



- 1- The warmth of his love
- 2- The purity of his faith
- 3- The truthness of his testimony
- 4- The steadfastness of his loyalty
- 5- The nobility of his life
- 6- The grandeur of his Character
- 7- The inspiration of his teaching
- 8- The timelessness of his messages
- 9- The pungency of his sayings
- 10- The universality of his appeal

and

- 11- The awesome example of the refinement that comes to one who constantly lives above adversity - always with his hand in the hand of the Lord

To whet your appetite we offer you  
an intriguing ribble of sermonette,  
short talk or lesson or saying or  
poetry

But if your need is for full and  
lasting spiritual nourishment you will  
want to feast on his lessons and talks

If your desire is to be a real  
gospel scholar you will enjoy it all  
and more not included here - for  
we offer you but samples. For ten years  
his theology lessons were found in the  
Relief Society Magazine and in one volume  
alone can be found outlines for 217 lessons  
for M. J. A. and Relief Society. It is said:  
"Prior to 1932 if a count were made, it  
would be found that George H. Brimhall  
had written more lessons for the Church  
than any other person in the Church."  
So much in demand as an orator that  
in one month of July he received 50 invi-  
tations to speak.

Are you looking for something new  
and different ... just right for that  
talk in Church or community or home  
evening or to just satisfy your  
own desire to better understand  
these wondrous truths of the  
Restored Gospel of Jesus Christ - ..

As you select something from this  
collection you will likely say as  
we have said: "Why this is the  
but I have read on the subject."

We trust you all have access to  
the book - "Long and Short Range Arrows."  
It contains 81 of his choice sermonettes.  
They are not in this collection.  
(Thanks to Mary Jane H. Fritzen for help with pictures)

Mr. & Mrs. Delbert V. Groberg

827 Linden Drive  
Idaho Falls, Idaho 83401

December 15, 1981

The Quality of True Greatness

There is more accomplishment in the life and works and teachings of Dr. George H. Brimhall, affectionately called "Grandpa B." by all our family, than is found in the usual great man.

The expressions of deep wisdom, the heart-felt poetry, the messages of love and faith and gratitude and loyalty came from the depths of his own experience and his almost constantly having to overcome adversity. He knew pain; he knew sorrow; he understood and overcame difficulties. His life was like a towering, friendly light-house rising out of a sea of ravaging waves lashing against sharp, unfriendly rocks.

Some permit circumstances to discourage and delay. He used difficult circumstances to grow culturally and spiritually and to hurry him on to great heights. His great character shown more clearly through the clouds and storms and disappointments out of which he rose with brilliant performance.

His life was never easy, yet he enjoyed life and learned and developed through its hardships. A lesser one would have blamed hardships and adversity for holding him back. He latched on to difficulties and made them build him up. Though he was molded and shaped by adversity, he was able to use these lessons to develop refined character. His life was a lesson in true, refined greatness, standing upright and confident amidst a turbulence of adversity and disappointments.

He held fast to a child-like faith in Heavenly revelations and in the Restored Gospel. The divinely called Prophets and leaders had his unwavering loyalty, love and support. He heard and honored the call to serve.

His vision of the purpose and destiny of the Brigham Young University during humble beginnings, was clear and true. Not only did he see what it could be and what it would be, he labored with all his heart and strength to make certain that the foundation was firm and prepared to carry the weight of the great expansion that he envisioned. He had no small dreams. He worked and taught and hoped for things "to come as well as for things as they are and as they were." He faithfully and courageously fulfilled the needs of his time as he dreamed of their blossoming into the things of our time.

A mountain might be just as high when it rises 10,000 feet from a valley floor (that is 10,000 feet above sea level) as a mountain close to the ocean that towers upwards 20,000 feet above the level of the water. Both peaks are said to be 20,000 ft. When you stand at the coastal city of Lima, Peru and look upwards to the great peaks of the white Andes, you see in nature a kind of counterpart to what is, once in a while, found in greatness among men - found in one like President George H. Brimhall who rose all the way up to mingle with those at the very top altho he had to extend through more space and more adversity than most, to do so. At this time we salute him.

Sincerely,

Jennie and Delbert

GEORGE HENRY BRIMHALL

Son - brother - husband- father - grandfather - great-grandfather - great....

Exemplary Latter-day Saint - missionary - neighbor - friend - member of  
M.I.A. General Board for many years- author  
of its lessons and lessons for Relief Society  
-church-wide for many years

Student - scholar - teacher - superintendent (Spanish Fork and Provo)  
teacher - professor - Principal L.D.S. Seminaries -President  
Utah Education Association, contributed to National Education  
Association.

ACTING PRESIDENT - THEN PRESIDENT - THEN PRESIDENT EMERITUS of

BRIGHAM YOUNG UNIVERSITY many years

Received from General Board of Education of L.D.S. Church honorary degree  
of Doctor of Didactics --from Brigham Young University honorary  
degree of Doctor of Laws.

Community builder - policy maker - i.e. recipient of the first Silver  
Beaver Boy Scout Award given in Utah National Parks Council  
i.e. Red Cross director

Adventurer - pioneer - philosopher

Author - searcher for truth -

Lecturer - orator -

Counselor - spiritual advisor - gentleman

\* \* \* \* \*

I, his grand-daughter, Jennie Holbrook Groberg, had the blessed privilege of  
serving as his personal secretary when he was President Emeritus of B.Y.U.

I, also, recall many incidents of his visits to our Holbrook home which also  
blessed our family, such as the following:

Grandpa Brimhall was in our living room tensely waiting, with the rest of us,  
the birth of a new baby to his beloved daughter, my mother-in the adjoining  
bedroom with the doctor. When the welcome wail announced the safe arrival of  
"another girl" -the doctor came out to reassure us that all was well. He also  
extended his sympathy to my father who--(the doctor thought) wanted a son -  
as at that time he was trying to be a farmer --)-- About the second time the  
doctor said, "Too bad -Fay - another girl.." Grandpa Brimhall stood and spoke-  
as usual all eyes were upon him --I shall never forget what he said nor how  
he said it --"Doctor" he asked, "Tell me - is there anything greater than to  
be the mother of mothers in Israel?"

All nine of mothers daughters (three now living in the spirit world) have held  
their mother - Grandpa Brimhall's daughter --as their ideal and hoped and tried  
to also be a true mother in Israel.

With gratitude to Grandpa B.,

*Jennie H. Groberg*

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Old Glory

I Love You,  
 Utah Valley

My Desire  
 or

O, May I Know  
 the Lord as  
 Friend



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## EXPLANATION

This compilation contains inspired and inspiring messages by and about George Henry Brimhall. It is not intended to be a history or sketch of his great life although naturally many interesting historical items will be found in it.

Several fine efforts have been made to write his history (biography)--some rather brief and others longer. Among those who have prepared such historical material are: Alice Louise Reynolds, T. Earl Pardoe, Ernest L. Wilkinson and associates, Ed. M. Rowe, J. Edward Johnson (unpublished), State of Utah Biographical Records, John Henry Evans, Elizabeth Groberg Owens (great-grand-daughter) Nancy Jean Groberg Tingey (great-grand-daughter), Esther Ruth Hamilton Holbrook and her husband, Raymond Brimhall Holbrook (grand-son) and others.

As these messages are for some of his own descendants and families, it seems appropriate to include some genealogy statistics:

George Henry Brimhall was born in Salt Lake City on December 9, 1852 to George Washington Brimhall and Rachel Ann Mayer Brimhall. His brothers and sisters are: Rachel Emma (Robertson), Emer M., Orilla M. (Boyack), Omer M., Ruth R., Prudence M., Ether Record, Tryphena M. (Garff), Grace M. (Calderwood)

He married (1) Alsina Elizabeth Wilkins of Spanish Fork, Utah December 28, 1874. To them were born: Lucy Jane (Jennie) md. J. Wm. Knight; Alsina Elizabeth, md. Lafayette Hinckley Holbrook; George Washington, Mark Henry, Wells Lovett and Milton Albert (died 1884)

He married (2) Flora Robertson of Spanish Fork, Utah, September 11, 1885. Their children are: Dean R.; Fay R., md. Julian M. Cummings; Fawn R., md. Thomas E. McKay; (Fay and Fawn were twins); Burns R., Ruth Afton, md. Gene Crandall; Paul R., Alta R. (died in infancy) Golden Henry, Areo R.

He died in Provo, Utah July 21, 1932 at 80 years of age. 792.

\* \* \* \* \*

To give the reader a more appreciative understanding of this remarkable man, it may help to quote a bit of his early life, mainly from his own writings. His background is very different in some respects from the background of the lives of his descendants. (from his journals:)

"My First Suit of Clothes: I have no recollection of wearing dresses but my recollection of the first suit of clothes was that of a waist and a pair of little britches made of white factory cloth. My mother put them on me. I stood up before her in great glee. She looked at me in that white suit and she laughed and laughed and laughed and sat down on the floor and laughed. I could not understand why she should laugh at me so much but she got up and said, 'It will never do.'

Well, the next morning she brought the suit to me again and it was of a brown color. That night she had boiled it in a strong tea made of sagebrush. And she said, 'Now, that will do.' So I had my khaki suit."

My First Speech: My mother taught me to read in the First Reader, the Second Reader and the Third Reader and then she put into my hands the Book of Mormon which I took a great deal of delight in reading.

My father organized a Literary Society in Ogden (then lived) where the people came and talked and made speeches and read. He said he would take me to the Liter-

ary Society if I would learn a piece to speak. So I learned one and here it is:

"Made first public speech when seven years old and several of the presiding brethren said, 'He is a comer.'"

"Little by little" an acorn said  
As it slowly sank in its mossy bed;  
Downward it sent a thread-like root,  
Then up in the air a tiny shoot.

Little by little each day it grew,  
Little by little it sipped the dew,  
And after a while in the forest wide,  
And after a while with branches wide  
It stood, an oak tree on the hill side.

"Little by little" said the thoughtful boy,  
"Moment by moment my time I'll employ,  
Learning a little every day,  
Not spending all of my time in play,  
And don't you think this little plan  
Will make me a wise and useful man?"

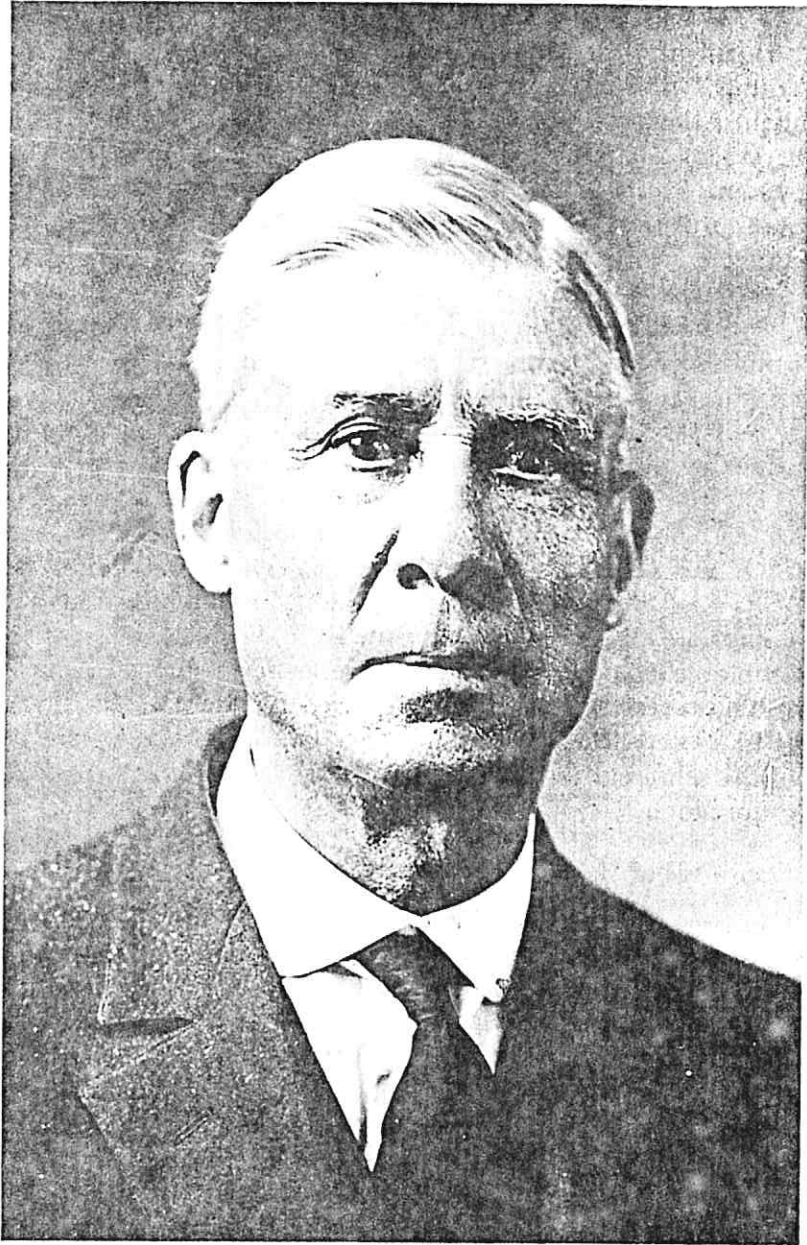
"When a lad of seven summers I was sent to drive the cows to pasture and I found a school boy who...led me to a new world, a little private school. I forgot all else and was awakened from my dream of perfect satisfaction by the voice of my overjoyed mother who, thinking me drowned or carried off by Indians, had found me sharing a ragged book with my new found acquaintance...Home I went and next morning my father said, 'Your mother and I have decided to send you to school.'. My mental exclamation, 'I'll go without being sent' is almost ringing in my ears now. (added) "...sumbled onto a school house, cautiously surveyed the building, went in and sat down. 'Old Lady Shurtliff' was teaching as the eager-faced boy listened...forgot about everything else except the teacher, her questions, the books and the use of the slate board."

"My mother used to set George (me) upon a tall, hard box and make me digest a page or two of some book before he could get down. Many of the bits I learned in these lessons have gone thru life with me. They recall easily."

"At twelve I attended a spelling bee at Virgin City in Dixie and 'spelled them all down but one man."

"They started a high school at Provo called Timpanogos University...and I attended, doing chores for my board. Second year I couldn't find any work and I walked twelve miles to Spanish Fork every Friday in order to get out wood on Saturday.....Just about despaired getting back to Provo when one day my Dad killed an ox. He hung one quarter up in the store room and put three quarters in the wagon under a sheet of canvas. I got to peering around and discovered most of this ox and inquired what it was for. 'Well, you've got to go to school haven't you?' and I said, 'Not while the family goes hungry.' 'Well, go talk to your mother about it.' 'That blessed woman looked me right in the eye and said, 'Son, if you don't get up there to that school mighty pronto, I'll take you across my knee like I used to' or words to that effect. She said I might amount to something if I went out and learned something. So I shucked corn and hauled wood and made the grade. Then 42 of us young fellows decided it would be a good idea to have a high school in Spanish Fork and we contributed \$15 each in work and money. We brought logs down from Santaquin Canyon. In 40 days we had a big house-raising with the whole community present...My wife attended that school--Tom Beesley taught the first and I taught the next two or three years..."

"His desire for education became almost a passion. When he took a trip to the canyon for wood or rode the hills with cattle or followed sheep, somewhere on his saddle blanket was a new and often borrowed book. He read thousands of pages by campfire and tallow candle." Four sisters, five daughters and one son also became teachers.



George H. Brimhall in later years.

GEORGE  
HENRY  
BRIMHALL



ALSINA  
ELIZABETH  
WILKINS  
BRIMHALL

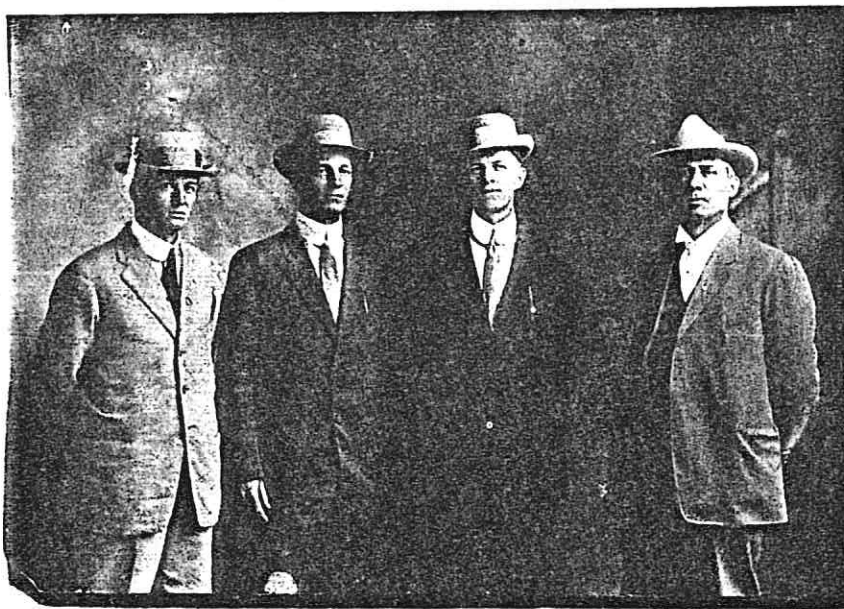




At about age of 19



At about time of marriage



Wells Lovett, Mark Henry, George Washington and their father George H. Brimhall  
(sons of Alsina E. Wilkins and George H. Brimhall)

Jennie



Sina

JENNIE (LUCY JANE) AND SINA (ALSINA ELIZABETH) BRIMHALL-LOVING SISTERS





Sina as Queen of the May



The "Little Divine" teaches school



Bride and Groom

May 15, 1901



Alsina Elizabeth Brimhall Holbrook  
Lafayette Hinckley Holbrook  
A Golden Wedding Picture  
1951



November 18, 1898 he was made an official member of the Church Board of Education --His belief that the purpose of Church schools was to build true Latter-day Saints is found in his writings. Referring to Brigham Young Academy he said: "The school depends not on man, or any set of men. God planted it and we are but gardeners to take care of it." (Cluff Presidential Papers)

In 1901 a new Board of Trustees for the Academy was appointed as follows: Joseph F. Smith as President with David John as vice-president. John Henry Smith, Oscar B. Young, Teenie Taylor, Lafayette Holbrook and Jesse Knight. It is interesting to note that Lafayette's son, Lafayette Hinckley Holbrook, married Alsina Elizabeth Brimhall and Jesse Knight's son, Jesse William Knight, married Jennie (Lucy Jane) Brimhall. Lafayette Holbrook was mayor of Provo and also a member of the Stake Presidency. Sina and Jennie were daughters of President Brimhall.

LAFAYETTE HOLBROOK  
B.Y.U. BOARD OF  
TRUSTEES (ALSO  
MAYOR OF PROVO  
AND COUNSELOR IN  
STAKE PRESIDENCY)  
WITH GEORGE H.  
BRIMHALL, PRESIDENT  
OF B.Y.U.



Pres. Emeritus George H. Brimhall receiving, on his birthday, flowers from the student-body, this time students represented by his grand-daughter Jennie Holbrook

# Dr. George H. Brimhall

## Passes On

053

Improvement Era 35 (September 1932).

**T**HOUSANDS of Latter-day Saints, especially those of the Mutual Improvement Association, students of Brigham Young University, and thousands of educators and teachers of the inter-mountain West who have come to know his personality and power will mourn the passing of Dr. George H. Brimhall, president emeritus of Brigham Young University.

Dr. Brimhall served for years as president of the institution which he loved with all his heart because he has seen it grow from its inception when as a boy he became one of the twenty-nine who made up its first studentbody to the present time. He has also been a member of the General Board of the Mutual Improvement Association almost from the beginning, a position which he filled with distinction.

The great teacher, the great speaker, the loyal citizen, passed away at his home in Provo on Friday, July 29, 1932, after an illness which had lasted for several months and which had sapped the vitality from his mind and body. Glowing tributes to his life's work were paid him at a splendid funeral service which was held in the Utah Stake Tabernacle at which four of the apostles and a large percentage of the General Boards of the Young Men's and Young Women's Mutual Im-

provement Associations were in attendance.

The speakers, all of whom eulogized the departed, were Owen Smoot, William H. Boyle, Franklin Stewart Harris, Thomas N. Taylor, and Elder George Albert Smith. Elder Melvin J. Ballard offered the invocation and Elder Richard R. Lyman the benediction.

The eulogy by William H. Boyle, a close friend and confidant of President Brimhall, is given here in full.

Dr. George H. Brimhall—

By PROFESSOR WM. H. BOYLE

**A**NYONE who does anything at this service is honored. No matter how many songs are sung, how many flowers are brought, how many sermons are preached, only a thousandth part of what is deserved to be done is done. What I say will be very personal, I want it to be.

He was my comrade, my truest friend. I knew his heart, I have been in his home, I have seen him in his office doing, with ease, big things! I have seen him under stress and strain, acquit himself with honor. Under pressure he could think best! He was never stam-peded.

I have sat alone with him by the camp fire in the mountains until the embers died, and the morning hours came. I have discussed with him in our homes, or as we have ridden together, hours upon hours, the serious problems of life. So I know him. I could tell *him* the truth, I was not afraid. He understood; we understood. I know he was a great soul. He was no ordinary man. He was the most unique individual I have ever known.

Once when I was ill I received these stanzas in lieu of a letter, which is a re-  
(Cont. on page 670)



Dr. George H. Brimhall, President Emeritus of the Brigham Young University, receiving from his grand-daughter, Rachel Holbrook, a basket of flowers on his 73rd Birthday. The flowers came from the students of the institution over which Dr. Brimhall presided many years. Miss Holbrook was secretary of the student body.

being done by a very large part of the thinking world today. Our greater progress awaits a more complete understanding of the laws announced nineteen hundred years ago and a greater obedience to them. Joseph Smith has been interpreted by some not of our own faith as the Galileo who has proposed, in the realm of the spiritual,

a formula for the guidance of humanity which if followed will accomplish in social and personal affairs as effective a mastery as our present control of the physical forces of the universe.

THE vicissitudes of our day, if our normal thinking does not

do it, will drive us to a re-reading of the four Gospels as the most important record in existence. We do not need to desert science in our reading of this incomparable story. We will find that science, in the finest interpretation we can make of it, is the fruitage of the work of Jesus of Nazareth.

## Dr. George H. Brimhall Passes On

Continued from  
page 653

lection of the man, and for that reason I read them.

The big world owes me nothing,  
I had a cup of joy  
For every drop of sorrow  
I drank, when "just a boy."  
When youth came on, it brought me  
A bowl of nectar cream;  
I ate, became enchanted:  
Life all one happy dream.

When manhood's care came 'wak-  
ning,

My stream of joy grew deep;  
Then clouds of sorrow lowered  
And I was left to weep;  
But sunbeams that were larger  
Than darkness of the shade,  
Came pouring through the window  
That Providence had made.

When strength had passed its  
zenith:

Life's early afternoon.  
I swam on troubled waters  
With fears of going down.  
But God and friends upheld me,  
They brought me to the shore.  
And I have been in heaven  
For twenty years and more.

I have a friend, now fighting  
Such battles as I fought;  
May God remember, give him  
The miracle He wrought  
In raising me from weakness  
And blessing me with health  
Sufficient for enjoyment,—  
Give him that kind of wealth.

Send sleep and comfort to him,  
Hold restlessness at bay,  
Save him from discouragement  
In waking hours of day,  
And hasten on the sunrise  
Of day when once again  
He'll wield with strength and  
pleasure

The power that uplifts men.  
Yours for victory!

No one who knew him has not felt the power of him. George H. Brimhall was never mean or little. He never stopped; he never shirked. He never made excuses. He carried more than his share. He always

gave more than he took. He never short changed any mortal. He was always a leader, never a driver; he loved reality and hated sham. No one ever lived to hear him utter a disparaging word of his superior officer. His loyalty to men was at once, perhaps, his weakness and his greatest strength.

In the game of life he often starred, but he had no desire to star. He was no glory hunter. He was a fair fighter, and a good sport. He admired frankness; he hated gossip. He said that gossip was a poisoned arrow shot from the bow of hate. He had broad sympathies, deep understandings, true interests, and an undying faith in the friendliness of the Universe.

For 65 years he has done more for nothing than most men do for pay. Sixty-five years of gallant, loyal, unselfish service—and not a speck of rust was on his armor.

His physical machine literally wore out. The eagle pinions of his life that had carried him to brilliant intellectual heights of thought and discriminating keen appreciation snapped. His mental feathers drooped, but his soul swung into heaven's atmosphere where hosts await his coming, and where God will bestow upon him powers and added responsibility.

He loved his family; he was the last man on earth to give them pain. He saw afar off their comforts and furnished them. He was greatly loved by his boys, his girls, and his grandchildren. His wish was their desire. Throughout the years his wife has given loving service. She was the wife, the mother, and the nurse. It was what he wanted.

He believed that all one had when he died was what he had given away. Much of that which George H. Brimhall has accumulated during all these years of service he has taken with him.

If any man cast his bread upon the waters to return after many

days it was he. If any man ever developed his talents, went out for the last lost sheep, built his house upon the rocks, it was President Brimhall. If ever there was a Samaritan who bound up the wounds of his neighbor and made him comfortable it was this man. He always fed the sheep, he never sheared them.

Every mother's son who brought joy to the heart of his parent, or the prodigal who left his father's hearth was his. His love and sympathy and understanding was large enough for all. "How shall we measure life?" How shall we measure his life?

Shall we not say with Silver, "that it is not time, nor things, nor success, nor happiness, but achievement, that is the true indicator of character. Growth—mind and soul growth—" "How much have I gained since yesterday, yesterday, since yester-year. By how much have we bettered our past. Are we able to find beauty where a while ago we could see none?"

"Then true life does not take in time, nor space, but is the secret process of growth. Everything is growing, becoming. Nothing is done." To President Brimhall life was such; Life was romance, Life was adventure, Life was growth. As his hair has whitened, his soul has ripened. In the last score years he had had a keener perception, a finer discrimination, sounder judgment, a deeper loyalty. He, too, I know would say with Victor Hugo—"I have finished my piece of work, but I cannot say I have finished my life. My piece of work will begin again the next morning. The tomb is not the blind alley, it is a thoroughfare."

Then we must not mourn. His passing is his added opportunity, for

"Death is only an old door,  
Set in a curtained wall,  
On gentle hinges it gives at dusk,  
When the thrushes call."

On the occasion of his receiving the President Emeritus status, President Haber J. Grant said:

"I appreciate more than tongue can tell the very wonderful force and power and spirit of the Gospel of Jesus Christ that has been in this school under the administration of President Brimhall. I feel in my heart that from the time Brother Brimhall took charge of this school the spirituality in it, the spirit that should characterize our Church school system, namely that of making Latter-day Saints --this spirit has been in the school as perfectly as it is given mortal man to make it."

Apostle George Albert Smith:

"...as a presiding officer he was unsurpassed..He was a great teacher and the thing that he loved to do was to teach the truth--not only by precept but by example. I do not hesitate to say that I think there has been no other man who has assumed the position of teacher among the youth of this land who has brot to love him so many of the pupils who have been his watch-care.....

"His name is a household word throughout this intermountain country and wherever he went he radiated sunshine....It is a wonderful thing to know that God lives, to know that Jesus is the Christ. This man knew that and there was not anything that you could have asked him to do that he would not gladly have done to bring the faith and hope that was in his soul into the lives of those he loved and he loved all people....This man's chosen profession was to uplift, to encourage, to inspire, to enrich, to ennoble, the lives of the youth and to plant their feet upon the pathway that would terminate in the Celestial Kingdom...I congratulate him with all my heart on the record he has made....I have never heard anyone speak except in commendation of this good man. If there was an unfriendly person in the world to him, I never knew it. He had the gift of leading little children and of directing older people...He lived in an atmosphere as tho he held his Father's hand and he felt secure because he knew that there was a power able to uplift him and strengthen him.

"On his last birthday I called to visit and I saw how the sickness had broken him down. Now that the time for him to go home has come, he will find awaiting him every blessing he has earned, every gift that he has worked for and so death in this case is not so serious." (Brimhall funeral)

Bishop W.O. Facer:

"One time at the Timpanogos hike program at Aspen Grove someone called for an expression from President Brimhall and I shall never forget his remarks. He said:'May we all be straight as the aspens, strong as the pines and beautiful as the flowers in our lives."

"Not long before his illness I asked him to..speak in our ward, about tobacco. He told of how he had loved his mother and how she had loved him. He said: 'I have a mother who is worth being loyal to; I have a Church that is worth being loyal to. Young men, young women, have you?'"

\* \* \* \* \*

Bryant S. Hinckley, speaking of George H. Brimhall said: "...he had the capacity, the training, the inspiration and the understanding of the pupil--all of this and more...In great teaching there is an intangible something that leaps from soul to soul like electricity from a dynamo. He had in a high degree that quality and he won an immortal place among the teachers of his day."

From Prof. Alice Louise Reynolds:

"In the forty-five years of the Institution's life no other teacher has attracted as many students to his classes as has President Brimhall. As Dr. Harris, president-elect, says: "...Dr. George H. Brimhall, under a tree would make a university any day for where he teaches students will always gather to be taught."

President Harris also said of President Brimhall: "No one ever saw him do a little or mean thing. He was always lofty in his aspirations and valiant in his efforts to live according to his high ideals. He was a most unusual stimulator of young people and up to the day of his death he could understand their problems as if he were himself young. Even tho his body took on the frailties and limitations of age, his mind always remained youthful. He was the embodiment of loyalty - loyalty to his Church, to the Institution he served so long, to his friends, and to every worthy cause. Those of us who worked with him knew just where he would stand on every issue where principle was involved....." "one of the greatest educators that the Church or the State has ever had." "...here we have a great character who for almost eighty years has withstood the tempest and the storm and everything that is unfavorable, but for five and one-half months his body has been gradually undermined by the eating sickness which has, as I have seen from time to time when I have visited him, gradually undermined his constitution until, with a gust, the mighty oak has fallen....."

"During all these years I have been hearing him speak, and never, at any time, out of all of the many hundreds of addresses I have heard him give, never at any time have I heard him repeat any address. It has always been a new one. And I cannot say that about any other person of my acquaintance. His life was new. It was constantly youth....."

"Everyone who has worked with him, shoulder to shoulder, in the battle against ignorance, the battle for the onward march of mankind, the overcoming of vice and sin and disease, and low morals, and low living...realize that he was a mighty champion...wish I could tell you of his courage, his genuineness, his absolute obedience, his thoughtfulness, his integrity, his scintillating intellectuality--and with them all, those homely virtues that despise sham and love straightforwardness...." (Brimhall funeral)

\* \* \*

Deseret News, 1932, at time of his death:

"He believed more in the importance of the spiritual character of boys and girls than in the technical truths of some savant's philosophy. He strongly stressed and encouraged moral health, virtue, honesty, generosity, self control and courage. He had a gift of making people forget the things that are behind and to reach forward to the things that are before, pressing towards the goal."

\* \* \* \* \*

Eugene L. Roberts (BYU Coach): "With the grand old man gone to other spheres, we must sustain ourselves on the deep impressions he has made upon our soul, the memories we are fortunate to have of his deep sincerity, his remarkable loyalty, his undying faith, and the way of life he laid before us. He lives on in thousands of us and when he meets us over there he will hold us accountable for the growth and development of those seeds he planted in our souls. If those beginnings of idealism, higher living and finer understanding he gave us have not enlarged to noble ends he will be somewhat ashamed of us when we meet again."

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June 19, 1946

Mrs. Alsina B. Holbrook,  
1448 Browning Avenue,  
City.

Dear Mrs. Holbrook:-

You pay me a high honor when you ask me to write a few words about your beloved father, George H. Brimhall whom I knew intimately and loved dearly.

I am not going to books to study up about Dr. Brimhall. I knew him well and had heart-felt talks with him frequently. This is my story as I knew him.

If Utah ever produced a more profound scholar and philosopher or a better teacher than Dr. Brimhall I have not met such person.

He was a splendid man, an exemplary citizen of the first order and a great educator. He was a forceful and eloquent speaker. He held the closest attention of his audiences. His words were thought provoking. He lifted every one who heard him to a higher plane of thought and action.

While Dr. Brimhall was always good natured, I never heard him indulge in trivial words, or cheap stories. His thought and his words were pure and stimulating and lofty.

However, he was not without wit and his wit was keen and truly clever. His stories were usually at his own expense. For example: He said that in early life he had one annoying habit when he was addressing an audience. He would dangle his gold watch chain about his fore-finger and swing the charm back and forth. He tried without avail to discontinue the habit. Finally in despair he sought a doctor's advice for a remedy. The Doctor said, "Remove the Chain". He did and won out. I am telling this story about as Dr. Brimhall related it. It has a point.

When you wrote of your father, you touched a tender spot.

I have tried several times without result to get information concerning the early U.E.A. I was a charter member and I think the year was 1893. The organization was formed in Ogden in the First Presbyterian Church, I think.

This letter enclosed may interest you. If so please keep it.

Sweet memories bring Dr. Brimhall to my mind often. I admired the man and friend. I loved him.

Sincerely,

*D. H. Christensen*

The seventieth anniversary of the birth of Dr. George H. Brimhall, President-Emeritus of the Brigham Young University, Provo, was observed Dec. 8, by hundreds of friends extending their greetings and congratulations to the popular educator. A special program before the student body of the school over which he presided so long was the feature of Friday's devotional exercises. Professor James L. Barker of the University of Utah was the principal speaker. The students presented President Brimhall with a beautiful bouquet of flowers. At the evening meeting tributes were paid him by George Albert Smith, President Heber J. Grant, Junius F. Wells, President Franklin S. Harris, and others. A letter of tribute from President Chas. W. Penrose was read. Honor was paid him at the meeting of the General Board Y. M. M. I. A., December 6. Next to Junius F. Wells, who is the senior member of the Board, stands President Brimhall who has been a general leader in the Y. M. M. I. A. from its inception in 1875. Says the Provo Post:

"It is doubtful whether any other living man in Utah or the west can move people more forcibly in the direction of true character and a life of service than he. He is a master of short speeches and has been classed among the best in America.

"President Brimhall has lavished his time and energy in educational, mutual improvement, social and civic betterment. Moreover, he has contributed more in a material way to the Brigham Young University than any other man of small income.

"When the large Church school had a chance to buy a collection of books for a Theological library, President Brimhall contributed \$500 toward the purchase, and for that reason the collection bears his name. In commemoration of his seventieth birthday a book shower was given, the books received to augment the George Henry Brimhall Theological collection."

IMPROVEMENT ERA JANUARY 1923

#### A TRIBUTE TO PRESIDENT BRIMHALL.

A friend whose hand and heart are ever ready  
To rescue, guide; to comfort, and to cheer;  
A friend whose life rings like a sermon  
'Gainst weakness, hate; 'gainst pettiness, and fear.

A teacher with that spark of inspiration  
That wakes in sleeping youth ambition's fire;  
A teacher with the look, the word, the action  
That says: Look up! Stand up! Climb high! Yet higher!

A patriot.—He serves both school and country;  
He gives his zeal; his loyalty so true.  
He bares his head beneath two glorious banners:  
Old Glory and our own dear White and Blue.

A champion for God and right, a Christian,  
Who never turns his back upon the foe;  
An enemy to sin most unrelenting;  
But friend to sinners who repentance show.

And so as Friend, as Teacher, Patriot, Christian,  
We crown him with our tribute laurels now.  
With loyalty and love our hearts are thrilling;  
In gratitude and homage do we bow.

And yet our tributes do but faintly echo  
The admiration that we fain would pen.  
The one real tribute God alone can give him:  
'Tis being written in the lives of men.

*Elsie C. Carroll.*

## MORE TRIBUTES

"Recently Bryant S. Hinkley (father of Gordon B. Hinkley) said in his Sunday School class that all he ever knew about teaching he had learned from Dr. Brimhall; he knew better how to teach than any other person of his acquaintance."

Journal entry: "Spent one summer in Colorado doing missionary work. The following clipping was taken from a Colorado paper: 'Professor Brimhall of Provo Academy was present and delivered the best discourse that the people of Antonito have been privileged to listen to in many years. His subject was the existence of God and though a man were an infidel he would have been compelled to admit that a God must have been in existence long enough at least to have endowed the orator with his gift of eloquence.'"

"If he gave his word or accepted an obligation, he stayed with it at whatever cost of time or patience."

From B.Y.U. Students newspaper: "Devotional Exercises without President Brimhall are as bread and honey without the honey."

Wilkinson book, p. 365: "He exercised his talents for counseling, consoling, chastising and inspiring - never allowing the well-being of individual students to be subordinated to an academic program."

Young Women's Journal, July 1921; "...in 1909 the Alumni Association was struggling to erect the Maeser Memorial. Some of the teachers contributed ten percent of their salary for the year; others fifteen percent. But in his characteristic way, President Brimhall cut his salary in two and gave one half."

President F.S. Harris: "While I have heard him speak on the same subject often, I have never heard him give the same talk twice." "George H. Brimhall, under a tree, would make a university any day for where he teaches, students will always gather to be taught."

Relief Society Magazine, comment by Mrs. Jennie B. Knight (his daughter) counselor in the Relief Society General Presidency. Quote: "Dr. George Henry Brimhall, who has written the Theology Lessons for the past ten years, was introduced by Mrs. Jennie B. Knight who said that he had been her teacher for over fifty years and that, as far as she was concerned, he was the greatest teacher she had ever known."

Alice Louise Reynolds: "When Ernest Seaton Thomas was here, he was trying to hold an audience of children who, in spite of the speaker's most earnest efforts, were not interested but were climbing about making a good deal of disturbance. A woman near me whispered, 'If they would call President Brimhall he would tell them a story that would hold them spell-bound!'"

Dr. Dean R. Brimhall (son): "As a young man he lifted every community and person who was fortunate enough to come under his influence...He has stamped a state with his integrity and unyielding purpose. Lucky are those who came under his influence."

Dr. T. Earl Pardoe: "Few men could match his ability as a short speech expert. He could hold a Boy Scout troop in wrapt attention under the stars or in a small class room. He was the most outstanding patriotic speaker for most celebration days, July 4, or 24th, and Lincoln's and Washington's birthday --went all over the state by saddle or buckboard (only means of transportation. (had 50 invitations to speak one month of July) -Also on Memorial Day - Under a pine tree with pion-



eer headstones all about him, great characters would seem to arise and walk in friendship among the living...

In most of his personal gifts he desired and planned to honor others with little or no credit to himself--i.e. When a noted visitor came up to him to thank him for his great and inspiring speech at Devotional in College Hall, Dr. Brimhall responded: 'I would be remiss indeed if I could not respond to the inspiring music - I wish I could measure up to Professor Lund and his chorus' --He was always willing to share his inspiration with others."

Dr. F.S. Harris: "Dr. George H. Brimhall - counselor, spiritual advisor, incomparable teacher, man of great vision, scholar, searcher for truth, scientist with a spiritual eye."

Elder Ezra Taft Benson: "No man has so inspired me with so few spoken words as has President Brimhall in his famous four-minute talks."

William J. Snow (teacher at B.Y.U.): "President Brimhall well exemplified Christ's saying, 'He that loseth his life shall find it.'"

Andrew Jenson, (Asst. L.D.S. Church Historian): "His leisure hours find him haunting canyons and streams with his boys and other members of his family who delight in manly outdoor sports. He is endowed with rich spiritual and rich intellectual endowments whose gifts have been supported by a life of strenuous work. Whatever his limitations may be he never fails to scintillate; brilliancy is in the essence of all his power. His style, whether in oral or written discourse, is full of originality and presents many surprises in analysis, thought and sentence structure. He possesses a personality that has impressed itself upon thousands of student, a personality that has attracted the attention of many persons from both east and west because of its force and originality, a personality that compels and commands, and rarely fails to grip those with whom he comes in contact."

A Ray Olpin (President University of Utah) "Possessed of a stern demeanor and bluntly frank in expressing his aims and convictions- but was endowed with the most sympathetic understanding and greatest power of appreciation of any man I have ever met."

J.L. Haddock-Mass. State College: "A father to the discouraged, a teacher to the ambitious, a philosopher to the wise and a friend to all."

President George Albert Smith: "The life of Dr. George H. Brimhall was as a radiant star in the firmament of education. Endowed with unusual mentality yet humble as a child he devoted his life to inspiring faith in God."

# Expressions of Appreciation of the Life and Labors of President-Emeritus George H. Brimhall

In the death of President-Emeritus George H. Brimhall, the Board of Trustees of the Brigham Young University acknowledges the loss of one of its most outstanding administrators and teachers.

For forty years the very best efforts of his life were given to the Institution.

As a member of the Faculty he devoted himself to his work in such a manner that he soon became known as one of the most efficient classroom teachers and inspirational leaders the school has known, as well as a real exemplar of its standards and ideals.

In the important field of training teachers for school and community service, he was a recognized authority. The creditable

reputation of the Brigham Young University as an educational institution for the preparation of teachers was gained largely through his supervision and work.

While president of the University it experienced a steady and consistent growth both in harmony with the ideals of the Church and the educational demands of the times. Loyal to his superiors and helpful and tolerant with his associates, he performed his important duties as president to the complete satisfaction of the Trustees of the Institution, for eighteen years.

For the past eleven years, as President-Emeritus, he has given the same loyal service to the University and has supported his successor in the Presidency with faultless valor.

As we look back upon his long and faithful service, we see nothing but commendation

and praise for his great and wonderful work. While we shall miss his influence and his service, we take pride in recording our thanks and gratitude to our Heavenly Father for our association with him, and for the help he has been to us, to the University, and to his fellowmen.

As members of the Board of Trustees, we extend to his family our silent sympathy and love.

Thomas H. Taylor  
J. M. Knight  
Stephen L. Chipman.  
Executive Committee in behalf of  
the Board of Trustees.

## Dr. George H. Brimhall

DR. GEORGE H. BRIMHALL, the father of our board member, Jennie Brimhall Knight, beloved teacher, lecturer, writer, passed from the earth life on July 29. He has played an important part in Church progress, laboring with untiring zeal and with staunch faith for the work he so dearly loved. While school activities engaged the greater portion of his time and energy, he took a prominent part in the activities of the Young Men's Mutual Improvement Association, serving on the General Board for many, many years. At the time of

his death he was President Emeritus of the Brigham Young University, and professor of religious education in that institution. He was well known as an ardent supporter of suffrage, prohibition, civic betterment, and public welfare. For a score of years, ever since the organization of the Timpanogos Boy Scout Council, he served as chairman of the Court of Honor. The national organization conferred a silver badge on him for his unexcelled service.

We loved Dr. Brimhall for his wonderful personality. He was ag-

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September 1932

gressive, progressive, forward looking. The cause was the big thing in his mind, and he was ever ready to humbly efface himself, putting his whole energy to forward any movement that he was working for.

He was:

"One who never turned his back, but marched breast forward;

Never doubted clouds would break;

Never dreamed, though right was worsted, wrong would triumph.

Held, we fall to rise, are baffled to fight better,

Sleep to wake."

He could say much in a short time, and say it so effectively that his messages stayed with his hearers. His devotion to his calling and his allegiance to the authorities of the Church were dynamic, and many young people followed in his footsteps, fired by his enthusiasm and

dauntless faith. His loyalty to the Brigham Young University brought friends to its support in times of need and led it through many narrow places to stand entrenched and bulwarked, ready for other struggles.

His lessons, articles and talks inspired to higher thinking and nobler action. Many a man today looks back on his boyhood days and remembers that Dr. Brimhall came to him at the crossroads and stimulated him to choose the better things that cannot be taken away. He has wrought well; he has furthered his Father's work. Blessed be his memory. May peace come to his family. May his children and grandchildren prove worthy of their noble sire.

(Annie Pike Greenwood -author of College Song-teacher, student, etc.)

Brigham Young University without President Brimhall? Such a thing is inconceivable. It would be like Provo without Mt. Timpanogas. The very halls will be listening for his returning steps....I never heard him speak when I felt that I had heard enough. Beathlessly I followed and eagerly, each flashing, vivid sentence. Truly an orator born, he always made me think of an eagle companioned with lightning, soaring above us. Not only was he inspired, but better still, he was inspiring.. Should he say, 'Will you do this thing?' not one of us but what would strain every nerve to bring about the accomplishment of that which he desired or suggested, and we not only did the thing, but we outdid ourselves, surprised ourselves with a best that we did not know we possessed for it was President Brimhall who knew how to unlock the secret door s of our beings.....

Sayings

INTEREST EATS UP INCOME, THEN PRINCIPLE, THEN HOPE.

WE ARE WHAT WE HAVE TO DO FOR A LIVING

WE ARE WHAT WE THINK

WE ARE WHAT WE THRILL TO.

WE ARE WHOM WE ASSOCIATE WITH.

THE GREAT ISSUE OF THE DAY IS NOW A MOTHER PROBLEM: "WET OR DRY."

THE WORST OF ALL FAILURES IS ACHIEVEMENT IN INIQUITY

THE WORST OF ALL DEFEAT IS VICTORY IN AN UNJUST CAUSE.

THE HERO PLANT WITHERS ON EASY STREET BUT THRIVES AND BEARS FRUIT ON ADVERSITY AVENUE.

ADVERSITY IS A FRIEND-FINDER

ADVERSITY IS A SOUL-SIFTER

BIG SOULS, LIKE BIG APPLES, COME TO THE TOP WITH SEVERE SHAKING

WHERE THERE IS NO INNER ADVERSITY THERE CAN BE NO CONSCIENCE. THE CAPABILITY OF FIGHTING AN INNER BATTLE BELONGS TO MAN: IT IS A PRIVILEGE DENIED TO THE ANIMALS.

IF THERE BE NO ADVERSITY, THEN WE MUST CREATE ONE, FOR THE NATURE OF MAN DEMANDS ONE. PESSIMISM ALWAYS PULLS DOWN.

THE UPLIFT OF ADVERSITY IS PROVIDED FOR IN THE INNER WORLD AS WELL AS IN THE OUTER WORLD.

EVERY SOUL HAS THE CAPACITY FOR BECOMING A DEMON OR A DEITY.

STRONG PASSIONS AND APPETITES BECOME ADVERSITY-LEVERS IN THE HAND OF TEMPERANCE.

IN ZONES WHERE BREAD-FRUIT GROWS AND CLIMATE IS CLOTHING, CIVILIZATION HAS TO BE IMPORTED

THE FALL OF MAN AND THE PLAN OF REDEMPTION FURNISHES THE OPPORTUNITY FOR THE INNER STRUGGLE BETWEEN THE HIGHER AND THE LOWER SELF.

TRUE ETHICS IS RELIGION IN PART; TRUE RELIGION IS ALL OF ETHICS AND MORE.

ETHICS IS INADEQUATE OF THE HIGHEST HAPPINESS OF MAN....

THE CHILD IS THE FRUIT OF THE PAST AND THE GERM OF THE FUTURE.

THE PATHWAY OF TEMPTATION SHOULD BE KEPT FROM CHILDREN.

THE LAW OF DECLINE CLAIMS ITS OWN: THERE IS NO ESCAPE FROM THE TRUTH, NEGLECT, THEN DISRESPECT, THEN LOSS.

DUPLICATED WORK IS VASTLY BETTER THAN NEGLECTED WORK (referring to Temple work)

I THINK WE SHALL NEVER FIND THE TIME WHEN BATTLE FOR THE RIGHT DOES NOT TAKE PLACE--WITH BALLOTS INSTEAD OF BULLETS FOR OUR INSTRUMENTS.

IGNORANCE IS THE PARENT OF MUCH INIQUITY IN THE WORLD AND ESPECIALLY OF INTOLERANCE.

APPRECIATION IS THE SUNKIST FRUIT OF INTELLIGENCE AND GRATITUDE IS THE HIGHEST FORM OF GIVING.

BE CAUTIOUS BUT NOT COWARDLY  
BE SAVING BUT NOT STINGY  
BE HOPEFUL BUT NOT HAZARDOUS  
BE FORETHOUGHTFUL BUT NOT FOREBODING

KEEP UP YOUR FIGHT FOR YOURSELF, YOUR FRIENDS, YOUR FAITH.

SERMONS ARE GOOD TO HEAR AND GOOD TO READ BUT THEY ARE BETTER TO SEE.

THE MAN WHO CAN CAPTURE BEAUTY AND KEEP IT TO SMILE ON THE MULTITUDE IS MORE TO ME THAN A WARRIOR OR WEALTH WIELDER

THERE IS A VAST DIFFERENCE BETWEEN PUTTING THINGS IN ONE'S HEART AND PLACING IT IN ONE'S MIND FOR THE HEART HAS NO PIGEON HOLES.

\*SCHOOLS ARE MADE FOR PEOPLE AND NOT PEOPLE FOR SCHOOLS.

THE MAN WHO HAS THE PRIESTHOOD HAS CONDITIONAL, OFFICIAL ACCESS TO THE POWER OF GOD AND THUS HIS PRIESTHOOD IS POWER.

I WOULD BE A MORMON ON THE SINGLE DOCTRINE MAN IS A GOD ON THE WAY.

AN HOUR OF HEAVEN MAKING IS WORTH MORE THAN A LIFETIME OF HEAVEN HUNTING.

WE MUST BE PREPARED FOR THE UNEXPECTED EVEN IN OUR SECURITIES.

OVER-ANXIETY ENERVATES AND UNFITS ONE FOR THE CLIMB.

LEARNING TO LABOR IS PASTIME IN COMPARISON TO LEARNING TO WAIT.

A GOOD MOTHER IS DESERVING THE NAME OF GUARDIAN ANGEL.

THE HOUSES ON HER STREET ALL FACE THE EAST. THE PEOPLE WHO LIVE THERE FACE THE RISING SUN.

FORTUNATE INDEED IS THE MAN OR WOMAN WHO IS ANCHORED--WITH CAPACITY TO KEEP AFLOAT BY MEANS OF FAITH, HOPE AND LOVE.

WORK IS THE CHIEF CHARACTERISTIC OF GENIUS.

THE CHURCH IS THE INSTITUTION THROUGH WHICH THE LORD BLESSES US ALL.

APPRECIATION IS THE ESSENCE OF INTELLIGENCE.

WITHOUT GRATITUDE, THERE CAN BE NO ABUNDANT LIFE.

\*DON'T MAKE EXCUSES, MAKE GOOD.



8. BECAUSE THE WORLD'S GREATEST THINKERS HAVE BEEN, AND ARE STILL, RELIGIOUS.
9. BECAUSE SCIENTIFIC MEN ARE RELIGIOUS.
10. BECAUSE AT THE FATEFUL HOUR, WHEN THE GREAT WAR THREATENED THE LIFE OF CIVILIZATION, THE GREATEST MEN OF OUR NATION PLEADED FOR THE STUDY OF THE WORD OF GOD.
11. BECAUSE MASTERPIECES OF LITERATURE REACH THEIR CLIMAX IN RELIGIOUS SENTIMENT.
12. BECAUSE MASTERPIECES OF ART ARE THE REFLECTION OF RELIGION.
13. BECAUSE PERSONS WHO HAVE BEEN BOTH SKEPTICAL AND RELIGIOUS DECLARE THAT THE RELIGIOUS CONDITION IS INCOMPARABLY THE MORE DESIRABLE ONE.
14. BECAUSE COMMUNITIES WHERE A RELIGIOUS INFLUENCE IS DOMINATING ARE OF A HIGHER MORAL GRADE THAN THOSE WHERE SKEPTICISM PREVAILS.
15. BECAUSE INDIVIDUALS OF RELIGIOUS CONVICTIONS ARE MORE INCLINED TO RENDER GRATUITOUS, UNSELFISH PUBLIC SERVICE THAN ARE THOSE INDIFFERENT TO RELIGION.
16. BECAUSE AT RELIGIOUS SERVICES THERE IS MORE OF THE PUTTING OF THE UNDESIRABLE TENDENCIES OF MAN INTO THE BACKGROUND AND THE BRINGING OF THE DESIRABLE TENDENCIES INTO THE FOREGROUND, THAN IN ANY OTHER FORM OF MASS MOVEMENT.
17. BECAUSE THE THING MADE DECLARES THE MAKER, AND THERE IS SO MUCH MADE THAT MAN CANNOT PRODUCE.
18. BECAUSE THE WORD OF THE LORD CARRIES OVER WHERE THE WISDOM OF THE WISE AND THE UNDERSTANDING OF THE PRUDENT FAIL.
19. BECAUSE THERE IS NEITHER TIME NOR OPPORTUNITY IN THIS LIFE FOR VIRTUE TO BECOME ITS OWN FULL REWARD.
20. BECAUSE NO MAN CAN SAY FROM EXPERIENCE, "THERE IS NO GOD" BUT MANY HAVE SAID AND ARE STILL SAYING FROM EXPERIENCE OR DIRECT KNOWLEDGE, "THERE IS A GOD."
21. BECAUSE, IF BEING NORMAL MEANS BEING ALL ROUND IN ONE'S DEVELOPMENT, THEN ONE CANNOT BE NORMAL WITHOUT BEING RELIGIOUS.

13 POINTS OF A 13-MINUTE ADDRESS:

1. OCCUPANCY IS DEPENDENT UPON IMPROVEMENT FOR A WARRANTY DEED TO ANY PART OF THE EARTH.
2. OUR GOVERNMENT IS AT ONCE A GIFT FROM DIVINITY AND A PRODUCT OF HUMANITY, THE EFFORTS OF THE LATTER AND THE INSPIRATION OF THE FORMER.
3. THE UNWRITTEN REFERENDUM OF AMERICA HAS BEHIND IT REFORMATION WITHOUT REVOLUTION.
4. AMERICA'S VISION OF GREATNESS HAS NOT BEEN LIMITED TO WHAT MAY BE SEEN THROUGH A POCKET\*BOOK PEEPS TONE.

5. AMERICA'S IDEALS IS A BANNER UNFURLED, NOT A CHALLENGE BUT AN INVITATION TO THE WORLD.
6. AMERICAN ETHICS EXTEND FURTHER THAN THREE MILES FROM HER SHORE-LINES.
7. THE GODDESS OF LIBERTY CANNOT CONSISTENTLY NURSE FOUNDLINGS THAT BITE HER BOSOM.
8. THE AMERICAN WOMAN STILL RULES BY ROCKING THE CRADLE BUT SHE IS SHOWING THE POSSESSION OF ANOTHER HAND.
9. UNION WITHOUT EQUITY IS POWER DIVORCED FROM PROSPERITY.
10. ASPIRATION CANNOT SUBSTITUTE PREPARATION FOR AMERICAN LEADERSHIP.
11. WORTHWHILE CHAMPIONSHIP CARRIES ITS LOAD ON THE SHOULDERS, NEVER ON THE NECK.
12. LAST IN WAR HAS SPELLED FIRST IN VICTORY.
13. PREPARATION FOR WHAT WE DON'T WANT TO DO IS THE POOREST KIND OF POLICY.

\* \* \* \* \*

TO TOMORROW

No yesterday, no memory;  
No tomorrow, no hope;  
No today - - nothing.

\* \* \* \* \*

SEVEN STRONG SENTENCES  
or  
MAN MAKING MOTTOES

1. "Let there be light."
2. "Let there be life."
3. "Let there be law."
4. "Let there be liberty."
5. Let there be love."
6. "Let there be labor"
7. "Let there be leadership"

\* \* \* \* \*

IT IS A BLESSED PRIVILEGE TO BE IN CORRESPONDENCE WITH THE LORD; IT IS A  
WOEFUL CONDITION NOT TO BE ON SPEAKING TERMS WITH OUR FATHER IN HEAVEN.

FORGETTING TO PRAY IS EVIDENCE OF SPIRITUAL CARELESSNESS AND WILFUL NEGLECT  
OF PRAYER IF PROOF OF OUR INGRATITUDE.

HEAVENWARD MESSAGE-SENDING HERE TRAINS US FOR HEAVENLY MESSAGE-SERVICE  
HEREAFTER. THE GREATEST MESSENGERS FROM ON HIGH WERE MESSAGE-  
SENDERS WHILE ON EARTH.

PRAYER IS THE BEST PREVENTIVE AND THE SUREST CURE FOR SOUL SICKNESS.

TO BE ALONE WITH GOD MEANS TO BE IN THE BEST COMPANY IN THE UNIVERSE.

THAT MOTHER IS PRAYING FOR ME IS A BEAUTIFUL AND CONSOLING THOUGHT BUT  
OF VASTLY MORE VALUE IS THE EXPERIENCE OF HAVING MOTHER PRAY WITH  
ME.

AUTHORITY AND FAITH IS WHAT MAKES PRAYER POWERFUL AS A HEALING FORCE.

IF WE CAN KNOW THAT THE LORD'S VIEW OF OUR NEEDS IS SUPERIOR TO OUR OWN WE  
SHALL NOT HAVE OUR FAITH SHAKEN THRU FAILURE TO GET A QUICK AND  
FAVORABLE ANSWER TO ANY PRAYER.

THE SPEED WITH WHICH THINGS ARE ATTENDED TO IN HEAVEN IS OFTEN CONDITIONED  
BY OUR CONDUCT HERE.

WE MAY BE CERTAIN THAT NO CONSISTENT PETITION SENT ON THE WINGS OF FAITH  
FROM EARTH WILL EVER BE THROWN INTO THE WASTE BASKET OF HEAVEN.

\* \* \* \* \*

#### TWENTY-ONE REASONS FOR BEING RELIGIOUS

(Improvement Era 23-August 1920)

1. BECAUSE MAN HAS A SPIRITUAL CAPACITY WHICH CAN BE DEVELOPED THROUGH  
RELIGION ONLY.
2. BECAUSE MAN HAS SPIRITUAL YEARNINGS THAT RELIGION ALONE CAN GRATIFY.
3. BECAUSE SPIRITUAL VIGOR OR CONSCIOUSNESS OF SPIRITUAL STRENGTH IS A  
SOURCE OF HELPFUL HAPPINESS OBTAINED ONLY BY BEING  
RELIGIOUS.
4. BECAUSE RELIGION HAS SURVIVED IN THE RACE FOR GOOD AND WHATEVER HAS SURVIVED  
IN THE RACE FOR GOOD SHOULD BE FOUND IN THE INDIVIDUAL.
5. BECAUSE RELIGION MAKES EASY AND FELICITOUS DUTIES WHICH, WITHOUT IT,  
WOULD BE BURDENSOME AND EVEN PAINFUL.
6. BECAUSE THE NATIONS THAT HAVE DISCARDED RELIGION HAVE GONE DOWN.
7. BECAUSE THE GREATEST CIVILIZATION OF AGES IS FOUNDED ON RELIGION.

In going life's journey, gain all that you can;  
But get not a penny by mortgaging man.

Sin is a mortgage on one's character.

Repentance is the redemption of character mortgage.

Forgiveness is the cancellation of character mortgage.

Repentance is character reconstruction; it is the resur-  
rection of one's innocence.

There are no fully repentant black sheep; they are all white.

The good neighbor of today was not the bad one of yesterday.

\* \* \* \* \*

1. A high-grade boyhood is the most infallible prophecy  
of a noble manhood.
2. He who boosts boyhood lifts the world.
3. Civilization is always headed in the direction that its boys  
are thinking.
4. The man-movement for our boys with the Rotary International is  
not toward the setting sun.
5. More thoughts, more work, more pay for boy officials; then  
less thought, less work, and less pay  
for boy delinquents.
6. A dollar spent on a climbing boy is a better investment than  
a dollar heaped on a money pile.
7. The city that stands highest on the hill of Progress is the one  
wherein the boy-lamps burn most brightly.

Make your leisure lift you.

Never ride your pleasure horse down hill.

Don't be drift wood.

Deserve your success

So act that you get joy out of the doing.

The capability to enjoy evil is one of the greatest of  
calamities.

Deserving success is the greatest of all success.

To speak evil of one's ancestors is to belittle one's self.

Inner freedom begins with a conflict between desire and duty  
and culminates in the willing capitulation of  
the former.

Perfect peace of soul is found at the point where the "want to"  
and the "ought" are one.

Duty is imperfect without its complement, desire.

Character is wrought out in the arrival of life when duty and  
desire are welded by the hammer strokes of will.

If I do wrong, I am filled with regret. If I justify wrong,  
I am ashamed. If I rejoice at wrong, I am  
alarmed. The first tells me I am weak, the  
second proclaims me to be foolish, and the last  
proves me vicious.

I am on the balances and every act is a part of my weight.

Eternity is an endless chain of nows.

If the todays are filled with virtue, the tomorrows will be  
free from vice.

You can never transmute vices of youth into virtues of age.

Popular sin is vice denuded of shame.

Unchastity is sexual anarchy.

Not only our secret sins, but our private virtues will be  
made known or proclaimed from the house tops.

The apples of opportunity that fall at our feet have no such  
flavor as those we climb for.

The chief value of an opportunity consists in the ability  
to seize it.

One inch of climb up is worth more than a mile of boost.

IT TAKES COURAGE TO RESIST THE BRIBERY OF SELF-INTEREST.

THE ONLY REAL FAILURE IN LIFE IS SUCCESS IN A BAD CAUSE.

THE AUTOMOBILE OF THIS CHURCH IS NOT DRIVEN FROM THE REAR SEAT.

THE MOST UNPROFITABLE HOLDING IS GRUDGE HOLDING.

A FOOT OF CLIMB UP IS BETTER THAN A YARD OF BOOST.

WHENEVER A HERO GOES DOWN HEROISM RISES.

THE HERO PLANT NEVER GROWS ON EASY STREET.

YOU CAN'T MAKE AN AX\*HANDLE OUT OF DRIFTWOOD.

THE SCRIPTURES ARE SIGN BOARDS LEADING TO ETERNAL LIFE.

MORNING DEFEATS IN REFORM ARE AFTERNOON VICTORIES.

TO RISE ON THE RUINS OF ANOTHER IS TO SINK INTO THE PIT OF UNFITNESS.

THE ACHIEVEMENTS OF TRICKERY ARE GAINS WITH THE MINUS SIGN BEFORE THEM.  
THEIR COST IS SELF-RESPECT.

FAILURES IN GOOD CAUSES ARE BUT SUSPENDED SUCCESSES.

\* UNMERITED CREDITS ARE HANDICAPS. THEY PREVENT ONE FROM EVER REACHING THE  
SAFETY ZONE.

\* WHAT DOES A MULE DO? JUST WHAT YOU MAKE HIM DO, AND NOTHING MORE EXCEPT KICK.

THE GAMBLER'S WINNINGS ARE ALWAYS LOSSES. THEY ARE BAD-HABIT SEED.

INVESTMENT IN INIQUITY MAY BEAR SMALL DIVIDENDS OF GRATIFICATION, BUT THEY  
ALWAYS CARRY WITH THEM THE RUINOUS ASSESSMENTS OF SORROW.

THE MAN WHO WILFULLY TAKES ANOTHER MAN'S HAT HASN'T ANYTHING WORTH WHILE TO  
PUT IN IT.

STREWING DOWNWARD PATHS WITH FLOWERS IS THE WORK OF A FOE, NOT A FRIEND.

UNEARNED WAGES ARE UNFORTUNATE ACCEPTANCES. THEY STOP WORK AND SPOIL THE  
WORKER.

PLEASURE PURCHASED OUTSIDE THE LAW MUST ALWAYS BE PAID FOR MANY TIMES WITH PAIN.

WHAT DO YOU DO WITH YOUR LEISURE TIME. AN EAGLE SOARS TO LOFTY HEIGHTS; A PIG  
WALLOWS IN THE MIRE.

WHAT WE DO WHEN WE HAVE NOTHING TO DO IS AN INDEX OF WHAT WE INTRINSICALLY ARE.

\* BE WINGS NOT WEIGHTS

\* BE BIGGER THAN YOUR MISTAKES.

IF YOU CAN STAND WHAT I SAY TO YOU, YOU DO NOT NEED TO BE CONCERNED ABOUT WHAT I SHALL SAY OF YOU. (to students at B.Y.U. (assembled to celebrate his 67th birthday)

EIGHT "IFS" (with apologies to Kipling-parting injunction to B.Y.U. students)

1. IF YOU CAN EAT AND DRINK TO LIVE AND TO KEEP THE STAMP OF WISDOM ON BOTH WORK AND PLAY, YOU WILL POSSESS THE JOYS OF HEALTH.
2. IF YOU CAN EARN A LITTLE MORE THAN YOU EXPEND AND PAY YOUR DEBTS OF HONOR TO YOUR GOD AND FELLOW MEN, YOU WILL BE FOUND AMONG THE WELL-TO-DO.
- \* 3. IF YOU CAN ENLARGE SOME THOUGHT YOU HAVE OR GET SOME NEW KNOWLEDGE EVERY DAY, YOU WILL BE AMONG THE LEARNED ALL YOUR LIFE.
4. IF YOU CAN SERVE IN SUCH A WAY AS TO BENEFIT YOURSELF AND OTHERS TOO, YOU WILL BE AMONG THE HONORED OF THE EARTH.
5. IF YOU CAN FIND ONE THING THAT OTHERS HAVE NOT FOUND OR BETTER THAN OTHERS YET HAVE DONE IT, YOU WILL STAND SOMEWHERE UPON THE HILL OF FAME.
6. IF YOU CAN HOLD FAST THE FRIENDS YOU HAVE AND MAKE NEW ONES AS YOU GO, YOU WILL BE HAPPY.
7. IF YOU CAN KEEP FROM SELF-DECEPTION, DOUBT IN GOD, AND UNFAIRNESS TO YOUR FELLOW MEN, YOU WILL BE SAVED, TODAY, TOMORROW, AND FOREVER.
8. IF YOU CAN REMEMBER AND APPLY THE THINGS YOU IN THIS SCHOOL HAVE LEARNED, THE OTHER SEVEN OF THESE "IFS" WILL FADE AWAY.

\* \* \* \* \*

GREATNESS CANNOT BE GIVEN NOR CAN GROWTH BE CONFERRED; THEY MUST BE ACQUIRED.

DON'T BE A CLOD-HOPPER WHEN YOU MIGHT BE A THOT-FLIER.

TREES GROW WHERE MORMONS GO

CANADA IS A COUNTRY WONDERFULLY ADAPTED FOR THE DEVELOPMENT OF ENERGETIC PERSISTENCY.

SHALLOWNESS GOES WITH RIDICULE OF THE UNPOPULAR INDIVIDUAL OR GROUP AND IS ALWAYS A POOR PLAYING EVEN TO THE GALERIES.

AN OVERWORKED MAN BECOMES IRRITABLE; HIS SUNBEAMS DIMINISH AND THEN THE NORTH WIND RISES.

NO ONE CAN MEASURE THE SPIRITUAL AND ETHICAL GROWTH THAT COMES TO FAITHFUL MISSIONARIES.

IF ALL YOU KNOW IS WHAT YOU READ IN THE PAPER, YOUR FIELD OF KNOWLEDGE IS SOMEWHAT NEEDY.

LEARN TO KNOW THE LORD AS FRIEND AND RIGHT WITH MIGHT YOUR LIFE ATTEND.

One minute of "do-it-now" is of more value than ages of  
"put-it-off."

One honest self-sacrificing man is a greater lever in the hands  
of Destiny than a multitude of selfish, pleasure seekers.

\* \* \* \* \*

Intellect sees what should be done; will sees that it is done.

Thou shalt not irreverently use the name of God because it is an  
advertisement of intellectual inefficiency.

Pirates swear; philosophers never do.

To use the name of a man's deity with irreverence means to desec-  
rate his highest ideals.

Abraham, before he commanded his children, commanded Abraham.

\* \* \* \* \*

#### TWELVE THINGS SAID ABOUT TRUTH:

1. Truth is knowledge aimed with accuracy.
2. Truth, wielded by wisdom, is the sword of right.
3. Truth, used by envy, is the stiletto of slander.
4. Truth, hurled from the sting of correction, is a thunder-  
bolt of purification.
5. Truth, shot from Hate's bow, is a poisoned arrow.
6. Truth, stolen from Confidence is Traason's tool.
7. Truth, in the citadel of right, is entitled to every means  
protection and discretion can devise.
- 8, Truth concealed by crime's code of honor is the captive of  
mad cowardice.
9. Truth hurried past authority is the tattler's telegram.
10. Truth sent without the stamp of necessity is always a mis-  
chief-making message.
11. Truth, like light, may be turned on in blinding quantities.
12. Truth out of time creates discord.

\* \* \* \* \*

The man who wilfully takes another man's hat hasn't anything worth-  
while to put in it.



The joy of giving is the apex of living  
Religion is cooperation with God building character  
The truly religious man is found lifting with the Lord  
God helps them who help themselves through helping their fellowmen

\* \* \* \* \*

#### HIGHER LEVELS

Whatever badges it may wear,  
Whatever titles it may bear,  
The soul is dead that can't declare  
For higher levels, higher levels.

\* \* \* \* \*

#### SHOW ME A MAN

Show me a man who will not take a correction  
I'll show you a man who's conceit to perfection

\* \* \*

Dream hopefully on oh youth  
Dream fondly back Oh age. (from letter to Holbrook home)

\* \* \* \* \*

Keen enjoyment is the feeling  
None but Mercy angels share,  
Rarest joy, it comes from being  
Just a little more than fair

\* \* \* \* \*

It is natural to be grateful;  
It is natural to be meek,  
It is natural to be prayerful,  
God's love and help to seek (1932 Era-program for April)

\* \* \* \* \*

Here is the map we have tried to follow in our voyage on the Sea of  
Domesticity;

CONSTANT CONFIDENCE  
CONSTANT COUNSEL  
CONSTANT COMPROMISE  
CONSTANT COURTSHIP

No eternal reward for being merciful can equal that of becoming more merciful. The increase of power to do right is the greatest pay for righteousness. Growth in goodness is increase of joy and joy is the aim of existence.

\* \* \* \* \*

HONESTY IS SINCERITY IN ACTION. AS TRUTH IS MORE THAN SINCERITY, TO BE TRUE IS MORE THAN TO BE HONEST BECAUSE ONE MAY BE SINCERE IN ERROR. ~~CLARITY~~

CHASTITY IS PERSONAL PURITY. BENEVOLENCE IS GOOD WILL IN ACTION.. TO BE VIRTUOUS MEANS MORE THAN TO BE CLEAN AND PURE; IT MEANS TO BE STRONG AND DAUNTLESS.

THE LORD IN A REVELATION TO JOSEPH SMITH SWEEPS ASIDE A PALL OF TERROR BY THE DECLARATION THAT IN THE JURISPRUDENCE OF HEAVEN THERE IS NO CRIMINAL CODE THAT REQUIRES THE APPLICATION OF A PUNISHMENT BEYOND THE PAYMENT OF THE PENALTY (Y.W. JRNL.

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AMONG THE INALIENABLE RIGHTS OF MANKIND, THAT OF LIFE STANDS AS THE BASIC ONE. THE FIRST GIFT TO MAN WAS INDIVIDUAL LIFE AND THE FIRST COMMAND TO HIM WAS TO PERPETUATE RACE LIFE...JESUS GIVES THE LAW IN A FORM RESOUNDING WITH AUTHORITY AND BLAZING WITH PENALTY (D & C 49:21) THE COMMAND TO "MULTIPLY" SHOULD BE SUFFICIENT TO PROTECT THE UNBORN FROM VIOLENCE BUT THE STATEMENT "THOU SHALT NOT KILL NOR DO ANYTHING LIKE UNO IT!" BRINGS OUT IN BOLD RELIEF GOD'S VIEW OF RACE SUICIDE PRACTICES.

LIBERTY AND LAW ARE INSEPARABLE

THE HIGHER THE LAW THE GREATER THE LIBERTY; THE LOWER THE LAW, THE LESS THE LIBERTY.

LIBERTY IS FREE AGENCY IN ACTION. LIBERTY IS THE RIGHT TO DO AS ONE PLEASES AS LONG AS HE PLEASES TO DO RIGHT. LIBERTY IS AGENCY OPERATING FOR IMMEDIATE AND REMOTE WELFARE OF THE INDIVIDUAL AND THE RACE.

THE SAFETY OF THE UNIVERSE DEPENDS UPON THE PARALLELISM IN THE ADVANCEMENT OF INTELLIGENCE AND THE EXTENSION OF AGENCY.

\* \* \* \* \*

Thru disappointment one's patience is measured; thru pain we gain fortitude; in fact "we learn obedience thru the things we suffer" and make of our misfortunes "stepping stones to higher things."

We cannot become demons without a devil to tempt us; we cannot become deities without God to guide us and our free agency determines the way we should go.

Short  
Talks

Provo, February 28, 1940

(from my mother's writings:)

Alsina Elizabeth Wilkins' father was George Washington Wilkins, another evidence that his parents, Abraham and Mary, were patriots of Mass. and New Hampshire. He was one of twelve children all of whom were born in Petersboro, Hillsboro County, New Hampshire.

When seventeen years of age he started to learn the trade of a moulder. In three years he became an expert.

It was in 1842, the year of the organization of our Relief Society, that George heard an elder preaching in a home when he was passing it. He was first attracted by the singing. An incident follows as related by himself that will help us to realize that Alsina came by heritage to her gift of faith:

"When I was a young man, I met Mormon missionaries who explained the gospel of salvation as revealed to Joseph Smith, the Prophet. I was convinced of the truth of their message and formed an intimate acquaintance with them. They urged me to be baptized. I was conscious of a longstanding habit of swearing and decided not to enter the water of baptism until I had repented of that sin. I tried to break the habit that caused me to feel unfit for any divine ordinance. After weeks of effort to rid myself of it, the habit clung to me. At last one of the Elders said to me, "If you will be baptized, I promise you that you will be able to overcome this bad habit." Feeling that he spoke the truth, I was baptized and confirmed a member of the Church. The day following my baptism I had a series of accidents in the performance of my work. These annoyances were of such a character that my fellow workmen all expected me to express my displeasure in my accustomed way. Amazed at my calmness of self-control finally the foreman said to me, 'George, why don't you swear for certainly you have cause enough. I then awoke to the fact that I had not been tempted to swear. I have never had an impulse to do so since."

This man, Alsina's father, was known to his grandchildren as the kindest man and the free-st from faults, so much so that when they heard this incident it was hard to believe that a swear word ever passed his lips. But we always knew he had great faith and we loved to hear him tell his experiences proving it.

Alsina's mother, according to a friend now living in Salt Lake City, was a perfect lady. She was the mother of seven children besides an indian child she mothered. Alsina was the fourth child, born after her parents returned from helping to colonize San Bernardino, California in answer to the call of Pres. Young in 1852.

The mother who carried under her heart this little tabernacle, did not have as good nourishment as she should have had. It was like starting all over financially. However, on 7 May 1856 Alsina Elizabeth came to bless us all. She was a very happy child, rather a favorite with her father. Her sister, now living, says it was hard for her father not to try to give his little girl what she asked for and many things she did not ask for. Her home was a two-story house on the corner where the Coop Store in Spanish Fork now stands. When eight years of age she was baptized and confirmed the same day.

In 1872, when Alsina was 16 years of age, a group of 42 young men, with George H. Brimhall among them, perhaps their educational leader, formed an organization for the purpose of establishing an academy. They went into the mountains, felled trees, hauled logs to the saw mill, obtained a lot and erected a young men's academy in sixty days. It is probable with a fiance of this turn of mind that she too had what education was popular at that time.

While in their youth this young teacher and Alsina E. Wilkins recognized in each other an attraction that proved to be a strue as "needle to the pole." When she knew she was someday to become his bride, she went to Salt Lake City to do housework for some family of the Youngs in order to purchase some lovely things for her trousseau. It was while there that her mother developed a serious illness. Alsina came home and grieved greatly at the death of one so dear to her. The nite she died George Washington called her children from their beds upstairs to say goodbye to her. Her mother told Alsina to not postpone her marriage but to go on and carry on the nuptials on the date she and George had set.

In two weeks she was married to George Henry Brimhall, her choice. They made the three-day journey to the Endowment House in Salt Lake City and were married for time and all eternity. There is a lumber house on the highway still that housed them at nite while their horses rested.

Her husband was a very public-spirited and much needed person in his home town. While he was out of school he went to the adobe yard and made adobes for his first little home. He built his home. It now stands in Spanish Fork on the bench as we used to say.

In a year brought the occasion for these lines from her husband fifty years later:

"How well do I remember  
That bleak and windy morn  
That 13th of December  
When you, first babe, were born."

Lucy Jane, the one who made this young couple parents, was named from a dear friend, Jane Brockbank and Alsina's sister Lucy Wilkins.

Lucy Jane's father declared that as he carried her in his arms that nite that when the clock struck she jumped. How tenderly he cared for his young wife on such occasions!

We all, to this day, have a very respectful memory of little Grandma Archibald with her little white cap because she it was who was the doctor when we all came into the world.

During this year he and a friend, John Hayes, organized a literary society which resolved itself into the M.I.A. Association. (of which he was a member of the General Board - and also wrote many of the lessons-for many years) -

During the next year Alsina's father was called on a mission. George and Alsina left their little love nest and went to keep house for the missionary's motherless children. While here another little Alsina Elizabeth was born.

During the next year George Henry became principal of Spanish Fork schools. George and Alsina soon went back to their own home where they lived for two more years. A very fond attachment for this place had been made so that Lucy Jane refused to leave it, until her parents and baby sister started to drive away. Then she ran into the house - looked around for something-anything they might have left, and ran back gladly, exultingly with her excuse of a gutta percha ruler she had found on the shelf and they had forgotten.

Their new home was across the road from George's boyhood home. Here, four sons were born to them, George Washington, Mark Henry, Wells Lovett and Milton Albert. Her husband was still principal of the schools and

was active in Church work, especially in the M.I.A.

Alsina, companion, mother - she loved motherhood; she loved it at home. She did not like to take the children away from home very much so I am told by friends who knew her.

My sister and I were 8 and 7 years of age-our little brothers ranged like a stairway below us. The baby, Milton Albert, was born on 21 October, 1883. The sun never shone with more brilliance. There were four sons to shine in the firmament of their blessed home.

One night George dreamed the sun set and it was very dark. Bye and by the moon came up. He was conscious of a feeling that from then on he must live by the moonlight.

The companion of his life was stricken; little Milton Albert died, and she went to him on 10 January, 1926.

One day, shortly after her death I went into the office of President Emeritus, George<sup>a</sup>. Brimhall. He took a slip of paper and wrote:

"All radiant now over yonder,  
She sits on the throne of her worth,  
And smiles in the midst of her splendor  
With a love that reaches to earth."

There are very few friends left to put their arms around Alsina's children and tell us more of our mother, the friend they loved. Little incidents have come to us thru these friends that now seem sort of mixed up with my own personal recollections of her.

I do recall one day of seeing her dampen the clothes for ironing. I sat in a little rocking chair, rocking comfortably back and forth. On the long lounge were two little boys asleep, one at the head and one at the foot. There was a very large mosquito bar entirely covering the lounge. That was all, just a comfortable atmosphere with mother and the little boys and I.

At one time my sister and I were playing by the big ditch under the long row of poplar trees. We found a nest running over with eggs. We put them in our aprons and took them to the house. Mother suggested we go to the store and purchase with the eggs enough cloth for some aprons. We were very happy at this.

On Saturday we had to scour the knives and forks with ashes. Grandmother told us that we stood on chairs and washed and wiped the dishes.

We had some gooseberry bushes. One day my sister and I were at "outs" Grandma called across the street for us to stop or we would get pricked in the bushes. Mother answered back - "Let them work it out themselves" or something to that effect. However, we seldom had any difficulties together, perhaps because the gospel "A word of praise goes a long ways" was a bit of philosophy practiced in our home.

I remember one Christmas that mother converted the high chair into a tree. A sheet was spread over it. As it was uncovered, the sight of a wax doll, a china doll, a little red wagon, made an indelible impression on me.

One day Lucy Jane and I were playing on the top of a shed where the cows and horses stood. We had our dolls and other toys up there playing "house."

Mother called us to dinner. When we went back to our play-house, sister's wax doll face was no more. It was a very hot summer day and the sun had moved so that the poplar trees no longer shaded the shed in our basence.

They tell me that one day I fell asleep in a little irrigation garden ditch. Pretty soon mother heard me scream; the pet horse roaming around in the yard had carefully stepped over me and I awoke as his first two legs had spanned the ditch where I lay.

One Valentine Day I recall some very choice cards with classy words, just above the ordinary were slipped under the door and we knew our father had done it.

As stated before, mother preferred that her children be at home. When she did take us away it was to her sister's who had children our own age. I remember one Sunday night we came home from Aunt Lucy's. I was so tired for how we had run and chased thru her big house with the hired boy after us with a broom. I just sat down on the edge of a chair, put my head on my arms on the table and wished to stay there all night.

In those days the indians came frequently to the home to ask for food. When mother would see them coming she would lock the door and pull down the blinds until they would turn and go away.

Grandmother has told us that there was only one thing that George H. and "Siney" disagreed on - in the Wilkins family they always bought a large roast of meat on Saturday for Sunday. This was not the custom in the Brimhall home. No doubt they compromised someway. In fact I am sure mother was a very easy person to compromise with.

One day, in the days of the Provo Woolen Mills, father brought home a large bolt of bright red flannel. Mother said to Aunt Gustie, her sister who was there after father had gone, "What will I ever do with it?" Aunt Gustie said, "make the little girls some dresses." Mother did so. She put some black braid for trimming. People in town used to say, "Here come the little Brimhall girls in their red dresses."

One day as I was riding with my father he told me the following incident; I was a babe in a ms. I had contracted diptheria. The crisis seemed to come one morning while father was out plowing in the garden. Mother, holding me in her arms, screamed for father as I seemed to be choking. He left his horses standing and rushed in. He took the oil and administered to me and rushed back to his work lest his faith should weaken. He had promised me to live. Grandmother ran across the street, took a teaspoon and pressed on the back of my tongue. A lump dropped onto the floor.

I recall a little autograph album someone gave me while we were living at Grandma's - I gave it to father to write in. This is what he wrote:

"You are the image of your ma  
In action, form and face,  
Even in your little fingers' twine  
Her movements I can trace

If you can be as good as she,  
A loved and noble-minded,  
You'll see the day when she will be  
With us as God intended."

Mother's sons are all faithful Latter-day saints, men with families that are a credit to their grandmother.

Her daughters have enjoyed each other's companionship as sisters and none of us ever feel happy unless we feel that purity of heart that sees only the good in each other, because we love our mother.

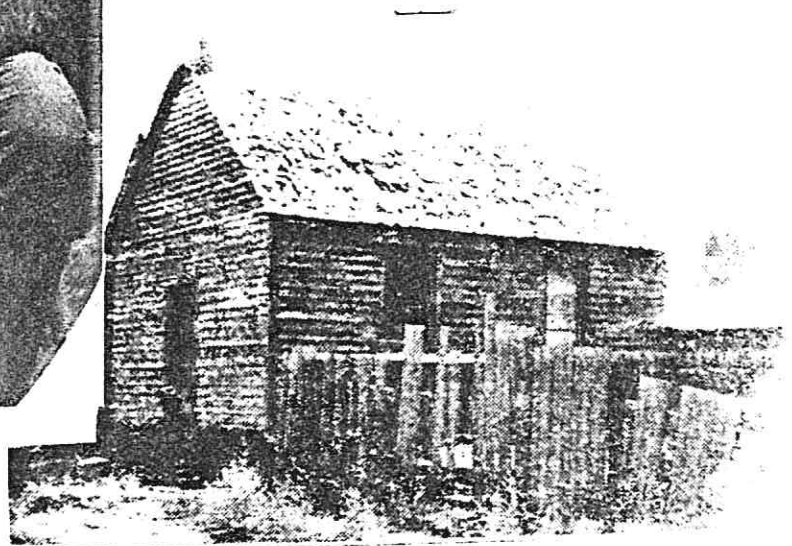
Mother's father and mother-in-law loved their daughter-in-law. Grandmother saved small change and had her picture enlarged that "we children might know we had a beautiful mother."

Bibliography: "History of George Washington Wilkins" by Araminta W. Wilkins-  
his daughter-in-law.

Notes taken in D.A.R. Wash. D.C. by Sina B. Holbrook  
Young Women's Journal, Vol. 33, 1922.  
Utah Since Statehood  
Long and Short Range Arrows  
Tradition as friends have related.



Alsina E. and George H. Brimhall  
with first child-  
Lucy Jane (Jennie)



1872  
YOUNG MEN'S ACADEMY  
Built by the men of H. Brimhall company



(In the handwriting of my mother, Alsina Elizabeth Brimhall Holbrook)

## MY FATHER

He had many titles: teacher, principle, superintendent, Professor, President, Doctor of Didactics, Doctor of Laws. Tonite I will speak of him under his tenderest title:

Father -

One early evening I rode out with father. I was struggling to hold open the door of my faith after our little girl had left the home circle (7-yr. old Jean, died as a result of an accident when a large plank holding a swing on which she was sitting, gave way and struck her on the lower back of her head)-- He told me this story:

When an infant in arms I contracted diptheria. That was 77 years ago. There was no anti-toxin. At times whole families were taken with the dread disease. One morning my mother held me in her arms while she called father from his garden plowing to come quick; she thought I was choking to death. He left the horse at the plow and hurried into the house, took the oil and administered to me. By the power of his priesthood he promised that I should live and fill my earth mission. He then fairly ran out of the house lest his faith should slacken.

With his hand at the wheel meditatively he said he never realized until now why my life had been spared. It was to bring to earth and rear our eleven children.

I felt new hope in living courageously to the very end of my mission.

\* \* \* \* \*

Father saw to it that we had his blessing and a name placed on the records of the Church and he took time to fill them in his own record. We were baptized. The boys had their priesthood, their mission, and temple marriages. His first daughter had a mission. There were no regularly appointed lady missionaries before 1897. It was while he was on his mission in Colorado -that summer, that he said this: "The time will come when lady missionaries will be called to preach the gospel." His daughter, Lucy Jane, and Inez Knight, were the first to fulfill his announcement.

\* \* \* \* \*

I recall one day I was standing in the old, low-roofed and dark house, at Grandma's, washing dishes. He came in, put his arms about me tenderly, saying, "Sweetheart." The feeling of security never left me wholly.

His boys were George Washington, Mark Henry, Wells Lovett and Milton Albert. Little Milton died. Father had a friend who used to say: Wash, Mark Wells

Mark, Wash Wells  
Wells, Mark Wash

drawing to our attention the fact it made a complete sentence whichever way you say it.

Father was a school teacher in Spanish Fork when we were small.

I recall one evening, when he was Principal, he brought the teachers to the home to have oyster soup in the kitchen. My sister and I were to bed in the corner

on the floor. One teacher, thinking we were asleep came and turned my face to the wall so we would not breathe in each others' faces.

\* \* \* \* \*

One sparkling winter night during the holidays he took us girls to the Coop Store and bought us coats and mittens, then sped us over the snow with the sleigh bells jingling. Next day he told his teachers that last nite he had taken his two best girls for a sleigh ride.

\* \* \* \* \*

Below is picture of Grandpa Brimhall in front of the new Holbrook home - picking up some grandchildren to go with him in his sleigh (Smoot Brimhall, son of Wells, already in the sleigh)



One day he walked out with his boys. Whether he was going somewhere or just walking with them I do not know. The boys, after while, asked: "Pa, where are you going?" In turn they repeated the question, Finally one of them said, "Oh, he's going where he's going" and they were quite satisfied to just walk with fether. They didn't know he was thinking about them and in the course of their walk confidences would grow stronger and they would reveal some inner questionings as growing boys do.

Here is a sample of the letters he wrote them:

"My dear boys - Wash, Mark and Wells: -

I dream of you boys nearly every night and pray for you every day. I am made exceedingly happy by the knowledge that you are good and pure and that you love the truth and also that you reverence the Lord. Pray night and morning and you will never do any great wrong. Shun evil, company and think pure thoughts and your acts are certain to be noble.

I am more and more certain that as the boy, so is the man. I have met so much human driftwood on the river of life that I am sickened at the sight. You are each a trim vessel in full rigor set upon the sea of opportunity. One of the first steps toward becoming an aimless piece of driftwood subject to every wind and wave is to begin associating with the human bats that flit about at night.'

\* \* \* \* \*

In all stages of our development he seemed equal to our needs.

When at the age of maturing, walking home with him one night from an entertainment at the "Y" he made one almost a command - "You let the boys that don't belong to the Church alone; go out with those that are members of the Church."

So we confided in father our secrets - a missionary in New Zealand wanted an answer - I wrote to my father his opinion:

(see next page)

Later he wrote of this son-in-law:

A Rock of Gibraltar,  
An Oak of the glen,  
A friend that won't falter,  
A man among men

Even after we were all married he was still father. Wherever we made our homes he went. To Canada he wrote:

"I am exceedingly wealthy - a wealth that will not perish; someone will inherit it forever. If I keep the law it will be mine. If I seek first the Kingdom of God (and its welfare) then what I have will never become of that "seem to have" type; it will be mine forever.

It's a good thing for us to look up our titles to what we have and see if they are genuine, having their ownership based on the intention and desire to benefit the Kingdom of God (do good)..

I say I am wealthy; I quench my thirst at the never-failing, ever-gushing fountain of domestic joy or family love flowing from many sources graded from the accents of an infant to the solicitude of grown-up sons and daughters. While many seek happiness - happiness seeks me..

\* \* \* \* \*

from the journal of Jennie Holbrook Groberg the following:

I was private secretary to Grandpa George H. Brimhall for some time while he served as President Emeritus of B.Y.U. When I gave the valedictory address for our graduating class - I attended some meeting afterwards at which Grandpa spoke. He first related how someone had come to him after listening to my speech that morning and told Grandpa it was easy to see I had received help from him - it was so excellent --he must be proud of me - a "chip off the old block" idea - So he wanted to publicly assure all that he had nothing at all to do with it, it was all mine - and indeed he was proud --He had also heard it for the first time when I gave it that morning. I was humbled.

Benjamin Cluff Jr., President  
George H. Brimhall, Acting President

President's Office  
Brigham Young University  
Provo, Utah

February 28, 1898

My dear Sina:

Your loving letter just this half hour received. I think Fay is a good clean Elder in Israel, worthy the love and companionship of one of Zion's daughters, honest, temperate, and full of fidelity. And you are a fit lady to become his wife, in every respect. Either of you may change, so may anyone else, but with the blessings of the Lord through your own faithfulness you will always be lovers wedded as well as before. I feel like saying "God bless you both." Answer him with your heart - your head has done its part.

Your Pa,  
George H. Brimhall (signed)

\* \* \* \* \*

Elder Lafayette Holbrook  
Kamo Whangorie, New Zealand

July 7, 1898

My dear young friend:

Yours of the 6th ult. reached me on Independence Day. I am pleased with its contents. You ask me for one of the most faultless ladies I have ever known so far as her intentions go.

She is rather inclined to be over self-conscious, and if it can be, she is too conscientious. She is almost as tender as she is true.

You say you truly love her. I believe you and feel safe in adding purely as an element of the "truly". There is an unknown quantity expressed by the word constantly. When a man, and I take you to be such, in the full sense, obtains the affections of a woman he then shoulders responsibility, and, after passing the pledgeline he can never retreat honorably if she proves true to him. Sina is not a girl that could stand a wound of disappointment in so sacred a direction she is so completely whole-souled, yet coy in giving her affections that I have always felt it wickedness to deceive her in the least.

If I did not think you true to the core, I should make some conditions to my answer, but believing you to be a man of God, I answer you by saying - It affords me joy to consent to your having my daughter Sina as your wife for Time and Eternity under the Law of God, and say, "May the Lord bless you both and keep your hearts in harmony with each other and with His purposes. I offer no excuse for my frankness for I perceive from the letter you wrote that you have ability which, if turned in the wrong direction would do great harm, but if continued in the right direction will accomplish great good. You have the spirit of a missionary and I think your love "affairs" rather enhances than diminishes it because of the lofty manner in which you act in both.

May the Lord bless you and keep you doing good is the prayer of your Friend and Brother - G. H. BRIMHALL

You sign yourself "Fay." Well, that is the name you are known by in our household, Brother Holbrook. There is a lady here who has been a mother to Sina and who would appreciate a line from you I am sure although I have never heard her say so but from the first she has been your friend in your association with Sina. Pardon me if I suggest two household words that our boys try to tease the girls over, i.e. WILL and FAY. Write me or us whenever you can conveniently.



EXPLANATION OF THIS PICTURE IS ON THE OPPOSITE SIDE

March 1931

(see foregoing picture)

**I**T is a great thing to be well born. No better heritage can come to a child than to have believing blood in its veins—an ancestral background of faith in the Almighty and devotion to righteousness. Young as he is, the babe in this picture, Lafayette Robert Anderson, has cause for pride, primarily in his enviable ancestry.

Not many children can boast of having its two parents, four grandparents, and eight great-grandparents living at the same time. Even then it would be rare indeed to have them available for a group picture such as is here presented. But rarer even than to find them living and available would be to see them in complete accord as to life's purpose, all with a common objective. The group is composed of devoted Latter-day Saints, and it is worthy of note that all the mothers have been or now are active workers in the Relief Society.

Consider the four great-grandfathers. George H. Brimhall, President Emeritus of the Brigham Young University, is known and loved throughout the Church because of the influence he has exerted upon so many lives in his school work and in the M. I. A. with which he has been so closely associated.

Another, Lafayette Holbrook, is a man of affairs with an excellent business record. In the Church, too, he has often been weighed in the balance and never found wanting.

Lewis Anderson, likewise a great-grandfather, is president of the Manti temple, and this position stamps him as a man of unblemished purity and deep spirituality.

## An Unusual Group

Another great-grandparent, Peter Munk, a descendant of the royal house of Denmark, has been a pioneer in redeeming the desert and making of it a suitable abiding place for his people. In the early days he made several trips east with ox teams to bring in companies of Saints.

The four great-grandmothers have been no whit behind their husbands in integrity, and the eight average 80 years of age. The grandparents are equally faithful.

Mrs. Alsina Brimhall Holbrook, the lady standing on the extreme left of the picture, is a firm believer in the ancient Mosaic law, "Honor thy father and thy mother, that thy days may be long upon the land." Also, as is the case with all true Latter-day Saints, she loves her posterity. These reasons prompted her to send, apologetically, to the *Improvement Era* the unusual picture presented herewith.

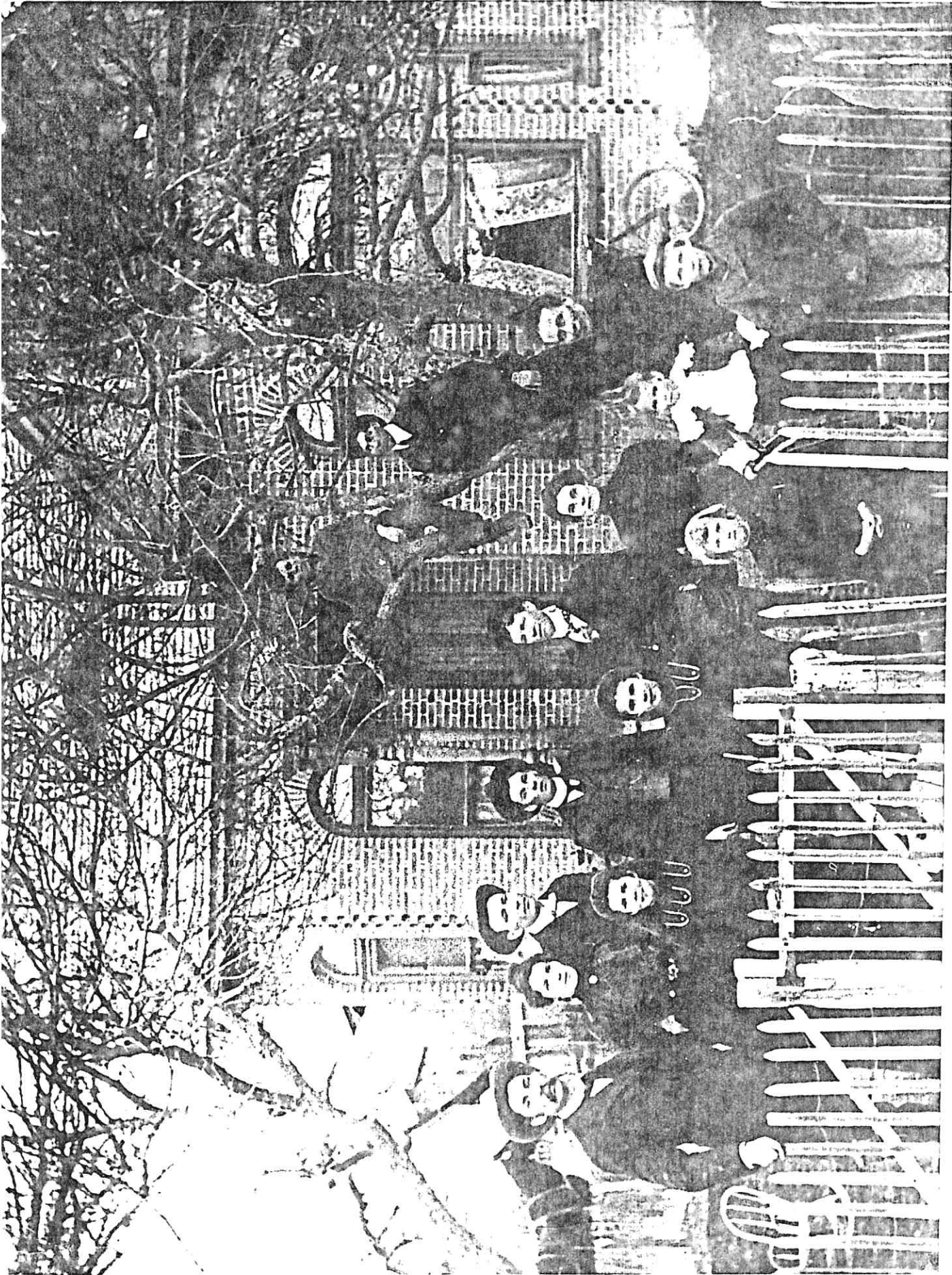
The proud mother of the babe in the picture was, herself, a child of promise. Forty-eight years ago her great-grandfather, George W. Brimhall, a patriarch in the Church, laid his hands upon Alsina Holbrook's

head, telling her that her first-born should be a son and her second, a daughter, who should be named after Rachel, the first love of Jacob of old. This young mother is the promised Rachel. Some inspiring promises were made about the first-born son, which are now being fulfilled. He is a graduate of the B. Y. U., and this spring will take his degree from Stanford.

On the bottom row, reading from left to right, is the great grandfather President Emeritus, George Henry Brimhall, with his wife, Flora Robertson Brimhall; Robert Clair Anderson, father, and Rachel Holbrook Anderson, mother; Lafayette Robert Anderson, babe; Eunice Brown Munk and Peter Munk, great-grandparents.

Top row, reading from left to right are Alsina Brimhall Holbrook and Lafayette Hinckley Holbrook, grandparents; Emily A. Hinckley Holbrook and Lafayette Holbrook, great-grandparents; Mary A. Crowther Anderson and Manti Temple President Lewis Anderson, great-grandparents; Clara Munk Anderson and Stake President Lewis Robert Anderson, grandparents. The picture was taken with the Manti Temple as a background.

In addition to its ancestry shown in the picture, this babe had as great-grandparents Patriarch George W. Brimhall, who made the remarkable promise already referred to, and Ira N. Hinckley, one of the stalwarts of pioneer days who presided for many years over Millard Stake and did so much for the physical development of the land and the spiritual growth of the people.



THE BRIMHALL HOME AT 1st WEST 4th NORTH IN PROVO, UTAH ABOUT 1900. LEFT TO RIGHT-BACK ROW: GEORGE H. BRIMHALL, JENNIE BRIMHALL KNIGHT, J. WILLIAM KNIGHT, WELLS L. BRIMHALL, WASH BRIMHALL, SINA BRIMHALL, FLOORA R. BRIMHALL, TWINS RAY AND GAIN. IN TREE: HIGH-DEAN R. BRIMHALL, LOW-MARK BRIMHALL. STANDING ON CHAIR, PAUL R. BRIMHALL. OUTSIDE FENCE: AFTON BRIMHALL AND BURNS E. BRIMHALL.

(from journal of 1927-8- p. 465 on )

The worst of all failures is achievement in iniquity; the worst of all defeats is victory in an unjust cause.

The self-pledge of my life: I will not do that which if done by everybody would let the world to lower levels, the path of life less safe to travel on, the landscape less beautiful to look upon, the hope stars less bright, the faith fires less glowing, the confidence of man in his fellow man less abiding.

The great issue of the day is now a mother problem- wet or dry -

My Firsts: My first fear  
My first fish  
My first whistle  
My first mirror--the well  
My first suit of clothes  
My first pony  
My first trip to the mountains  
My first public appearance  
My first poem  
My first address (valedictory)  
My first school experience as a student  
My first teacher experience-Steve Markham  
My first dream  
My first great rebuke from God  
My first love affair  
My first sweetheart (Sina) She my first great comfort  
My first ideal - Nephi  
My first team - five steers and one ox  
My first watch  
My first auto - wrote a poem in it.  
My first born- Jennie B.  
My first fight

My greatest thrill - to give half the crop to Emer  
My greatest teacher - Karl G. Maeser  
My greatest friend - Uncle Jesse Knight  
My greatest relative - mother.  
My greatest piece of wearing material - the old red coat vest  
into which I made a pocket.  
My greatest achievement - Ray's 3rd grade book in arithmetic  
My greatest fault - useless anxiety  
Greatest turning point in my life - "Go to school" said mother

\* \* \* \* \*

The good, better and best way to save people:  
1. Help them to find shelter and protection - good  
2. Teach them the truth - better  
3. Live the truth in their presence - best.

\* \* \* \* \*

"My son - when Lincoln was your age he was a hard worker."  
"Yes, dad - and when he was your age he was President of the United States."



JOURNAL ENTRIES :

- 1898 Feb. 8 - Lectured to mothers' class on Transitional Period in Education
- 1899--Thurs. July 27 - At School Institute, Vernal Utah - Evening lectured on "Divinity of Domesticity"
- 1901 -June 16 - Lectured on "Boyhood" to Parents Class
- Wed. Nov. 9 - Evening lectured to Mothers' class at Mrs. Ida Smoot Dusenberry on "Cultivation of 'Passionless Conquest.'"
- Wed. May 17 - Evening - attended closing exercises of Mothers' class and spoke briefly--suffered all day with cold feet and a pain in my chest.
- 1901 Wed. Oct. 3 - Lectured to Parents Class on "The Hired Girl."
- Wed. Dec. 18 - Evening attended Parents' Class-Sister Susa Young Gates spoke
- January 31 -Attended Parents' Class-B.H. Roberts lectured.
- Feb. 21 - Attended Parents' class-After meeting Pres. Jos. F. Smith at R. Road
- Wed. April 24 - Evening lectured at Parents' Class on "Apperception"
- 1902-Wed. Jan. 22-Evening entertained Pres. Angus M. Cannon who lectured to Parents' class.
- (Note by mother: In April father went to California for his health-year 1902-1903- up to around 25 April making a year and 3 days of absence-father received word of the death of his baby girl at home (Alta) (returned in spite of poor health)

Saturday, December 28, 1929: "A.M. called on Dr. David Star Jordan (Pres. Leland Stanford University who had invited him to come and speak to the students there some years before). Had most pleasant but short visit. The old hero is in a wheel chair, going over the great divide feet first.."

December 30 - Called on Ione Knight (Jordan) at Carmel by the Sea. (Jesse Knight' daughter had married son of Pres. Jordan)

## CHARACTER REVEALING COMMENTS

Pres. Brimhall to Senator Reed Smoot : (14 February, 1912) "...he had what I call a conscience of confidence. I believe I have a conscience of judgment and hope always to be in a condition that I can question my own judgment and choose in the direction of the judgment of the authorities which I recognize and have chosen to be my counselors, advisors and directors. To illustrate --Isaac decided it would be the right thing for him to do to follow his father's policy and go down into Egypt during the famine but the Lord advised otherwise. He must have immediately questioned his own judgment and set it aside in the light of his confidence in the advice and counsel of the advisor he had chosen. This principle, in my mind, holds good even when we do not have direct revelation from God...The boy must question his judgment in the presence of his father. He will be safe to follow the conscience of confidence rather than the conscience of judgment, -just as the surveyor must set aside his judgment when it conflicts with the bearing of the bearing of the needle in the compass."

Pres. Brimhall to his counselor, Joseph B. Keeler: "We hope to bring about a condition of interest in theological problems which will occupy just a little more of the students' leisure time than the discussion of any other division of his work in the school." (12 Dec. 1912)

Pres. Brimhall to Senator Smoot: "I could stand to lose my own home, go out and live in a tent, better than I could stand to see the youth of Israel meet, when they come here, closed doors or a poor bill of fare. It cannot be! Surely, the school is an institution of destiny."

Letter to Seymour B. Young, March 1901, reporting the progress of his missionary class to the First Council of the Seventy: "We have had 101 members in the class. About 40% of them, when they came here, had some bad habits, such as using tobacco, blaspheming, using intoxicants, visiting saloons, idleness and lack of ambition.. in other words, using their own phraseology, they were "toughs - - To my great joy, I am able to report that there is not one in the class today but what keeps the Word of Wisdom, has a desire to learn, has a reverence for the name of Deity, has respect for the Holy Priesthood and desires to do good to his fellowmen."

At the call of Apostle John W. Taylor, President Brimhall spent part of one summer as a missionary in Colorado - in 1897. Although he had planned for a much-needed rest from mental work by working with my boys on the farm and in the canyon he expressed a willingness to go on the mission and subsequently wrote to Brother Taylor that I would go in July and return August 25." While on this mission he saw forty-three converts baptized. He confirmed four... Journal entry for August 29, 1897: "Have had quite an easy time on this mission, perfectly free from anxiety and depending on the Lord, not from day to day alone but even from hour to hour and it has been one of the most profitable periods of my life physically, mentally and spiritually. (Wilkinson book, p. 343)

Following the serious illness of his beloved wife, Alsina, he wrote: "My sun has set. From now on I must walk by the light of the moon."

"When Cluff led the expedition to South America in the spring of 1900, he designated Brimhall acting president with the approval of the Board of Trustees...Brimhall told Cluff, 'The school depends not on man, or any set of men. God planted it and we are but gardeners to take care of it.'" (Wilkinson book, p. 344.

Letter from mother: "It is very pathetic to read father's letters to..... whom he loved. He says there: 'Let your knowledge of sin be obtained by opposing it and overcoming it and not by yielding to it -You are to be master of sin, never servant of it. It takes more courage to say "no" to vicious promptings than it does to say "yes".to a virtuous impulse. It is a misfortune to be overpowered by wrong but a disgrace to yield willingly to wrong. Many a hero has been crushed standing for the right but he is hero still, whether fighting or fallen.

"The Master was subject to forces from without but signed no treaties within his soul. He sought no temptations. They came to him. He fled not, but fought. Fidelity was his bow and truth his arrow. His guardian angel stood by and witnessed the contest in the wilderness of Jericho where the Arch-tempter met the Master of resistance. Satan, renewing his acquaintance with Christ, sin and salvation personified, contending for supremacy. Darkness was defeated, light left free - appetite, ambition-avarice all relegated to the rear. Dignity, humility and honor kept in command. Then the good angel ministered to the Conqueror.."

Journal 10 January 1889: "People are more considerate of things than people. Proof; they say little of things except what they know but of persons they speak without knowledge. -

8 January, 1889: "Necessity often makes the difficulty of doing difficult things a pleasure..

10 N vember 1889--I have visited the scenes of my childhood. The mountains seem smaller and the city has changed. Then, virtue dwelt unmolested and righteousness wielded the scepter of equity; now, immodesty shows her face by day and shameless licentiousness flouts herself by night. Woe to thee, Ogden."

28 November 1900; (letter to Cluff) "Never have I seen such zeal as the students manifest in this regard (raising \$1,000 for new gym) and the faculty is going to pray for them and if you feel so impressed we would like to have the prayers of the expedition also."

Letter to Pres. Lorenzo Snow, 7 Dec. 1900: "I recognize the fact that you are very busy and that you have little time to devote to entertainments of any kind but I feel that we are justified in being quite solicitous in regard to this matter (attend the annual school handshake dance) as it will make it possible for many young people to shake hands with the prophets and apostles and other leading brethren of the Church, a privilege that the students might not have in a lifetime were it not for such an occasion as our reception will afford."

## NOTES ON HIS HEALTH

Journal entry 29 August 1897: "Have had those terrible pains in my chest but less excruciating...It often seems that to run a knife in between my ribs would be a relief, but there is no need of 'grunting' to people about it. I have had them for years but they have been of short duration until the years of '96 and '97 when it has seemed to me often in school and while at work with the boys that I could not keep from groaning outright....." (Wilkinson book p. 343)

Alice Louise Reynolds: "Three years prior to becoming President (1898) the responsibility of the office fell to him owing to Cluff's absence in South America. Heavily loaded with class work and in constant demand on the platform his strong physique gave way. The doctor who examined and cared for him during his illness gave no hope of recovery but prayers of friends prevailed. When he returned to the institution as President he was so frail he had to be assisted upstairs to the rostrum. When we think of the vigor he has put into his work and the spirit with which he lays it down, we can but exclaim 'See what God hath wrought.' Many of his friends thought he lived to the very limit of his strength most of the time while president, -additional duties of themselves sufficient for a full-time job."

September 1901 he began having severe nose-bleeds and intestinal pains...difficult to climb stairs because of his heart but still continued lecturing, public speaking and working at school. On 22 April 1902 barely able to stand without assistance Left for California to recuperate. Stayed almost one year - returned to Provo April 1903...July 1903 left for further recuperation in Canada where he visited some of his family at Raymond, Alberta Canada. At Cluff's return, Brimhall continued for a few days to preside in faculty meetings but was very ill...."

(Wilkinson book p. 368) "Committed to an educational program that demanded total dedication from faculty members, Brimhall was forced to carry a heavy teaching load in addition to all of his other responsibilities. Because of his efforts to do more than he was able, Brimhall's health began to fail..In September 1901 he began having severe nose bleeds and intestinal pains...In spite of his infirmities, he continued lecturing, public speaking and working at the school....a local doctor discovered heart trouble. The next week Brimhall became so ill that he could not get out of bed...He left for California to recuperate, barely able to stand without assistance."

(Improvement Era February, 1913) Response to birthday greetings of studentbody:

"I doubly appreciate the sentiment expressed in the greeting, First, because of the approval of my efforts, but more, because of the mercies and direct support of my Father in Heaven in giving me health and strength to do what little I have done in the last decade. Ten years ago my birthday found me an invalid with no hope, from a human point of view, of ever working again except as a health hunter. I was then in California on that business, an object of great anxiety and trouble to myself and friends. Intellectual calculations held out no hope, but faith, or spirituality, gave me the assurance that I would work again. In the light of science I was sentenced to the 'scrap pile'; in the warmth of the spirit of prophecy I was promised a place in the field of service. During nine and one-half years of the last decade my ability to work has been a progressive fulfillment of promises made me in the name of the Lord by Elders Owen Woodruff, John W. Taylor, J. Golden Kimball and Joseph E. Taylor. I have but one object in referring to the matter in any way and that is the increase of faith in the promises of the Lord made through the priesthood.

(over)

My new lease of active life has been a period of greater fulness and more exquisite sweetness than that of any other. In the face of the pitying glances and discouraging consolations of my friends, I knew that my Redeemer lived, as well as I know now in this hour of prosperity and encouragement that He lives. If I keep the faith I shall be redeemed from death as certainly as I was redeemed from that condition of physical illness."

President Harris: "...here we have a great character who for almost eighty years has withstood the tempest and the storm and everything that is unfavorable, but for five and one-half months his body has been gradually undermined by the eating sickness which has, as I have seen from time to time when I have visited him, gradually undermined his constitution until, with a gust, the mighty oak has fallen..."

Apostle George Albert Smith: "On his last birthday I called to visit and I saw how the sickness had broken him down. Now that the time for him to go home has come, he will find awaiting him, every blessing he has earned, every gift that he has worked for and so death in this case is not so serious."

Wm. H. Boyle: "For sixty-five years he has done more for nothing than most men do for pay. Sixty-five years of gallant, loyal, unselfish service, and not a speck of rust was on his armour. His physical machine literally wore out. The eagle pinions of his life that had carried him to brilliant intellectual heights of thought and discriminating, keen appreciation, snapped. His mental feathers drooped, but his soul swung into heaven's atmosphere where hosts await his coming and where God will bestow upon him powers and added responsibility..."

A. O. Smoot: "On one occasion he was called upon to speak over the bier of one of his old boyhood friends...and said: 'He did not fear death, but there is one thing he did fear and that is the law of decline, the passage from the walking he so much enjoyed down to tottering, then more feebly on, then the chair, from the chair to the cot and from the cot to the bed--then the days of lingering, waiting, waiting, enduring the hammer strokes of time, each blow of which would weaken, weaken, weaken, until the hand of fate shall close her scissors and clip the thread that binds him to earth. That is what he feared; that is what we all fear, and he has been saved that. God bless his memory.'

..In his tribute to his boyhood friend, I know of no greater eulogy that I could pay Dr. Brimhall than what he paid his friend. "And every word of it applies most beautifully to himself. Let me read his verse:

'A great loving heart hath ceased to throb;  
A hand that was not want to smite hath lost its warmth;  
A brain that convoluted to great thoughts, is still and cold.  
Eyes that beamed with tenderness have lost their luster;  
Ears that loved of all things most the cooing of a sweet babe  
Respond to sound no more.

'The voice that was betimes a fount of eloquence is hushed in  
A mighty mind hath fled its citadel of clay. death.  
A soul which we shall miss hath gone its way;  
And at the balances of God on high, the angel at the scales  
will say,

"Stand back, and let this spirit by, to meet  
His noble sire and others gone before,  
Who now stand waiting on the other shore."

Tributes

Improvement Era 13 -March, 1910:

SOME MEN WHO HAVE DONE THINGS

by John Henry Evans of the L.D.S. University

V. GEORGE H. BRIMHALL

A boy who lives a whole winter on corn bread and molasses becomes the most inspirational teacher the "Mormon" people have produced.

\* \* \* \* \*

Nobody who lives among the Latter-day Saints needs to be told that George H. Brimhall is the president of the Brigham Young University at Provo. And it is superfluous to say here that he is one of the most influential school men, not only in Utah, but in the Rocky Mountain states. The other day a prominent educator, when I asked him what he thought of President Brimhall, answered instantly, as if the question were not unfamiliar to him: "I have no hesitation in saying that I believe him to be the most inspirational teacher the Latter-day Saints have ever produced." This is high praise. But it does not appear to be an exaggeration when we call to mind the hosts of young people scattered throughout "Mormondom" whose lives are vastly different from what they would be if it were not for the uplifting influence of this man.....

...his father was called on a mission to pioneer some of these places. It was a hard life, incomprehensible nowadays because there is nothing like it. And yet it had its compensations. It taught the boy that what was to be got out of life he had to work for.....Three instances will serve to show his mettle in those days:

At Spanish Fork in the later sixties food was scarce---..For all one winter he lived on corn bread and molasses. He had to work too, with men who were better fed and here was the main trial. Every day at noon when they stopped for lunch, he went off by himself to eat his simple meal. Returning, he saw more than one dinner pail in which he knew were crusts of white bread left over and for which he would have given anything.

Another time he and his brother were sowing wheat. The wagon was in the middle of the field with a gun, half of it in plain sight. It had been taken merely because President Young's counsel was that the brethren should never go out to work unarmed, but there had been no apparent need for it hitherto. Pretty soon a couple of Indians came riding towards the wagon at a gallop. Instantly George cried out to his brother, "Indians! unhitch!" at the same time breaking for the gun. It was a race with death. But he got there first, and the Indians made for the hills. It was sheer obedience to counsel that saved the day--else the gun would not have been there, and therefore the boys' lives would have been endangered.

Once again, George was at Tintic, working in a mine. The manager, a friend of his father, was a well-informed Josephite. He wanted very much to convert the boy to his way of thinking. And he was fast effecting his purpose too for George had no answer to the man's outflow of "argument." All at once young Brimhall remembered his parents' teachings that whenever in doubt over anything he should go to the Lord for guidance. So one night he did so. The next day when the wily antagonist began to throw the net, it was with a strong man he had to wrestle, not a stammering boy as before. No more attempts were made to

change his views. There was much evil on every hand at the mines, which was becoming harder and harder to resist. And so George got out of the place as speedily as he could, at the first favorable opportunity, because drinking, gambling, profanity, blasphemy, were not at all to his liking.....

I asked, .."President Brimhall, have you not had one dominant purpose or desire running through your life?"

"Yes, I have - certainly. My ruling passion has been to move men's minds, to convert others to my way of thinking...It has been a sort of instinct with me..I think the teaching vocation affords a better opportunity of expressing that desire than any other. I found myself possessed of this general purpose at sixteen or seventeen years of age, and it has remained with me ever since."

Doubtless this furnishes an explanation for his effective public speaking, if one be needed. He is one of the most convincing preachers we have. An editorial writer in Colorado, the other year, commenting upon a sermon which President Brimhall had delivered the evening before in the town, said:"Whether his ideas about God are true or not, we cannot say; but while he is speaking you simply have to believe in the existence of a God." \*\* .....

I asked him to give me the qualifications of a real teacher...

"Sympathy. By sympathy I mean the power of entering into the soul of the taught so as to see what is there and what is needed and then of supplying that need,--it is the power of simple appreciation...A favorite motto with me is, 'Thou shalt not permit any student to get discouraged.' What an awful thing it is, when you come to think of it, to allow any young person in our charge to lose heart in the highway of individual progress, when almost the only really helpful thing we are able to give is an uplift. Encouragement with a fable is better than discouragement with a fact."....too many use the sacred profession of teaching as a so-called stepping-stone to something higher! There is nothing higher. There may be something with more money in it. There may be something with more fame in it. But nothing higher..." .....

"A few years ago a man said to me, 'Why do you waste your time in the school room when you could be making heaps of money..I'll let you have money; you can invest in land, buy sheep, set your boys to work, and in a single year you may clear twenty-five thousand dollars.'

"Twenty-five thousand dollars! I said to myself--that's what my sons and I may make in a single year. That's pretty good! But what will the twenty-five thousand dollars in a single year make of them and me? That's the point."

He broke off suddenly there and gave me his idea of what manner of man everyone ought to be.

"My ideal of true manhood has always been Joseph who was sold into Egypt. He must have been a fine specimen of the physical man to have attracted Potiphar's wife; that he was strong morally is evidenced from his resisting her charms; his intellectual superiority is proved by his ability to cope with so large a situation as confronted him when he was made ruler under Pharaoh; and his great spirituality is brought out in his religious life....For me and my sons to divert our whole energy to the making of money would be to deprive us of the power of truly living. And so I remained in the school room."

The mention of money reminded me of the small compensation teachers get, as a rule. I mentioned the matter..was somewhat startled by the result. It



was like pressing an electric button unconsciously and suddenly turning on a roomfull of light.

"Compensation!" he cried, turning on me with great warmth -- "compensation! Measure the real compensation that a teacher gets with the apperent compensation that, say, successful business men receive, and what do you get?"

And here followed such a glorification of the teacher's calling as made most other pursuits appear mean and groveling by comparison.

"The farmer, as he watches the golden grain maturing, experiences a real joy in life. So I suppose does the man who sits behind the bank counter. The farmer in the fall reaps his harvest. And so does the banker. But what becomes of it all--grain and money, houses, clothing, what not? It lasts for a time and then perishes out of the sight of man. No matter how high the heap of money may be nor how full the barns--it is the same--there is an end of it all.

"Not so with the teacher's. His harvest is not only continuous, never-ending, but increases as the years and the centuries go on! Take my missionary class at the University, for example. Say that I inspire in them a desire to live the fuller, the richer, the higher life. They go out from me and live it. They teach their children to desire it and to live it, and they in turn inspire their children, and so on endlessly. Why, talk about harvest, this is the only harvest --there is no other."

\* \* \* \* \*

Dear Bro Brimhall.

(You are living up  
to my ideal) of success as  
per the following which  
I contributed to the Era  
Volume 1. - "Not he who merely  
succeeds in making a fortune,  
and in so doing blunts the  
natural affections of the heart,  
and chafee therefrom the love of  
his fellowe, can be said to be  
truly successful; but he who as  
that those who know him best  
shall love him most; & that God,  
who knows not only his deeds,  
but also the inmost sentiments  
of his heart, shall love him; of  
such an one only - Notwithstanding  
he may die in poverty - Can't be  
said indeed and of a truth, he  
should be crowned with the  
sweath of success"

With love and affection,  
Your Brother,  
Nehemiah Grant

Dr. George H. Brimhall

My dear George:

Accept this little book  
with my love and blessings.

A book read and  
marked by a friend has an  
added value, in my opinion,  
and for this reason the same  
passage are marked in the  
book as in my own copy.

With assurance of love  
and confidence! I am,

Yours affectionately,  
Nehemiah Grant

Salt Lake City,  
April 8<sup>th</sup> 1846.

## SELF-SUSPENSION

It implies something more than self-control; it includes more than self-command; in it are found self-inspection and self-help.

God helps those who help themselves, if they are not helping themselves to that which belongs to someone else.

In our infancy we were turned over to our parents the most helpless of all creatures; our self-supervision was at its minimum; it was limited to one or two simple instincts. Thru childhood's years we supervised much of our outer world experiences. Gradually a new day dawned and we found ourselves facing the rising sun of an inner world, a world into which none of the lower creatures have ever been known to enter. It was the world of self-supervision - a whole world for each of us, a world of forces, a field of thought, and fires of passion, clamorous desires and contending impulses.

God helps those who help themselves and there is no field of activity where the Divine within and the Divine above can cooperate with more effectiveness than in that of the human self-supervision. There comes to us, broadcasted from above and all around, the command: supervise, supervise, for behold, upon the quality of your supervision depends the heaven or the hades quality of this inner world which must be your home from everlasting to everlasting.

May our self-supervision be of the heaven-making, soul-saving kind. May each of us keep saying in our heads:

I am the guardian of my soul;  
I'm made commander of its whole;  
I am the architect of fate,  
Building for my next estate.

May each be conscious of the fact that -

God sees ahead and points the way  
For me to go that's best.  
He makes the possibility  
But I must do the rest.

\* \* \* \* \*

C A L M (George H. Brimhall- 1928)

That man is blessed whose voice has stilled the storm of strife and calmed the waves of anger in men's hearts. Yes, more blessed is such a one than he who sits upon the throne of power and commands the elements.

Christ had to speak but once to calm the sea but how long and oft-repeated has been and is his call for the calm of kindness where the billows of passion engulf the souls of men. The everlastingly new commandment was and is a repetition of the song the angels sang heralding His advent on earth: "Peace on earth and good will to men" - condensed to three words: "Love one another."

(in book of poems  
in Raymond's  
collection)

Slowly the wild winds of passion abate  
Lower and lower the billows of hate  
Brighter and brighter the sun from above  
Calmer and calmer the ocean of love.

# UNDERSTANDING—FAITH

BY DR. GEORGE H. BRIMHALL

*With all thy getting, get understanding—With all thy findings,  
find faith*

When Solomon said: "With all thy getting, get understanding," he included the light of faith.

We find our way by feeling as well as by seeing. A philosophy of life that has not faith in it is too untrue to the nature of man to be trusted as a guide. The crowding of God out of the head means the crowding of humanity out of the heart, and with humanity out of the heart, the hand, however skilled, becomes our instrument of destruction. Such is the story that time has told and still is telling of individuals and of groups.

I read, "An angel from on high, the long, long silence broke," and I believed that Moroni spoke to Joseph Smith. The inter-communication between God and man is a part of the philosophy of life that I fill: The heavens are not darkened, they are full of stars of hope.

I read in a work of modern thought, "If you hear a voice, don't answer, run for a doctor." This is a part of another philosophy of life. The heavens are darkened, sunless, moonless, starless. With such a philosophy, man makes it impossible for Divinity to help him. In the darkness of such doubt, man loses faith in his own consciousness. For, should an angel appear to a follower in dis-belief in God he would immediately category himself among the hallucinated. Jesus points out this doctrine of spiritual blindness brought on by the entertainment of atheistic ideas in the parable of the rich man and Lazarus. "They would not believe though one were sent them from the dead."

The state of having lost the power to believe in God is one to be thought of with dread. It is the loss of power to more than partly understand ourselves and the universe. *With all our finding, let us find faith.*

IMPROVEMENT ERA JANUARY, 1924

## The Gospel of Gratitude

THREE of the great joys of life and perhaps the greatest three, are the joy of being healthful, the joy of being helpful and the joy of being grateful, and of these the joy of being grateful is the highest.

Gratitude is the fruitage of appreciation and appreciation is the apex of intelligence.

The gospel of gratitude is no minor part of the Gospel of Him whose earth-life was an ideal example of being grateful. However healthful, however helpful He was, He could and did joyfully look up and say, "Father, I thank Thee."

—GEO. H. BRIMHALL.

Improvement Era 33 (November 1929).

## A TRIBUTE

Harrison R. Merrill writes the *Improvement Era* that this tribute to President Heber J. Grant was paid by Dr. George H. Brimhall, president emeritus of Brigham Young University, in the devotional exercises of that institution on the occasion of President Grant's seventieth birthday, November 22, 1926:

"Today I wish to pay tribute to the individual Heber J. Grant upon the occasion of his seventieth birthday; to the President of the Church, Heber J. Grant; to the Trustee-in-Trust, and to the President of the Board of Brigham Young University. In each capacity he is worthy of the highest esteem.

"It is a notable fact that no President of the Church has ever been required to give bonds, yet there has never been an accusation of misappropriation of funds.

"Judged by the literature he loves, he is a lure to loftiness; measured by the songs he loves to sing and to hear, he is a bugle call of encouragement; known by the character of his friends, he is a citadel of safety; understood in the light of his life-long generosity, he is a rare sample of the Good Samaritan.

"The progress of God's Church under his leadership proclaims him an inspired leader. Aside from vested authority, apart from position, President Heber J. Grant stands among men:

"Straight as the flight of time; true as tempered steel;  
Quick as the lightning flash; a dynamo of zeal."

Dr. George H. Brimhall was sixty years of age, on December 9, last. The College Club Committee, of the Brigham Young University congratulated him thus:

"Sixty years! Sixty years of actual time, but more than a century of real life, if measured by the poet's standard,—heart-throbs. A life of devotion to God and your fellow men. A life of intense love and keen suffering. An illustrious example of social efficiency. An inspiration to thousands.

On your sixtieth birthday we extend to you our heartiest greetings. Accept our endorsement of your noble life, and our sincere wishes that it may yet be lengthened many years. May you continue to enjoy health, peace, the confidence of your fellow man, and the approval of your God.

Sincerely,  
THE COLLEGE CLUB,

By the Executive Committee: Charles Schwenche, John G. Gubler, Glenn Johnson, A. L. Kelley, Pearl Romney.

Thousands of his students and other friends in this inter-mountain country will join with the Era in endorsing the sentiments contained in the above note and join with us in wishing Dr. Brimhall many years yet of a useful and happy life.

Elder Brimhall writes as a reply to the good wishes of his friends:

"I doubly appreciate the sentiment expressed in the greeting. First, because of the approval of my efforts, but more because of the mercies and direct support of my Father in heaven, in giving me health and strength to do what little I have done in the last decade. Ten years ago my birthday found me an invalid with no hope, from a human point of view, of ever working again, except as a health hunter. I was then in California on that business, an object of great anxiety and trouble to myself and friends. Intellectual calculations held out no hope, but faith, or spirituality, gave me the assurance that I would work again. In the light of science I was sentenced to the "scrap pile;" in the warmth of the spirit of prophecy I was promised a place in the field of service. During nine and one-half years of the last decade, my ability to work has been a progressive fulfilment of promises made me in the name of the Lord, by Elders Owen Woodruff, John W. Taylor, J. Golden Kimball and Joseph E. Taylor. I have but one object in referring to the matter, in any way, and that is the increase of faith in the promises of the Lord made through the priesthood. My new lease of active life has been a period of greater fullness and more exquisite sweetness than that of any other. In the face of the pitying glances and discouraging consolations of my friends. I knew that my Redeemer lived, as well as I know now in this hour of prosperity and encouragement, that he lives. If I keep the faith I shall be redeemed from death as certainly as I was redeemed from that condition of physical illness.

G. H. BRIMHALL

## CONTINUITY IN CHARACTER.

BY DR. GEO. H. BRIMHALL, OF THE BRIGHAM YOUNG ACADEMY, PROVO.

IMPROVEMENT ERA OCTOBER 1899

A bank president, not long ago, was making enquiries with a view of obtaining two efficient accountants. The person applied to for information pointed to a group of young men among whom were three graduates from business colleges, and said, "Why not get two of those?"

"Can't trust them," was the laconic reply.

"Why not?" was the response, "they have a general reputation for honesty."

"That is not it," said the banker. "I do not suppose any of them would be wilfully dishonest; nor do I doubt their scholastic ability, but they lack what I should call continuity in character. They are bright and no doubt well-meaning, but unfortunately weak. We have had experience already with just such fellows. They are really worse, from a practical point of view, than those who are spoken of as persons who will bear watching; for the very reason that they can not be watched. You see, it is this way: they enter upon their work with a skill and care that immediately secures our confidence. This goes on for weeks; and sometimes months pass before any irregularity is perceivable, and then we find things in a tangled-up condition. These promising fellows, having got the run of the work to the extent of making it comparatively easy, return to their old habits of social intemperance, then their business back-bone begins to weaken; they keep late hours, indulge in the social glass—and our business is compelled to foot the bill. They are not promptly in their places; they are dull and

scatter-brained; and the first thing one knows, an expert is required to correct the mistakes they have made. We have no difficulty in securing professional skill and average honesty, but continuity in character, the chief essential to success, is sufficiently scarce to make it an article of high commercial value. Cite us to a man possessed of this quality, supplemented with average professional training, and his services will be sought for immediately. One hears so much about position not being permanent, but the fact of the matter is the persons are not permanent. There are more permanent positions than there are permanent persons to fill them."

"What," asked the person with whom the banker conversed, "do you consider the chief cause of this lack of what you call continuity in character?"

"Well, one of the causes of this deficiency is what I should call the dodging of drudgery. There is a dangerous tendency in education towards over-flavoring everything with the amusement element; and while I am not an anti-Epicurean,\* I am an advocate of considerable stoicism† in education. Success demands that things be done to a finish whether the doing is pleasurable or painful. The path of painful plodding is often the only one to permanent pleasure. The theory that pleasure should accompany intellectual effort is to be accepted with the understanding that there

is pleasure in plodding, and certain delight in drudgery; and, further, that this enjoyment is made possible by the idea that persistent plodding is the highway to honor, and that drudgery is often essential to deliverance from it."

"I infer, then, from what you say, that the man who seeks to dodge drudgery is most likely to be constantly caught by it?"

"Yes, that is the conclusion we have arrived at. Leisure is purchased by labor, and the person who endeavors to possess the former before the latter, lives the life of a down-going debtor from start to finish."

Such are the views of many of our most successful business men; and similar views are entertained by leading ecclesiastical authorities. It is the echo of the idea of the ancient sages from whose sayings this truth may be gathered: "The race is not to the swift, nor the battle to the strong, but to him that endureth to the end." One of the expressions that has most affected my life was an utterance of my teacher, Dr. Karl G. Maeser: "Navigators do not take their reckoning from the flaming comets, but from the fixed stars."

The man of continuity, or stick-to-it-iveness, does not as a rule work so hard as a person of spasmodic effort.

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\* Epicurus, born in Samos, 342 B. C.: died at Athens, 270 B. C. The founder of the Epicurean school of philosophy, which teaches that pleasure is the only end of rational action, the highest human happiness. Hence, Epicurean, one given to ease and luxury.

† Stoics, disciples of the Greek philosopher, Zeno, who founded a sect in 308 B. C., and taught in The Porch (*stoa*), a public portico in Athens. He taught that men should be free from passion, unmoved by joy or grief. The Stoics are known principally for the sternness and austerity of their doctrine. See Acts xvii: 18.



This incident was told by Coach Roberts at the Testimonial given May 26, 1921, in honor of Dr. George H. Brimhall:

#### THE EAGLE AND THE PIG

By E. L. Roberts, Head of Physical Education Department of Brigham Young University

Several years ago when Provo City was scarred with the unsightly saloon and other questionable forms of amusement, I was standing one evening upon the street waiting for my gang to show up when I noticed that this tabernacle was lighted up and that a large crowd of people were traveling in this direction. I had nothing to do so I drifted over here and drifted in. I thought I might find some of my gang, or at least some of the girls that I was interested in. Upon entering, I ran across three or four of the fellows and we placed ourselves under the gallery where there was a crowd of young ladies who seemed to promise entertainment.

We were not interested in what came from the pulpit. We knew that the people on this rostrum were all old fogies. They didn't know anything about life and they certainly couldn't tell us anything, so we settled down to have a good time. Right in the midst of our disturbance there thundered from this pulpit the following sentence:

"You can't tell the character of an individual by the way he does his daily work. Watch him when his work is over. See where he goes. Note the companions he seeks and the things he does when he may do as he pleases. Then you can tell his true character."

I looked up towards the rostrum because I was struck with this powerful statement. I saw up there a little dark-haired, fierce-eyed, fighting man whom I knew and feared, but didn't have any particular love for because of the fraternity that he belonged to. This man I have since learned to admire and to love as my captain.

Then he went on to make a comparison. He said:

"Let us take the eagle for example. This bird works as hard and as efficiently as any other animal in doing its daily work. It provides for itself and its young by the sweat of its brow, so to speak; but when its daily work is over and the eagle has time of its own, to do just as it pleases, note how it spends its recreational moments. It flies to the highest realms of heaven, spreads its wings and bathes in the upper air, for it loves the pure, clean atmosphere and the lofty heights.

"On the other hand, let us consider the hog. This animal grunts and grubs and provides for its young just as well as the eagle, but when its working hours are over and it has its recreational moments, observe where it goes and what it does. The hog will seek out the muddiest hole in the pasture and will roll and will roll and soak itself in filth, for this is the thing it loves. People are either hogs or eagles in their leisure time."

Now, fellow students, when I heard this short speech, I was dumbfounded. I turned towards my companions abashed for I was ashamed to be caught listening. What was my surprise to find every one of the gang with his attention fixed upon the speaker and his eyes containing a far-away expression in them.

We went out of the tabernacle that night rather quiet and we separated from each other unusually early. I thought of that speech all the way home. I classified myself immediately as of the hog family. I have thought of that speech for years. That night there was implanted in me the faint beginnings of an ambition to lift myself out of the hog group and to rise to that of the eagle. I have never yet completely achieved this ideal but I struggle closer to it every year of my life.

There was implanted that same evening also the faint beginnings of an ambition to help fill up the mudholes in the social pasture so that those people with hog tendencies would find it difficult to wallow in recreational filth. And as a result of constant thinking about that speech I have been stirred to devote my whole life and my profession towards developing wholesome recreational activities for the young people so that it would be natural and easy for them to indulge in the eagle type of leisure.

The man who made that speech which has affected my life more than any other one speech I ever heard was President George H. Brimhall. God bless him."

\* \* \* \* \*

#### THE AMERICAN MOTHER HEART

The beacon light held high by the Goddess of Liberty, says, "Welcome!" The flutter of our starry banner whispers, "safety"; and the flight-poise of the eagle proclaims, "purpose." We have written on the monumental page of our history, in bronze and stone, "Millions for defense; for tribute, not a cent." The map of our territorial expansion tells the story of how internal attractions produce external acquisition. A glance at the balance sheet reveals the fact that in our treasury vaults is garnered the gold of the world. We glory in our greatness, the achievements of men. But what of our goodness, the complements of greatness? High in the background of our prosperity, close to God, is a something that has pushed us into the position of moral leadership. That sacred something is the American mother-heart. The heart that has throbbed for us with drum-beat cheer in our early struggles to be free; the heart that beats in unison with the heart of Washington in putting down a whiskey rebellion; a heart with pulsations, seen in "Uncle Tom's Cabin" and heard in the "Battle Hymn of the Republic"; the heart that won the bloodless battle for the freedom of franchise to the better half of our country citizenry; the heart that has helped to put the weight of our fundamental law upon the heel created to crush the serpent's head; the heart that has dared to do what is right, let the consequences follow.

The whine of the brewer of today is silence in comparison with the howl of the distillers of the far-off yesterday. The present grumble of the grog lovers is drowned in the recollection of our shouts of defiance in the past.

The American mother-heart has gained strength with the years; once its throbs were scarcely audible beyond the portal of the home, now they are heard in Senate chambers; once its beatings were by petitions, now they are demands. The moon may wane in its brightness, the shadow of the sun may turn back on the dial, but the American mother heart will never beat retreat.

## THE ONE HUNDREDTH ANNIVERSARY OF THE CHURCH

On its one-hundredth anniversary the Church stands before the world as an organization effected under the personal direction and inspiration of Him whose name it bears.

It is not an outgrowth of man-made institutions; it is a revelation from God. In its growth it has been attended by Divine interposition for its protection and constant inspiration for its progress. Its leadership has been that of Divine Authority and its membership has been reached and held together by one individual testimony of the truth of its doctrines and the efficacy of its ordinances. It has survived persecution, outlived ostracism, pushed prejudice into the background and won a standing of admiration in places where it was once looked upon with contempt. Its advancement in the face of obstacles has arrested the attention of the most thoughtful of the age. The efficacy of its community efforts and the character of its membership has placed it in the foreground for favorable consideration as an institution worthy to be perpetuated under the law of the survival of the fittest.

In humility it lays claim to being the stone "cut out without hands," the city "set upon a hill", the mountain of the Lord's house, the Zion of the Latter-days, the custodian and dispensation of the gospel that is "never to be taken from the earth nor given to another people."

In the fulfillment of its mission - "the salvation of souls" the Church seeks the absorption of good from all sources, it welcomes the adoption of its methods by others, but it recognizes that the sharing of its authority is beyond human prerogative.

Reserving to itself that which makes it distinctive among men and officially associated with the Creator the Church will continue to extend an arm of interest to the dead, the living and the unborn.

The Gospel conquest by our missionaries will be carried to the ends of the earth. At the call of the honest in heart the borders of Zion will be enlarged on the invitation of outside progressive people and her institutions will furnish a sought-after leadership for the world in its march toward the Millennium.

In its hundred years of history making the Church has given unmistakable evidence of possessing not only the germs of increase but also the power of automatic and authoritative elimination. In it there is no place for the accumulation of iniquity nor is there any line of leniency to which the unrepentant evil doer can cling.

Happily there are no prophetic pronouncements of woes against this people as a whole. Even human predictions proclaiming their downfall, are heard no more. Collectively the Church has been living and will continue to live the laws upon which blessings only are predicated.

In it and thru and by it are conditions leading to immortality and eternal life.- the final objective of the Gospel of the Lord Jesus Christ.

IT MUST NEEDS BE THAT OPPOSITION COMES - Sermonette

I have chosen for my text words of a character with whom you all should be acquainted thru his teachings, "It must needs be that opposition comes."

I shall proceed with this by the answering of some questions:

Why weeds? Some say God cursed Adam. The text does not say it - "For thy sake the earth shall be cursed. Thorns and thistles shall it bring forth." Weeds are that man may be challenged to industry.

Why disease? That man may be challenged to investigation in the line of conquest over disease, not merely that man might suffer.

Why disaster? That man may learn; that man may be challenged to provide against and in a measure avert it, control the overflow of rivers, build against shaking of earthquakes, and ward off the striking of lightning.

Why the seeming inconsistencies in nature, such as the roaring Colorado thru the desert? Why too much in one place and too little in another? To challenge man in conquest over nature. I go to the inner world.

Why passion? To challenge man's power of self-control.

Why the tendency to dodge duty? To challenge the power of faithfulness in man.

Why the poor? To challenge our sympathy, our generosity.

Why the weak? To challenge our helpfulness.

Then in conclusion, Why opposition? That man be challenged to action.

Finally, Why evil? That good may be challenged to growth.

\* \* \* \* \*

THE IRON ROD (April 20, 1925)

When Nephi asked the Angel to tell him the meaning of the rod of iron that ran along the side of the dark, muddy river which drowns a great many people, the answer of the Angel was, "that rod of iron is what your father saw along this river. It is the word of God, and those who cling to it get through and partake of the tree of life"

Our Theology is giving you the word of God but it cannot give you the cling. The cling must come from you.

The Articles of Faith given by Joseph the Prophet, thirteen in number -twelve are on religion, one a concentration of the twelve is on ethics. "We believe in God." We take that for our first sentence. Let that include all the twelve. "We believe in being honest." Let that include the twelve religious articles, and the one great ethical one.

Part of the thirteenth one is a quotation from Paul, but only part of it. "We believe in being honest." Honesty is the highest authority for self-approval. It is the one preventative of forest fires in our inner world. Without honesty, ordinance availeth nothing. Boiling will not make a bad egg good. Education divorced from honesty is a menace to mankind. "A lie" said the poet-prophet Orson F. Whitney, in the Deseret News a few Saturdays ago, "a lie cannot live. It can be written or acted but it must die." Our spirits are eternal; they must live on forever. Dishonesty is death. Life linked to death is the self-doom of the dishonest, the persistently dishonest. Honesty is life wedded to life. Their children are life and liberty. God help us to be honest for without being honest there is no place for us with him."

Is my testimony.

Sh 10

## THE WORTH WHILE

Loyalty is worth while. The ladder of your ascent will be loyalty to the ideals of your school - they are the ideals of your home, your church, and your country. Loyalty worth while is active, alert and enduring; it is more than the mere passive state of not siding in with the enemy; it is defensive of what we love and full of protest against any and every attack made on the object of our affections or gratitude. One may not hope to keep footing on the eminence of self-respect without loyalty.

Faith is worth while. Faith in oneself as an eternal ego, possessing power to work, to wait, and to win; faith in one's fellows as a source of good will, helpfulness, and joy; faith in God as a friend appreciative of every good intent and act, and as a source of superhuman help and happiness.

Skepticism is not worth while. It promises nothing and turns low the lamp of hope. Nations that have fed upon it have starved and perished. Individuals living in doubt are in despair.

Cheerfulness is worth while. Prosperity cheerfulness, adversity cheerfulness, every-hour cheerfulness. Even sweet pickles are more valuable than sour ones. Scowls cause Joy to scud for shelter; smiles bring her dancing into the soul. Sullenness stagnates the stream of happiness and fills it with pestilence. Good cheer causes the waves of pleasure to ripple even on the waters of distress. The pessimist is knocked out at smiles; the optimist smiles at knocks.

Frugality is worth while. As temperance it is a source of health; as economy it is a source of wealth; as discretion it is a source of happiness. One must limit his gratification or it will limit him. Every mile of reckless joy-riding must be plodded back with pain. The saving habit is an important part of salvation.

Making a good life is worth while. "It is" as State Superintendent Gowen says, "more worth while than making a good living." Making a good life is making good company of oneself for oneself. It is making of one a good neighbor for another good neighbor. Making a good living for a bad life is making a gold brick by golding pig iron; it is putting deluxe binding on the essay of an ignoramus.

\* \* \* \* \*

(from mother) "Father wrote programs for conjoints on Church Leaders...on Brigham Young:

### .....3. Vision

Where others saw a desert waste, Brigham Young saw orchards and fields; where others saw huts, he saw temples; where others said, 'On to California' he said, 'This is the place' - and where others saw narrow highways, he saw broad streets and wide avenues. Where others saw the Indian as an enemy he saw him as a brother; where others saw the trickling mountain creeks, he saw abundant irrigating streams. Where others saw only adversity, he saw prosperity. He saw through the eyes of the ancient prophet the Mountain of the Lord's House established in the tops of the mountains and all nations flowing unto it; he saw through the eyes of Joseph the Seer this people becoming mighty in the Rocky Mountains - and he saw more - he saw how to bring to pass what they saw....." (see also Discourses of Brigham Young 735-743)

Sh 11

## SPIRITUAL RESULTS OF THE WAR

Living is doing the duty of the hour to make the world safe for a democracy that will be safe for the world. Man cannot live by man alone.

The yearnings of the soul sleeping on the couch of mortal sufficiency are awakened by the war. They cry out: "Give us foreverness - Foreverness of individuality - foreverness of kindred, husband and wife, son and daughter, father and mother, sister and brother - foreverness of not only friendships but friends-these friends."

There is not time nor place nor circumstances sufficient in this life for virtue to be its own reward. Compensation demands a life beyond. The vision contest between Prophecy and Social Science has resulted in a victory for the first. The fidelity of the Christian is answering the prayers of the Hebrews.

Heaven battled for the millenium it now enjoys. Under the inspiration of Lucifer, Cain still covets his brother's cattle and conspires against his brother's life.

Bibles are better than bottles for comfort in the camp, or courage on the fighting line.

That illustrious peace-war President, Commander in Chief of our armies, says "The Bible is the Book of Life."

The crowding of religion out of school is to push civilization off from the rock upon which it was founded.

True patriotism and prayer are complements of each other.  
The altar in the home is as sacred as the flag that floats over it.

It is more blessed to be a giver than a receiver.

He who now stands on freedom's soil,  
Inhaling freedom's air,  
Be this the burden of our song,  
Our morn and evening prayer

O giver of this goodly land,  
May we who in it live,  
Be grateful most for that best gift  
The grace of power to give.

Great time, great place, great circumstance,  
To open wide the heart  
To grow like Him who gave His all  
By giving now our part.

To fast betimes, with bread at hand,  
And feed the hungry throng,  
Of fragments make a plentitude,  
In sacrifice be strong.

(last part also used in lesson on  
fasting.) Imp. Era. Vol 21 p.406  
ora:18

Sh 12

I hope my Father in heaven may bless me with the spirit of testimony. I sometimes think there is a tendency among our people to hesitate against giving experiences, lest their words should be misconstrued into a spirit of self-heroizing.

In my nineteenth year, I left my home in Spanish Fork to find work in Tintic. During the time I was there, I was given employment by a man who was a long-time friend of my father. They had worked together at Nauvoo and in the early times of the Church in these valleys. This man had fallen away from the faith, but not from his friendship to my father. He gave me employment on a prospect, and I worked, taking my turn in the shaft and at the windlass. He would come down and talk to me, and complimented me on the number of buckets I sent up during the shift, and finally we talked on religion. He was very catechetical, at first, finding out on what ground I stood. I had little more than the teaching of my father and my mother, and what I had read from the Book of Mormon. He gradually felt his way into my confidence, and began an argument to destroy my faith. He had practiced law. The second day, I found questions coming up in my mind. On the third day—and, by the way, I rested while he talked,—he invited me to ask questions—on the third day I found my intellect leaning his way, believing in him. He told me that my father and mother were honest; that what they had taught me was true, from their point of view, but that he had passed through it all, and he had found that he was mistaken, and that good, honest people were mistaken, too. And he led me up by his arguments to look from the pinnacle of his, which I afterwards found to be sophistry.

At that time I said to myself: "Is it possible that my father and my mother have been deceived?" I was believing the man. He had leaned me over towards him, and was just ready to put around me the arm of a condor and carry me away. My mother and my father, too, had taught me, "If you will be true and attend to your prayers, the Lord will come to you, if you ever get in a tight place;" and just at this juncture something said to my spirit, "If any man lack wisdom, let him ask of God." I said no more at that time; but that night, after the mining camp work was completed, I got up from my couch and went into the grove of cedars. I thought, I must pray aloud tonight, and I asked the Lord for just what I wanted to know.

The next morning, I went to my work, and my employer came down into the shaft, just after dinner, and began his argument with a smile, expecting a victory; but instead of my leaning towards him, I was braced, and we had a battle royal.

He said, "Who has been stuffing you?"

I turned and bore my testimony to that man, and told him what I knew, and he trembled in my presence. That was not the boy, G. H. Brimhall, alone; it was the boy plus the Spirit of the Lord. That testimony was given to me on conditions. I hope to keep the conditions. It has never left me.

That man came to my father's home, years afterwards, broken physically, a mental imbecile, and financially penniless, and when I looked upon him I could but say, "How art the mighty fallen!" It was a revelation to me as to what that passage of scripture means, and what befalls those who are led away by the craftiness of men. So, I would have been led away by the craftiness of men, had I not known that there was a God, and that he could protect me, and that it was within my power to reach him.

I have had an experience this morning on the ground. A man came up to me, as I was talking with a lady. Said he, "When you have time, I should like to speak to you." I turned and gave him my attention in a moment or two, and he paid me a dividend on an investment that I had made so long ago that I had forgotten it. It made me happy, like good dividends always do.

He said, "I must tell you of a kindness you did for me, years ago, when I was a boy, a youngster, reckless, careless, and came to school, and you 'lined me up' on the cigarette habit. You handled me that day; you argued with me, and you won out: I quit. I have been called to preside over a stake of Zion."

I felt then like sending a message to all my sympathizers, those who love me, "What hath God wrought!" This is my dividend! One of the most glorious experiences of my life!

May the Lord bless you, my brethren and sisters. Be not afraid to stand up and bear your testimony to the world. You cannot heroize yourself, if you give the Lord the credit: my testimony, in the name of Jesus. Amen.

"And there was war in Heaven," so wrote John the Revelator on the Isle of Patmos, near nineteen centuries ago. It was a bloodless war, no doubt, yet a struggle for supremacy; it was a measuring of strength in spirit land. It seems that the call to contest in some form is a concomitant of existence; on the plane of progress one is not without the other, ever the yesterdays and the todays stand challenged by each other.

Fight! Fight! Fight! I like that college yell. I like it on the football field as it comes from the grandstand, the bleachers and from the side lines. It finds an echo in the hearts of the players on both sides of the game. The team with thousands of miles between it and the school it is contending for, hears it in the language of its home student-body. I like it in the field of thought; I like it where the appetites and emotions surge for supremacy; to me it is the voice of virtue against vice, the call of freedom against bondage.

Fight! Fight! Fight! A command second only to the call - Light! Light! Light! It is fight, fight, fight, or suffer blight, blight, blight, physical blight, intellectual blight, moral blight, spiritual blight.

Life is a battle ground; we must fight disease, dishonorable desires and above all, fight discouragement. The "complex inferiority" is a malady to be dreaded as man's most deadly enemy. It is a psychological serpent for which we must have a mental heel shod in the shop of "The Iron Will."

Let us remember the irrevocable verdict of the universe of which God is the center; it reads: "He who will not fight his own failings deserves not to score in the game of life." Let us:

Fight the lure that lowers standards;  
Fight the thief that steals our time;  
Fight the thought of going backwards;  
Fight for footing in the climb.

\* \* \* \* \*



## THE PAST

I have a newspaper in my office containing the following declaration: "I never was much of a chap for the past." The utterance was accredited to Georges Clemenceau, just before his departure from France on his third visit to our country. The expression rather surprised me, coming from a hero in a country where the statue of Napoleon gives evidence that the people are not and never have been so absorbed with the present nor so carried away by the future as to be unmindful of the past. I wondered too if the Tiger of France was leaving the political jungle of Europe for social sunshine for the purpose of getting some white feathers from the nest of the American eagle. His experiences must have had something to do with his anticipation of enjoyment during this, his third visit to America. It was the land of his courtship - here he found his wife. However, there is no inclination to make the hero an offender for a word, but to take his casual remark to a reporter as the point of contact.

The ever-expanding circle of truth contains "a knowledge of things as they are, and as they were and as they are to come." A complete circle of interest will include the past, the present and the future.

Discovery and invention are as much the result of antecedent ideas as they are the fruitage of the spontaneous outburst of genius. And the lamp of experience illuminates the pathway of progress no less than does the star of hope.....

Our interest in the past exceeds that of any other people. It reaches back to our earliest ancestors with gratitude for their heroism and sympathy for their under privileges. The purpose of our genealogical research is not to receive but to give. To me there is a living, heart-throbbing past, a past that helps and buoys us up, a past that is a joy forever. But there is another past - a dead past - that needs eternal interment.

I remember well the pleadings of Principal Boyle to the boys who had come here from a cigarette past, "Don't resurrect the old man of the past; let him remain in the grave where you buried him deep under good resolutions."

There is a punishing past that should be buried; whatever is hurtful to remember should never be recollected (you know the difference between memory and recollection either of others or ourselves). Bury the punishing past and on its tombstone write "never more" and to the self call aloud:

"Arise - if the past detain you,  
Her sunshine and sorrows forget;  
No chain so unworthy to hold you  
As that of a vain regret."

I am to speak to you a few moments under the auspices of "Better Homes". I suppose that slogan "Better Homes are Character Builders" is no new slogan. It is the cry of the race from the time when Adam and Eve lived, I do not know how long, in the first hut when they went out into a new land of freedom, from the position of caretaker to that of home-maker and it has been the cry of the race ever since. Whenever a people cannot say "better homes" that time marks their descent.

Recently I have had an opportunity of seeing America somewhat from the home point of view and I have been filled with gratitude that I can say, "After all my home land is a land of home."

I have walked into the forsaken temples of the former inhabitants of this country and then looked over their camps where they are living now, in the tepees and they stay in that tepee until someone dies and then they burn the tepee; the body is cremated and they go off and build another - not the climb of the home, the descent of the home and with the descent of the home comes the degradation of man.

....When we passed along and came to a place of bedraggled homes I sometimes did exclaim "Step on the gas." But if we passed a beautiful residence with an inviting lawn and flowers and bushes why, I did not say it, but thought it so often, "Don't hurry thru heaven."

As we entered a community I wrote "undesirable" or "desirable", "endurable" or "enjoyable." Whenever I saw paintless buildings I knew this was the place either of misfortune or neglect.....

As we went on and on from village to town, from town to city to state to metropolis of state and the capitol, we read the story of the home, the home in this land of ours, and in making comparisons always, of course, I thought of my home land, my home state, my home town.

If I were asked by an official of the municipality or of the state what may be best done to bring out the home life --to approach the pre-eminent home, and should we not have time to go inside--I would say, "Plant more lawns and put on more paint."...I would say also "Encourage art." Every community should have its building association; every community should have its art club; the one to provide for effort, the other to provide for culture. We should have no right to be ugly in disposition, action or words or principles, if, perhaps, an artist should be moved into our home and would represent for us practical ethics. And sincerity is at the bottom of it with noble action at the main. And culture is the climax of ethics.

When I speak of sincerity, I mean national sincerity, spiritual sincerity. And when I speak of helpfulness, I mean all-around helpfulness, in every way, and when I speak of culture, I mean thought culture that is an appreciation of the good in truth and beauty. Without the beautiful the home cannot feel itself function as a character builder.

## PROBLEMS FOR PARENTS.

BY DR. GEORGE H. BRIMHALL, PRESIDENT OF THE BRIGHAM  
YOUNG UNIVERSITY.

Improvement Era - February 1905

I present the following queries to the readers of the ERA, with the hope that they may cause some of our young parents to think. No question is of greater importance than family government. Parents who have growing children should make it a matter of study as well as prayer, to discover the secret of true training in the family. Upon it depends the stability, the virtue,

the value, the character of the future citizens of the Church and state. Why not write answers to these questions, and have the best submitted for publication?

1. What are the three great essential conditions of parenthood?
2. What may consistently be adversely said of any process of nature, or plan of life, that will plant within beings an unquenchable desire or yearning for perpetual or eternal parenthood; *i. e.*, legalized progenitorship or ownership of offspring, and yet make no provisions whereby that desire or yearning can be gratified?
3. By what means alone can our children become eternal riches to us?
4. What three undesirable conditions of life is a child ruinously fitted for by an out-door, street night-school?
5. As a governing power, why is one *do* more effective than any number of *don'ts*.
6. If the grumbles get into a family, what must immediately get out?
7. Which is wise, and why? To have the very best possible home buildings while the children are growing up, even though no surplus be laid by, or to wait and build the nice house after the boys become "big" and the girls grow to womanhood?
8. Why does over-strictness in trivial things lessen the parental governing power in matters of importance?
9. Why should neither father nor mother practice hiding the child's faults from each other?
10. What effect must it have on a child for one of its parents to parade the faults of the other before the child? (or anywhere else, for that matter.)
11. Wherein is family prayer indispensable as a governing power for the entire household?
12. Why can a blasphemous parent never consistently hope for the respect of his offspring?

Provo, Utah.

# Tested For a Century

By DR. GEORGE H. BRIMHALL  
Improvement Era - November 1930

AFTER one hundred years the Church stands before the world as an organization effected under the personal direction and inspiration of Him whose name it bears.

It is not an outgrowth of man-made institutions, it is a revelation from God. In its growth it has been attended by Divine interposition for its protection and constant inspiration for its progress. Its leadership has been that of Divine authority and its membership has been reached and held together by the individual testimony of the truth of its doctrines and the efficacy of its ordinances. It has survived persecution, outlived ostracism, pushed prejudice into the background and won a standing of admiration in places where it was once looked upon with contempt. Its advancement in the face of obstacles has arrested the attention of the most thoughtful of the age. The efficacy of its community efforts and the character of its membership have placed it in the foreground for favorable consideration as an institution worthy to be perpetuated under the law of the *survival of the fittest*.

In humility it lays claim to being the stone "cut out without hands," the city "set upon a hill," the mountain of the Lord's house, the Zion of the Latter-days, the custodian and dispensation of the Gospel that is "never to be taken from the earth nor given to another people."

In the fulfilment of its mission—"the salvation of souls"—the

Church seeks the absorption of good from all sources, it welcomes the adoption of its methods by others, but it recognizes that the sharing of its authority is beyond human prerogative.

Reserving to itself that which makes it distinctive among men and officially associated with the Creator, the Church will continue to extend its arm of interest to the dead, the living, and the unborn. The Gospel-conquest by our missionaries will be carried to the ends of the earth. At the call of the honest in heart, the borders of Zion will be enlarged on the invitation of outside progressive peoples, and her institutions will furnish a sought-after leadership for the world in its march toward the Millennium.

In its hundred years of history-making, the Church has given unmistakable evidence of possessing not only the germs of increase but also the power of automatic and authoritative elimination: in it there is no place for the accumulation of iniquity, nor is there any line of leniency to which the unrepentant and evil doer can cling.

Happily there are no prophetic pronouncements of woes against this people as a whole, even human predictions proclaiming their downfall are heard no more. Collectively the Church has been living and will continue to live the laws upon which blessings only are predicated. In it and through it and by it, are conditions leading to immortality and eternal life, the final objective of the Gospel of the Lord Jesus Christ.

# Joseph the Seer

Improvement Era June 1920

By Dr. George H. Brimhall, President of the Brigham Young University

"For Joseph" [who was sold into Egypt] "truly testified saying: A choice seer will I raise up, out of the fruit of thy loins." \* \* \* "Behold that seer will the Lord bless and they that seek to destroy him shall be confounded." \* \* \* "And his name shall be called after me, and it shall be after the name of his father. And he shall be like unto me, for the thing which the Lord shall bring forth by his hand, by the power of the Lord, shall bring my people unto salvation." Book of Mormon, II Nephi 3.

Joseph Smith was more than an ordinary seer; he was a choice seer, a seer of promise.

The promise of his coming was given as long before Christ as the discovery of America was after Christ. To his premortal training and foreordination were added earthly environment, instruction, and experience, and he received from on high the power and privilege of viewing the field of truth to the extent of obtaining knowledge of "things as they are, as they were, and as they are to come."

He saw God the Father, in person; also his Son, the resurrected Redeemer, one hundred years ago in the sacred grove at Palmyra. From the time of his first vision, until his death, he was at intervals privileged to be in the presence of the Savior of the world. He enjoyed the personal companionship of the re-embodied messenger from heaven, Moroni, the custodian of the sacred records.

He saw John the Baptist and also the resurrected apostles, Peter, James and John, and from them received authority to act for God the Father and his Son Jesus Christ in the name of the latter. He communed with Adam or with Michael, and other messengers from heaven. He received the keys of the gathering of Israel from the great dispensator Moses, and from Elijah the keys of the Sealing and other temple ordinances. Doc. and Cov. Sec. 110.

He had a clear vision of the object of our existence here, and he revealed it in the following language: "We came to this earth that we might have a body and present it pure before God, in the celestial kingdom." \* \* \*

"All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power." See *Compendium*, page 288.

He looked into the world beyond, and what he saw answers the question, Where do we go? (Doc. and Cov., sec. 76, The Vision of the Three Glories, or Graded Salvation.)

He saw many other things by the power of seership which includes that of a revelator. He saw the disastrous outcome of social and political iniquity, and said, "I saw men hunting the lives of their own sons, and women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies, blood and desolation and fire."

Through his seership he interpreted the ancient writings of Abraham, which answers the inquiry, from whence have we come? (Pearl of Great Price, Book of Abraham, chapter III.)

He viewed with clearness of vision governmental conditions of our premortal estate, revealing the fact that at the first organization in heaven we were all present, and saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it.

Through the power of his seership, which includes that of a revelator, he gave to the world three new volumes of Scripture, The Book of Mormon, The Pearl of Great Price; and the book of Doctrine and Covenants. In addition to the three new volumes, he gave us an inspired revision of the Bible.

Compared with the mission and accomplishment of other seers, his life and labor stands second only to that of his instructor, the Son of God, to whom he was introduced, with the words of the Father, "This is my beloved Son, Hear Him."

Provo, Utah

## JOSEPH SMITH AS AN EDUCATOR

The qualities which entitle a person to be regarded as an educator are those which represent his power to lead others to right knowing, and inspire them to right doing. This power is an outgrowth of certain inherent qualities, reinforced by preparation.

Among these inherent qualities must be found an undying love for truth; confidence in its existence and a willingness to seek and recognize it regardless of any other consideration. Another indispensable quality of an educator, is an unfeigned love for others without which love there can not be the necessary sympathy between the teacher and the learner. Added to those qualities must be the courage to persist against all odds.

The preparation of the educator is to be measured by his fund of truth and his skill in using it. The quality and extent of his knowledge will be conditioned by the sources to which he has access. Plato was proud that Socrates was his teacher and Aristotle deemed it an honor to have been the pupil of Plato. Darwin, Humbolt and Agassiz, boasted that nature was the fountain of their knowledge but Joseph Smith, the Prophet, learned under the tutorship of the resurrected and exalted Christ.

Turning from the thoughts suggested by our introductory paragraph, let us see whether or not Joseph Smith possessed the inherent qualities of an educator. In relation to his attitude toward truth, let the following quotation from a revelation given thru him speak: "Truth is a knowledge of things as they are and as they were, and as they are to come." "Intelligence, or the light of truth, was not created or made, neither indeed can be." "Every man whose spirit receiveth not the light is under condemnation."

Simple justice demands that we say of Joseph Smith that he devoted his life to the search for truth, to the defense of truth, as well as to the spread and application of truth.

### EVENTS PROCLAIM JOSEPH A PROPHET.

#### ~~Improvement Era~~ April 1903

The constant accumulation of evidence, proving the divinity of the mission of the prophet Joseph Smith, and establishing the authenticity of the Book of Mormon, is little less than startling. Science and current history are slowly but surely demonstrating the seership of the one, and the truth of the other. Joseph declared that the Saints would be persecuted and driven. Desolate homes, and fleeing fugitives, in a land of liberty, proclaim him a prophet.

Again, that same prophet proclaimed war and destruction when all was peace, and designated the place of its outbreak. The cannons' roar at Sumter; the din of a thousand battles; the moan of a million mothers; the wail of a multitude of widows and orphans; the cry of the confederacy for British aid; these each and all declare him divinely inspired.

When Utah was no part of the United States, and the great west was a wild wilderness, he declared a time when his people would go to the Rocky Mountains, and there become a mighty people. Populous cities; the whir and buzz of industry; temple spires pointing heavenward, all witness the truth of this last prediction.

—DR. GEORGE H. BRIMHALL.

## MEN AND MONUMENTS SPEAK OF JOSEPH SMITH.

BY DR. GEORGE H. BRIMHALL, OF THE BRIGHAM YOUNG ACADEMY,  
PROVO, UTAH.

Improvement Era

July 1903

During the month of April, of the present year, it was my pleasure to listen to an able lecture, at the St. Helena Sanitarium, California. The subject of the lecture was, "Vegetarianism," the lecturer, no other than Dr. Kellogg, superintendent of the noted Sanitarium at Battle Creek, Michigan.

In tracing the growth of the vegetarian idea, in connection with the practice that had attended it, Mr. Kellogg made mention of the fact that many years ago Joseph Smith, the "Mormon" Prophet, had taught the doctrine of abstaining from meat, except in times of extreme cold weather, or when a scarcity of other foods existed. Further, he added, that the Latter-day Saints regard the counsel to such practice as one of the tenets of their faith at the present time.

Continuing, the lecturer stated that years ago many of the most gifted men and women of America advocated, and sought to put into practice, the idea of "natural living."

It was not shown, however, that Joseph Smith's declaration concerning the use of meat antedated the other movements in this direction, the most noted of which was the Brooks Farm Experiment, begun in 1840-41. Nevertheless, the revelation known as the "Word of Wisdom," bears the date of February 27, 1833, which would make it, at this writing, seventy years old, a date seven years earlier than that of the Brooks Farm Experiment.

The vegetarian teaches total abstinence from meat; the doctrine of the Prophet sanctions the use of meat under certain conditions. In this regard, is it not likely that Joseph Smith is in advance of scientific discovery? Would it be at all surprising if, in the near future, scientific research should compel the announcement that, if the best physical development is sought, meat used sparingly is not only a wholesome, but also a necessary food in cold weather.

The Book of Mormon, translated by the prophet Joseph Smith, is devoted to the rise and fall of two ancient civilizations, that had their being on the American Continent. The first, divinely led, migrated from Asia to America, about 2000 B. C., soon after the confusion of tongues at the tower of Babel. The second left the city of Jerusalem 600 B. C. This people, also, directed in all its movements by Providence, was the people of whom the American Indians are a remnant.

Ample evidence, archaeological and legendary, has already been collected to prove that this continent has been inhabited by people of Hebrew extraction, and religion. The following clipping in keeping with this thought, is taken from a recent issue of the *Los Angeles Sunday Times*:

## UNWRITTEN HISTORY.

This land is old that we call new. It has its pyramids, as vast and as hoary as those of the ancient Nile. It has its buried cities and its monuments of antiquity, of which we know comparatively nothing. It has traces of language which no modern scholar has ever been able to decipher; relics of art which in coloring and finish put to shame the best endeavors of today: monuments of masonry which no modern engineer's skill would be able to rear.

In tropical Mexico, some sixty miles southeast of the town of Madeline, in the heart of a virgin forest, is a mighty pyramid, beside which the great Egyptian Cheops is but a pigmy. Its vast base measures four thousand three hundred and fifty feet around, while it towers upward seven hundred and fifty feet, a stupendous mass of granite. Would you reach its top, no toilsome climb is yours, such as that you must make under the sun of Egypt, for a spiral roadway leads you to its lofty summit, on which you can ride up as a well-graded hillside. Beyond this pyramid is a lofty hillock, with its hundreds of chambers cut in the solid rock, their walls and floors of stone smooth as the sculptor's image. An unread history in hieroglyphics written upon their walls, which no modern

sage has yet deciphered. Here, too, are their implements of stone, and curious pictures, and charcoal for their fires.

Whence came these mighty builders, and whither have they gone, leaving their habitations silent and unoccupied?

All over the wide area of our continent are the signs of prehistoric races, and yet we turn our most earnest gaze to the Orient, leaving our own histories unwritten and unraveled.

Some wise man may yet be found who shall open this unlettered volume, and startle the world with knowledge of civilizations outranking the years of the Sphinx and the Pyramids, and the myths and legends of the ancient East. We may yet learn how the first great tidal wave of Humanity rolled on from sunrise to sunset; learn of races who dwelt here with the story of Eden fresh in their ears, and its memories warm in their hearts. The unwritten pages of human history outnumber the written story of the race. Peoples and tribes have come and gone, and the sands of untold centuries have hidden all trace of them from our sight. The whence of their approach and the whither of their vanishment from our shores, we cannot determine. The unmoved Sphinx of Silence guards their history, and there is no open sesame at our command by which we may unlock the gates of their past and penetrate the mystery which surrounds them. The sealed pages of the world's annals we may never read, unless some discovery in this new-old world of yet undeciphered hieroglyphics shall unlock for us the mystery of the ages.

Thus, evidence accumulates of the truth of the Book of Mormon. Evidence of such a nature that it would seem that investigators would be forced to recognize it as true. And, indeed, it is quite possible that the world may accept it as authentic history and still deny the power whereby it was obtained. The spirit of God is the sole witness and evidence that can convince mankind of the divinity of the mission of Joseph Smith, and of the divine authenticity of the Book of Mormon.

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A book has been written on Joseph Smith as Scientist. Perhaps most of you have read it. I am going to speak a moment or two on Joseph Smith as Pre-Scientist.

I have been asked whether the vision in the grove was subjective or objective. That is to say, was it one of Joseph Smith's dream visions, the result of some nervous condition, or did it have an objective complement? Was it stimulated from without? It has always been to me objective. It was stimulated from without. It was pre-scientific. How was it done? I don't know but when I read of a man standing up with a receiver to his ear and his eye on a plane and there is a message comes to him far over the lake, the hill and forest, from other streets of cities, a message comes,--he hears the message; he sees the person who is talking to him - we call it television. I am putting the question to you--Joseph Smith saw God; Joseph Smith heard the voice of the Father and of the Son - I am asking you, was it a case of pre-scientific television? You college students think about it. If so, it was objective. To me it has always been objective, not a dream of a mind alone.

I talked to you on one occasion here and used these words, "that the colony had traveled in the wooded part of the country and as it was their custom, on the morning they went out to look at a radiograph." I failed in my talk. I did not use the word "Liahona". I am asking you if that Liahona was not one of God's radiographs? We shall have a radiograph and soon the place may be seen, the message written on it, by radio.

One thing more. Yesterday I picked up the paper and I saw a dotted line and then I saw a larger line, and the words "He chose the dotted line." The boy, for he was not much more than a boy, who, with the fortitude that seemed to me transcended the courage of Columbus, touched the button or in some way started the machine going, facing the Atlantic Ocean, leaped into the air, on and on and on he went. The naval world predicted death but the heart of that great hero said, "dreams" He had taken his letters of recommendation saying, "I don't know that anyone will know me when I get over there." A quarter of a million people waited to see the arrival of that man. But what is there pre-scientific about this? There was handed to that man, to that boy, a thermos bottle; in it was coffee. It had been suggested that he take some stimulant. He had none. His five sandwiches and his two little canteens of water--that was all. He depended upon the non-stimulant. What has that to do with Joseph Smith? No man that or at least science had not come to write the version against coffee; it had not pronounced against liquor; it had not proclaimed against tobacco when the Word of Wisdom was given. And so I say, day after day, little by little, there is being proclaimed the pre-scientific mission of the Prophet Joseph Smith.

# The Book of Mormon an Evidence in Itself of its Divinity

By Dr. Geo. H. Brimhall, President-Emeritus, Brigham Young University,  
and Member of the General Board Y. M. M. I. A.

When the sage declared the endlessness of the writing of books, he had no cause for complaint. For books are soul fruit, some bitter and some sweet, some poisonous but many are wholesome. Books are subject to the great law "the fittest survive." And the fittest in a truth-seeking age is that which contains the most truth. The average volume is short lived. It is common knowledge that books become out of date almost as quickly as clothes go out of style. There are some books, however, that have endured for ages and interest in them has grown as time has passed. In this class we claim place for the Book of Mormon. Nearly a century has passed since the first edition was printed. And the sale of the last edition, but recently published, was beyond the expectations of the most hopeful. In fact, each edition of the Book of Mormon has received warmer welcome from the reading public than have the preceding ones.

The history of the Book of Mormon has paralleled the history of Christianity in a most striking way! The coming forth of each was accompanied by the visitation of an angel.

Each was compelled to meet attempts to destroy it in early life.

The champions of each were put to death with the hope of terminating the cause of the conflict each occasioned.

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The early disciples of each sought refuge in the mountains. Each grew in influence, despite the almost super-human opposition of enemies.

Each, at this day, stands in almost identical position in the minds of "honorable men of the earth," who frankly admit their belief in the thing itself, but candidly assert their disbelief in the miraculous origin of either Christianity or the Book of Mormon.

One man of great wealth and business leadership, after reading the Book of Mormon at the request of a "Mormon" friend, declared his belief in the contents of the book, to the extent of expressing his conviction that the teachings thereof, would, if applied to life, bring about conditions for universal happiness; "But," said he, "I can not accept the angel Moroni story of its origin." And that same man, no doubt, would say, "I believe in the peace-producing power of Christianity, but, I can not accept the Divinity and Fatherhood of Christ."

The history of the book acclaims its greatness, but the book itself is the thing that defies all attempts to explain it away. No one can deny that as a book, true or false, it is a stupendous reality with a marvelous origin, a gripping power for good, and a wonderful history. Volumes have been written and much spoken in denial of its divine authenticity, but as yet nothing has been proved against its contents or miraculous coming forth. As time has passed, scientific discovery, instead of destroying faith in the book, has wonderfully increased interest and confidence in it. And particularly important in this age of rapidly increasing skepticism, its harmony with the teachings of the Bible place it in the field of theology as veritably, "A new witness for God."

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THE SPIRIT OF EASTER by George H. Brimhall  
President Emeritus, B.Y.U.

No matter though the sky be dark  
On Easter Sunday morn,  
The season call for nesting lark  
Or harvesting of corn.

No matter though the Easter feast  
Be in the tent or grove  
Or gilded hall or shine of east  
Its spirit must be love.

And gladness shall be hostess there  
And Faith and Hope shall sing  
Sweet Gratitude a crown shall wear  
And Good-will shall be King.

The thought behind the spirit of Easter antedates mortality. The resurrection was planned before the world was made and its revelation to man runs concurrent with the life of the race.

"For behold, this is my work and my glory to bring to pass the immortality and eternal life of man." These are the words of the Lord to Moses in the Book of Moses, as recorded in the Pearl of Great Price 1:39.

The soul of man becomes immortal thru the resurrection or the reuniting of the spirit and body. The life worth living becomes eternal thru the infinite extension of liberty and the pursuit of happiness. In this revelation the resurrection is made one of the two great objectives of the Lord's work with the inhabitants of this earth. And in the presence of the plan the parents of the human race were filled with gratitude and gladness as shown by the following: "And in that day Adam blessed God and was filled and began to prophesy concerning all the families of the earth, saying Blessed be the name of God for because of my transgression my eyes are opened and in this life I shall have joy and again in the flesh I shall see God. And Eve, his wife heard all these things and was glad." Do we not have here in spirit the first celebration of the prospective resurrection?

Out of the depths of sorrow and woe Job arose to the apex of gratitude and gladness for the hour of his greatest exultation is seen in his testimony of the resurrection: "Oh that my words were now written, Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, And though after my skin worms destroy this body, yet in my flesh shall I see God." This is gratitude and gladness at high tide.

The Spirit of Easter is fostered by cumulative evidence. Some of the occurrences of the first Easter Sunday are recorded by Luke. On that first Easter angels from the tomb declared his resurrection and it was there that Mary met him. On his way to Emmaus he reviewed the prophecies fulfilled through his advent from the grave and revealed himself to two disciples while at meat. He met with his apostles and gave them physical proof of his resurrection by showing them his hands and feet. These events and more are but one day's evidence that the resurrection was a physical reality.

Christians revere Christmas and Easter as the two great days of the year. And of the two Easter is greater for it represents not merely life but life victorious; not merely joy, but joy that has been tested and yet endures. The happiness of Christmas is the happiness of the child. The happiness of Easter is the happiness of maturity. Christmas represents the faith that faces life like the

happy warrior. Easter represents faith that has been thru the battle like the veteran. He who thinks that to be wise is to be sophisticated and therefore cynical, has not graduated from the school of life."\*

"The assurance of immortality alone is not enough. For if we are told that we are to live forever and still left without the knowledge of a personal God, eternity stretches before us like a boundless desert, a perpetual and desolate orphanage. It is the Divine Companionship that the Spirit needs first of all and most deeply." -(Henry Van Dyke)

"Not another day of the year comes upon the earth with such universal acceptance as Easter. Altho every Sabbath day is now changed to be a day of rejoicing for the resurrection of the Son of God, yet this is the annual and all-inclusive day, and is the Sunday of Sundays which proclaims the resurrection of Christ from the dead with sounding joy and sympathy of the whole Christian world. Christ is risen! There is life, therefore, after death! His resurrection is the symbol and pledge of universal resurrection!" (Henry Ward Beecher)

"You will be brought forth from death to life again, just as surely as Christ was brought forth from death to life." (Joseph F. Smith)

The spirit of Easter is one of humility void of humiliation. The egg is symbolic of a life potentiality within, awaiting a something from without to complete the possibility of life. No egg can hatch itself, no one alone can be resurrected. In the presence of this knowledge the spirit of Easter is one of happy humility and leads one to ask, "O why should the spirit of mortal be proud?"

\*The Outlook for March 31, 1926

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TREES OF LIFE --April 1, 1929

I speak to you about trees of life. There are two trees of life mentioned in our theology: one that is guarded by a flaming sword in the Garden of Eden; the other that grows on the pathway that leads parallel with the Iron Rod.

I speak to you of the trees of life that we plant.

When the Old Man planting the apple tree was asked by some thotless person, "Old man, why plant the apple tree? You shall not eat of the fruit," the Old Man might have said, "Mistaken you are. I eat as I plant. This tree has two branches, each bearing fruits of joy. On this one hangs the apples of gratitude; on this branch hangs the apples of good will. They are sweet to me. I plant and I eat as I plant."

If we can plant trees of life that bear fruit as we plant, perchance we shall hasten the day of the sheathing of that sword that guards the tree of life at the entrance of the Garden of Eden.

## MOTHER'S HOME PRESENCE.

Is there a more oft repeated question than "Where's mother?" and it is no mere habit question either. It is always prompted from within--a signal of some earnest interest and if it be answered by the silence of absence, shadows seem to fall and a dampness chills the buoyance of our lives. How dull things are, how unhomelike to father, sister, brother, for they all ask "Where's mother?" The inquiry seems almost equivalent to the question "Is this home?"

There was something more than scholarship behind the definition, "Home is the place where mother is." Mother's presence illuminates and warms with an indescribable yet clearly-felt comfort. It dispenses love; it stimulates courage; and even eases physical pain. Her leadership rests on love and her strength on sacrifice. She has faith where others only hope. In thought, word and action she sings, "I want to be happy but I won't be happy 'till I make you happy too." And all this to make our habitation "Home, sweet home."

### Mother Beyond the Home.

I met a young man returning from the war. He was an outstanding figure among his fellows. When others swore, he spoke respectable English; when they played cards he read books; when they offered him intoxicants, he graciously declined. And yet despite the marked difference between him and the others, he seemed the favorite of the group. There was no aloofness about him. A good mixer that would not mix in the more. Late in the day during an interview, I ventured to ask why he was "so different." And then he told me of his religion and his home life and said, "When I enlisted as a volunteer I did so with the consent of my mother, who, at our parting, said to me 'You are my sacrifice for liberty; keep my offering clean.' My mother's influence has been with me thru it all; I have no use for some things these fellows like." "In a way your mother went with you to war," I said. "Yes, and helped to win in many a noiseless battle."

A youth of nineteen went to the mines where everybody expected him to "do as Rome does." He was no disappointment to his employers but failed to meet the expectation of his fellow workmen and leisure hour associates who drank, swore and gambled, all of which was strange and offensive to him. But soon the strangeness wore off; the offensiveness lost its acuteness and the social pull grew stronger until the inner morale of the boy-man began to give way. Big wages and bad company were winning out against him. His better self was going down to defeat. Another pay day and he might buy a bottle for the boys; he wished to be more social. The debates within went on. He did not know the danger of debating the lowering of moral standards that have divine approval. He did not understand all that was meant by the Master's words, "Agree with thine adversary quickly."

His mind was a battle field where innate, home-trained goodness was in conflict with environmental socialized iniquity; worldliness against godliness and worldliness was gaining ground and had it won out he might now be wandering in a field of worthlessness.

God had given that boy a great mother and she came to his rescue, came by stage. Not on the inside seat, nor up beside the driver, but in the mail pouch. She came in an envelope addressed to him. Her picture you say? No, it was more than picture, it was mother-love condensed to confidence. He opened the envelope of his first letter and thereon a small sheet he read; "I expect you to be as good a boy as you were at home."

That mother's message to her boy was what Sheridan's voice was to his retreating troops.

## The Latter-day Saint Mother

There may some day be written a book the title of which may be "From Girl to Goddess," and it may be dedicated to the "Mormon Mother." It may tell of attitude, ideals, inspiration and advancements, how she, born, traditionated, and schooled to love life and to live it to righteous fulness, looked upon marriage as a love link never to be broken and motherhood as the crown of womanhood. And then the book may tell of a courtship full of high-minded romance, the charm of which could not be broken by the hammer strokes of time for she and he to each other sang this song:

"I would not have thee deem my love  
A fleeting, transcient thing  
To perish as the winter's snow  
Beneath the breath of spring.

"Nor as the gaudy, tinted flower  
That blooms but for a day,  
Then losing all its gorgeous hues  
Fast passes to decay;

"But darling I would have you know  
That in my inmost soul  
There dwells alove as true to you  
As needle to a pole.

"A love that founded on the rock  
Defies the storms of earth,  
A love that never will desert  
The one who gave it birth."

And further on we may read: Then came her wedding in the temple of her God, her lover's God, the God of love and light and liberty and eternal progress. Here in this house of holiness she was made queen, was given the signet ring of companionship power by authority divine. She, with the groom, was to become a home-maker and the builder of a kingdom of life and love and liberty and progress. And then how she became more than sweetheart, more than bride, she was a confidant, a counselor and a mother. In her household care and culture flourished side by side. Her home had its altar and its flag. Her management was so masterful that no part of her joint domain ever languished for love or withered through neglect. And when shadows fell and vereavement brought sorrow to her soul, she still had light. Her faith failed not and she could see compensation in the hand of Providence. She did not cry to God:

"Orphaned among the angels, all alone,  
So little and alone; He knows not thee;  
Only his mother he knows--give him back!"

But this is what she said:

"Thy will be done," for she was comforted in the assurance that the spirit of her babe was not a stranger unto God nor did it need the mothering care of angels. She knew that in compensation for its early recall from earth, home to spirit land it would be privileged to take up and expand a body destined not to die and that she should be the guardian of its growth during the Millenium. All this she knew because the modern Seer had said for Deity: That mothers shall in the resurrection receive their children as they had laid them down. And inspiration testified that ehprophet's words were true.

And then the final chapter of the book may tell of how this mother passed beyond and found written in the book above, concerning herself and him who at

Talks

IMPROVEMENT ERA APRIL 1903

PARENTHOOD.

BY DR. GEORGE H. BRIMHALL, OF THE BRIGHAM YOUNG ACADEMY,  
PROVO, UTAH.

A loving worm within its clod,  
Were more divine than a loveless god.—*Browning.*

Herbert Spencer, in his treatise on Education, points out the necessity for formal instruction in what might be termed the science of parenthood. The Latter-day Saints are the first people in the world, so far as we are aware, to make the theory of parenthood a part of their higher education. In no other system of training, have courses in parenthood been included as part of the academic curriculum.

Students graduating from institutions where such instruction is given, go forth inspired with an ambition to become parents of a high type. Nor have they alone ambition; for they carry with them a fund of information essential to their equipment for such responsibility. And so keenly do the Latter-day Saints feel the necessity for such knowledge, that mothers' classes and clubs, not uncommon elsewhere, have developed into parents' classes among them. In this manner, the community in general is occupied in considering the subject of parenthood.

A new era in education has dawned; and we may hope that the near future will give to the world some direct literature on this paramount theme of life. Parenthood is legalized progenitorship; it means more than propagation and care. It cannot exist in its perfect form without the sanction of reciprocal love. Parents must love each other, or the chances are greatly against their issue being possessed of the power of love, a characteristic that must enter into the nature of one who would be successful

in life. For success in life, in its highest sense, is pure, helpful, and progressive enjoyment. Enjoyment coming from any other source than that of love—lofty, pure, and undefiled—is death-dealing to all those qualities that make man more than an animal.

Parenthood must have the sanction of recognized law. The union of the sexes should be love and law. The more perfect the love and the higher the law, the more nearly divine is that union. In wedlock, the binding force of God's law is as much above that of man's, as human love is above mere animal passion—hence, a church marriage is, in essence, more binding than that which the civil authority alone ratifies.

Marriage, in its very nature, is more than a civil contract. Unions, unlegalized, are nothing short of sexual anarchy. To be the cause of circumstances and conditions, that disturb the legal order of births, is a crime, second only to becoming the illegal instrument by which a spirit is sent on its passage back to God. The discord, at either end of the line of life, interferes with the harmony of God's social universe, to an extent that demands severe punishment for those guilty of it.



It may be urged that one act is natural while the other is not. But when we examine the nature that prompts each of the acts, we shall find them both natural, but it is a naturalness of which the animal is possessed, nothing more. The brutes come together by natural instinct and impulse in killing each other, as well as in perpetuating their kind. Man's conduct should be above that of the brute, just to that extent that his intelligence is higher. He is to have dominion over all the animals, and that dominion includes his own animal nature.

In parenthood, man's nearest approach to the tree of life is sanctioned by the divine Father; for he is made a legal instrument in the production of a creature in the image of a God. A creature with a body, suited as the earthly home of a spirit, fresh from the household of divinity, where it has passed an infancy, a childhood, a youth, and arrived at spiritual maturity. This new body, under the pressure of the expanding spirit and outward care, grows and develops to be an essential part of a soul. The prophet asserts that the provision made for parenthood is one of the means whereby the "Godhood" is attained. "The man is not without the woman, nor the woman without the man, in the Lord." What can this saying mean other than the following: No man without the woman; no woman without the man, can attain to the state of a God, or receive an appointment or ordination pertaining to "Godhood." "Whoso forbiddeth to marry is not of God;" This statement would justify the saying that the encouragement is of God.

The tenderest title of Deity is, "Our Father." It is the household name of him who rules the universe. He has many official titles, but the one by which he would have his children approach him, is stripped of its awe, and filled with reverence and love. And—whence came that title, Father? Certainly in no other way than through parenthood.

In the heavens, are parents single?  
No; the thought makes reason stare.  
Truth is reason, truth eternal  
Tells me, I've a mother there.

The scriptures contain intimations of the "Godhood" state of Abraham. He was called the friend of God, and the father of the faithful. Could he ever have felt or known what it is to sacrifice a son, but for his patriarchal parenthood? What made it possible for him to do as his God had done before him, or at least had planned to do? Who can comprehend the Father in this most gracious act of his for us? The childless person, by giving his own life, may in a measure comprehend something of the sacrifice of the Son; but was not the sacrifice of the Son by the Father a greater sacrifice? Both were willing, but which of the two comprehended best the terrors of it all? Jesus said, "I do nothing except that which I have seen my Father do?"

We are capable of understanding the experience of others through our own experience. And where is the father or mother who would not rather suffer by reason of his own sacrifice than by that of his child? When we ponder in our heart the saying, that "God so loved the world that he gave his only begotten Son," we are led to marvel at the price of our freedom. As the sorrows of our Savior pass before us, and the scene of his agony in Gethsemane comes to our minds, we are led to inquire who in that hour of terrible trial suffered most? He who cried, "Father, if it be

possible, let this cup pass," or he who, with a loving Father's ears, heard that cry? Again, during the crucifixion on Golgotha, when the great Redeemer, the Son of God, in agony cried out, "My God! my God! why hast thou forsaken me!" what must have been the feeling of the Father? The Father, who turned his face from the sufferings of his Son, until the consummation of that terrible tragedy.

Often people, in their enthusiasm for the work of the Son, are heedless of the Father's connection. Overflowing with gratitude, religionists often call on the name of Jesus, the great Redeemer, unmindful of the Father. Such forgetfulness may be due, in a measure, to a lack of comprehension of the Father's part in the great sacrifice, through which redemption came. Jesus, though a God, commands, that in giving thanks, asking favors, administering and performing ordinances, we shall address the Father in the name of the Son. To do otherwise is an offense to both Father and Son. Proper respect to Fatherhood, and regard for "Sonhood," causes each to guard jealously the other's rights. What the Father and Son did, in this respect, is a pattern to all modern parents.

Parenthood provides the most perfect pleasure, and affords the most prolonged enjoyment, of which earth is capable. Nor is this all, it is a source of eternal happiness and progress. Wealth and fame combined can furnish no such felicity. No days of careless childhood, or expectant youth, can be so full of joy as those of parenthood, in which men and women love, and in turn are loved by their own offspring. Whoever writes the psalm of love must use the words father, mother, sister, brother. These represent the personnel that can give the most exquisite enjoyment in life. These persons constitute the everlasting social unit—the family.

The idea that parenthood interferes with happiness, is not only an erroneous idea of itself, but is also injurious to society. Those who advocate such a doctrine must be classed, we feel, either with the ignorant or among those of evil intention. When we hear the remark, "Alack a day, she's married now, poor thing, her happiness is over," it brings to mind Holmes' famous poem, "The Old Man Dreams," whose theme elaborated might read something as follows: An old man sat trotting his grandson on his knee, singing to him a rhyme of his boyhood. The song aroused old memories of scenes long past, which because they were of the days of long ago, seemed the sweetest of all life's experience.

Grandpa sighed and said, "Oh, to be a boy again." An angel overheard him, smiled and said:

"You may be, if you wish; I'll make it possible for you to tread back the path of life, and stand once more upon the field of youthful gaiety."

"Good," said the man, "let us go at once."

The angel said, "I will describe the road, and tell you what must be done in the beginning, as also at intervals along the way." "First," said he, "you must give up your grandson, as he was the

last great gift, as you came up the path of parenthood. Then, as you pass along, your children must be taken from you. So must it be with good grandma, your loving wife, she can be yours no more. And again, all that you have learned, the accumulated experiences of a life, must be laid down. No youth could carry them."

The aged one clung to the child and cried, "No, no, I cannot give them up."

Then the angel shouted to the gods and said: "Behold a wonder! A man who would be at once a grandsire and a boy!"

The doctrine of single-blessedness, or the theory that married life means much misery and little joy, is indirectly the means of encouraging the sowing of wild oats, as well as the means of fostering directly the sentiment, "I'll go it while I'm young," which maxim is the accompaniment of many forms of intemperance; and is, therefore, a direct aid to the evil one.

The people who advocate a single life belong, according to our best judgment, to one of three classes. First, they are the unthinking; secondly, they are numbered among those who have been unsuccessful in carrying out God's first law to man; and, thirdly, they are persons, who from a selfish motive advance an erroneous doctrine. Happiness that comes through parenthood, is of the highest order; with this idea, progressive philosophy harmonizes. The practical life both of the nation and of the in-

dividual, each puts its seal of successful approval upon the married state; and to the poet, it appeals as a panacea:

When the black letter list to the Gods was presented,  
A list of what Fate for each mortal intends,  
At the long string of ills, a kind angel relented,  
And slipped in three blessings, wife, children, and friends.

In vain surly Pluto declared he was cheated;  
For justice divine could now compass her ends,  
The scheme for man's sorrow, he said, was defeated,  
For earth became heaven with wife, children, and friends.

If the stock of our bliss is in stranger hands vested,  
The funds ill secured oft in bankruptcy ends.  
But the heart issues drafts that are never protested,  
When drawn on the firm of wife, children, and friends.

The soldier whose deeds live immortal in story,  
Whom duty to far distant latitude sends,  
With transport would barter old ages of glory,  
For one single hour with wife, children, and friends.

Though valor still lingers in Life's daily embers,  
The death-wounded tar who his colors defends,  
Drops a tear of regret, as he dying remembers  
How blessed was his home with wife, children, and friends.

Though the spice-breathing gale o'er his caravan hovers,  
And around him the wealth of Arabia descends,  
Yet the merchant remembers the woodbine that covers  
The bower where he sat with wife, children, and friends.

The day-spring of youth, unclouded by sorrow,  
Alone on itself for enjoyment depends,  
But dreary's the twilight of age, if it borrow  
No warmth from the love of wife, children, and friends.

May the breath of renown ever freshen and nourish  
The laurels that o'er its fair favorite bends,  
O'er me wave the willow, and long may it flourish,  
Bedewed with the tears of wife, children, and friends.

This parenthood is the gateway to Godhood; for through it, in his own family, God has given to man redemption; thereby exercising one of his highest powers. And as parenthood is the source of the most perfect human happiness, it follows that there is a necessity, for man's sake, of its perpetuity in heaven. Marriage for eternity, then, is natural. It must needs be, that it extend into the life beyond, past the powers of death, where our yearnings go in spite of us. The covenants and contracts which love and God's law sanction on the earth, hold husband and wife, parents and children, together, while governments are changing and nations are rising and falling into decay.

The Lord's household is one in which the prattle of infancy, the cheery call of childhood, the mirthfulness of youth, the careful tone of adult life, make one constant chorus, as sublime as the music of the spheres which, heaven-sent, echoes back from earth.

When I leave this frail existence,  
When I lay this mortal by,  
Father, mother, may I meet you,  
In your royal courts on high!

Marriage, from a Latter-day Saint point of view, is the organization of an everlasting kingdom, and people who truly love each other, and have the light of the gospel, with the privilege of its holy ordinances, should entertain no thought of forming temporary alliances in wedlock.

Those who shun the responsibilities of parenthood are of two classes, the physically and mentally fit and unfit. The latter class includes all persons the perpetuation of whose moral, mental, or physical personality, would be an injury to the race. Of the former class, there are several types. First of all, we note those who are without the courage to take upon themselves the responsibility of this high order of activity and happiness. Such persons lack heroism. Another type eligible to parenthood, includes the careless. Such persons are indifferent to their own highest interests, as also to the highest interests of the race. They are of the "Happy-go-lucky" sort; always selfish; better fitted as subordinates in society than as leaders. For such, no doubt, eternity has suitable employment.

God moves laws that can not pause,  
In all his vast domain;  
Who'll not obey high law, must stay  
Where lower law must reign.

There still remains another type who shirk the responsibility of becoming parents. These may be called the misguided. They are intelligences of a high order, in some special directions. These shun marriage under the impression that it interferes with the development of their so-called genius, and use such argument to justify themselves in their chosen course. In this thought, they are mistaken, from the fact that the becoming of a consistent parent enhances, rather than diminishes, one's powers and excellence in any direction.

Then, even if this latter statement were not true, and the choice between standing on the pedestal of cold worldly fame, or sitting on the throne of household happiness were given, who that has known both would not choose the latter?

"Home, home, sweet, sweet home." Parenthood means home. Home means happiness. Happiness means heaven.

## TITHING - A DIVINE DOCTRINE

ADDRESS DELIVERED OVER RADIO STATION KSL SUNDAY EVENING, DECEMBER 18, 1927

In the council of the Gods sat our Father, God, our Brother, the Redeemer, and our giver of spiritual gifts, the Holy Ghost, legislating for the happiness of men. Among the laws enacted by them was the law of tithing based upon this eternal truth: Intelligences grow to love in the direction of their willing giving. This law of tithing provided for an activity that would lead men in his freedom to love his God and love to help his fellowman -- love and helpfulness are high states of happiness.

### The Friends of God Paid Tithing.

It was a day of unusual activity on the plains of Mamre when the herds of the Hebrew prince were being gathered and every tenth animal driven aside for tithing. This was the first tithe-paying day of sacred history and the tithe payer on that day was Abraham, the "Friend of God," the father of the faithful.

He had received a blessing by the mouth of Melchizedek, King of Salem, king of peace, and part of that blessing was the priesthood. Abraham was glad; he was more than glad, he was grateful and his gratitude found expression in action. This friend of God taught tithing in a most telling way - his example is teaching it today.

### The "Man of Galilee" Stood for Tithing.

Tithe-paying was the one thing commended by Jesus in the lives of the Pharisees. While he denounced their motives in the observance of the law he stood for the law and spoke of obedience to it as something not to be neglected. Moreover, from what we know of his strict compliance with the laws of the land and his careful observance of the religious rites of his people, we are led to believe Jesus was a tithe-payer himself. And if the propriety of his payment of tithes should have been questioned he would no doubt have answered the objection in words that he used when John objected to baptizing the Sinless One.

### Law Restored by Revelation.

The Prophet Joseph Smith, a constant and careful student of the word of God, found himself at 33 years of age in need of doctrinal knowledge and as he did when a boy of 14, he went to God. Here is the prayer he uttered:

"Oh Lord, show unto thy servants how much thou requirest of the properties of the people for tithing."

The answer to that prayer follows:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my Church of Zion, for the building of mine house, and for the laying of the foundation of Zion and for the priesthood and for the debts of the presidency of my Church;

"And this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one-tenth of all their interest annually, and this shall be a standing law unto them forever for my holy priesthood, saith the Lord.

"Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

"And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judg-

ments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you;

"And this shall be an example unto all the stakes of Zion. Even so, Amen."

### The Steps of Decay.

The revelation begins with a declaration of its divine authorship; it then makes a requirement of a consecration of surplus property and sets forth the immediate purpose of the consecration; it then fixes the basis of tithe-payment, and declares the everlastingness of the law. The revelation concludes with the warning declaration that persistent disregard of this law will be followed by unworthiness to the fellowship of the people of God - a loss of worthy standing in the Church.

Formal action of excommunication for non-tithe paying may never come. The man may not be cut off but he will die out. The steps of decay are usually these; (1) Decrease in payment of tithes, (2) excuse-hunting that does not satisfy the soul, (3) cessation of tithe-paying, (4) fault finding concerning the use of tithing one does not pay, (5) laxity in other duties, (6) general indifference concerning Church interests, (7) positive attitude against the work of the Lord.

Everyone may not go in just this order of retrogression but the decline is sure and the end is certain. The Lord has declared it and history has recorded it of individuals and of communities.

### Tithing Makes for Character Building.

Tithing dues become to the sincere member of the Church a debt of honor, an obligation unsecured by notes or mortgage, or the fear of forced collection. It furnishes conditions that keep the spiritual man toned up and the ethical man alert. It constantly calls for the presence of the better self, the self that puts greed in the background and gives generosity a place of prominence. I am here reminded of a highly esteemed friend, an artist of ability, who, to meet this word of honor obligation, pawned his best suit of clothes. Not fanatical but faithful, may be consistently said of him.

### Tithing Builds Up Zion.

Zion is a commonwealth of material interests as well as spiritual ones. Temples, tabernacles, chapels, hospitals, educational edifices, and places of recreation come into existence thru tithing. The Saints rejoice and the world admires the progress made in the material Zion. It is good to sing "let Zion in her beauty rise," but her rising in beauty depends upon the rise of the stream of tithes. In this connection, when the income and the outlay of the Church is compared, "it is," as one remarked, "a wonder how the leaders of the 'Mormon' Church manage to do so much and do it so well."

### Tithing Develops Thrift.

Habits of thrift come by doing two things: being energetic in earning and careful in spending. It may not always be that nine tithed dollars will go as far as ten untithed ones but the attempt to make them do so is, to say the least, an exercise in thrift. It is noticeable that as a rule those who pay their tithes pay their other debts. A good tithing record is looked upon by financiers as something of a guarantee of the man's business integrity. An up-to-date paid-up-in-full tithing receipt is a credential that business men respect.

### Tithing Makes Way for the Millennium.

Many there are among the tithe payers who are living the law of complete consecration, psychologically. They look upon their possessions as a stewardship; they render an account of their stewardship before the common judge of Israel when they settle their tithing. They are in the mental attitude of willingness to give their all, if called for.

It is said that no religion has ever yet saved a people from their wealth, excepting the people of Enoch, this is historically true. Tithing will not only save individuals and groups from their wealth, but it will save them in their wealth. The observance of the law will bring about conditions where there will be no poor however many rich there may be.

The song of the tithe-payer might be this:

Not mine to keep, not mine to spend,  
Not mine to give, not mine to lend--  
'Tis the Lord's part, 'tis the Lord's part--  
A tenth of all I gain.

'Tis his to have, 'tis his to use,  
As he, not I, may think or choose,  
'Tis the Lord's part. 'tis the Lord's part,  
A tenth of all I gain.

God gives me all and asks this part  
To test the trueness of my heart,  
'Tis the Lord's part, 'tis the Lord's part,  
A tenth of all I gain.

His part shall be the first and best  
Of all the ten with which I'm blessed,  
'Tis the Lord's part, 'tis the Lord's part,  
A tenth of all I gain.

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# IMPROVEMENT ERA.

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## TITHING.\*

BY GEORGE H. BRIMHALL, PRESIDENT OF THE BRIGHAM YOUNG UNIVERSITY.

**HISTORICAL ASPECT.**—Tithing is older than Israel. It was practiced by Abraham, who paid tithes to Melchizedek. Jacob's first contract, after leaving his father's house was with God, with whom he covenanted at Bethuel, saying, "And of all that thou shalt give, I will surely give a tenth unto thee."

Tithing as a law and ordinance was known and practiced and neglected by ancient Israel. Through his prophet, Malachi, the Lord rebuked his people for neglecting the payment of their tithes. Christ recognized the existence of the law of tithing among the Jews, and commended it. Jesus rebuked the Scribes and Pharisees for neglecting judgment, mercy and faith, at the same time declaring they should not leave tithe paying undone (Matt. 23: 23). The law of tithing was known to the Nephites. Tithing is essentially a part of Christian civilization.

### THE LAW.

**THEOLOGICAL ASPECT.**—Tithing is a law of God to men with promises of rewards and punishments. God said to ancient Israel,

through Malachi, "Bring ye all the tithes into the store house, that there may be meat in mine house." Paul said to the Hebrews, "They that are of the sons of Levi who receive the office of the priesthood have a commandment to take the tithes of the people, according to the law."

Following is the revelation given to the Prophet Joseph Smith on this subject:

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of the Church of Zion.

For the building of mine house, and for the laying of the foundation of Zion, and for the priesthood, and for the debts of the presidency of my Church;

And this shall be the beginning of the tithing of my people;

And after that, those who have been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.



George H. Brimhall.

\* A paper read at the Latter-day Saints Church School Convention, June, 1908.



Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus property, and shall observe this law, or they shall not be found worthy to abide among you.

And I say unto you if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily, I say unto you, it shall not be a land of Zion unto you;

And this shall be an ensample unto all the stakes of Zion. Even so. Amen.

In the above revelation, the use of the words "require" and "shall" leave no room for doubt that the revelation is mandatory. If tithing were a mere matter of privilege, or ethics, we might expect the use of other terms. Tithing is, first of all, one's surplus; and secondly, one tenth of his income thereafter. There is no room for quibbling on these points.

The law makes no provision for a tithing that is less than one-tenth, either in quality or quantity. For an explanation of what one-tenth of one's interest means, we turn to the living oracles—the progressive constitution of the Church, whose decision is that one-tenth of one's interest means one-tenth of one's income. A part of one-tenth of one's income is a part tithing.

#### TEMPORAL BLESSINGS.

Through obedience to the law of tithing, we become the financial elect of God, or business partners with the Lord. If it is true that giving to the poor is lending to the Lord, then paying one's tithing is investing with the Lord. Jacob's covenant was a business contract with God. Was it not one of the elements of his business success? Is not the Lord's call to ancient Israel, to test tithing as a business venture, applicable to us as a people?

The words of the Prophet Malachi were of such great importance that Jesus quoted them to the Nephites, declaring them to be the words of the Father, at the same time giving a command that they be written, after which he expounded them to the people on this continent:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the fields saith the Lord of Hosts" (Malachi 3: 10, 11. Also Book of Mormon, III Nephi 24: 10, 11).

#### SPIRITUAL BLESSINGS.

Leaving the temporal blessings, which are not the greatest, we find tithing to be the best insurance against the worst of fires. The Lord declared to the Prophet Joseph that this is a day of tithing for his people, and that he that is tithed, shall not be burned at his coming (Doctrine and Covenants, sec. 64: 23.) That burning may be subjective, objective, or both. The Lord said to Israel through Malachi, the prophet, "And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts."

The temple ordinances are placed within the reach of the tithe payer who is otherwise worthy of the blessings of the house of the Lord. While the living of any one law of the gospel adds to one's power to live and enjoy every other law, the living of no one law will secure salvation. Faithful tithe paying makes the humble wage earner and the drawer of large dividends, equal on the Lord's ledger. Each has fulfilled the law; neither has done more. While tithe paying alone is not sufficient to keep a man in the Church, yet he cannot retain his standing to the end without it.

#### PENALTIES.

Neglect of tithe paying lists a man on God's books as a robber. The Father asks the question, through his Prophet Malachi, "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." Should we not try to so live that in all our getting, neither God nor man can say, Ye robbed me to obtain it? The Lord declared to Joseph Smith, the prophet, the overthrow of those who polluted their inheritances, (Doc. and Cov., sec. 103: 14) We speak of tainted money, is not an untithed inheritance tainted?

To the investigator, be he ever so earnest and desirous to come into the kingdom, rejection of the law of tithing is a bar to his entrance. The Lord declares that the names of such are not to be found on the records of his Church (Doc. and Cov. sec. 85: 3).

To the non-tithe payer, the doors of the Temple are closed, and the privileges of sacred ordinances cut off. On what ground can one claim the right to be trusted with the most sacred spiritual privileges of the kingdom, when he is not true to his trust in material things. How can one claim the blessings of the Temple if he refuses to build and maintain it?

Does not non-tithe-paying unfit a man for partaking of the sacrament of the Lord's Supper? "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." To be unworthy in this respect is to be conscious of one's conduct not being in harmony with the sacramental prayer, or one's part in the sacred ordinances not being a true representation of one's life. How can a member of the Church who is not willing to pay tithing partake of the bread, in which act he witnesses before God and men that he is willing to keep the commandments of the Lord Jesus Christ? The sacred covenant entered into is found in the following prayer:

O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

Where is the worthiness of a non-tithe payer to partake of the water, when in so doing he witnesses unto God in the presence of his fellows that he does always remember the Lord Jesus Christ? Following is the prayer on the water:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ to bless and sanctify this water to the souls of all who drink of it; that they may do it in remembrance of the blood of thy Son which was shed for them; that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Is not non-tithe paying a serious forgetting of the Lord? Apostasy is the inevitable end of persistent non-tithe paying. The Lord has declared that those who abide not the law of tithing shall not be found worthy to abide among his Saints. Who can hope to make the Lord a liar?

Formal action of excommunication for non-tithe paying may never come. The man may not be *cut off*, but he will *die out*. The steps of decay are usually these: (1) diminution in payment of tithes; (2) excuse-hunting that does not satisfy the soul; (3) cessation of tithe paying; (4) fault finding concerning the use of tithing one does not pay; (5) laxity in other duties; (6) general indifference concerning Church interests; (7) positive attitude against the work of the Lord. Every one may not go in just this order of retrogression, but the decline is sure and the end is certain. The Lord has declared it, and history has recorded it of individuals and communities.

SOCIOLOGICAL ASPECT.—Tithe paying is the most equitable and natural distribution for public support. Behind it stands the principle enunciated by the Lord Jesus Christ, that "to whomsoever much is given, of him much shall be required." Tithing is an income tax divinely assessed and paid as a free-will offering. The collection is free from all coercion, except such coercion as material, spiritual, social and psychological consequences may impose.

The giving of the surplus on entering the Church, is of the highest sociological value. It is a sort of new financial birth. We all come into the physical world objectively equal. We enter the Church by baptism with equal spiritual privileges before us, each one with what he needs, but no surplus. We are tithed, and enter the Lord's financial realm relatively equal. Jesus evidently wished to impress this upon the young man who boasted of common ownership of moral wealth. Then the Master put him to the test of a financial leveling, a coming to the plane of needs, and this seeker of eternal life refused to be born into that life financially. His surplus owned him, and he went away sorrowing. Compare the system of providing men according to their needs with that of providing them according to their "greeds."

Tithing is a law of perfect financial liberty. Tithing to a believer is a debt of honor, the highest social and individual honor. Debts of honor are the first to be paid. The unsecured creditor is deserving first consideration. Mortgage bond debts are secured by the *not-me*. For debts of honor the *me* is the forfeiture. As a rule, men in the Church who will not pay their tithing, do not pay their debts. Tithe paying begets communitive confidence. False to man, false to God, is true; but no more so than, true to God, true to fellowmen.

I was once approached by a non-"Mormon" gentleman of considerable wealth, who made inquiries concerning the possibility of inducing a certain "Mormon" financier to handle thirty thousand dollars. I expressed the opinion that the person referred to made it a practice to handle his own money only. However, I made inquiries as to the foundation for the unbounded confidence which the stranger expressed in my "Mormon" friend. His reply was,

"First, he is honest. I know this from the fact that he scrupulously pays his tithing. A man who is financially true to his God, whom he has not seen, will be true to his fellowman, whom he has seen.

"Secondly, there is no question as to his financial ability. He has worked his way up."

"Yes," said I, "with the help of the Lord."

I had occasion to discuss "Mormon" finances with a banker who had no religious affiliations with our people. In the course of our conversation, he said,

"It is my experience that, among your people, a faithful tithe payer is a safe man to lend money to."

Another testimony, that of an assessor, is to the effect that honest tithe payers are the most frank in listing their property, and as a class do the least grumbling about taxation.

The paying of tithing prevents the growth of egotism in the giver, and guards against humiliation in the receiver.

"How much tithing have you paid this year?" said a non-believer to his "Mormon" neighbor.

"Two hundred dollars," was the reply.

"You are a fool," said the skeptic; "I shall get more free advertising from the distribution of one beef and a few tons of coal at Christmas time than you will from the entire amount you pay."

Now let us examine the sociological effect on the individuals, in this case. One pays what he considers to be a divinely imposed obligation for the public good, the distribution of which is through what the receiver recognizes as a God-planned system of public benefaction. He is helped, and is grateful to the system and to its Author. He is under obligation to no individual. Man-praise is out of the question. In the other case, help is rendered in such a way as to feed the vanity of the giver, and place the receiver under obligation. Personal honor and praise is inevitable; gratitude for a system impossible.

People who insist upon the distribution of their own tithing are either distrustful of the Lord's agents, or ultra-anxious concerning the getting of glory.

Tithe paying, or the neglect thereof, cannot fail to affect the greatest of all social units, the family. Under the law of heredity, what will be the tendency in offspring where the parents are conscious of not dealing honestly with the Lord? On the other hand, what results may parents look for in the bearing and rearing of children under the consciousness of being fair and honest in their dealings with their Father in heaven?

PSYCHOLOGICAL ASPECT.—Titheing is a self-imposed obligation by the acceptance of the law.

It is one of the most reliable guarantees against the "greeds."

It prevents one from being owned by the external. The tithe payer owns his property, it does not own him.

Tithe paying is a source of encouragement, in that it makes possible a feeling in each individual of a financial equality before God.

It is a system of developing generosity, unalloyed by vanity.

The persistency of the pressure of tithing brings into play ideas, emotions, and activities of fidelity, that give strength to character and endurance of nobility in the ego, or self.

Tithing is one of the progressive activities demanding a living, increasing faith. It is an exercise of the faithfulness of the divine within to the divine without. It tests and trains one's ability to stand at the post of honor with every opportunity to desert it. It builds up an individual acquaintance with God. It brings about a sort of comradeship with Divinity, which fosters a financial faith, and a necessary ideal feeling of ease—not an inactive ease, but an energetic ease.

In the lexicon of the faithful tithing payer, there is no such word as penury. His self-reliance is so reinforced by his reliance on the Lord that his very spiritual, intellectual and financial attitude demands confidence and creates resources.

By the gate, or seeking the welfare of the kingdom, is the only way to eternal possession and increase. Knowing through doing is more than a mere *knowledge of*; it is an *acquaintance with*. It is truth tested, it is light plus warmth. It is intellectual ascent transmuted by action into character fibre. The principle or law of tithing can only be partly known to the learner of the word. To know fully the doctrine, the work must be done.

The law of laws from a Latter-day Saint point of view is stated by the Prophet Joseph Smith as follows:

There is a law irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated;

And when we obtain any blessing from God it is by obedience to that law upon which it is predicated (Doc. and Cov. sec. 130: 20, 21).

We want blessings.

We want this to continue to be a land of Zion unto us.

We want to be Zion—the pure in heart.

We want to succeed as a superior social unit.

We want to prove by our lives that the gospel is a God-made plan to reach the highest joy for man.

We want inheritances with unclouded titles.

We want to maintain a school system that will place us as a community foremost in education.

We want to be a city on a hill, a candle on a candlestick, that men seeing our good works may glorify our Father which is in heaven.

We want to make history that will sublimely inspire posterity.

Tithing is one of the laws upon which each of these blessings is predicated.

Provo, Utah.

Improvement Era December 1913

## Zion Cannot be Defiled\*

BY DR. GEORGE H. BRIMHALL, PRESIDENT OF THE BRIGHAM YOUNG UNIVERSITY, PROVO

I am full of gratitude for the blessings that have come to me from my fathers and my mothers, both in heaven and on earth. I feel as I nearly always feel in the presence of an assembly of my brethren and sisters, that I need their faith and prayers; and if I get these I shall not have any occasion to ask for your attention. You have not come up here to hear me. You have come up here to hear the word of the Lord, and if I have been called by his authority to be the instrument, feeble and unworthy as I am, why, the Lord will be praised for anything that I may say, and it will depend upon him and you.

In the remarks made at the opening of this conference, by President Joseph F. Smith, I was led to reflect, and I felt very keenly, that he was actuated by a spirit of boldness and courage that came from his calling, reinforced by our Father. He did not ask what the people wanted to hear. He did not ask what would increase his good favor among this people. He evidently had but one thought, and it was akin to that which inspired the Prophet Brigham when the question came up as to who was to lead the Church, and he remarked: "I do not care who leads this Church, even if it is Ann Lee; but what I want to know is what the Lord has to say about this." And our President has but one consideration, What is the will of the Lord concerning this people? And he has given us the will of the Lord. There is a passage of scripture in one of the revelations, wherein the Lord said that, "If ye suffer evil to come into this house, (speaking of the Temple) I will reject it." Now some evil person might have come into that house, some apostate, some enemy. Our great Temple here has been invaded by evil persons getting in there and getting pictures, thieves as they were; but it was not suffered. You did not consent to it; I did not consent to it; the authorities did not consent to it. Hence, it could not be said that we suffered these things.

President Smith could not suffer anything in Zion of a nature that would pollute her. We sang here today, "Let the mountains shout for joy;" and when that hymn was being sung I thought of a circumstance of but a little over a year ago, when sixty-five eminent scientists from all over the world passed through our country. I had the privilege of riding in a car with one of them across Provo bench. I had a returned missionary by my side, one of my sons; and we had a German, an Italian, and a Russian in the car. And the German asked the boy where he got his German. He was told he got it in a "Mormon" school and on a mission in Germany. He said, "I thought you were a German-born."

Then he looked all around, and I undertook to explain to him something about the nature of our people.

"Oh!" he said, "don't talk, Professor, the mountains shout for your people. See the canal there, that they have made; the ground echoes the thoughts and character of your people. See the orchards, see the harvests, the fields; look at your buildings that cry out what you are. These are the echoes of the character of your people. It all speaks for you, and it gives the lie to all that has been said about you as a bad people."

\*A fifteen-minute inspiring talk at one of the overflow meetings in the Assembly Hall, at the late October conference.

I thought in my soul, verily the prophecy is being fulfilled which said that the mountains should melt away. I believe in the literal melting away of the mountains of ice at the coming of the Ten Tribes from the North; but I believe also it may have a figurative meaning—mountains of prejudice melting away before this people! I believe what the young missionary said when the minister said to him, "Why, you have Moses and the Prophets; why not listen to them?" He turned and said to him, "I would have you understand that Wilford Woodruff, in his place, is as great a prophet as Moses ever dared to be." I believe that about President Woodruff. I believed that when I heard him say, during the time we were dedicating the great Salt Lake Temple, that "from this time on this people will begin to prevail among the nations of the earth."

We, through the action of our fathers and our mothers, had prevailed against the desert. We had prevailed against persecution. We had prevailed against the insidious inroads of vice, and we had produced a community of which God could say, through his Prophet, when our glorious Temple was finished, "they shall now prevail against the prejudices of the world."

Have we done it? You think where we stood politically. You think where we stood financially. You think where we stood educationally, at the time that prophecy was made; and then think of where we are now!

Why, through our proselyting we are now confronted with ministers congregating and crying out, "We are powerless. Some laws must be enacted against these 'Mormon' elders." Is that prevailing? What am I bold to bear testimony about today? The Latter-day Saints have been branded as an ignorant people. What is the condition today? You ask the college presidents of this and other nations. Who would have said, who would have dared to say, ten years ago, that one of the greatest institutions in the United States has sent to the Brigham Young University and petitioned one of its "Mormon" boy professors, upon whom they had conferred a doctor's degree, to come back to Chicago and occupy a professor's chair, and have his assistant there?

And when our boys go out, they observe something that makes us think. One returned a few weeks ago. He said, "We are the watchword; we are on the map educationally." It was said of him: "You are from the Brigham Young?" "Yes." Of another it was said, "You are from the B. Y. C.?" and so on, and, "We know something about that." Brethren and sisters, we are prevailing.

Why are we prevailing, in Zion? We are prevailing because we have refused to let Zion be defiled. That is why we are prevailing. Zion cannot be defiled, because the Prophet of God will never consent, and there never will be, there never has been, and there never will be, an official assent to the inroad of any iniquity among this people; and as long as there is always an official phalanx standing up and refusing official sanction to the admittance of any evil in this Church, then Zion, the organization that God has established, cannot be defiled. "Individuals may be defiled," as Brother Maeser used to say, but yet the Lord has said that this kingdom shall never fall; but he has never said that I shall never fall.

There is Zion, the pure in heart. That is an element. There is Zion, this continent. There is Zion, the organization of the Church of God. Zion is glorious. Zion is the bride of Christ. Zion is that which we should defend. She is a ship of eternal state, and I am so glad, so happy, to be a part of that great thing called Zion. I never was made happier in my life than when I saw an action taken by a student body, and it was manifest the next morning on their countenances, that "The use of tobacco on this campus is forbidden by order of the Board of Control." What does that mean? That is a part of Zion, refusing to be defiled, and our President yesterday made the correct stand, to refuse to let Zion be defiled.

What is my mission? To go to my place, back to the Brigham Young University, and say to our force of teachers, we shall refuse anything to come into this school that would defile Zion. What is my honest duty next? To go to my own home, and do the same thing. To the bishops and the presidents of stakes I have nothing to say. They know they are the most responsible men in the Church under the general authorities. I know what is to be done. I know that if nothing had been done in this conference but to listen to the word of the Lord yesterday, Israel would be well repaid. God bless you. Amen.

Improvement Era August 1914  
**Development of Leaders and Leadership**\*

BY DR. GEORGE H. BRIMHALL, OF THE GENERAL BOARD, Y. M. M. I. A.

Having done what I can, I still need your help and the help of my Father.

A leader is one who can lead. Such is the born leader. He is one who will lead when opportunity offers. He is one who does lead. He is a specialist in getting others to do what he desires done. He is one who acts his own part so admirably that he has no need to act the part of others. His part is to have others act their part. He is an individual of aptitude, industry and integrity. He is the holder of at least two talents, possibility and push, and he keeps them both out at interest, and is ready for an accounting at any moment. He is an optimist. He believes in his cause, in his fellows, and in himself. He is a good help-hunter, and a good help-helper. He is a discoverer of aptitude in his fellows, and a skilful distributor of responsibility. The M. I. A. leader is one who believes that Mutual Improvement Association work is not transitory, that it has come to stay, and to grow. He is one who will use mutual improvement machinery. He is one who will be constantly initiative, judiciously innovative, and *loyally* persistent, in holding to the essence and carrying out, without fear or favor, mutual improvement policies.

Leadership consists in keeping everybody at his best nature and at his best work. Few persons ever invest one hundred per cent of themselves without some external stimulant. Leadership consists in knowing when enough has been done, and what to do next. It includes the courage to correct as well as the wisdom to direct. It has the ability to demand without driving, to inspire without unduly exciting, to command without causing relaxation, and to condemn wrong without crushing the wrong-doer. Leadership expects difficulties, and determines to overcome them. It anticipates obstacles, and plans to remove, plow around, or ride over them. Leadership uses temporary defeat as a guard against permanent failure. Leadership is a combination of loyalty to superiors, and an expressive appreciation of the efforts of subordinates.

PREPARATION FOR LEADERSHIP

From the community side, select the right man, or person, who will be the most nearly the right man available. This selection should be the result of a joint official search made by investigation, supplemented by inspiration. Having found the best, make use of him as a prominent character in the councils that choose his help. With your support, hold him responsible for results. And by support is meant, looking after him with a helpful consideration,—feeling after him. The Lord never called a willing man to a work and then left him severely alone.

INTELLECTUAL PREPARATION

The leader must be luminous; he must see ahead. It is expected that he will see farther and better than any or all of those whose activities he is expected to direct. The very suspicion that a leader is behind the times is to be dreaded. A great general once said, "If I am to direct this army, I must know the way better than any soldier."

Preparation for leadership must be progressive. The leader must be a student as well as an executive. He must study books as well as men,—intellectual preparation, demonstrating by a kind of knowledge wider and deeper than the demands of routine

\*Delivered before the joint officers' meeting, Y. M. and Y. L. M. I. A., Sunday morning, June 14, 1914, at the Salt Lake Tabernacle.



work. There must be a reserve with which to meet the unexpected. Intellectual preparation for mutual improvement leadership demands a specialist in each special line of leadership. Each leader may know but little of everything, but he must know everything of something, and that particular something is that in which he is called to lead.

The wise leader must be a specialist on the manual, his knowledge of it must be more than the combined knowledge of the class. And so with other departments. Preparation for intellectual leadership demands obedience to the command: "Seek ye out of the best books words of wisdom."

The best books on M. I. A. activities are the Hand-book, the Manual, and the ERA. If the leader lead by the light of these books, he will give evidence of progressive, intellectual leadership. Another source of intellectual preparation for leadership is the council meeting. Exchange of ideas always increases intellectual illumination. Preparation for leadership demands that the labor shall be decisive; and decision, to be respected, must be based upon information.

#### SPIRITUAL PREPARATION

The exercise of faith strengthens the spiritual man, and it does more. It brings about a re-enforcement of the soul from without. An inspired man is all of himself plus the inspiration of God. The scripture which says, "Seek ye learning by study and also by faith," is an invitation to draw upon the fountains of divine intelligence. Spiritual preparation for leadership requires that a man should be possessed of the assurance that "the Lord giveth no commandment to the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them." And that preparation, too, must be progressive. The mutual improvement work must be flavored with spirituality. To this end, every activity should give some evidence of the reverential, if not in the workman, then in the atmosphere. Our meetings, our recreation, should be so planned and conducted, that though "Mormonism" be neither heard or seen, it can be distinctly felt.

Keeping up official as well as private correspondence with the Lord is a source of development of spiritual leadership, and our correspondence is wireless. We call it prayer. It is not only a privilege but a duty. To call upon the Lord, in preparation for leadership, doing the very best we can, like one who plants in season with faith, cultivates with care, and leaves to the Lord the increase, is progressive preparation for leadership. Believing as did the boy prophet: "If any man lack wisdom, let him ask of God," is good preparation for leadership. Recognizing, also, one's inability to not do his best alone, as did Joseph in Egypt, when he said to Pharaoh, "It is not in me," and then exerting the faith within, as did Joseph—"God shall give Pharaoh an answer of peace."

#### MORAL PREPARATION

The attitudes expressed in the following make good moral preparation: "I will be what I would have my followers become." "I will be more exacting of myself than I will be of my followers." A great leader in his life adopted this motto, a dangerous one, too: "No man shall be more exacting of me than I am of myself." That was my beloved teacher, Brother Maeser.

But mark you how he succeeded! Only last night, on a train, a president of a stake was speaking to me of the influence of men, and he said: "Do you remember So-and-so?" I said, "Yes." "Well," he said, "do you remember what trouble he caused? After he had quit school, Brother Maeser, in traveling through the country, met him. He came up to him one day, and he said: 'How do you do? what are you doing?' He said, 'I am keeping a saloon, Brother Maeser.' Brother Maeser held his hand in his,

and he said: 'Sell it, my boy, sell it; you cannot afford to keep a saloon.' He went home that night, and the words he remembered; but the spirit with which those words were uttered haunted him, and the next day the saloon and all the appurtenances were for sale. He said to his wife: "That man is not of my faith, but saying to me what he did, with the feeling that I had, 'I cannot escape taking his counsel.'"

"It shall be my highest aim to be worthy of the approval of those I follow, and the confidence of those who follow me." That is expressive of an inward preparation for leadership.

Finally, "be prepared." We do not know how long the Lord was in preparing Joseph Smith for his great mission of leadership; but we do know that, thousands of years ago, he spoke concerning the preparation of that seer, the seer of this dispensation. We know that he prepared parents to prepare him. We know that the Father came to earth with his Son, to prepare the boy for his leadership. We know that the Son sent an angel to prepare the young man. We know that the angel put Joseph under a three years' course of preparation for the one act of receiving the plates containing the Book of Mormon. So, "be prepared." An hour of prepared leadership is worth more to the world than an age of aspiration for unprepared leadership. It does not take long to prepare a baby mosquito for the business of life, his life; but how long it takes to prepare a baby boy, or a baby girl, for their business in life! The time and effort put forth in the getting-readiness is the measure of the intelligence. Getting-readiness and working-togetherness are the processes for the development of leaders and leadership.

I want to bear a little testimony to you concerning the value of holding valiantly to the doing of our duty. I am conscious of having been a secretary, of having been a ward president, of having worked in the stake board, of having the experience of being a member of the general board, but I am not conscious of ever having aspired to any one of these positions. I am conscious of desiring, and struggling to feel, to keep, and honorably to hold, those positions.

I was struck by an experience that happened in regard to this work. On one occasion, when Elder Joseph F. Smith, Jr., was visiting one of the outlying counties as an aide in the Mutual Improvement work, he spoke. There was a young woman, a girl in her teens, in the audience, who heard him, and her great wish was to have her brothers hear him. And that night she dreamed that there was another meeting, and Elder Smith sat on the stand, and her brother sat in the audience. Each man had his chair, and her brother's chair began to hitch and move, and as she noticed, her brother kept his eye on the leaders, and the chair moved and moved and moved, and it moved up until she saw her brother sitting with the group on the stand. She died in the bloom of her womanhood. She told that dream to her mother. Her mother kept it in her heart, until after this brother of hers had been called to an activity in the general board, and then the mother told the brother of the dream of his dead sister.

I believe with all my soul that with preparation and application, and without aspiration for office, that our office and our

calling will carry us, if we are true to it, just as far as we ought to go.

This is my testimony, in the name of Jesus. Amen.

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# IMPROVEMENT ERA.

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## “Be Ye Clean.”\*

BY DR. GEORGE H. BRIMHALL, PRESIDENT OF THE BRIGHAM  
YOUNG UNIVERSITY.

*My brethren and sisters*, I believe in self-reliance; I believe in a certain amount of independence; but I do not believe that self-reliance segregated from everything else is of much value. I do not think my self-reliance to breathe is of much value if I eliminate my dependence upon a supply of something to breathe. I do not believe that my self-reliance to see amounts to very much standing off by itself, and no stimulus furnished me from elsewhere. This ego, this suggestive existence is a very small thing to boast over. I want your faith and your prayers; I want to be dependent upon my Father in heaven, so exercise your faith and prayers for me. I am here for you, tonight; you are not here for me. The Church is for you. This beautiful world is for the people who are in it. The gospel is for you. It would be a gospel if none of you lived. It is not so much a question of you being for the institution, as the institution being for you.

“Be ye clean,” has been assigned me as a topic. Who said it? It is put in quotation marks. My Father in heaven, your

\* An address delivered at the closing session of the annual M. I. A. Conference, June 5, 1910, at the Salt Lake Tabernacle.

Father in heaven said it and handed it down to us, through the dispensations, reiterating it to the Prophet Joseph.

Cleanliness, courage and industry characterize a successful life. I mean courage to do what we know to be right, and courage to seek the greatest avenues of right—God’s avenues. Where else do I hear the proclamation, “Be ye clean?” To whom am I addressing this text? To young Israel; to men and women the issue of the cleanest fountains of life that the ages have produced—the Josephs of modern Israel. I am speaking to a class of men and women, youths and maidens, who have been put in the midst of environments all of which are saying, Be ye clean. If I cast my eyes upward, the Italian skies smile back upon me, and it seems as if they say to my soul, Be ye clean. These mountain peaks, capped with the symbol of purity, the white snow, looking down upon us from the time we were born, are saying with the silent influence of their majesty and their purity, Be ye clean. The mountain rills, that come leaping from the canyons and sparkle in their clearness, seem to say, Be ye clean. The wind that blows, coming from the grass-covered mountains, or the pine-clad hills, in all its freshness seems to say—no, not seems to say, it *does* say to your soul and to mine, Be ye clean. It purifies my blood, and invigorates my whole being. Then, if I gaze upon myself, or if I look upon one of you—the human form, with its contour, its symmetry, filled with intelligence, this individual says, Be ye clean.

I heard an eminent physician, not long since, speaking about keeping the body clean, and he said to the students: "How sweet we feel when we are clean! How the very fragrance of cleanliness is invigorating! There is nothing so sweet as a clean babe, with all its innocence." But there is another field to which I turn—the soul-craving, the yearning for cleanliness, the thirst for righteousness. If I turn to my own soul, and you to yours, if it is not a corrupted soul, we find a something in here which says, Be ye clean. Then, if this be true, why give such a subject as this for our conference? I will take the liberty of reading a clipping from our newspaper—I say *our* newspaper, because if I can have but one newspaper, this is the one I shall have, because it is the cleanest one. I find that, by reading this paper, I am posted

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fairly well, with my neighbors, on the current events of the age. I find that, through its columns, I form an acquaintance with the hourly news of the day, comparatively with my friends with whom I converse. I find that it is a peer, as a periodical, to the best periodicals; and I find that its editorial pages sparkle with the things that help me as a father, help me as a teacher, help me as a man. It is one of the factors of social and individual cleanliness. I have reference to the *Deseret News*. I do not hear very much about it; it does not need talking about, but I come back again to the first proposition—the *Deseret News*, perchance, does not need me, but I need it; my household needs it; the school with which I am connected needs it.

I will read this clipping, from a recent editorial in the *News*:

A little book has just been published by the Vir Publishing company, Philadelphia, which should be widely read. It is called *Letters of a Physician to his Daughters*, and it treats on "the great black plague," a subject on which too little is generally known. The author is Dr. F. A. Rupp. His aim is to enlighten the young people on the awful dangers to which they are exposed through the existence of the "social evil." His language is plain, and some of the facts he relates are awful, but the little book can be read by the most fastidious.

The author claims that about 72 per cent of the adult male population is unfit, on account of a certain disease, to be husbands and fathers, and that thousands of innocent girls are every year contaminated, broken in health and sent to their graves. He warns unsuspecting girls against these conditions.

It is a subject of which little is ever said, in public or in print, but it is evident that the time has come for a friendly warning to the young people. The conditions in the world are such that, for the sake of coming generations, no less than ourselves, it becomes necessary to make war upon "the black plague," with all the means at our disposal.

I was not startled at reading this, because I had taken pains to confidentially converse with physicians concerning conditions, and I was told by one, and it was verified by another, in brief, that the graduating physicians abroad are told to take no chances when they go to a home where a new birth is expected—take no chances, but always treat the eyes of the child at its birth! Then he gave me the per cents. I will not quote them here, because I

think you are ready to say, "Talk cleanliness; the world has filth enough that we must meet and endure." You and I needed no treatment of that kind! There was no necessity of cautioning the accoucheurs in our homes to protect us from the probability of having our little eyes filled, at birth, with that which would put them out. Ah! the Jews understood something about these things when they said, "Master, who has sinned, this man or his parents, that he was born blind?" But we were born of an ancestry that put us on the plain of life unhandicapped, that we might survive among the fittest of men. Today I met a woman from the south, and she said: "My father was a wonderful man. He has a posterity of over two hundred, and not one of them is deformed." Of those two hundred descendants of that man, there is not one that is deficient in any faculty; he is but a type of many of the founders of this commonwealth.

I suppose I might tell you of some things you already know. One of them is this: You must exist, there is no escaping from existence, and you must, with myself, be subject to law. If I will not obey high law, I must come under the penalty of low law. If I will not keep the law of cleanliness, then I must come under the law of uncleanness. We cannot escape it, either individually or communitively. The law is after every one of us—silently, searchingly making its demands. I want to relate a circumstance or two on this question of personal cleanliness.

An eminent physician said to me, the other night, on the train, "Do you remember such and such a young man?"

I replied, "I do; and I knew his father. His father was a very prominent man in educational and political circles."

"Well," he said, "I was that man's classmate. He could get his geometry with a half hour's effort; his language was but a plaything to him; and he walked right through Latin, while I plodded and plodded. We loved each other; we hunted and fished together; we associated together among our friends. I scarcely had a brother that I loved as I loved him. He knew my heart; I thought I knew his. We graduated together. One day he came to me and said, calling me by name, 'Let us go to such a place tonight.' And I asked him, 'Why? What for?' 'Oh,' he said, 'you will learn what for. You have not tasted the sweet fruits of life

yet; come on.' I said, 'Explain;' and he told me where he was going and what he was going for. I turned to him and said, 'My friend, no other man have I loved more than you; no other man has been knitted to my soul by the bonds of companionship more closely than you; but henceforth please do not acknowledge me as an acquaintance. You have been where I can never go. I have my manhood; I have the purity of my boyhood; now we part.'

And they parted. The man who had tasted these "sweets of life" and sought to befriend his companion by luring him there, went east to school; and for the first year he made a record. The next year his memory failed him; "and the sequence was," said my friend on the train, "he died in a hospital."

"That is a sporadic case, doctor," I said.

"It represents a type, a whole class of men," he said.

The wages of sin is death. Now what took place in this sad case? It was a happy thing for the man and the community that he did die, that he was gone. Nature blotted him out, as far as an earthly individual is concerned. She did more than that, she blotted him out as a perpetuator of his race. I do not know whether he will want individual, eternal life or not, but he can't escape it—I mean individual, eternal existence; he can't escape that; but I do not think he can have eternal life in the sense that you and I can enjoy it, because eternal life means eternal liberty; it means eternal love; it means eternal labor; it means eternal progress. He cannot have it as you and I can have it, because he is loaded down, bowed in spirit, filthy still; as the Prophet Alma says, "Do not think that the resurrection is the restoration of impurity to purity; that which is filthy will be filthy still;" indicating that a process of purification must go on after death.

The character of all characters that I admire is Joseph that was sold into Egypt. He, it seems to me, was the most rounded character I ever read of. He must have been a perfect type of physical vigor, and he must have been a high type of intellectual vigor, else the great landowner of Egypt would not have trusted him, and he would not have been put as an overseer in the prison cell. He must have been a wonderful type of moral vigor and strength to stand true to his master, true to his trust, true to himself. I know that he was a high type of spiritual vigor, because when the king was troubled he came out with boldness, saying that interpretations belong to God, and then with self-reliance, reinforced by a reliance on the Lord—and that comes only through spirituality—he said, "God shall give Pharaoh an answer of peace." That is an all-around man—physically, morally, intellectually and spiritually vigorous.

The other day I was coming from the south in an automobile. The owner of it was handling it, and his wife, who was sitting behind, said, calling him by name: "Something is the matter with this machine. The valves are not working equally; you have lost a spark somewhere."

The man threw on the extra force of the gasoline, and sought to clear the engine, but it would not clear, and he said, "I believe there is a dead spark."

He got out. I wanted to learn something about automobiles, so I got out, too. He lifted the cover and he took one of the plugs out—*cr*, first, he took a steel screw-driver and held it near to the little rod that ran up beside one of these plugs. As he touched it, an electric spark flew to the screw-driver, and he said, "Alive." He touched the next one. There was a spark. He said, "That one's alive and all right." As he put his screw-driver near the third one there was a faint response. He said, "Half dead." He put his screw-driver to the next one—no response. He said, "Dead." He went back to the box and took a new plug. He unscrewed the dead plug and screwed the new one in its place. He unscrewed the half-dead plug, then took a brush and a little—something like a toothpick—and began to pick at the plug and brush it.

By this time I said, "Well, what made that one weak?"

"Dirt," he said.

"Oh," I said, "that was what killed the last one?"

He said, "Sure. Sometimes, when we get a faint, weak plug, we can clean it up and go on; but if it gets very dirty we have to unscrew it and put in a new one."

Well, the whole thing was preaching me a sermon.

I once heard President George Q. Cannon speaking from this stand to the young people on "The causes of apostasy," and he

gave uncleanness,—he called it unchastity—as one of the causes of apostasy. Do you know that we have the word of the Eternal that a filthy man, an unchaste man, one who persists in it and does not repent in sack-cloth and ashes, shall deny the faith? It is an absolute, *fixed penalty*. A man that will undertake to be unclean and remain in this Church, is attempting to make Deity a falsifier. Dirty sparks—dying sparks—dead sparks.

The Josephs were not all sent to Egypt, brethren and sisters; there are many Josephs in Israel today. I want to talk cleanliness to you. I will tell you a story of one of our young men that went to Germany, a perfect Apollo in physique, and he was marked as a victim by beauty and wealth. He found himself locked in a room, on a railroad train, with one of his pursuers, a charming creature, and he said to me:

"Why, Brother Brimhall, you don't know how my blood boiled. At first I was simply disgusted, but the allurements, and the cunning, and the blandishments, and the taunts—at times taunting me as not being a man—were hard to endure. Every fiber of my being was burning with passion; and" he said, "do you know what happened? Vividly came back the words of Apostle John Henry Smith, which he spoke to me when I left for Europe. It seemed that I could see him standing right before me, and feel the pressure of his parting grasp; and I was lifted into an atmosphere of purity, so that I would have died before I would have yielded to the temptations without, or the clamoring within."

Another young man who went west for an education, and who is quite an eminent professor, said:

"'Mormonism' saved me when I was out in the world. The words of Joseph Smith, that I had read, saved me. I was in the swim, rushing along down the social current, and I came to a place where I was face to face with temptation, and these words came to me: 'A man who commits adultery cannot enter the celestial kingdom of God.' I had read that, and I believed it, and it kept me from falling."

I speak of this that you may know what influence the gospel has upon men, and how it rescues them. Oh, is it possible that a class of young people who are taught as you and I have been

taught—that keeping clean is as much a necessity as keeping alive—is it possible that we can ever prostitute our purity! I remember a case of parents saying to their son, "Now, you are going on a mission. We are glad you are worthy. We expect you to do your duty and return, but we would rather you came back to us in a coffin than to come back to us unclean."

We, as a people, are taught that next to murder is unchastity; and that is philosophic. The man who kills his fellow man, unlawfully, moves the spirit world; he has created conditions that demand an entrance into the spirit world; and he has no authority of law for doing it. And the person who creates physical conditions that require the moving of the heavens towards the earth, with no authority of law behind the act, has unlawfully disturbed the physical and the spiritual universe. Oh, my brethren and sisters,

ence, nor tell a story that is filled with unclean thoughts, lest you be held guilty of corrupting an innocent soul. We, many of us, know how these things hang on to us. There is a place in Spanish Fork canyon that I cannot pass today without an old vulgar jingling coming into my ears. I was riding up the canyon, one day, with Dr. M. H. Hardy—there was a man whose life was a

sermon in cleanliness and courage—and I said to him, “Doctor when we get up there, that old thing is going to rise up.”

“You know how to get rid of it?” he said.

“Yes, I have been thinking of it.”

As we rode up, there was the maple tree under which the camp-fire had been built, twenty-five years before that time. Around that camp-fire crouched, with the rain pouring down on the quilts, the men—no, the males,—who sang that vulgar song to me and the other boys. Well, as we approached that old campground there, the jingle of that song began, and the unclean suggestions came back to me, and I called out, so loud that it echoed over the hills, the names of “Nephi!” “Joseph!” and at once my mind was filled with revelations of the deeds of these noble characters, and suddenly the vile images and suggestions skulked off to the corners of forgetfulness; evil was overcome with good, and Satan was cast out. Lives of great men are calling, “Be clean!”

I want to tell you what else calls to me: The wrecks of my acquaintances, the ruined lives, the darkened souls of men that I have known are looking up and saying, “Oh, be clean! Be clean!” The ruins of prostitute and decayed nations are calling to you and to me, all down the corridors of time, saying to us, as a community, and saying to the young people of this century, “Be clean! Be clean!” The words of my mother are echoing in my ears—the words she wrote me at a mining camp, saying, “my boy, be clean! be clean!” The eyes of my children, the confiding gaze of my wife, the sweet, innocent look of the students I meet, and my brethren and sisters, are all saying, “Be clean!” And, oh, I thank God that I have been preserved! I thank my Father that I have escaped unscathed! What would I be if I had to keep my soul, all the time, a secret that I dare not divulge to my complement, and be conscious that if she knew what I knew about myself she would regret having become mine! What must a lover feel, when he is forced to realize that if his sweetheart knew what he knows about himself she would never marry him! A fair deal in courtship is made possible only by cleanliness, or by open confession.

One thing more: The lives of my brethren with whom I associate, the brethren in our home circles and the brethren here, and especially the whole lives of the general authorities of the Church, are calling to me and saying, “Be clean! Be clean!” The cleanliness of their words and works at home and abroad proclaim cleanliness of character. I wish to testify with all the power I have, with all the hopes I have of meeting it here and hereafter, that the feeling, the spirit and the atmosphere that surround the brethren, the leaders of this people, breathe cleanliness and courage. And, further, that great and good men of the world testify to the same thing.

God bless you and this work—this glorious work! May he help us to keep our family name clean, help us to keep the name of this Church clean, and help—oh, not help, but do keep ourselves clean, that we may not be required to walk the earth, or go into the eternities of the spirit world loaded down with uncleanness—is my prayer, in the name of Jesus. Amen.



LECTURE NO. 25. July 12, 1921.

Tithes and Fast Offerings - George H. Brimhall

Part I

I cannot understand how I could neglect to pay my tithing and not break the 10th commandment, "Thou shalt not covet." Covetousness is a sort of mental theft. It is an unlawful desire for a possession and as explanatory of what desiring to keep my tithing, is, or to usurp the handling of it, I will dictate to you something that I wrote for my children. This is all that I remember of it; you may take it to your youngsters. I wish my heart may always sing it:

Not mine to keep,  
Not mine to spend;  
Not mine to give,  
Not mine to lend--  
It is the Lord's part,  
It is the Lord's part,  
A tenth of all I earn.

There are three vital considerations in the tithe paying ordinance -- I call it an ordinance. It is a principle, it is a law; and it is an ordinance to me because I have something to do in the paying of it, - the performance of a duty.

The first consideration is how this tithing, as a principle, affects me; how it operates on my standing with myself. I would have peace within as well as fellowship without.

The second consideration, then, would be how it affects my standing with my fellow beings; and then, how it affects my standing with the Lord.

My first question is: Can I keep on good standing with the divine within me, and I am speaking now to people who believe in the law of tithing, who believe that Abraham was a friend of God, who believe that Joseph Smith was a prophet of God. I am not talking to anybody else nor for anybody else. Now how does it affect me when I am standing up fair and square, and reckoning up my accounts with myself? You think that over.

Second: How does it affect my standing with my fellow men? I heard of an instance wherein a man applied at a bank for a loan. He had the reputation of being a good citizen, but the banker did not have very much of an acquaintance with the individual, and he asked him where he lived; and then, a strange thing, he asked who his bishop was. The man says, "What has that to do with my getting a loan?" "Oh, nothing in particular; I thought I could locate you." But he stepped into the back office and rang the bishop up. He was at that time at the head of one division of our church school system. "Is this Bishop So and So?" "Yes". "Is So and So a member of your ward?" "Yes." "Is he a good tithe payer?" The Bishop said, "What do you want to know that for?" The Banker replied, "Oh, he has applied for a loan." The Bishop said, "Yes, he is a good tithe payer." The banker came back and said to the man, "I think we can let you have the money."

A business man at the head of a big enterprise said to the President of the Stake, "Any man to whom you can give a recommend as being a good tithe payer can get supplies without question."

"A man who is a good tithe payer has formed the habit of not letting his wants run away with him; he keeps them pretty well within the range of his needs." That was the explanation of a business man who could trust the tithe payer.

If I were a money lender, and wished to know the financial integrity of a family, I would go to the cemetery, and see how the boys and girls had remembered the old folks that were laid away. A pretty good index to family credit, that cemetery. But there is something better than that, and that is our church record.

A man came up to me on the platform of a station of the Rio Grande Western, and he said, "I noticed you bought a ticket for Provo." I said "Yes." "Well, I want to go down there to-night." He was a man past middle age. I said, "Well, it is a good place to go." He said, "Of course it is

a good place to go; it has one good man down there Anyway." I said, "Yes, we have a good many." "Well," he said, "That Jesse Knight, I want to find him." He finally told me that he was hunting Jesse Knight to ask him to take \$30,000.00 of his money and use it. I said "Uncle Jesse Knight, as we call him, has about as much money as he can handle of his own; it puzzles his brain to take care of his own money." He said, "I would like mightily to have him take care of mine. I am hunting a place that will be perfectly safe for my money. Sometimes Jesse Knight gets money with putting up security; I don't want any security, I just want his written promise - - that is all. I'll tell you, - Mr. Knight, so I have been told, is as true as steel in the meeting of his tithing obligations - - that he often pays a little more than his tithing, and I have always said that a man who will be true to God in a business way, will not fail his fellow man in a business way."

Now, I am going to turn here to a revelation on tithing, in this book, the Commentary Edition of the Doctrine and Covenants. The revelations here are just as they are in the other editions, and there are some comments that are valuable; I cannot vouch for them all.

But when quotation marks are put, I accept them.

"We do not ask anybody to pay tithing unless they are disposed to do so. But if you pretend to pay tithing, pay it like honest men."  
-- Brigham Young.

"Verily, thus saith the Lord: I require all their surplus property." That looks like somebody had been asking a question. Well, they had. The Lord had been interrogated as to how much he required of his people, and so the answer came, "I require all their surplus property to be put into the hands of the Bishop of my Church of Zion." Sea man in those early days who came up as a convert to the Church, came before the appointed of the Lord with the same privileges that Annanias and Saphirus had, but he did not exercise all of them. He had the privilege in telling what his surplus was to be straight or crooked. They did not exercise the privilege of lying to the

~~to the~~ priesthood.

"That surplus to be put into the hands of the bishop of my church in Zion for the building of mine house." That surplus was for a special purpose. "For the priesthood and for the paying of debts of the presidency of my church." That was what that surplus was for. "And this shall be the beginning of the tithing of my people." You see, there was a special condition there. Now we come to the next part: "And after that, those who have thus been tithed shall pay 1/10th of all their interests annually."

Now that has been talked about a good deal. What does that interest mean. To me it means income. "And this shall be a standing law unto them forever for my holy priesthood, saith the Lord."

"Verily, I say, in time it shall come to pass" (that isn't it may come to pass) "that all those who gather unto the land of Zion shall be tithed of their surplus property and shall observe this law, or they shall not be found worthy to abide among you." That is both prophetic and mandatory. "I say unto you, if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me that my statutes and my judgment may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you." The Lord might have said, "It cannot be a land of Zion", because the land of Zion is the home of the pure in heart. And if I understand anything about the purity of heart, sincerity and honesty are elements of purity of heart. It does not deal simply with the appetites, the body born craving.

I cannot conceive of purity of heart existing between two men in partnership, and one of them either through carelessness or viciousness paying no regard to the other one's rights in the firm. Now, I go back here a little. People are asking what is going to be done

with the tithing. Well, I do not know what is going to be done with the tithing, but I know this, that it is not within the range of my jurisdiction to pass judgment, and I have never made an inquiry as to what is to be done with my tithing. I have believed that it is none of my business. I have turned over to the Lord's store-house the part that I agreed should be his, as much as Jacob covenanted with him, and it has gone out of my jurisdiction. I have had a great deal to do with what is to be done with the tithing that has come to this school through the appropriation of the Church Board of Education -- that part of it I have felt very responsible for, but the part I paid I have no jurisdiction over so I do not make inquiry.

I heard a man to-day say, "Well now, you trust us; we will come out all right with this", and I heard the reply: "Of course we will trust you." Cannot I trust without a murmur, without a doubt, without an inclination to want to meddle, the chosen of the Lord that He has appointed to take charge of the tithing? Now, here is the word of the Lord:

"Verily, thus saith the Lord, the time is now come, that it shall be disposed of by a Council, composed of the First Presidency of my church, and of the bishop, and his council, and by my High Council; and by mine own voice unto them, saith the Lord. Even so. Amen." So I am at rest in that. The Lord has relieved me from any anxiety as to what becomes of the tithing. I am very grateful for that. The obedience of confidence is a blessed privilege; it is not a blind obedience.

Now, how does this affect my standing with my God? I read that the names of those who do not pay their tithing are not to be found in the records of the church, neither the names of their fathers nor

of their children. Now, students have asked me, "Where is your justice there?"

If my father neglected to pay his tithing, would that put my name off the record? If I should neglect to pay my tithing, will it put my father's name off from the record?" Now, we are speaking theologically; we are speaking of God's kingdom and God's records. Suppose I persisted in neglecting my tithing, it will go down less and less and less, and finally I am a non-tithe payer. What is going to happen to me if the word of the Lord is true? I am going to apostatize, that is what is going to happen to me -- I have already apostatized from one of the principles of the church. Has an apostate any church children? Has an apostate any church ancestry, or has he gone like this:

Here is his line carried along, his posterity

	:	
	:	He has no record, no claim
Here what happens	:	to anything that belongs
drops out.	:	to the church or in the
	:	church.
	:	
	:	
	:	

Why say his father? Why say his children? But that gap, by the authority of the priesthood and the plan of God closes up. Has he any father or mother or boy or girl? His name is not there, neither is the name of his father, or any posterity of his as church children and church father.

I believe about tithe paying sometimes like President Joseph F. Smith expressed himself about strong drink. He said, "There are people ~~who~~ can tamper with it, but I dare not." There may be people who can tamper with what belongs to the Lord, and not be square with him, but I dare not do ~~it~~ - not now, I feel that way. Now, there is that side of it, my standing ~~before~~ my Father in Heaven. The standing of protection, the standing of perpetuity, those words of the Lord - they are not simply mandatory, they ~~are~~ prophetic, and there is a promise in every one of them and we cannot bring

then ~~to~~ naught.

So much then about our negative standing. What about our positive standing as a people and as individuals? Well, I have a belief that Bishop Hunter didn't make any mistake when he said, "Brethren, pay your tithing and be blessed." We do not need to wait for eternity for our blessing. Am I not blessed ethically, am I not blessed with a consciousness of a grip on myself? Am I not blessed with forming the habit of thrift? Am I not blessed with the feeling expressed in these words:

O, just to feel that one is free  
And can command this complex me,  
To say, "advance" and be obeyed,  
To meet an issue undismayed.

Tithe paying clears the way in here, (indicating the heart) see how it clears the way outside, see how it clears the way up there, that blessed privilege of tithe paying. I have wondered sometimes how men who have this grab and greed wanting to get all they can and keep all they get, how they are so very forgetful. Bishop Hunter said, "Don't remember to forget to pay your tithing." I wonder if they believe in fatherhood, if they believe they are going to stand at the head of posterity, if they believe they are going to have the priesthood, how they can consistently expect to be trusted with any big affairs there if they cannot in this world show that they are possessed of business integrity to give the Lord a square deal, who is only 1/10th owner, or just 1/10th owner in our dividends. And then He has said,

"Try me - see if I will not open the windows of heaven" -- the person in here -- it is heavenly to feel you have been square. How are we going to meet this expectation, "Thou hast been faithful over a few things, and I will make you ruler over many." ~~XXXXXXXXXX~~

The first check we write on our monthly income is what we should pay. A man had a hay farm, and he made a rule that the first cutting, which is always the best, the first day's cutting of hay should be taken to the tithing office; and the boys began to load it on after it got dry enough.

One day he saw they were passing over a ridge that came down thru the field where there was some white lucern, the water never did get on that ridge. He hopped on his pony and rode hurriedly over, "Hold on boys! hold on!" They stopped, their forks were in mid-air. "Don't put that on there." "Why, Pa, why?" "This is tithing day, boys; we don't want anything but the bright, green hay taken to the Lord's store house." One of them said, "Well, Pa, can't the Lord take it as he gives it?" Now that boy had been told the story of Abraham, how he lined up his herds, and had a herdsman holding to the end of a rod and the sheep and goats and cattle and camels counted as they passed under the rod, 1 - 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - and the 10th they turned aside for the Lord. "Yes," said the Father, that is the way Abraham did it, but I believe that the Lord in sending me boys did some picking." The boys drove on to where the hay was choice. I think that was the right attitude. I believe that those boys knew, and they never can know anything else, if the father will keep on that line of squareness that stay one of them will get a square deal with their father.

The affect of it, then, in our family - it establishes confidence. I cannot really understand the psychology of our neglecting these things only that it is a sheer lack of faith. We do not believe half as much as we pretend to believe. I am almost inclined sometime to the thought that the prayer by Bob Ingersoll to the almighty dollar is uttered in our sub-conscience more than we are aware. You remember that prayer to the almighty dollar, that it gave him a good bed to sleep in, that gave him a nice meal, clothes when he was a boy, and when he grew a little bigger it put him into the school; then as he went on if he got sick, took him to a hospital, and if he was traveling over the country it was ready to open the door of the hotel where he might rest, and on and on he went with his prayer to the almighty dollar. Sacreligious, of course, but the question with me is how many of our



lives are sacreligious, and the difference between Bob Ingersoll and us is that he is out with it. Now that is seemingly a little radical but when I find that year after year and life-time goes and men have never settled square with the Lord in tithing--I marvel - I don't think that it is dangerously prevalent and there will always be enough true and valiant that will carry on in the Church as an organization and it will be saved. But I do believe that a neglect exists to an alarming extent so far as the individual is concerned. A very dangerous thing is not to pay tithing and a most safe thing and blessed thing is to pay it. I heard of one man who did not belong to the Church at all in the earlier days, saying, "I want to pay my tithing because the tithe-payer shall not be burned -anything to escape the burning." It was a sort of life insurance to that man. He was a believer in Joseph Smith and something had got into his subconsciousness that made him believe in Joseph Smith as a Prophet of God.

You have, many of you, heard the story of the man who was measuring up corn to pay a man who had worked for him and he found he had heaped up the half bushel measure a little too much and he looked at it and scooped it out; looked across it and it was hollow. He leveled it up again and got a little too much on it and he leveled it down again. Finally he said, "Now, Mr. Devil, you get out of this or I will pile it up just as long as a kernel will lie on." Do you ever find yourself in that condition in settling your tithing?

I want to bear testimony to you that the way to do when there is any doubt, be on the safe side and if you can, give the Lord the advantage in your own conscience. Over-pay rather than under-pay every time. That will win your own heart and what will it do to the heart of our loving Father?

Now I think we might pause here for question, the question of the method of paying tithing--I have here one of the pamphlets on tithing that was sent out by the authorities of the Church. You all have had access to that; you ought to have it in your scrap book where you can get hold of it. There is a little article on tithing that I wrote on one occasion that several of the students have asked for. It is published in the Era. Then you have what I gave you yesterday prepared by the Presidency of the Blackfoot Stake of Zion. That is the best treatment of the method of paying tithing that I have ever seen--the paper I gave you yesterday.

#### FAST OFFERING (2nd part of Lecture No. 25)

I think it is a good thing for teachers to take the leverage of an unknown poem to teach contribution. That Poem, "A Poor Wayfaring Man of Grief" introduce it to your students as a favorite poem of the Prophet Joseph; and it was sung three times in Carthage Jail by John Taylor at the request each time of the Prophet. If you will notice that poem, it starts out with feeding and clothing and furnishing water, then medicine, then protection of character, and then laying down of life.

Once when my scanty meal was spread,  
He entered, not a word he spake  
Just perishing for want of bread  
I gave him all; he blessed it, break  
And ate, then gave part again  
Mine was an angel's portion then  
And while I fed with eager haste  
The crust was manna to my taste.

In letting this thing get a grip on you, in talking with the children of their meals-it is the best to do it just preceding the fast day -"How many children are hungry? We have more than we need. Tomorrow is fast day. Every day is fast day to the one boy who does not get enough."

Now we come to our fast day. Some fathers at the beginning of the year make up their minds what a meal for that family is costing, perhaps \$1.00-say there are five in the family, or six; the meal is worth \$1.00 Perhaps not that, but let him estimate it fairly and squarely, and then let him teach that they owe to the Lord every month the price of that meal. Some are in the habit of writing a check for \$12.00 in January for their fast offerings. I do not know that that is the best way. I am inclined to believe that it is not. I am inclined to believe that the best way to do would be for the children who are able intellectually to take care of that, the price of the meal to be given them and let them go to the fast meeting and give it. It is their dinner. Now that is not something that we may or may not do at our discretion. It is an unwritten law, I suppose, of the Church. I know of no revelation on it any further than "the poor of my Church will be looked after." Well now, what would happen in Israel if we would just seize hold of this little device and carry it through on the lines of thrift in the House of the Lord. I know of one stake of Zion who feeds it poor at the expense of  $1-\frac{1}{4}\%$ . The Lord declares in Section 1 D.&C. "The day speedily cometh when I come to recompense to every man and deal out to every man as he has dealt out to his fellowman." Now if the Lord isn't joking, what kind of a future are we building up? But there is this other thot, the thot of making the poor happy, giving them joy minus humiliation and feeling ourselves unselfishly helpful.

Some people are inclined to want to be sure that their gift goes right straight to the person they wish to help. It may not be that they need it most; but what is the donor fishing for? Now come right down to the psychology of it. When I am eager to have my gift go direct, as some people insist, to a certain individual, what am I fishing for? I am seeking for a reaction to feed my vanity; and what am I thrusting at? I am thrusting, am I not, at the independence of that person, and in a sense humiliating him. When a member of the Church receives charity from the Church, which is the representative of God, where does the gratitude go? It is impossible for the gratitude to stick to any individual; it goes past the individual and God gets the glory because it comes from his Kingdom. Hence I see the superiority of the method of giving to the Church over the method of giving direct to the individual. You know we are very prone to have the institution stand between us and penalties. Oh men will, and women too, will vote for picture shows to be open on Sunday night if it increases the proceeds of the theatre in which they own stock. We are eager to make the institution a shield; why not turn the thing about and let the institution make the leverage to lift my soul up above greed, or place a barrier between the man I help and humiliation? Have I made myself clear on that? So then, God's method of giving is so superior to the man method of giving and God's method too of distribution. The Relief Society, the Bishop of the ward, have the responsibility; it is upon them as to the helpfulness or the hurtfulness of the gift. And do you know that that is the great problem of the Church today, to not give the help where it will hurt more than it will help. Now that is a big advantage to me. I never think of what becomes of my contribution, my fast day contribution. No one has ever been charged with misappropriation of that fund.

Now there is always a big responsibility attached to giving just as much as there is a responsibility attached to receiving.

The price of one meal, honest, fair and square, of the average meal, does not belong to me on fast day. I do not need to argue the origin of that and it is not good for the average person; you know it. An actual survey has shown that more horses in construction camps die on Sunday than on any work day. The reason given for

that was this: they fed them as they fed them during the work day. There is something for you all to think about.

Then to neglect my fast offering is to be untrue to my own self. I belong to a group of people of which that is a law and a custom. I am not true to myself, I am not true to my group. There is one thing I would have you know, that one of the most cruel kind of cruelty is the cruelty of neglect. You ask the woman and you ask the man who has been neglected; you ask parents whose children neglect them, and cruelty even of corporeal punishment is not as cruel as the cruelty of neglect. One little boy whose father made him go up stairs early cried and his father went up and said, "Stop your crying," but the boy cried. Then the father came up and slapped him and the boy stopped crying momentarily. The father hadn't got down the stairs until the boy commenced crying again. "Why do you cry when you know I will come up and slap you?" "Come up and slap me but don't leave me." The leaving, the forgetfulness-is punishment indeed; it pains the forgotten and degenerates the one who forgets. If a man fails to pay fast offering he robs the Lord.

"Even from the days of your fathers you are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. "Ye are cursed with a curse; for ye have robbed me, even this whole nation. "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

And where are the windows of heaven? We ought to understand the windows of heaven are right here (indicating his heart). Here is the first window of heaven, that feeling of having done our part, that feeling of having been benevolent. That is all in the reward. Untrue to our better selves, unmerciful to our fellow beings and ungrateful to God who gives us so much, of these three things we are guilty when we neglect our fast offerings.

Turn it right around, as Brother Leasdale used to say, "be kind to your selves" true to myself, merciful and tender to my fellow beings, grateful to and appreciative of God--of these three virtues is the fast day giver possessed.

In speaking of our institutions, the world recognizes, the world acknowledges that there is a method among the "after-day Saints in getting contributions and making distributions, the secret of which the world would like to find. It is because the system has come from our Father. You remember the story of Lazarus. Just think that story over; there was a wide gulf between them and Lazarus. What that gulf is I do not know but I know what the psychology of it is. They have formed the habit of neglecting the poor. One person who stands before his divinity here and his divinity there with a habit of neglecting the poor hasn't any windows of heaven that can be opened. Even divinity Himself cannot open windows held down by non-repentance. We should feed the poor honestly just as we pay our tithing honestly - be honest with the Lord's poor. And isn't it a fine thing when we come to think about it to help wisely as well as generously. And the Lord gives us plenty and isn't it a glorious thing to stand up and say, "You may count on me, my unfortunate brother, my unfortunate sister; you may count on me to do the thing that the laws of our Church require of me.

I think I said this morning in the class that many people in the Church have no prophet, no seer, no revelator. Who is it that has prophe, a seer and a revelator? Is it the man who does not want to go to conference? It is the election of my prophet, my seer, my revelator, my president. When I say that I adopt them as my teachers and accept them as the word of my Lord. And when I

partake of the sacrament, what do I do? I am willing to take upon me the name of Christ, and always remember him and keep his commandments. Keep his commandments, what does that mean? I reaffirm my belief in the doctrines of this Church,--that is what it means to me. When we partake of the sacrament, "we witness unto Thee, O God the Eternal Father, that they do always remember Him, that they may have His spirit to be with them." How can I say that, and how can I take that covenant, if I forget the poor in the Lord's house? "Inasmuch as you have done it unto one of these little ones, you have done it unto me." And then we come to where we started:

My friendship's utmost zeal to try  
He asked if I for him would die?  
The flesh was weak, my blood ran chill,  
But the free spirit cried, I will

Then in a moment to my view  
The stranger darted from disguise  
The tokens in his hands I knew,  
My Savior stood before mine eyes.

He spoke, and my poor name he named,  
Of me thou hast not been ashamed;  
These deeds shall thy memorial be,  
Fear not, thou didst them unto me.

These deeds, to that Poor Wayfaring Man --your deeds, your words, your prayers,  
That is the way I look at it.

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#### FAST DAY

1. The Great Purpose. Like every other provision of the Gospel the Fast Day has behind it the happiness of the human family.

2. The self disciplinary value of Fast Day observance. The joy of discovery is said to be the greatest of all in the intellectual field.

In the presence of new truth the soul shouts: "I have found it" to the forgetfulness of all else and flies forth in an ecstasy that caused the Greek philosopher to rush from his bathroom into the street shouting, "Eureka, Eureka."

But there is a happiness second to none that comes from a consciousness of self-control. The feeling of self-mastery is a joy supreme.

The temptation attack of the evil one was ill-timed. It was at an hour of self-victory with the Great Exemplar, the hour of strongest resistance. It was at the close of a period of abstinence and the victories that followed, culminating in the authoritative exclamation "Get thee behind me Satan" are object lessons to us all attesting the spiritual value of a training in self-discipline.

3. Heroism is one of the highest sources of joy. Heroes are made by resistance as well as by advancement. It often takes more courage to stand still than to advance; more strength to wait than to work and more fidelity to refrain from hurting than it does to help. Heroism developed in one line of action may be transmitted into heroism in another line of activity.

Consistent abstinence in fasting gives the whole soul an acquaintance with the joy of self conquest in that particular and makes more certain self discipline in other directions.

The joy of Fast Day observance depends on the attitude of the observer. If the observance is a matter of compliance with regulation the results, so far as the individual is concerned, are limited to the physical and social benefits. But if the attitude of heroism is maintained the results are enjoyment of the observance and training in self-discipline, a progressive enjoyment.

4. There are two forms of humoring which tend to develop the weak spots in human natures. One is the indulging of others in following the lines of least resistance, condoling indulgences and making things ultra easy. The other is humoring one's self. There is, of course, the possibility of being excessively exacting with others and even with self, but the tendency of our age is the swing from an over-strict puritanism to an extreme where the popular sentiment is "Do what is convenient and trust to good luck" rather than adherence to the heeding of the higher call "Do what is right, let the consequence follow."

Healthy children trained in Fast Day observance will be rarely, if ever, breakers of the Word of Wisdom and their chances of falling from the pathway of purity will be infinitely less than it can be without training in the lines of self-control.

Fast Day observance may be made a period of pleasure by a home training that will plan to cultivate a sentiment for heroism that will put the craving for food into the field of forgetfulness.

5. It does not take much emotion to interfere with appetite. Just a little fear or anger or disappointment will drive away a wholesome hunger, and the high sense of heroism can be made to out-call the demands for food at least for a fasting period prescribed by Him of whom we sing "My Father Knows."

#### THE SOCIAL SIDE OF FAST DAY OBSERVANCE

Society is that we may help one another. Our value in society is no more and no less than our helpfulness to others. Not only to be heroic and thus self-helpful but to be philanthropic or helpful of others is an objective of Fast Day observance. The full observer must be in a condition of which the following may be an expression:

I fast that I may grow in power  
Of self-control from hour to hour;  
I fast that others may have food,  
And other comforts as they should.

The observance is never more than half unless it goes over into giving, a Golden Rule giving. A giving that we would not object to having scheduled and put in print. A giving that would not shock us if we saw it in our dreams, saw what we had prepared for our brother's table in the name of charity.

Regardless of religion, fasting that others may be fed appeals to the call of the better human self. The sharing sentiment makes the man; its opposite is a characteristic of the animal.

There is no greatness in the land of Greed. Small souls only seek refuge there.

#### THE SPIRITUAL SIDE OF FAST DAY OBSERVANCE.

We pray "Lord bless the poor and needy."

To the Latter-day Saints the observance is a part of their weekly covenants with the Lord. The official prayers of the sacrament ordinance make the spiritual obligations plain. How can we be willing to "keep the commands" and be unwilling to observe the Fast Day?

How can we witness that we remember the Lord if we forget his poor?

One's religion may be measured by the standard found in John 1:27.

The Lord has provided thru Fast Day observance that all may visit the needy by their gifts. The individual fast offering is a most welcome visitor and it goes on its errand as a gift from God because it passes thru his storehouse.

The Fast offering observer is acting out the closing part of the prayer: "Thine is the honor, the power and the glory."

He that giveth to the poor lendeth to the Lord and if the giving is the result of a love of God and a love of one's fellowmen, the act is an obedience to the two great commandments, (Mark 12:30-31)

One's giving to be of spiritual value must be of a type that will carry over onto the "books" where Divine credit is given,- a credit of which one would not be ashamed as a candidate for salvation and exaltation. (Rev. 20:12)

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#### ABIDING VALUES OF LIFE

I have tried to do with this paper what the editors of the Readers Digest do with articles,-condense.

Truth Has an Abiding Value: The pursuit of truth, the possession of truth, the application of truth, these are three of the fundamental abiding values in life and possibly the greatest value out of them is freedom. "Seek the truth for the truth shall make you free." An attitude of inquiry towards it makes truth precious before it is possessed and is one of the best guarantees that it will not only be prized but be put to use. Truth abides in life only to the extent that it is transmuted into character, thru the processes of ardent pursuit, appreciative possession and gladsome application. You take those objectives away and the process is almost fruitless. These processes make the true character or the life in which truth has the highest abiding value.

Faith in God Has an Abiding Life Value: As an illustration of faith in God as an abiding value in life I quote from the Improvement Era of August the dying words of confirmed infidels:

Cromwell, the English General: "The Devil is ready to seduce us and I have been seduced."

Gibbon, the Historian: "All is now lost-finally, irreconcilably lost, all is dark and doubtful."

Churchill- "What a fool I have been."

Gambetta: "I am lost and there is no use to deny it."

Charles IX, King of France - "What blood, what murders, what evil counsels I have followed. I am lost--I see it all."

Tom Paine: "I would give worlds if I had them, if the 'Age of Reason' had never been published. Oh Lord help me, Christ help me, stay with me; it is hell to be alone."

Now let us compare and contrast these statements with the exclamations of the tortured Job - "I know that my Redeemer lives" or the penitent King David- "Thou wilt not leave my soul in hell."

Paul the Apostle - "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me."

Joseph Smith, the Martyr--(on his way to Carthage)--"I am going like a lamb to the slaughter, but I am as calm as a summer morning. I have a conscience void of offense toward God and toward men."

### Faith in the Written Word of God Has an Abiding Value in Life."

When I speak of faith I mean the faith that is at once meekly submissive and courageously inquiring. If you have not read the book, "The Faith That Inquires" I commend it. We have a splendid example of this in the education of the first youth of the earth. He accepted with meekness the command to offer sacrifice, but he inquired with courage why man must repent and be baptized.

How well did the Master attest the life value of the written word of God when he gave the parable of the rich man and Lazarus, the beggar. "They have Moses and the prophets, let them listen to them." This was the answer to the petition that one from the dead be sent to warn the relatives of the suffering man of misused wealth.

Christ's appreciation of the Old Testament should be enough to make any one halt at the thought of belittling the record which as history, literature, prophecy and doctrine, is both a revelation of God and revelations from God, a book of books that is more the word of God than it is anything else.

Illustrative of the abiding life value of the Bible the poet wrote:

"This book is all that's left me now,  
Tears will unbidden start--  
With trembling lips and throbbing brow,  
I press it to my heart!"

What has been said of the Bible may be consistently said of the three other standard works of the Church. Confidence in their contents is of abiding value in the life here and the life hereafter.

Confidence in the Spoken Word of the Lord is of abiding value. The official declarations of the living oracles constitute that feature of our religion which makes it progressive. While the scripture is of everlasting value, the word of the Lord thru the living oracles is entitled to first attention as the latest law or the today expression of God's will. The guidance of the prophets of this dispensation has been as safe and true to the latter-day Saints as was the Liahona to the family of Lehi. An unshaken confidence in the word of God is a firm grip upon the Iron Rod that leads to the tree of life, laden with the fruit of everlasting joy.

To build faith in the word of God is to draw souls toward salvation. It is a part of the bringing of souls to God for exaltation, the great objective of the Gospel scheme.

Friendship is of Abiding Value in Life. It is the friendship-knowledge of God that is life eternal. The lost spirits have an enemy-knowledge of Him and of Jesus sent by him. The apostles of Christ had been his servants and his companions but his closer relation, a relation to abide in their lives beyond, was that of friends. He said before his departure, "Henceforth I call you friends." Friendship trusts; it confides; it demands loyalty; it develops love; it calls for helpfulness; it places giving above receiving; it grows stronger and more tender with age. It is full of bright hopes and sweet memories. It cannot be bought--there are no true money friends, they are all make-believe. Friend-making is incomparably more profitable than money-making.

Children yearn for the friendship of their parents; students long for the friendship of their teachers. Individual life, national life, world-wide life--each is calling loudly, more loudly than ever before, for friendship as an abiding value

The three ideas that are of highest lasting value in our religious life are:

- (1) that God, the living God, the loving God, the speaking God, is.
- (2) that Jesus, the babe of Bethlehem, Jesus of Nazareth, Jesus of Calvary, is the Son of God, the resurrected Redeemer, the Savior of the world.
- (3) That Joseph Smith was a prophet of God, vested with Divine authority.

The three emotions that have highest abiding value in the Latter-day Saint life:

- (1) The love of God as the embodiment of truth, goodness and power.
- (2) The love of our fellow-men as sources of happiness, in helping and being helped.
- (3) A love of learning as a pathway to happiness here and hereafter.

The three habits that have the most progressive abiding value in Latter-day Saint life are:

- (1) The keeping up of a sincere correspondence with the Lord.
- (2) Giving others a square deal in thots, in words and in action.
- (3) Ready, gladsome response to the call of Church service.

The fixedness of these three ideas, the constancy of these three loves, and the persistency of these three habits, will keep our whole lives rich in abiding values.



## THE SCOPE OF FORGIVENESS

Address delivered over Radio Station KSL Sunday Evening, March 27, 1927

Forgiveness is defined as willingness to forgive and as the act of forgiving. It is both subjective and objective. It is willingness plus action. Pope makes of forgiveness an attribute of divinity by saying "To err is human; to forgive is divine." Cowper puts forgiveness among the every day necessities of home-life, saying:

"The kindest and the happiest pair  
Will find occasion to forbear,  
And something every day they live  
To pity and perhaps forgive."

Longfellow would have forgiveness known as a form of mercy that will temper Justice. He says:

"Being all fashioned of the self-same dust,  
Let us be merciful as well as just."

Our greatest authority on forgiveness is the "Man of Galilee," the Prince of Peace," the Redeemer of Mankind, the Savior of the World. In the Sermon on the Mount the Christ gave the doctrine of forgiveness a central place in the prayer he there taught. The one conditional request in the Lord's prayer is: "Forgive us our debts as we forgive our debtors."

Never before perhaps had a limitation been placed on the right to petition the Lord God of Israel and here it was, meaning to ask for forgiveness no further than you forgive.

### By Special Comment

Following the Amen of the perfect prayer, the author drew attention to one part of it by special comment saying: "For if you forgive men their trespasses your Heavenly Father will also forgive you, but if you forgive not men their trespasses neither will your Father forgive your trespasses."

Peter undoubtedly heard the Sermon on the Mount and accepted it but he later seemed to be at a loss to know the limit to which forgiveness might be extended. He ventured to ask, "If one might forgive an offender seven times?" and must have been surprised to learn that the limit placed by him could be multiplied by 70 without going beyond divine approval.

Jesus taught forgiveness not only by declaration, he set it forth in parables of which the one of "The Two Debtors" is most striking. In this parable the unforgiving man is branded as a wicked servant, forfeiting and having taken from him the generous forgiveness of his Master.

The Savior practices forgiveness to an extent unendurable to the self-righteous Scribes and Pharisees. Because he forgave sins he was charged with blasphemy. He carried forgiveness in his heart to the last. His call from the cross, "Father, forgive them," is still echoing down the ages and reverberating in the atmosphere of heaven.

#### After the Centuries.

After the lapse of centuries the resurrected Redeemer illuminated his teachings on the Mount and his answer to Peter's question by saying to the Prophet Joseph Smith:

"My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened:

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin."

A somewhat startling doctrine that declares the refusal to forgive a greater sin than the sin for which forgiveness is penitently asked; in such cases the unforgiving is always guilty of ingratitude, one of the cardinal sins. The unforgiving debtor was doubly guilty; he was unmerciful with his fellow man and ungrateful to his master. Unforgiveness is a double vice; forgiveness is a two-fold virtue.

Forgiveness as a gift of mercy is a guard against the grievous error of grudge holding. A grudge is a lump of hates lodged in the heart.

True forgiveness sets suspicion aside and puts trust or confidence in its place.

#### Efficacy of Confidence.

One of the biggest souls within the range of my close acquaintance befriended and trusted an unappreciative youth. The youth deceived his benefactor, and as is usually the case, avoided him. For years the good man watched, waited, and yearned for an opportunity to try his trust theory again on the wayward one. The opportunity came. The experiment was again tried, and failed. Years came and went and once again the twice unfaithful one was taken into confidence and trusted further than before. This time he proved true.

When I expressed myself as to the danger of over-trusting people the man of broad vision and bigness of heart said: "I like to take chances and would just as soon risk something in finding the good in a man as I would in hunting for pay ore in a mine."

This was a case where forgiveness included a willingness, a desire to trust and trust. It was a demonstration of the efficacy of confidence as a cure for crookedness. It is next to impossible for a transgressor to feel that he is fully forgiven as long as he is held listed as untrustworthy.

#### Penitence Pleads for Confidence.

Human forgiveness in its complete form will have not room in it for the enjoyment of punishment even though it be necessarily inflicted. Righteous forgiveness is void of retribution. However, full of sympathy and trust forgiveness may be for the sinner, it must not fail to carry condemnation for the sin. It may hold out comfort to the criminal but it must never condone crime.

## Self Forgiveness

There is a sort of self forgiveness that is little more than self-indulgence. In it there is scarcely the thought of character reconstruction. It is not followed by that divine injunction, "Go thy way and sin no more;" it does not even invite heroism into the soul: it sleeps in the arms of iniquity and awakens only at the call of dire calamity; never self accusing, always sin excusing. Consenting to the bondage of sin it leads the way of immediate gratification to remove grief. Yet self forgiveness is essential to the abundant life. The holding of a grudge against one's self is as inconsistent as the holding of a grudge against another is unrighteous; it is always a sign of soul sickness, and tends towards a disregard for self that may terminate in self destruction. Self forgiveness of the high type raises one above unprofitable regrets; it enables one to say to one's despondent soul:

"Arise, if the past detain you,  
Its sunshine and sorrows forget  
No chain so unworthy to hold you,  
As that of a vain regret."

### Reformation Complete

Behind God's forgiveness stands his declaration that sins repented of shall be remembered by him no more. His forgiveness is a complete burial of guilt. He says, "I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more." Man's reconstruction of character is supplemented by divine aid in the obliteration of the undesirable and the substitution of the desirable and finally the person is brought within the reach of that miracle of mind, the forgetfulness of the sin repented of; and at this point the reformation is complete or the restoration to a condition of innocence is perfect for conscience cannot sting where consciousness of transgression does not exist. The same spirit that quickens recollections has power to dim memories and among the gracious gifts of God is that of forgetfulness.

Penitence is the price of forgiveness and when that is paid the field of our forgiveness is as wide as the world. It has no race limits; it is not bounded by lines of fraternalism, nor is it circumscribed by national interest.

Jesus the Christ said through modern revelation from God to the Latter-day Saints "I will forgive whom I will forgive, but of you it is required that ye forgive all men."

In conclusion, I wish to introduce the words of the poet, M.F. Tupper:

#### Forgive and Forget

When streams of unkindness as bitter as gall,  
Bubble up from the heart to the tongue,  
And meekness is writhing in torment and thrall,  
By the hands of ingratitude wrung--  
In the heat of injustice, unwept and unfair,  
While the anguish is festering yet,  
None, none but an angel of God can declare,  
"I now can forgive and forget."

But, if the bad spirit is chased from the heart,  
And the lips are in penitence steeped  
With the wrong so repented the wrath will depart,  
Though scorn on injustice were heaped;  
For the best compensation is paid for all ill,  
When the cheek with contrition is wet,  
And every one feels it is possible still  
At once to forgive and forget.

To forget? It is hard for a man with a mind,  
However his heart may forgive,  
To blot out all insults and evils behind,  
And but for the future to live;  
Then how shall it be? for at every turn  
Recollection the spirit shall fret,  
And the ashes of injury smolder and burn,  
Though we strive to forgive and forget.

Oh, hearken! my tongue shall the riddle unseal  
And mind shall be partner with heart,  
While thee to thyself I bid conscience reveal,  
And show thee how evil thou art,  
Remember thy follies, thy sins, and thy crimes,  
How vast is that infinite debt!  
Yet Mercy hath seven by seventy times  
Been swift to forgive and forget!

Brood not on insults of injuries old,  
For thou art injurious too--  
Count not their sum till the total is told  
For thou art unkind and untrue;  
And if all thy harms are forgotten, forgiven,  
Now Mercy with Justice is met;  
Oh, who would not gladly take lessons of heaven,  
And learn to forgive and forget?

LECTURE NO. 16REPENTANCEBy George H. Brimhall

I believe that every principle and ordinance of the gospel is fixed, and yet they are all progressive. Faith is a fixed principle. In its application and in its acquirements, there is constant progress. I may go through these processes of desiring to believe, willing to believe, believing with full confidence as a mortal; but standing alone, no exercise of my own can make faith complete. It requires the co-operative affinity of humanity and divinity. There is that element, the gift of God; the perfect assurance that is more than rational, it is intellectuality plus, a certain amount of spirituality. I, in the completion of my faith, must have the action of the testifying personal member of the Godhead, using as I see it, the "it", the universal essence of intelligence. That "it," the universal element of intelligence is a gift by inheritance to the plant, a certain degree and amount of it. It is an inheritance of the animal, that is, a certain amount, a possibility, a certain degree or quality. It is the inheritance, the general inheritance of God's children -- man. Every child that is born inherits a certain amount of it, a certain degree of it -- that "it" -- the universal essence.

Now, the great center, the personal testator or testifier on earth and recorder in heaven may make special appropriation of this "it" the essence of intelligence, under special orders or instructions from them that preside over him. This "it", under the direction of Him, the Holy Ghost, has been known to come with such plentitude, concentrated in such a way, that it has sounded like the rushing of many waters.

Now, this inherent part of the "it", my inherent part, every living thing's inherent part, as well as the inherent part of the plant's is, figuratively speaking, to the one who inherits it, like this atmosphere in this room. We are not conscious of its being here, but if by some natural force and order of some intelligence an appliance was put in here and a concentration of this air around us was made, it could be strong enough to blow us out of the window and when it rose above the ordinary, rose above the usual to a special force, why we should call it a wind, or perhaps a tornado. It may be just up to a breeze where a perfect enjoyment comes.

I know when the Holy Ghost rests upon me, and so do you if you have ever felt it. ~~That brings in President Wilson's talk about perfect, absolute assurance.~~ It brings power and by the priesthood one may be linked up to or officially connected with it by authority -- not simply by petition -- and then I have a greater privilege than my inheritance; I have my gift of authority, I have access to a special appropriation of the flow of this power through the agency of Him who is at the head of it.

Now, I am not giving doctrine, I am explaining the doctrine as I see it.

Faith is a gift of God in its highest state. What is it Paul says, "A man may plant, and Appolos water, but God gives the increase." That is the idea. Well, now, repentance is the same way. There is a certain part of repentance, speaking theologically, that a man can accomplish, but can he do it all? All men must repent, but no man can perfect his repentance. Repentance has been defined as a Godly sorrow for sin. Well, what is a Godly sorrow for sin? It is a sorrow in which the God power takes part. Let the man begin. He must be intelligent or he cannot repent or cannot sin. Let me begin here:

First, he recognizes that he is wrong. That is the first step. Plenty of people recognize the wrong, and then they say, "I do not care." Second, he regret it. Then, what next? He could say, "I will be better; I will do better. I will refrain, or omit this." Here we have the third step, resolution. What next? There is another step. He must reform, stop committing the wrong, or go to work and do what he has neglected to do. These then, are our four steps:

Recognition of wrong,  
 Regret for the wrong,  
 Resolution to do better,  
 Reform, or change of habit.

But the real thum to the hand of repentance has not come yet, the final step, and that is restitution. This room full of students -- many of them withstood their teacher on that. There is where Germany halts. I do not know whether it has got there (indicating Resolution) but she halts there. But humanity, the great human heart that is here, and stored up in that great human heart is Christian inspiration which says to the erring nation, "When you have done all you may expect mercy." Complete restitution Germany cannot make; mercy must help. And who of us can make complete restitution for wrong doing, who can pay for all the effects of an unethical act? Now, here is where the grace of God comes in. "By grace ye are saved," and that, too, "not works, lest any man should boast." The Lord has so planned it, so mercifully that no one can rise up on a pinnacle of perfection and say, "I have no need of thee. I can do it alone."

Take the circumstance of the driving of our fathers and mothers from Nauvoo. Why, the men and women that did it, those who have the capacity to take these steps of repentance, and their children are taking them; they say, "We do not persecute the Mormons any more. Did we not open the gates of our city to your singers, and did you not capture the city with song, from which you were driven with bullets and bayonets. Are our financial arms not open to you; are our souls not open to you socially?" They might say, "We recognize the wrong, we regret it, we have resolved to do it no more, and we have reformed." They might take every inch of land from which our parents were driven, purchase it, or pay us in good round dollars with interest added, (and that will be done yet, in my opinion--the law of recompense is going on), but how can they pay for the cut-off lives of my grand-father's only son, Uncle Jesse's father? How can they pay Joseph Fielding Smith for the loss of a father during his life? And yet I have heard Joseph Fielding Smith say, "We never could have been, had we stayed there, what we are here." And be- hind that was, "Thank God that we came, that we were not permitted to stay."

But to whom is that due? Not to the people that drove them out. It is due to no man. It is due to what God wrought. And if we should be inclined to be revengeful, take revenge in our own hands, why the Great Savior, the great Benefactor, will look and say, "Wait, is there anything coming to you? Have I not managed it so that it is a winning march?" We would have to say "Yes", and when He shall speak and say, "Forgive them", and if we should ask "Why", could He not say, "Why, I have paid; I have compensated you." Yet not one of them is entitled to His being a ransom until they have made the contract with Him, gone down into the water of baptism and made the contract. And that is the advantage of the man who is born again over the person who is not born of the water. He has a claim on this repentance, on this restitution element in his life that the other man has no claim on. He is a child of God. He has had a free agency birth. It is evident that the four steps of repentance lie between man and his spiritual birth. They do not lie between man and his physical birth, nor stand between man and his resurrection. But they do stand between man and his spiritual birth because before these steps are taken, the man is not entitled to baptism even by water, and if he is not entitled to baptism by water, he cannot have baptism by the Holy Ghost through which he becomes admitted to God's grace.

Our spiritual birth has the element of conscious free agency in it. Our physical birth, there is no doubt, was free agency in the unconscious, in the world of forgetfulness, but this new birth, this spiritual birth through baptism and the laying on of hands, is a free agency birth, of our choice, through faith and repentance. Faith is complete when God adds to our belief His inspiration. Repentance is complete when the restoration is completed by the mercy of the Lord. Now, how am I to get the benefit of this restoration? First, by doing everything I can myself. I must lift my best. I must not ask God to restore the torn feelings of an insulted brother or a neglected friend, or an abused child, until I have done my best. And there is where confession comes in as an element of repentance. There is where the mortal forgiveness is reached through the mortal effort, and then the spiritual forgiveness is reached, the divine is reached through this divine aid.

Now, in proof of what I have said, I will cite you to a little scripture about repentance being a gift of God, the grace element in that division of our salvation, because without repentance no man can be baptized; without baptism he cannot be saved; and without God as a restorer, he cannot repent. Take Acts, 5:31: "Him hath God exalted with His right hand to be a prince and a Savior, for to give repentance to Israel, and forgiveness of sins." To give it, give repentance. There are two elements of giving. There is the giving element of faith, in inclining a man or helping him in the effort of repentance, but the final gift is in this restoration which man alone cannot make.

Acts 11:18 says: "When they heard these things, they held their peace and glorified God, saying, Then hath God also to the gentiles granted repentance unto life." What does it mean to "grant repentance unto life?" It means to produce a possibility for me to get square with the world. A young man said, "I have shortened the life of my mother; I have prematurely made my father's hair gray. I have gone through these steps, I have recognized my wrong; I have regretted it;



I have resolved to do it no more, and I have reformed. I have given them all the love and attention possible, and if it were within my reach, I would go like the sons of Alma and do a triple work to try to level things up, but I haven't the chance. What is my case?" The answer was, "Keep on, boy. God will meet you halfway, and if you are true to Him, He will bring about circumstances so that your father and mother will say that they are well paid. But God must do that. That is all. But just tell the Lord in your prayers, 'Lord, I have done all I can do; I can do no more' and then remember your covenant at baptism, that what you cannot do after trying your best, your Savior will do for you. But you must try that best." That is the difference between Mormon repentance and some other people's repentance, and you can see how incompatible such repentance is with deathbed repentance, which can never have more than the three of the five essentials.

In II Timothy, 2:25, we read: "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." The Lord was going to reach out and inspire them. To own up the truth, confession, is evidence of repentance. That was a redeeming quality of David. He did not go on the housetop and cry out, "I have sinned," but confessed to the authority of God. That consistent confession indicates strength.

Persons who go beyond the reach of mercy, or refuse to become its beneficiaries and are left to the buffetings of Satan seem to be in a condition where the only element of grace is the power to endure and endure until they have paid their debts themselves, and all the gift of God they get out of it is the strength to endure it.

Now, Paul speaks of not laying the foundations for repentance. I think that is Hebrews 6:1: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

There you have it. In the same line of action, whether it is swearing, misappropriating our tithing, breaking the word of wisdom, or neglecting our church work, verbal disloyalty; we recognize, regret, resolve and reform, but we are taking a road like the boy on the merry-go-round, we are going but getting nowhere. The trouble is the saddle we are riding in grows thorns because repentance and repenting takes all our time and a state of permanent reform is never reached.

Self forgiveness should follow repentance.

"Arise if the past detain you,  
Her sunshine and sorrows forget,  
No chains so unworthy to hold you  
As those of a vain regret."

Repentance is affected by companionship. A missionary said to me, "I can get my release in a couple of months, but I don't want to go home. I have got up and I can stand up straight and keep straight; I have repented, and I enjoy the spirit of the Lord. I am upheld by the President of the Mission. I am strong here, I can stand. But if I get back home there with those fellows, I fear that I will go plunging down again to the foot of the ladder."

The permanency of our repentance is secured, or the security of it is increased, by our choice of companions. Then again, repentance, like faith, has to do with our mass association. How many people cut their sets, so to speak; how many women go into the Relief Society and cut out their sets when they have climbed and climbed to the reform step and are then invited to participate in a set movement or a social club movement, yield and find themselves on the step of regret. How many men go tread-mill like on the ladder of repentance, just move down the ladder of repentance because of the pull of the group.

All men must repent. We could discuss repentance as a process of education. Why, the advance of the world has been made through repentance, going from bad to good, and from good to better, and better to best. This is improvement we are considering religiously and ethically.

## Lesson 16

### ETHICS OF LOYALTY

Loyalty is an ethical virtue that consists in the habit of having confidence in, of having respect for, of making sacrifice for, of remembering and defending the object of our loyalty.

While the objects of loyalty are many, we shall consider in these lessons but three aspects of the subject: loyalty to persons, loyalty to authority, and loyalty to covenant.

Loyalty to Persons: Personal loyalty usually culminates in what is called fast friendship, the type of friendship which Sr. Francis Bacon tells us "redoubleth joys and cutteth griefs in halves for there is no man that imparteth his joys to his friends, but he joyeth the more and no man that imparteth his griefs to his friends, but he grieveth the less."

Without friendship, connubial happiness is at best incomplete and filial love fails in its destiny. One of the highest types of loyalty, of fortitude, is found in the character of Job. Peter emphasized the loyalty of defense in his Master's behalf and John the beloved, the loyalty of "confidingness". Brigham Young's last words were: "Joseph, Joseph, Joseph".

Loyalty to persons does not exclude the privilege of counsel, advice, admonition and even remonstrance (Sec. 6:18, 25)

Men become friends of God thru loyalty as did Abraham and the ancient apostles. (Sec. 84:63-77) . . . . .

Loyalty to Authority: Authority is either human or divine. In society, public safety depends upon the placing of loyalty to authority above that of loyalty to persons.

In cases where the objects of loyalty are recognized as of divine origin, confidence becomes faith, respect becomes reverence, devotion becomes sacrifice, message sending becomes prayer, defense becomes spiritual heroism.

The impossibility of personal loyalty between Saul and David did not preclude loyalty to his divinely anointed kingship.....

The divinely revealed prayer, the dedicatory prayer of the Kirtland Temple, recognizes and is loyal to civil authority (109 esp. v. 55) Loyalty to civil executives (134:3)

Loyalty to authority is definitely provided for in the Article of Faith which demands that we shall be subject to kings, rulers, and presidents and that we shall honor, obey and sustain the law.

For an exposition of Church government and loyalty in the Church the student is cited to an address delivered by President Joseph F. Smith in Parowan, Sept. 13, 1917 (Era Nov. 1917).....

Loyalty to Covenants. Loyalty to covenants is a reinforcement of all other forms of loyalty. Its function is to furnish a bulwark against disloyalty, a refuge for fidelity, a support to cling to when other things have failed. When a pre-accepted penalty becomes a part of the covenant, the highest possible guarantee is given for loyalty. These principles hold good thruout the entire social universe and their application as a source of power has been made use of from the beginning.

Sincere covenant-making is one of the loftiest forms of conduct and willful breaking of covenants is one of the basest forms of conduct, either in the individual or in the nation. In essence the breaking of the marriage covenant has in it all the vicious characteristics of the violation of a national treaty.

Divinity makes covenants with humanity in two ways: direct, as in the case of God's personal covenant with Noah, Abraham, Moses and Joseph Smith; and indirectly, thru the word of his agents or those holding the priesthood or authority from God. The promise made in the blessing of a child by one authorized of the Lord, under the inspiration of his Holy Spirit, is a covenant to which God will be loyal if the conditions are lived up to.

So vital is loyalty to covenant in the estimation of Divinity, the Lord has said: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled (Matt. 5:18) In the latter day, thru Joseph the Prophet the Lord has declared: "though the heavens and the earth pass away my word shall not pass away but shall all be fulfilled."(1:37-8)

The student is reminded that ...paratext, the "Doctrine and Covenants"--once "Covenants and Commandments--the very title of the book is "Doctrine and Covenants."

Covenants as a basis of special privileges (28:12-13)  
Everlasting privileges dependent upon everlasting covenants (66:2)

The super-seriousness of an official covenant or the violation of an oath of office (Sec. 8) the eternity of the family relations dependent upon the eternity of covenant and eternity of authority in making the covenants (132:12)

Exaltation dependent on covenant-keeping (76:50-70; esp. verse 67)

The acceptance of an ordinance with its privilege is a silent covenant to keep and to honor the ordinance.

The sacrament is a review of our baptism covenant and of Christ's covenant concerning his resurrection and redemption.

A covenant becomes a part of the covenanter, a deliberate part of him, not the impulsive part, and a violation of a covenant is therefore a betrayal of the highest qualities of the individual. An impulsive or thoughtless disregard of covenant may be recommended for mercy but a willful violation of covenant must be met by the demands of stern justice.

Problems: 1. Why is our text called the "Doctrine and Covenants"? 2. Wherein is a man made ethically stronger by covenant? 3. Why is an indirect covenant just as sacred as a direct one? 4. How may a contract on earth be made so as to carry over into eternity? 5. On what ethical grounds is the covenant person entitled to greater privileges than the non-covenant one? 6. What would happen if an officer-elect should refuse to take the oath of office. 7. How would the testimony of a witness be affected by a refusal to covenant that he would tell the truth? 8. Why is it worse for an officer to break the law than for a civilian to do so? 9. Why are all falsehoods told on the witness stand double lies? 10. Wherein is covenant breaking self betrayal? 11. Why are covenant keepers as a rule socially optimistic? 12. How is loyalty to covenant affected by frequent review of it or a symbolic renewal of it? 14. Wherein does the ethics of the Doc. & Cov. hold out the highest hope of reward and the greatest fear of punishment as incentives for loyalty to covenant?

(Y.W. Jrnl. p. 170-Vol. 29- 1918)

# Loyalty

In conversation with a very intelligent man, I found that his father had gone down through the great Box Canyon of the Colorado with the famous Captain Powell and then he soon found out that my father had taken his family and helped to settle the Muddy, or endeavor to settle it, and had helped to endeavor to make the river bottom where the Virgin flows yield fruit and flowers. And then he told me the story of why our people left the Muddy. I knew why our family left it. My father took sick. I had seen his clothing stiff with the mineral from the water he drank. I had seen his arm tremble. I had seen the ditch that the brethren had filled up at night by the blowing sand, and still they hung to it. But few stayed there. My father came away with an honorable release from President George A. Smith. This man told me how, when the Nevada officials found settlements on the Muddy were in Nevada instead of in Utah, they sent deputies and levied a tax on our people reading for years back, and how when the deputies came to serve the notices there was nobody there but they put the notices under the doors of the deserted homes, went back to the capital of Nevada, and presented a bill of \$13,000 for serving those notices on the Mormons. Well, among other things he referred to the stupidity of sending people into such a country.

Now, while I like to be agreeable, and I found that social sense leaning towards letting the fellow go unchallenged - I wanted to be agreeable, but I wasn't. I called attention to the plan that the President had in mind. I know how young men feel. I know how I felt when I drove oxen with freight two years over the road where my mother had unloaded the wagon, when I was a child; when I drove cows in the desert beyond, when I drove mules, where I went in a buggy and looked at the old hollows where we took the luggage up the mountains that the oxen might pull the wagon up. I found rising up in me a feeling to say, 'What was it all for, with Cache Valley, Malad, and all that beautiful country unsettled.' And then the thought came to me to count my blessings; and later on when I got acquainted with the posterity of those staunch men who settled St. George and lived there in that barren clay and sand, with nothing fit to drink for over a year, in tents, I said, not how foolish were the leaders, but "What hath God wrought--what hath God wrought for men?"

I went over that with this man. He was the son, or the grandson of a pioneer. He had nothing to do with the Church. He was after money and I think he had a great deal of it. I called attention to the plan to build settlements at the Muddy, to establish a landing on the Colorado where my father had gone with us and we nearly perished on the desert, to help Anson Call build that landing, and thus put this country within easy reach of water transportation, this whole island country up the Colorado. And the man said, 'If it could have been accomplished, it was worth it.' 'Well,' I said, 'It could have been accomplished if it had not been interfered with.'

Now it would have been so easy, it would have been so agreeable to let the fellow off with the impression that I sided with him on the narrowness of vision and the falsity of inspiration of the leaders in that Muddy mission, but I am glad I did not.....

I cannot accuse my brethren without doing it in the presence of God...Who of us would dare to accuse the brethren in our prayers?...When I seek to set my Church leaders straight I am distrusting the Lord's ability to do it..."

..how can I cultivate loyalty that consists of this: first, confidence in; second, love for; third, defense of. How can I convey that?

## The Youngest Old Man

AT a stake conference held in Provo, a number of years ago, a notice was given of preparations for a Mutual Improvement Association stake excursion. President Wilford Woodruff followed the announcement with these words, as I remember them: "Now I want you young people to enjoy yourselves, I believe in excursions, yes, go and be happy in righteousness. I am soon going on an excursion more joyful than any that can be taken on the earth. I am going to meet Joseph and others of my friends who have gone before me and we shall clasp hands and rejoice together."

I was struck by the strength of his voice and the vigor of his bearing, both of which were in contrast with his grey hair, but what thrilled me most was the buoyancy of his faith and the brightness of his hope.

The presence of these two characteristics of perpetual youth in our aged president led me inwardly to exclaim: "He is the youngest of us all."

—GEO. H. BRIMHALL.

"Indiscreet loyalty is dangerous. I have a case in mind.

President Woodruff was visiting on the frontier in those dark days when men, for conscience's sake, were driven from their homes. A good brother who would have died in a minute for Pres. Woodruff prayed in public that the Lord would protect Brother Woodruff 'who is hiding among us.' Out of that indiscreet loyalty grew the saying, 'O Lord, protect us from our enemies and save us from our friends.'

\* \* \* \* \*

(Lecture 31, p. 4)

"..I remember a circumstance where a family moved into a new neighborhood and the woman on the other side of the alley, who would have been greatly offended if she had been told she was an apostate, was persistently talking across the alleyway, negatively about the authorities of the Church and on one occasion she became rather emphatic on the life of John Henry Smith. The lady on my side of the alley listened to her and said, 'Well now Sister X, that is really too bad. I never heard before that

John Henry Smith was that kind of a man. If he is, I don't want to vote for him next conference time and so I think I will find out. He may come here; I may have the pleasure of getting dinner for him, and I will tell him what you have said, and I will tell him that you said it.' 'For heaven's sake, don't.' 'But why not? Isn't that fair to me and my children and my husband and to the Church, if a man is that kind of a man to let him know what people are saying about him?' 'Oh, don't for the world say anything, and if you won't I will never say another word to you about any of them.'".....

I believe there are a few things that we might stand in the presence of as our creed. Here is one; The walls of my home shall never echo fault finding of the Church leaders. If I will heed that I shall not have one of my sons who has been off to school studying sociology, after he has heard me parade the weaknesses, the alleged weaknesses of the leaders, say, 'Well, father, what kind of a bunch are you following

I believe this will help me as a creed statement: 'If my ears must hear censure, my tongue shall praise the leaders in Israel.'

I show my confidence in leaders by voting for them. By that vote I make them my leaders by an upraised hand, with a heart throb beneath it. They are nominated by the priesthood and I will sustain them because I want the priesthood, I want the Lord to succeed with them. I don't want the Lord's choice to fall.

Second - speak well of them. Let your criticisms before men be consistent with your petitions to the Lord concerning the Church leaders.

Third - work with them. That is the way to cultivate loyalty--work with them. Work with them in razing the evil, and raising the good. Remember that comradeship comes by companionship in peril as well as in prosperity.

I had an experience once that drew me right to the very hearth of my bishop and I never met him afterward but what I felt 'If anybody should attack you and I could get between, I would be willing to catch the blow because I feel that Israel would lose less by my going than by your going.'

Years ago we had where I lived a social condition that demanded change so the bishop and the ward authorities rented the only hall in the town. On Christmas night they held a dance, and the regulations were known to all there and things went of pretty well until the bishop came in. (He was the mayor also) Some of the boys, half in merriment and half in liquor-meanness, saw the bishop and began to 'stomp' the floor. At the end of the set the bishop made the request that they discontinue the rude practice; it was against the order of the city and Church. He said, 'Please do not repeat it' He was not a man of many words. They called on another set; the music started. It had not gone a minute until there was considerable more 'stomping' than ever. The bishop stopped the music and dismissed the dance. It was about 10:30 o'clock. And there was fury. Men gathered around. They rushed up to our leader in menacing attitude and abuse and one struck his fist up in the bishop's face and threatened him. In an instant we formed four deep, five deep, six deep around the bishop and told the rabble to go or we would throw them out of the upper story windows.....passing through that little period of peril the bishop's demeanor was of perfect calmness; he just seemed to draw me right up to him. As I have stated, passing through that little period of peril and prosperity creates comradeship which is the foundation of the highest kind of loyalty. We cannot help but be loyal to men with whom we feel the commission of comradeship and we never can be disloyal until we feel that comradeship has been destroyed.....Loyal as we may be, our loyalty is almost zero compared with the loyalty of God toward us. Read the hymn, "Zion stands with Hills Surrounded." It tells you how far our Father in Heaven will go for His children.

Take the case of David - David's loyalty; or go back to Job, the ideal of loyalty. Some people call him the ideal of patience. I do not think he is a symbol of patience at all because, if I remember right he cursed everything he saw and somethings he couldn't see, except God. And then you remember somebody suggested that he curse Deity and die. And he said, 'Thou talkest like a foolish one,' and he stood right there. He was a high type of loyalty; in fact, his patience had gone to pieces, his property was lost and his friends had forsaken him, but the Lord never deserted him. David's loyalty is a lever by which he will be lifted out of hell. He must pay his debts and the credit column of his life account has some splendid entries of loyalty to the Lord's anointed and the words of the prophet.

A young man came to me one day and I said, 'Well, (I called him by name) you are going on a mission?' He was a pretty wild chap. He said, 'George, do you know I have a thorough conviction that they are sending me on a mission so that another fellow can get my girl.' I said, 'Well, you are going, aren't you?' 'Going?' he said, 'I should say I am. I haven't seen a perfect man yet. I am going to go because I know that the Lord can take care of a whole world full of people and He can take care of my girl and if the other fellow gets her, why I will get a better one.' And so he went and sure enough the other fellow got the girl. Some years after, I met him. I said, 'How do you feel about it?' He said, 'It was the greatest God-send that ever came into my life, to keep me from getting that woman.'

....Now that man was traditionated by his mother and his father, that if men do make mistakes in the discharge of their duties they cannot make mistakes that God cannot correct in a way that will be profitable to those who obey the priesthood. I have never seen an exception to that. I have thrown out the challenge often, show me a man who has stayed in the Church who can stand up and say, 'I have obeyed the counsel of my leaders to my hurt.' I have hunted for someone I hoped I never would find, and I have never found him.

The Prophet Joseph Smith is quoted as saying, 'I will give you one of the keys of the mysteries of the Kingdom. It is an eternal principle that has existed with God from all eternity. That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know of a surety that that man is on the high road to apostasy and if he does not repent will apostatize, as God lives.'

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BRIMHALL, VOL. 5 p. 0 No. 2 B.Y.U.

PURITY DOES NOT BELONG TO ANYONE OF YOU. PERSONAL PURITY DOES NOT BELONG TO YOU. WHEN YOU TAKE ANYTHING THAT DOES NOT BELONG TO YOU ....YOU ARE STEALING. PERSONAL PURITY BELONGS TO THE RACE: IT BELONGS TO THE FAMILY: IT BELONGS TO YOUR COUNTRY. I HEARD A MAN ONCE SAY, "HER CHASTITY BELONGS TO HER." IT DOES NOT. MY DAUGHTER'S CHASTITY BELONGS TO MY FAMILY: IT BELONGS TO OUR ANCESTORS: IT BELONGS TO THE RACE. IT BELONGS TO MY BELOVED COUNTRY. FIDELITY AND LOYALTY DO NOT BELONG TO ME. I AM THE CUSTODIAN. IF I LET IT GO I HAVE ACTED LIKE THE CASHIER WHO WAS TRUSTED WITH THE FUNDS OF THE BANK AND PERMITTED A ROBBER TO COME IN AND STEAL FROM THE BANK.....



Short

Lessons

## KEEPING UP CORRESPONDENCE WITH THE LORD (LESSON VI)

"Let your first good morning be to your Father in Heaven." (Dr. Karl G. Maeser)

"Neglect is always unkind and oftentimes cruel." (Dr. Karl G. Maeser)

### Introduction:

Forgetting to pray is indicative of spiritual indolence; neglecting to pray is indolence and much more than indolence; it is the drying up of the fountain of gratitude. Not only "when life gets dark and dreary" should we pray for then selfishness prompts the petition, but when the stream of enjoyment is at high tide, then we should send messages of appreciation.

Every message of gratitude moves in a cycle and comes back to the sender stronger, sweeter, and a little above its starting place.

Heavenward message-sending now trains for Heavenly messenger service hereafter. The greatest of all messengers from on high was the most faithful in remembering his father.

Ambassadors from on high were correspondents here below; Moroni, at Joseph's boyhood home and in the Sacred Grove. Moses and Elias in the mountains of Palestine; John the Baptist in the woods of Pennsylvania; Michael (or Adam) and Peter, James and John on the Susquehanna River, were men who remembered the Lord when they were on earth.

Among the products of prayer, the pleasure of praying and the soul growth accompanying it are by no means the least. Every earnest, consistent prayer is answered by the uplift of the soul.

A duty-started prayer invariably rises into the realm of exquisite pleasure.

Prayer is the best preventive and surest cure of soul-sickness and, like all other ordinances of the gospel, it is for man and not man for the prayer.

Our need for spiritual correspondence is much greater than our Father's need. God, our Father, commands us to pray because he loves to see us grow and on that growth be happy.

We grow warm towards God just as we grow warm towards our friends by faithful correspondence. He would save us from a coldness that makes way for subconscious contempt without knowing it.

Spiritual correspondence is incumbent upon and indispensable to the happiness of every member of the Church. It is of three types; 1. The individual or secret prayer, 2. the family or group prayer, 3. the Church or congregational prayer. As examples of this latter type we have the invocation, the song prayers, the official sacrament prayers and the benediction, all of which are wireless messages sweeping thru the universe with faith-fibrations towards the throne of grace.

The first two types require daily attention; the third, at least weekly attention. Individual love messages are due from us to our Father every day and it grieves Heaven to miss receiving them.

The prophecies and promises in the D. & C. concerning keeping up of our correspondence with the Lord are many, to say the least. Section 10:5 promises victory over Satan. 19:38 promises a greater blessing than the treasures of

earth with the accompanying corruptibility. Section 20:33 indirectly promises the Church immunity against falling into temptation if divine correspondence is kept up...93:49 indirectly promises protection against losing one's place thru evil inspiration. 101:7 in substance promises that delay in correspondence on earth necessitates postponement of reply in Heaven. Marvelous healing promises are recorded concerning faith prayers in 35:9. The promises made concerning those who believe in the healing ordinances but have not faith in its efficacy --in their case--is recorded in 42:43-4.

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1. What is the mental condition of a person who cannot pray?
2. How would it affect you to have the privilege of prayer taken away from you?
3. What is the meaning of the word "Conqueror" - 10:5 ?
4. Wherein is counsel regarding prayer a safeguard against the possibility of public sanction of any form of iniquity in the Church?
5. Give an illustration of special deliverance coming thru prayer either to the Church or to the individual.
6. Find the promise of protection against apostasy in 93:49.
7. Account for delay in answer to prayer 101:7.
8. Discuss the difference between mere belief and the faith spoken of in the promise recorded in 35:9.
9. What is the special value of the promise made concerning prayer of the sick recorded in 42:44?
10. Thru what three things is all victory and glory promised in 103:36?
11. Which is your favorite song prayer?
12. Of all the promises recorded in the Doc. & Cov. concerning prayer, mention three which you consider to be of most value.
13. Discuss the promise received in 19:38 and especially consider the significance of the phrase "corruptible to the extent thereof."
14. Read carefully Section 65 and note carefully your feelings.
15. In the light of all the promises made concerning faithfulness in keeping up our correspondence with the Lord what must we expect as the result of neglecting it?

Supplemental suggestions:

The all-night prayer Luke 13:6-12  
The prayer of marvelous tenderness and scope - Luke 17.  
The prayer at Liberty Jail and its answer sections 121-122  
Temple dedicatory prayer 109  
Open exercise with singing "Prayer is the Soul's Sincere Desire." Recite the Lord's prayer in concert. Have one testimony concerning the promise of prayer becoming a means of overcoming evil. Emphasize the great central truth that praying is a natural process of spiritual growth, and that thru this growth, salvation is promised here and hereafter; it is an indispensable natural process. Sing first two stanzas only of "Sweet Hour of Prayer." (Y.W. Jrnl V. 30, 1919- p. 569)

## THE GLORY OF GOSPEL MESSENGER SERVICE (LESSON V)

Introduction: The gospel is a scheme or plan for raising the human family above the power of all its enemies; its intellectual enemies, its moral enemies, and its spiritual enemies of which enemies ignorance is perhaps the greatest.

In its fulness, it is principle plus practice; it is theory applied; it is instruction, inspiration and application. The giver of the gospel taught this truth, encouraged its acceptance and wrought the doctrines into habit, thus demonstrating that it is the power of God unto salvation.

Jesus was an obedient child, an ardent student, a feeder of multitudes, a healer of the sick, a raiser of the dead; but all these activities were subordinate to his gospel message service. This was indicated in his words to his mother at the temple in Jerusalem when she found him engaged in discussion with the learned doctors and tenderly chided him. He answered her by saying "Wist ye not that I must be about my Father's business?"

Behind this experience we may see an interest that absorbed all other interests.

When the Savior addressed Oliver Cowdery and David Whitmer thru the Prophet Joseph Smith and gave the promise of joy, He spoke with authority of experience and with a recognition of importance that outweighed all other considerations (18:13-1

The magnitude of gospel messenger service is indicated in Verse 23, Sec. 1 which provides for the official penetration of society thru all its heights and depths, its length and breadth, and as the glory of God is intelligence the spread of intelligence means the distribution of glory and the distributor is made twice glorious, once in the recognition of the truth and again in giving it; truly, "It is more blessed to give than to receive." The giver must receive before he can give and in gospel messenger service the gift increases with the giving. Biologically we grow by what we take; theologically we grow by what we give. The growth in one field is limited; in the other field, it is as boundless as eternity. Gospel messenger service carries with it authority linking up (every?) mortal man and his maker

Many marvelous promises are made for faithful missionary service and the promises to the Council of the Twelve are accompanied by the privilege of being recognized and addressed by the Savior himself as his friends (84:73-77) The promise made to every missionary (84:80) is a conditional one and the degree of its fulfillment in the life of any missionary will be in proportion to the meeting of the conditions from the Lord's point of view. The words "to continue", "all" and "unnoticed" should receive special attention in the study of this promise.

A promise made to Lyman Wight is illustrative of the glory of missionary messenger service from the Lord's point of view (124:18,19)

That gospel messenger service extends from the Heavens to the regions of the damned is clearly set forth in the promise made in 88:99.

The far-reaching importance of gospel messenger service may dawn upon one by the study of 76:81-5 where the fate of the rejectors of this service is depicted. A careful consideration of 25:1 proclaiming that the acceptance of the gospel messenger service makes of men the sons of God and of women the daughters of God. (Y.W. Jrnl.V30, 1919, p. 566)

## RIGHTS TO THE PERPETUITY OF LIFE

Reasoning by analogy we have claim to the perpetuity of individual existence. If the yearning for food speaks the duty of nature to provide for the gratifying of the yearning the same may be said of all natural appetites. If our yearning for knowledge establishes our right to learn, then a yearning for perpetuity of individual existence would be evidence of our right to some provision for our eternal individual existence.

If the power to contemplate good is evidence of the right to be good. If our ability to think of greatness be proof of the existence of greatness, then our ability to contemplate eternal life is evidence of the possibility of life eternal and of our right to an opportunity to reach it.

Psychic eternal life begins with the contemplation and yearnings for and a belief in a perpetuity of individual existence, and thus becomes a strong ethical force in human affairs. One who yearns for and contemplates immortality as did the philosopher Plato must be more inclined to good than he who would be without such contemplations for he could not consistently contemplate his own eternal existence alone. When, however, this contemplation of existence is reinforced by an accepted revelation from God, its force is incalculably increased and the person is correspondingly "added to" in his ethical value as a member of society. He is not only responsible to his fellows for his conduct toward them but responsible to God for his conduct toward society and towards Him.

As a general proposition it is safe to say that we grow through our ideals to our realities. The reality of eternal life is the most desirable of all things. This being so, what shall be said of the value of the idea of eternal life, and then of the assurance of it in the form of faith. What manner of man will one be ethically in an attitude of faith in eternal life compared with one of an attitude of disbelief in eternal life! And finally, what shall we say of the ethical value of a book containing the words of the Master concerning life eternal which is more than eternal existence -it is eternal life plus eternal liberty plus eternal pursuit of happiness.

PART I. Husbandhood and Wifehood:

The Lord says, "I say unto you that whoso forbiddeth to marry is not ordained of God for marriage is ordained of God unto man" (49:15) Accepting this declaration as the word of the Lord settles the question as to the authority of any priesthood that holds to the doctrine of celibacy as essential to salvation or exaltation.

131:1-4 contains a declaration made by the Prophet Joseph Smith concerning... marriage and eternal increase of posterity. This authoritative utterance promises celestial glory, or exaltation, thru obedience to a celestial law; it also places a bar against eternal parenthood as a penalty for rejecting the law upon which such exaltation is predicated.

A warning to marry right or be deprived of the joy of rearing children in the world to come may be lightly heeded by the thoughtless couple but when a new life comes, by which each of us is quickened to new hope, new aspiration, new love, and new determinations - then they come, in many cases, to the Temple of the Lord, on foot if needs be, carrying their little ones to have them sealed to them and secure the promise of an endless parental joy and this very coming is a confession of having done wrong; happily, it is a repentance.

132:21-first makes definite its promises that no contract can be made of any effect beyond earth life that is not made or ratified by divine authority - second-teaches that even divinely ratified contracts are subject to conditions, one of which is that the participants to the covenant shall abide in the covenant.

From a study of v. 18 it would appear that there would be attempts made to extend the validity of human contracts, or covenants, over into the realm of divinity, or to carry mortal pledges into immortality, regardless of whether these pledges were sealed by divine authority or not. It is clearly set forth that any such attempt would be frustrated by divine officials set to guard against the intrusion of those whose entrance into a state of eternal family companionship would not only cause social confusion in high heaven, but would make null and void the word of God, the law of the Celestial Kingdom, (see v. 4)

V. 19 promises more blessings than can be comprehended by mortals; only those who partake of these blessings can know that they exist.

One thing is certain - no mortal community without children can be considered complete and the comprehension of a heaven, a place of perfect joy, without little ones, is impossible. These things seem evident: that the divine quorum consists of Father, Son and Holy Ghost and that in the Deity there are both husband and wife.

MARRIAGE 269

We shall consider this topic under three heads: the motives for marriage, making marriage a success and mistakes in married life.

From the many motives for marriage we shall select two for consideration: yearning for companionship and desire for offspring. The other and minor motives such as duty, need of support, wealth, position, we merely mention.

The yearning for companionship is innate. When the Creator said, "It is not good that the man should be alone" behind the utterance was experience.

Vainly Adam sought among all the creatures for a "helpmeet". They, the Gods, gratified his yearning by creating and bringing to him a companion for whom he would leave father and mother. When the yearning for companionship is supplemented by the thought of eternal union and that thought is added unto by the assurance of the seal of eternal authority psychic eternal life has begun. When a man can say of his wife in spirit and in truth "mine forever" and the woman can say of her husband, "forever his" and he "forever mine" not only the expectation but the condition of eternal domesticity are with them both.

As the permanent is always superior to the temporary, the ability to comprehend, believe in and apply to life any doctrine of eternity thru the acceptance of ordinances reaching out to endlessness of that which is joy-giving is unmistakable evidence of a higher order of intelligence than that which prefers to be content with the transitory. The acceptance of marriage for time, when an opportunity for eternal wedlock is at hand, has behind it some thoughtlessness or a lack of faith in the everlastingness of the love that has brought about conditions where there are "two souls with but a single thought, two hearts that beat as one."

Besides the mating affinity, or love of companionship, there must be spiritual companionship. Husband and wife must be able, sincerely and joyously, to approach the throne of God together. The marriage of the believer with the unbeliever is an unequal yoking that bars ideal wedlock.

Felicity of married life requires intellectual companionship of husband and wife. They read to each other; tell each other the news; they discuss events and converse on principles; they are intellectually companionable.

Without moral companionship husband or wife or both are not only unhappy but miserable. Neither can be untrue and not be unhappy in the companionship of each other. It is a condition in which "the worm dieth not and the fire is not quenched."

Marriage without the desire for offspring is a union scarcely on the level with mating among the lower creatures which, following instinct (a blind impulse leading to wise ends) fill the measure of their creation. They do not refuse to compensate nature for their existence, nor will they die in debt to the universe.

#### MAKING MARRIAGE A SUCCESS

Making marriage a success from the standpoint of husbandhood and wifehood depends upon four things: Neither husbandhood nor wifehood may expect signal success without implicit confidence, the comradeship of counsel, the agreeable disagreement of compromise, and the perpetuity of courtship. A husband must not lie to his wife, "tho all men are liars" and he is a man." A wife must not deceive her husband, though "all women are deceivers" and "she is a woman".

Confidence is fed by reciprocity. No true husband or wife will have haunts or associates of which they would not tell each other. A knowledge of each other's comings and goings must be given without the asking. The confidence tree cannot grow under camouflage, much less bear fruit in a climate of distrust.

A woman in wedlock is not only a companion, a "helpmeet" she is a complement; she is a complement of her husband; she must be friend and more. It is her right to be a counselor. Cupid has thrown his darts wildly when he drives the heart where the head cannot go. In the midst of counsel there is safety-even for domestic bliss.

It may not be a demonstration of love to ask for one's opinion or submit one's judgment, but it is a high compliment to his or her intelligence. It is both cause and effect of appreciation.

In life's partnership, neither should expect to yield, or be yielded to, disproportionately. "She Stoops to Conquer" is not a good household motto. It should be replaced by "They stoop to conquer."

In the absence of compromise we have servile subjugation on one side, arrogant domination on the other, so there is constant contention—a kingdom divided against itself.

Courtship insists on courteous attention, expressions of tender solicitude, declaration of appreciation and devotion, love-letter correspondence and other tokens of endearment, a genuine devotion to serve rather than be served, a paramount yearning to please, an enjoyment of the personal presence of the object of affection. The husband who ceases to court his wife is a dead lover though he may be a live provider. A wife who finds no joy in the courtship attention of a good husband has her wifely face toward the site of the Dead Sea-Husbands. Love your wives; wives love your husbands, and as courtship is not only a manifestation of love but the activity thru which love is fostered, can we escape the necessity for constant courtship as an avenue of success in married life?

#### MISTAKES IN MARRIAGE

- First - contemplating marriage without a desire for companionship and offspring.
  - Second - contemplation of substituting a civil marriage for a temple marriage and thus robbing early offspring of being born in the covenant.
  - Third - marrying without love, be there ever so much respect and honor -  
marrying for love alone regardless of respect and honor -
  - Fourth - permitting father-in-law interference and mother-in-law meddlesomeness to come between husband and wife -
  - Fifth - talking about each other in matters that should be talked to each other only -
  - Sixth - whining about things that can't be helped and grumbling about things that can be helped by united effort -
  - Seventh - marrying in haste. Strangers should never marry.
  - Eighth - marrying from courtship carried solely thru an exchange of letters and photographs -
  - Ninth - Nursing the nagging habit (perhaps no one habit is more universally destructive of domestic felicity than this one)
  - Tenth - trying to get happiness out of pouting or refusing to speak
  - Eleventh - expecting happiness from the marriage of a believer to an unbeliever.
  - Twelfth - expecting faultlessness either in husband or wife -
  - Thirteenth - not counting each other as fifty-fifty partners in financial affairs
- (Y.W. Jrnl V. 31-1920 p. 111)

#### ETERNAL DOMESTICITY

##### Part II

##### PARENTHOOD

From our last lesson we have certainly secured evidence that eternal life means in its fulness, more than eternal existence, that in its highest form it consists of eternal lives, or family continuance, not only the continuance of family relations but family increase. The ideal homes of the hereafter will have children in them; high heaven without children does not exist.

Of all the promises made to the Father of the Faithful, that of posterity was the one to which he most tenaciously clung. And well he might, for did not the psychic sacrifice of Isaac put the Patriarch to test in preparation for Godhood? Thru Isaac the Patriarch was put to the test by which he showed his worthiness of a parenthood akin to that of the Eternal Father for spiritual parenthood (See: Joseph F. Smith, Gospel Doctrine p. 85) Section 68:25 contains a penalty promise for the neglect of proper teaching of children. 68:27-8 points out four specific



duties of parents. Verse 31 indicates an inevitable calamity growing out of parental carelessness, spiritual neglect and covetousness. It virtually promises the growing up in wickedness of the children of neglectful parents. There is an unescapable self-punishment for unfaithful parents, a punishment which, however, cannot be inflicted upon the faithful parent even thru the wickedness of offspring. Adam had his Cain; Noah his Ham, Lehi his Laman and Lemuel, and the greatest of all had his Lucifer. All of these great parents could say, "not thru our neglect but thru their misuse of the fullest measure of agency these, our children, have failed to reach the Tree of Life and partake of its fruit." Special attention is called to a penalty promise in verse 25.

It is that by some that this promise covers only the accountability for the sin committed by the child before such time as it may be baptized but it covers more; it includes the sin of disobeying one of the laws of God as well as the consequences of any habit the child may have formed, and all losses to the child thru the neglect of teaching. The child should be so taught that it looks forward to the day of its baptism as a new free-agency, spiritual birthday, a day on which it may stand clean before the Lord with all its sins washed away and its name recorded on earth as a member of the Church and in heaven in the Lamb's Book of Life. It should know that this new birthday is announced in the Heavens. It may be thought by some that Children of eight years of age are too young to comprehend the ordinance of baptism; such a thought questions the wisdom of Divinity and puts one's judgment up against that of the Creator.

The untaught child is too young but the properly taught child of normal intelligence is fully capable of sufficiently understanding the import of the ordinance to pass thru it and for a parent to defer the time of baptism wilfully means putting parental judgment against Divine wisdom, acknowledging neglect in teaching the child or estimating the child as sub-normal.

Referring once again to the penalty promise, the parent who neglects to teach the child properly and has the child baptized without the necessary instructions will not escape all of the consequences which may follow the baptism of the ignorantly unworthy.

In the Kirtland Temple, April 3, 1836, the promise of Abraham was renewed upon the Latter-day Saints. Section 110, verses 12 and 15 contain a record of the fulfillment of a most marvelous promise recorded in Section 2. The messenger, Elijah, brot the keys of the sealing ordinance by which the whole human race may be linked together spiritually as one great family under the ties of eternal domesticity, without which there would be nothing worth saving on the earth, at the coming of Christ.

It is safe to say that husbands and wives without a willingness for parenthood is a very unfortunate and wholly unnatural condition; it is a condition of mental and moral depravity. The would-be-childless pair are deaf to the pleading of Him who said, "Suffer little children to come unto me and forbid them not for of such is the Kingdom of Heaven." The doctrine of birth-control or making the avenue of life conform to convenience is not a doctrine of Deity. Birth-control, based on the financial ability to care for and educate children is in direct opposition to the tested truth, that adversity, faced courageously, makes for the highest manhood and womanhood (see especially p. 349, Gospel Doctrine by Pres. Joseph F. Smith)

#### Some Special Spiritual Obligations of Parenthood

First - traditionating thru nursery rhymes, song and stories, the child into a belief in God as its Father, belief in Jesus Christ as its Savior, belief in Joseph Smith and his successors as Prophets of God -

## THE UPLIFT OF ADVERSITY (Lesson II)

From an abundance of references both scriptural and literary the following are selected as germane to our theme:

"These are they which have come out of great tribulation" Rev. 7:14

"For it must needs be that there is an opposition in all things" II N 2:11

"We must thru much tribulation enter into the Kingdom of God" Acts 14:22

"But we glory in tribulation, also knowing that tribulation worketh patience"  
Romans 5:3

"I feel like Paul to glory in tribulation" J.S. 27:2

"The good things which belong to prosperity are to be wished but the good things that belong to adversity are to be admired." Seneca

"Adversity is sometimes hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity." Carlyle

"....be more difficult to find a man unspoiled by prosperity than one unspoiled by adversity" Zenophon

"Prosperity proves the fortunate; adversity the great." Pliny the younger.

"Prosperity is the blessing of the Old Testament; adversity the blessing of the new." Bacon

"Sweet are the uses of adversity.." Shakespeare

"O fear not in a world like this and you shall know, 'ere long know, how sublime a thing it is to suffer and be strong." Longfellow

The uplift of adversity is provided for in the inner world as well as in the outer world. Every soul has the capacity for becoming a demon or a deity.

The Book of Mormon tells us that people "had become carnal, sensual, devilish by nature" Alma 42:10  
Jesus answered them, "Have not I chosen you Twelve and one of you is a devil"  
John 6:70

"As God is man may become" Lorenzo Snow

"They are Gods, even the sons of God" 76:56

Capacity, however, is not possibility; it is simply potentiality, or the power to become thru opposition. A Seed has capacity for growth, but cannot grow until opposition is furnished thru soil, moisture and heat. Opportunity must be provided before capacity or potentiality can act. We cannot become demons without a devil to tempt us; we cannot become deities without God to guide us and our free agency determines the way we should go.

The fall of man and the plan of redemption furnishes the opportunity for the inner struggle between the higher and the lower self.

Strong passions and appetites become adversity-levers in the hand of temperance. Greed wrestles with generosity and the latter becomes strong thru the contest and a victor thru the agency of man.

In the following verses we hear the wail of the weakling:

"I would not live always,  
I ask not to stay  
When storm after storm  
Rises dark o'er the way"

"I would not live always  
Thus fettered by sin,  
Temptation without,  
And corruption within."

How withering is that wail!

Listen now to the shout of the strong:

"Thank God for the passion within me,  
Thank God for the lure from without.  
It is heaven to conquer an impulse,  
And to put an error to route."

In the outer world we lift ourselves thru combating with the elements. In zones where bread-fruit grows and climate is clothing, civilization has to be imported.

Individually and in groups we increase our intelligence, we add to our courage by agitating, educating and legislating against mobilized iniquity.

Thru disappointment one's patience is measured; thru pain we gain fortitude; in fact "we learn obedience thru the things we suffer" and make of our misfortunes "stepping stones to higher things."

Standing in the light of adversity as an uplifting force, we naturally turn to a consideration of how to get the most uplift out of adversity:

Meet adversity with seriousness. "Beware of entrance into a quarrel, but, being in, bear't that the opposer may beware of thee"

Meet adversity cheerfully - Pessimism always pulls down - "It is easy enough to be pleasant

When life flows by like a song,  
But the man worth while  
Is the one who will smile  
When everything goes dead wrong."  
(Ella Wheeler Wilcox)

Meet adversity meekly, that is, with a teachable attitude - "Blessed are the meek for they shall inherit the earth."

Meet adversity with faith. Ancient Israel, on its exodus murmured in the face of adversity but it must be remembered that they were a generation of slaves, habituated to a cog-wheel life, the initiative literally ground out of them. They were mere children. Their social slogan seems to have been, "In the midst of adversity, murmur." When they failed they blamed the leaders and finally they deserted the God of miracles and worshipped a molten calf of gold. Being slow to believe and quick to doubt, their progress was snail-like. Of the thousands who started only two survived the forty years journey to the Land of Promise.

Modern Israel marched and murmured not. In the midst of adversity they sang, "Come, Come Ye Saints, no toil nor labor fear, but with joy wend your way." In a fraction of time taken by ancient Israel, modern Israel found and possessed the promised land tho it was a march of greater distance from the starting place than Palestine is from Egypt.

Let adversity find us in an attitude of reliance on Him who is constantly proving that: "The soul that on Jesus has leaned for repose, I will not, I can not desert to his foes. That soul, tho all hell should endeavor to shake, I'll never, no never, no never forsake."

Who can recite in isolation: "God moves in a mysterious way" without feeling that adversity has an uplift.

The law of laws is that all things are governed by law. Theologically the title of this lesson means that all kingdoms are governed by law, that where there are the highest laws there is the greatest liberty.

Everyone is subject to the law of obedience. There is no escape from it; all must obey. There are three forms or degrees of obedience, the height or standard of each may be determined by the amount of liberty, free agency, is found in the obedience. These three subdivisions are: 1. counsel, 2. commandment, 3. coercion.

We take counsel as the highest form of agency; we obey a command but the obedience has in it more of the elements of compliance thru fear of consequence than is found in obedience to counsel. We yield to force or give unwilling obedience to law which of necessity must be obeyed and the liberty of free agency is at the zero point.

It is universally conceded that the aim of existence is enjoyment and this concession is an acceptance of the truth "Man is that he may have joy." The highest form of enjoyment is freedom, or liberty, which is the privilege of obeying law, hence the higher the law the greater the liberty.

In obedience to the laws of inertia the olod clings to its resting place. Operating under the higher law of motion, the aeroplane soars above the clouds. Satan sought freedom from service under the laws of heaven and found himself obeying the laws of the lower regions.

Jesus lived the laws of loyalty and loved the freedom they guaranteed. He left Heaven but not as a fugitive. To him was entrusted the keys of the "pit" and also those of the entrance to the Celestial abode.

We kept our first estate and were "added upon". That is, we accepted, adopted and defended the laws of heaven; we were loyal.

The tramp seeks liberty under the law of indolence; he is privileged to sit in the storm by a flickering fire, eat refuse, and sleep curled up by a pile of ties. The traveler who lives under the laws of industry, rides in a pullman, sits in a traveling library, eats in a dining car. Any time he may walk but the tramp may not ride except on brake beam.

The Prodigal Son sought liberty under the law of licentiousness, ending in feeding on swine husks; he came back home driven by the law of necessity, self-granded-foolish. Tho penitent, he brought the memory of experience not desirable for repetition nor recommendable to others. His father welcomed the Prodigal and forgave him but there was a gap between the liberty of the two sons which could not be leaped by a single bound.

Most free is he who so lives that the necessity for repentance is at a minimum. Repentance is a virtue without which man cannot be saved, but refraining from sin is a higher virtue. In relation to the liberty in the two acts, one may overcome temptation but he must repent. Judging from the life of Him who preached repentance and practiced refraining from sin, resistance is a higher form of activity than retraction.

Liberty consists of two things: privilege, and the power to accept it. A man born of goodly parents, given a good educational opportunity, received a fair education in spite of the fact that he acquired the drug habit against his traditional inheritance that counseled and admonished against the use of narcotics and stimulants. Then came a time when society passed anti-drug legislation, but by

hook or crook he managed to evade the law and continued his indulgence until he committed an offense that resulted in his being sent to a state penitentiary. The young man was filled with regrets over his crime but he rejoiced that his confinement would place him "beyond the power of his" deadliest enemy--the drug habit.

There was too much liberty under the law of counsel for that man. He could not even carry the banner of liberty in the kingdom of command; the kingdom of coercion was the only place of safety for him. We have here a vivid illustration of the promise that if we cannot obey a high law we cannot abide in a high glory.

A person knew himself to be under the torment influence of an evil spirit from which he could not attain release. After three weeks of suffering he sent for the Elders of the Church of Jesus Christ of Latter-day Saints. They came and by the authority of the priesthood rebuked the spirit of evil and the victim released saw the departing spirit and said, "Why then have you remained and tormented me so long?" The answer: "If you knew the torment I should have been subjected to had I refused to torment you, you would not ask the question."

Prophecies and promises which may properly be considered under this thesis are found recorded in many of the revelations contained in the Doctrine and Covenants... The revelation recorded in 130:20-21 is strikingly illuminating on three points: that laws are decrees of God, that one law, at least, is irrevocable, and that blessings come only in obedience to law.

The vision of the three glories, the doctrine of gradation in salvation, may well be called epoch-making and should be made an object of careful study..the liberty provisions may reach to the highest conceivable point of human desire. Men and women may become more than angels. Every individual is to receive that for which he fits himself, be it much or little, of glory, dominion, life and liberty according to the law of compensation which operates in the universe.

It is little wonder that this revelation contained in Section 76 created consternation in the ministerial world. When we consider that the doctrine of flat-rate salvation had been taught for centuries, the adopting of a meter-system for the application of the system, "By their fruits ye shall know them" was vigorously resented by sectarian theologians. The convenience of the single-line division between hell and heaven more than outweighed all its inconsistencies.

The revelation contains an array of prophecies and promises difficult of enumeration but one great principle or law of laws runs thru the whole: Obedience to the Celestial law carries with it the power to reside and operate in the Celestial Kingdom, the Terrestrial Kingdom and the Telestial Kingdom. Obedience to the lesser or Terrestrial law carries with it the privilege of the Terrestrial Kingdom and the one below it but provides against enjoying the privileges of the Celestial Kingdom. Obedience to the lowest law carries with it the privilege of the Telestial Kingdom with a bar against participation into the liberties of the higher kingdoms. Sec. 131:1-4 indicates that of all conceivable liberty that of unending increase, expansion or progression, is the highest and this highest liberty is secured only as a result of obedience to the highest law.

Sec. 88:36-38 declares the unescapableness of law. It is evident that if there is no space wherein there is no kingdom and all kingdoms have a law given, it must follow that law reigns everywhere and therefore to seek escape from the law is absolutely futile.

Section 130:20 promises that blessings will not be received from the Lord except thru obedience to law. This being true, it must follow that anything obtained in any other way than in accordance with the law of God's righteousness cannot prove to be a blessing from Him.

It would appear from the reading of 78:23-30 that the freedom of the universe was extended thru loyalty to heaven's laws and that the only liberty given under the laws of the kingdom of Satan was the privilege of suffering. (Vol. 31, 1920)

#### REWARDS AND PUNISHMENTS

In his code of ethics Confucius said, "Do not unto others that which you would not have them do unto you". During Christ's mortal career among men he taught them in this wise: "Therefore all things whatsoever you would that men should do to you, do ye even so to them." (Matt. 7:12)

In the revealed preface of the Book of Doctrine and Covenants, Jesus speaks to his servants going forth "to seal the unbelieving and rebellious up unto the day when the Lord shall come to recompense unto every man according to the measure which he has measured to his fellow men."

In the first instance we have a negative rule of conduct "do not." In the second a positive rule of conduct, "do". In the third we have a proclamation of results rising out of both the negative and the positive rules.

In the moral world there is no escape from the irrevocable law, which provides for man's getting out of life what he puts into it. One cannot be generous without gaining in generosity nor can he be valiant without gaining in courage. Nature never fails to compensate in kind. It is evident that the here and now value of this principle of equity is enhanced and its ethical force intensified in a state of conscious certitude that it reaches over into the hereafter.

It is a case of the highest form of ethics when an all-round righteous treatment of one's fellowman, reinforced by the highest form of expectancy concerning rewards and punishments is meted out in kind of one's own production.

Summed up it means our mansions will be made of the materials we furnish. There is no chance for evasion, no opportunity for complaint. It is safe to challenge the world for an expression of more perfect equity concerning more intensive grasp upon human conduct or a more intensive reason for its application; it absorbs each and covers all.

This principle of conduct compensation is carried into the field of gradation in salvation. It is little wonder that there should be a woeful clash between ethics and a theology that provided for one hard and fast line between the saved and the damned. The revelation contained in 76 under title of the Vision of the Three Glories opened a field of that entirely new to the mass mind. It provides for virtue being its own reward everlastingly. An inch gained can never be lost thru inability to attain the highest.

This is a marvelous exposition of the Savior's utterance: "In my Father's house are many mansions" It is illustrative of the ethical principle that one is entitled to the place to which he honestly climbs. It covers the law of merit which provides that the recognition of effort is a part of eternal justice. None so weak that they need despair; none so strong that they may hope to attain without effort....

What can be more equitable than the doctrine that as long as there are differences in the candidates for salvation there must be differences in the salvation. Ethics of Punishment: If no other message has come from the Prophet Joseph Smith than that contained in the D.&C. 4 to 12, it were enough to immortalize him. One can readily understand the difficulty of harmonizing religion and ethics when the doctrine -once in hell always in hell- was accepted by religionists. To keep one in prison a single moment past the point of necessity is unethical; to make it impossible for one to pay an obligation is likewise unethical.....

## Ethics and Religion

"The Doctrine and Covenants is the greatest system of ethics that was ever given to the human family" -President George Q. Cannon.

This thesis is to be maintained from three points of view:

First; That divinely revealed ethics is of a more perfect type than any that can be produced by the finite mind.

Second; That the Doctrine & Covenants is a system of revealed ethics for society and to society in a higher state of development and experience than at any previous period in the history of the race.

Third; That the doctrines of good and evil, right and wrong, contained in this book are producing, and will continue to produce, the nearest approach to the highest form of human happiness. Ethics deals with duty. It is the science of the rules of right and wrong...

From the point of view that all good is in harmony with God and all duty is approved by him, ethics is religion. The line of difference between ethics and religion, however, is the difference between man's duty to his fellow man and man's duty to God.....

The Hebrew prince said to the Egyptian tempter: "Behold my master wotteth not what is with me in the house and he hath committed all that he hath to my hands; there is none greater in this house than I. Neither hath he kept back anything from me but thee because thou art his wife; how then can I do this great wickedness (that is, be untrue to his master) and sin against God (that is, be untrue to his religion). Here is ethics and religion reinforced and held firm by each other.

### Lesson II -8-Ethics and Religion cont'd -Inadequacy of Ethics.

The circle of a perfect life is made up of four arcs the omission or the elimination of either of which would be to life what the absence of a section of a chariot wheel would be, making the fall of the driver and the losing of the race certain.

Every soul possesses four potentialities or innate powers, the physical, intellectual, ethical and spiritual. These potentialities are dependent upon two things: first, an opportunity to act; second, the embracing of the opportunity to act by responding to the external stimuli.....

Ethics convinces; religion convinces and converts. Ethics illuminates; religion illuminates and warms. Ethics seeks a way for salvation; religion makes the path. True ethics is religion in part; true religion is all of ethics and more...

There is a class of thinkers who say all religion which tend to make society better are good and desirable. To such persons religions are social or ethical systems. Thinkers of this class acknowledge religion as forms of godliness but deny the power of godliness. They seem not to recognize the fact that it is the God idea that makes religion possible and gives the form from which it derives its creative and sustaining power. Ethics is inadequate to the highest happiness of man.

## Lesson IV HUMILITY THE ONLY SAFEGUARD AGAINST HUMILIATION

Humility is not slavish submission nor servile complaisance; it is loving assent reinforced by free agency and free will loyalty. It is at once a feeling of dependence on the higher and a sentiment of independence from any control of the lower. It combines the instinctive yielding of childhood and the rational assent of the mature adult.

Perhaps the greatest test to which humility may be put is in the presence of a reprimand. The first criminal justified himself to the last. The mighty Moses did not murmur at the penalty imposed for the error of forgetting his dependence upon the Lord. (Numbers 20:10-12) The erring King of Israel said to the Prophet Nathan: "I have sinned" and afterwards the consolation of redemption was given to him and he exclaimed: "Thou wilt not leave my soul in hell." (Ps. 16:10)

One of the marks of the master mind is the absence of self-justification in wrongdoing. The constant measure of humility, however, is the obedience of confidence in recognized authority. It is love exemplified in the action of service. It has behind it a strength indicated by the attitude expressed in the words: "I came not to do my will but the will of him who sent me." --A declaration expressive of the fact that the Savior's highest will was to do the will of his Father; it was the highest form of free agency, not blind obedience but confident service void of servitude, a feeling of acquiescence without subordination, duty submerged in pleasure.

Humiliation in this lesson means something more than being humble; humiliation means a state of degradation or subordination brought about by forces from without. It is a state of subordination without the attitude of humility; it is compliance, not acquiescence. The retribution rather than the repentant element dominates in humiliation.....

Majestic humility in chains triumphed in Liberty Jail when ruffian cowardice quailed before the Prophet's rebuke....Section 3 in the Doctrine and Covenants contains evidence of two great facts; 1. That Joseph Smith was in direct communication with deity and that the revelations were not Joseph's but given thru him, 2. that he possessed a humility that would fortify against humiliation. The revelation is a vivid picture of Joseph's standing before the Lord, a declaration as to his elect and pre-ordained fitness to be a good gospel dispensator.

The publication of the revelation points to the Prophet's willingness that the world should see him without camouflage. The incident is an exemplification of what every individual must meet sometime, somewhere, namely that of being known among men as he is known by the Lord. The section is replete with prophecies and promises but especial emphasis is placed on the eternal truths that arrogance and advancement are incompatible, that "pride goeth before a fall."

The triumph of the Church up to date, <sup>is</sup> in fulfillment of the promise made in Section 33. It is sufficient to prove the divinity of the document. The history of men who have grown too wise for the Church furnishes ample evidence of the truths set forth in verse 6, Section 52. The condition of boasting in one's own strength is the natural antecedent of setting at naught the counsels of God and following one's own will and self desires. The individual who does this is in a state of falling, a condition which in and of itself, is the forerunner of retribution, just as a rising condition is the antecedent of reward. God's vengeance means his approval of the natural compensation of sin. The compensation of the sin of arrogance is humiliation, psychologically that is according to the laws governing the welfare of society and theologically, that is according to the laws governing the Kingdom of Heaven, or the rule of God's righteousness.

Arrogance, like uncleanness, grieves the Spirit of the Lord and it departs; it cannot abide with either of these conditions.



## Part I. Introduction.

Dominating without domineering means conquering without crushing; it means overcoming without unnecessarily injuring; it means ruling in righteousness. It forbids the making of conquests under the pressure of malice; it provides against exultation over the discomfiture of the conquered.

The joy of victory must be found in the feeling of success of the victor and not in the defeat of the vanquished. Divinity enjoys not the agony of the enemy. God wept in the presence of Enoch because men must suffer. The Lord wept because of the sufferings of the wicked (Moses 7:28-40)

Jesus sighed in sorrow over the sin-brought sorrows of Jerusalem (Matt. 23:37, Luke 19:41) The revelator John saw that the Messiah should rule with a rod of iron (Rev. 12:15) Happily the Book of Mormon harmonizes the vision of the Apostle on the Isle of Patmos with the rule of the love doctrine of the Hero of Calvary by telling us what the Rod of Iron is. (I N. 15:23-4) Against this doctrine of the absolute absence of enmity in a rule of righteousness it may be urged that the scripture says "vengeance is mine; I will repay saith the Lord." (Rom. 12:19) Certainly this cannot mean that divinity desires a monopoly on revenge but rather a warning against the application of the law of retribution by anyone who, thru ignorance or arrogance, would exercise corrective authority or power simply for the enjoyment of the exercise.

...and penalties applied by the Allwise have behind them the purpose of either correcting the offender or protecting the offended and whoever hurts or hinders with tongue, pen or weapon, without a righteous cause, is running wide of both the precept and example of Him whose life was a revelation of God to man.

It is mercy, not malice, in the mind of God, which makes the way of the transgressor hard, just as it is love unbounded which makes his yoke easy and his burden light. Domineering, whether it be by a peevish child or an enthroned churl, cannot make any claim for existence except the "I want to." It is entirely void of the "I ought to". Domineering may be anger consuming without cause; it may be greed forcing a right of way; it may be envy struggling with its snaky coils, it may be revenge burning and blasting all before it; it may be unrighteous ambition driving the chariot of destruction.

Faith is dominating; distrust is domineering (Luke 16:19-31)

Hope is dominating; despair is domineering.

Intelligence is dominating; ignorance domineering. "The glory of God is intelligence." They cried, "Crucify Him, crucify Him" (L. 23:21)

Love is dominating; hate is domineering "There is no fear in love but perfect love casteth out fear because fear hath torment. He that feareth is not made perfect in love." (I John 4:18)

The Christ life is dominating-"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32) "Father, thy will be done and the glory be thine forever (M4:2) "Love conquers and we must yield to love" (Virgil-Dryden trans.)

The course of Lucifer is domineering, but his domineering will be surpassed by his first convert Cain, who will yet dethrone Satan (Gen. 4:7) "Behold here am I; Send me... Give me thine honor" (4:1) "Better to rule in hell than serve in Heaven" (Milton)

When the Seventy were sent out and later exultingly reported to Jesus that evil spirits were humiliated in the presence of the Priesthood, he reminded them of his witnessing the fall of Satan and cautioned them against the encouragement of any domineering sentiment even against the fallen angels. (L. 10:20)...

Generosity is dominating; greed is domineering"

Lessons

# Vital Problems of Life

A Study for the Advanced Senior Classes of the M. I. A., 1920-21

Improvement Era  
March 1921

Part II

By Dr. George H. Brimhall

## Lesson XIX.—*Why Be Religious?*

*Introduction.*—From among many reasons, seven are selected for this lesson.

One is religious just to the extent that he believes in and yields joyous obedience to his God, the Superhuman, the Divine, the Omnipresent; *i. e.*, everywhere present by person or agent or influence: the Omniscient; *i. e.*, the alwise or possessed of intelligence to know what is best in being or doing: the Omnipotent; *i. e.*, possessed of power to do or bring to pass that which he desires to execute.

The most perfect religious state consists in an assurance that God is; that he will reward good and punish evil; that my course of life or conduct is in keeping with his mind and will.

Pure and undefiled religion has been defined as visiting the widow and the fatherless, and keeping oneself unspotted from the sins of the world; but it must be remembered that one of the spots of worldliness is that egotism which prompts man to say there is no God. James 1:27.

I. One should be religious because humanity has a spiritual capacity which can be developed through religious or spiritual activities only. Without religion we may have prognostications, but no prophecy; there may be petitions, but no prayer; there may be reasonings, but no revelation; there may be service, but no worship; there may be conviction, but no conversion. \*We are not only physical, intellectual and moral in capacity, we are spiritual also. Through our physical we gratify our appetites, or bodily cravings, take exercise, and do our work. Through our intellectual capacity, we gratify our longings for truth, accumulate knowledge, acquire wisdom, and enjoy the process and possession of learning. Through

our moral, or ethical capacity, we gratify our yearning for the good, the just, and the right; we do our duty and enjoy the strength of being clean. Through our spiritual capacity we gratify our yearning for power with God, and are filled with ecstasy in the presence of divine influence, whether it be in a secret prayer closet or in a multitude conference.

There is indescribable satisfaction in the possession of physical vigor, as when we eat, drink, walk, work, climb, etc.; there is boundless happiness in the presence of intellectual ability, as when we perceive, remember, comprehend, and think clearly; there is perfect satisfaction in the enjoyment of moral vigor, when we dare to do what is right, letting the consequence follow; there is ecstasy, known only to those who experience it, in the presence of spiritual vigor, as we reach the divine in communion and co-operation of action, in resisting evil from without, controlling not destroying passions within, comforting the mourner, healing the sick, and in officially linking heaven and earth.

Joseph of Egypt, with physical attractions that placed him at a premium in the slave market, with business capacity that made him successful as a manager of Potiphar's wealth, with an ethical strength that caused him to choose the prison cell in preference to a scared conscience, and with spiritual vigor through which he reached God as an interpreter of dreams, in the jail, and made him a prophet before a perplexed king, in the words: "God shall give Pharaoh an answer of peace." Genesis 41:15-16. This man Joseph was the embodiment of an all-round character; his was a personality of progressive completeness—a harp of life with no slack strings, and there was another Joseph like unto him. II Nephi 3:14, 15.

II. One should be religious because religion has survived in the race for good, and whatever has survived in the race for good should be found in the individual.

A perfectly normal person would be a perfect type of the race. A person who cannot love can scarcely be called normal; and one who can love and yet is incapable of extending that love, in keeping with the love extension of the race may not have claim to being perfectly natural.

The race has loved not only humanity but it has loved God; it has trusted not only in itself and in nature, but it has trusted in the Divine; it has been not only physical, intellectual and moral, it has also been religious.

The French sage, Voltaire, said: "If God did not exist, it would be necessary to invent him"; and the Latin poet, Ovid, said, "It is expedient that there should be Gods, and as it is expedient, let us believe that they exist."

III. One should be religious because the concensus of testimony of persons who have been non-religious, irreligious, and religious is to the effect that the religious state is incomparably the most desirable state. Count Lyoff N. Tolstoy, the great Russian philosopher, after he had failed to find happiness in all the skeptical and selfish avenues of life, turned to religion, and afterwards wrote: "I began to understand that in the answers given by faith were to be found the deepest source of human wisdom, that I have no reasonable right to reject them, and that they alone solve the problem of life."

Dr. Maeser said in substance: "I thought I enjoyed life when I believed that I would be snuffed out like a candle; but I did not know what life was until I found out, through the gospel and its gifts, that I was to live forever."

Religious fervor has no substitute, when we come to consider the acceleration of human activity; for, as a sustaining force, faith in the Divine is without a parallel; and, as a power of restraint against rushing into error, loyalty to God holds first place.

IV. One should be religious because religion makes easy and enjoyable the doing of duties which in a non-religious state would be either impossible or burdensome. Dr. William James, philosopher and psychologist, says in his book called *The Varieties of Religious Experiences*:

For when all is said and done, we are in the end absolutely dependent on the universe; and into sacrifices and surrenders of some sort, deliberately looked at and accepted, we are drawn and pressed as into our, only permanent positions of repose. Now in those states of mind which fall short of religion, the surrender is submitted to as an imposition of necessity, and the sacrifice is undergone at the very best without complaint. In the religious life, on the contrary, surrender and sacrifice are positively espoused: even unnecessary givings up are added in order that the happiness may increase. Religion thus makes easy and felicitous what in any case is necessary; and if it be the only agency that can accomplish this result, its vital importance as a human faculty stands vindicated beyond dispute. It becomes an essential organ of our life, performing a function which no other portion of our nature can so successfully fulfill.

The greatest call to action is "God wills it." It is more than a command, it is the call of highest love; it gives courage to the warrior, a sweet patience to the suffering, gladness to the heart of the persecuted, and brings joy into the midst of sorrow.

In reason, we yield uncomplainingly to fate; in religion we surrender joyously to God. In the one case we comply, in the other we acquiesce:

"A mighty fortress is our God,  
A bulwark never failing,

Our helper He amid the flood  
Of mortal ills prevailing."

This quotation comes to us from the greatest of all German hymns, written by Martin Luther.

"Passive to His holy will,  
Trust I in my Maker still,  
Even though He slay me."—*John G. Whittier.*

V. One should be religious because the highest form of development comes through giving, and the religious state is pre-eminently one of giving. Gratitude is the forerunner of sympathy. The religious person has behind his sentiment of freely give the recognition of having freely received, and the latter intensifies the former.

VI. One should be religious because there is neither time nor opportunity in this life for virtue to become its own full reward. Religion provides for the extension of personal existence and responsibility beyond this life. Life is not long enough for the execution of the law of compensation.

Oh, if there were not better hopes than these—  
Were there no balm beyond a feverish frame—  
If the proud wealth slung back upon the heart  
Must canker in the coffers; if the links  
Falschood hath broken will undo no more,  
If the deep-yearning love, that hath not found  
Its like in the cold world, must waste in tears—  
If truth, and fervor, and devotedness,  
Finding no worthy altar must return  
And die of their own fulness—  
If beyond the grave there is no heaven in whose wide air  
The spirit may find room, and in the love  
Of whose bright habitants the lavish heart may spend itself,  
What thrice-mocked fools are we.—*N. P. Willis.*

VII. One should be religious because it gives to one the advantage of shaping his life by the word of the Lord, which carries over where worldly wisdom fails.

Prophecy, though it be God's truth, is of no more value to the skeptic than is music to the deaf or light to the blind; but, to the believer, it is an evidence that God lives; that humanity is an object of his benevolent interest, and that adherence to the word of God is the ladder by which one may climb beyond the power of all his enemies, and that is salvation. Humanity has reason to sing, "We thank thee, O God, for a Prophet."

*Lesson XX.—Why Believe in a Personal God?*

I. Believe in a personal God because the organized is always superior to the unorganized. Man is an organized intelligence, and for him to worship the unorganized would be to worship something less than himself.

II. Believe in a personal God because gratitude is one of the elements of worship, and we cannot be grateful to the unconscious. The mind is forced to the position of limiting its gratitude to the conscious. One can not be grateful to food, but he can be grateful for food. We may be grateful for the sunlight, but not grateful to the sunlight; unless we are so primitive that we put consciousness into the sun.

*III.* Believe in a personal God because consciousness has never been found separate and apart from organism, and to put directive consciousness where there is no organism is, at best, to enter upon the field of unsafe speculation.

It seems clear that for man to believe in or have a worshipful attitude to other than a personal deity would be to pay homage to something less than one's self. Man is a spirit, but he is more than a spirit, he is a soul composed of spirit and matter. He is more than an influence, he is a personality with an influence, and if he worshiped anything less than a combination of personality and influence, he would worship something less than himself.

Man is personality possessed of ideality, and if he becomes a worshiper of ideality alone, he worships something less than himself.

Life does not exist in the abstract; its home is with the concrete, the individual, and if one shall worship the abstract, goodness, virtue, power, or beauty, he worships something less than himself, because he is the possible living embodiment of all the virtues, none of which have any possibilities in the abstract. If the personal, concrete individual man trusts in the abstract, subordinates himself to the abstract, it is a case of the living subordinating itself to the non-living.

*IV.* Believe in a personal God, because it is the only way to establish a consistent idea of the parenthood of God. Parenthood means progenitorship, in form and attribute. The idea of parenthood necessitates the idea of individuality, differentiated parts and passions, as well as the idea of a united whole.

Parenthood without love is unthinkable. Desirable parenthood without power, justice, and mercy is unthinkable; and an undesirable parenthood could not be God.

*V.* Believe in a personal God because, through the parenthood of God, we get the highest brotherhood of man.

Kinship, affinity, and ethical obligation, are three great forces by which society is created and held intact; and when we add to these forces the responsibility of rendering an account of conduct to a common parent of society, of the individuals composing society, the bonds of kinship become stronger and the moral obligation is mightily re-enforced.

The highest type of brotherhood is obtainable through the triple consciousness of having to render an account of our treatment to our fellowmen; first, to one's self; second, to society; and, third, to God; a conscious, living, personal self; a conscious, living, personal society; a conscious, living, personal God.

The Greeks gave evidence of the personal element in their doctrines of Godhead when they arrived at the conclusion that the perfect life consisted in being in harmony with the self, with society, and with God.

*VI.* Believe in a personal God because such a belief has persisted in the life-loving people of the earth. The Japanese and the Chinese, who constitute one-third of the earth's population, look to the personal influence of their dead ancestors for salvation.

The Mohammedan has faith in Allah, the personal instructor of Mohammed; the American Indian believes in the Great Spirit, or super-human being who will welcome every good Indian to the happy hunting ground. The Jew worships Jehovah, by whose finger their decalogue was written; and the Christian worships the Father of the immaculately conceived Christ.

It remains for the Hindu, with his belief that consciousness is the source of all evil, that individual annihilation is heaven, and therefore that life is the great error of the universe, to cherish a philosophic disbelief in a personal God.

VII. Believe in a personal God because of scriptural evidences:

a. Old Testament evidence. God declares himself the physical progenitor of the race. Genesis 1:26, 27.\* Time 4004 B. C.

God tries and passes sentence on Cain. Genesis 4:6-15.

God gives Noah personal directions in shipbuilding. Genesis 6:14-16. Time 2340, B. C.

God personally instructs the prophet Moses. Exodus 33:11. Time 1492, B. C.

God writes to his people, Israel. Deut. 9:10.

b. New Testament evidences:

Jesus plainly indicated the personality of God his Father when twelve years of age, "Wist ye not that I must be about my Father's business?" Luke 2:49.

Jesus declared the personality of his Father to Philip. John 14:9. Jesus declared his personal training by his Father. John 5:19.

Jesus unmistakably pointed to the conscious individuality of his Father in all his prayers, e. g., at the raising of Lazarus. John 11:41, 42.

The prayer in Gethsemane, also the prayer recorded in John 17; Matt. 26:39.

His words on the cross, "Father, into thy hands I commend my spirit." Luke 23:46.

Jesus emphatically declared the personality of God his Father to Mary, at the tomb after his perfection through the

resurrection: "Touch me not, for I am not yet ascended to my Father." John 20:15, 16, 17.

c. Modern revelation. "So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them." *Pearl of Great Price*, "Book of Abraham," Chap. 4:27.

The personality of God is undoubtedly pointed out in the following: "I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he said, 'My son, my son,' and his hand was stretched out" \* \* \* "and he put his hand upon my eyes." *Pearl of Great Price*, "Book of Abraham," chap. 3.

"And God saw these souls that they were good, and he stood in the midst of them \* \* \* "for he stood among those that were spirits," *ibid*, chap. 3:11, 12, 23.

The dispensation of the fulness of times was ushered in by the personal appearance of God the Father and his Son, Jesus Christ. "I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me calling me by name and said, pointing to the other, 'This is my beloved Son, hear him.'" Joseph Smith, *History of the Church*, Vol. I, page 5.

After his resurrection, Christ proclaimed to the Nephites, on the American continent, the quorum unity of the Godhead, and also the distinct personality of the members of that quorum. "The Father and the Son and the Holy Ghost are one." \* \* \* "I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me." Book of Mormon, III Nephi, 11:23-27.

Improvement Era      What is a Testimony?

August 1925

BY DR. GEORGE H. BRIMHALL, GENERAL BOARD Y. M. M. I. A.

Do you feel this morning a little more than yourselves? If you do you are a miracle. This building is a miracle. Anything is a miracle just to the extent that the interposition of divinity comes into it. Brigham Young's mind was great, but there is more than Brigham Young's mind in this building. He was not a famed architect, and yet he built to the dismay of the architects of today. Go to Portland and get into the great building there that they have spent over a million dollars on, and you cannot hear. You can hear a pin drop in the other end of this building. God was in the construction of this building, and Brigham Young was more than mortal—he was a miracle just to the extent that he was more than mortal. I sat in a convention the latter part of last week consisting of very high-grade intelligences, men who sway the finance of our state. But I was not more than myself there. I feel more than myself here.

What is a testimony made of? It is, first, made of instinct. It is as natural for a human being, a child of God, to worship, to reach out after divinity as it is for a baby to reach for the nipple.

"For a wise and glorious purpose  
Thou hast placed me here on earth,  
And withheld the recollection  
Of my former friends and birth.  
Yet oftimes a secret something  
Whispered, "You're a stranger here;"  
And I felt that I had wandered  
From a more exalted sphere."

We are instinctively believers in God. Someone has said that man is the animal with a worship instinct. He is the child of God with that instinct.

Second, a testimony is made up of experiences. We have our personal experiences, as the poet has said; "oftimes a secret something" tells us we are strangers here; and we pray and we have experiences, we associate in gatherings. We have spiritual experiences. We have no monopoly on spiritual experiences. My father had wonderful spiritual experiences before he heard the gospel, and men and women today outside of the Church have their experiences in their prayers that testify to them of the divinity of the mission of Joseph Smith. Those are spiritual experiences. And then men have experiences in regard to the good that comes from religion. That links the next element; a testimony is possessed of the element of thought. Man is first an instinctive being, a being of experience, a being of thought. One great man said, "If there is a God—and that there is all nature cries aloud—that which he delights in must be happy." That is reason; "truth is reason." So our testimony, the testimony of the race of man has in it the element of thought. Plato, a greater thinker than whom is not known in history, proclaimed the immortality of the soul, through his thinking powers.

And then there is a fourth element of testimony. Peter was instinctively possessed of a testimony. He had an affinity for Christ, an instinctive affinity. He had had his experience with Christ, he had had his thoughts about Christ—even as John the Baptist. John the Baptist had not possessed this fourth element when he was in prison, and he sent to Christ to know: "Art thou the Christ that is to come, or shall we look for another?" Jesus sent back word for him to think about. You know what the word was; Jesus did not, at that time, send to John the Baptist this fourth element of which a testimony is composed, which is the crowning element, the thing that makes the testimony musical, in perfect harmony with the universe. But it came to Peter in answer to that question when Christ asked, "Whom say



ye" (and he spoke to his disciples) "that I am?" Then spoke Peter, with the finished testimony. The others had the element of thought: "Some say, John the Baptist, or one of the old prophets"—reason again. But Peter, with his testimony rounded out, or with his temple of testimony with all the four corners, or finished with the spire of inspiration, said, "Thou art the Christ, the Son of the living God." And when men, in the name of fact, research into history, and in the name of history and what they call scientific truth, proclaim that the Christ is not the Son of God, the Immaculate, the Only Begotten, the Child of the Virgin mother, they not only proclaim against the Christ mission, making of him a missionary whose beginning and whose end was based upon a fraud, a pretension, but they step higher in their sacrilegiousness and proclaim that the voice of God which Christ proclaimed to be the voice of God was a myth: "Flesh and blood hath not revealed this unto thee, but my Father, which is in heaven."

We have, therefore, in its final analysis, the testimony composed of those four elements, or drawing upon those sources: instinct, experience, thought, inspiration or faith which is a gift from God. That is as I understand what a testimony is. And it is more than my explanation makes, because it is so everlastingly great and yet so small in its penetration; it is like a trip-hammer, that could smash a world of doubt, and like the point of a needle, that could just penetrate the heart of sensitiveness of the simplest child.

Now, Brother Junius F. Wells says that intelligence is the power or the capacity to know, and the capacity of man is to know through his instincts, to know through his faculties, to know through his thinking—and there is where humanity would draw the line, but the intelligence, your intelligence and mine as children of God, is more than that, it is to know *spiritually*. And a man, from my standpoint, is not all that he may be in intelligence if he has not ever had, or if he has had and lost, that power to know spiritually, that is an evidence of high-grade intelligence.

I shall speak directly in regard to the two different phases of knowing spiritually. You know, I met a doctor who had lived among this people. I met him in Chicago. And he said, "The 'Mormons' are a very peculiar people; they have seven senses. They can see as well as anybody, hear as well as anybody, smell as well, taste as well, feel as well, and think, sir, as well as anybody; and then they can *know that 'Mormonism' is true*, and I cannot; I take my hat off to them." That is our heritage.

Now, in passing on, I am going to give one or two illustrations of a testimony. And yet, why should I? I shall come to the highest; I shall not go from plow-boy to prophet, as Brother Morton has done; I shall go from prophet to plow-man. Brigham Young, when all was chaos and all seemed dark to men, when the spirit of false prophecy thought the Church would go to pieces, at that great epoch-making, tremendous event of the death of the Prophet—Brigham Young said,

"I do not care who leads the Church, be it Ann Lee, but I want to know what the Lord has to say about it." There was Brigham Young's testimony that the Lord was leading, and that He would find a leader. And then you know when one branch, and another started off, and President Brigham Young said, "If any man or anybody thinks they can lead this people away, estrange them from the gospel, let them try it, but they will not prosper." That is testimony, and I want to say to you brethren, right here, that the Prophet Joseph Smith, in the Doctrine and Covenants, and in the Church history, has borne testimony after testimony. There is one revelation, the first one there, that has, I think, twenty-seven testimonies in it—and none of them, not one utterance of Joseph Smith, has been proven false.

I leave these prophets, and I come down to a plow-man, following his plow in the alkali soil of the flats below Spanish Fork, James Robertson, whose father died in the old country and whose mother kept the boys together and brought them here, and there came a time when some doctrines were preached that set people agog—and one

woman said to her husband in my presence, when I was a boy, "To whom am I to pray tonight?"—and in the life of that man came up some other things and he was misunderstood by his brethren. He was a stalwart Scotchman—they are hard-headed, you know, those Scotchmen—men right and left apostatized around him. And what did he do, in following that plow behind his oxen? He said, "God is just and 'Mormonism' is true." Lately, when I saw him and told him how quickly I had come from Los Angeles here, and he was in pain, he smiled and said, "I am glad that my children can go this way, my sons-in-law and my daughters, they can fly with the wings of the wind; but what is that in comparison to the journey I am about to take?" That is testimony; you have it from the prophet to the plowman.

Just one more quotation, it is from Eliza R. Snow:

"My heart is fixed, I know in whom I trust." Those are testimonies.

Now, brethren, to know God is not always salvation. Neither to know Christ is always salvation—notwithstanding the declaration of Christ, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Do you know that Satan came to the courts of God? Did you ever think of it that Caine stood in the presence of God and pleaded his cause? You know that. Do you know that there is a condemning knowledge of God and there is a saving knowledge of God? Why, I am certain as I stand here of the truth of that, every knee shall bow and every tongue confess the Christ. Did not the spirits say on one occasion, "We know you, Jesus of Nazareth, thou Son of God"? How did they know him? As a tormentor. They knew him as an opponent in the spirit world. "Hast thou come to torment us before our time?" They never knew him as the Redeemer and the Savior of the world; they never knew the

brother side of Jesus; they never will know the *Savior* side of Jesus. That is the knowledge of God that is eternal life, that knowledge of him as a creator, the knowledge of him as a provider for eternal life, happiness, liberty, the pursuit of happiness, the knowledge of him as the Father of us all, and the Father of Jesus Christ, who was his Only Begotten in the flesh. O, may I never deny that! And then to know Jesus Christ as one to whom all men would be drawn, the real men, the men who possess the intelligence to be moved upon by the Holy Ghost, as were the prophets, to become more than themselves through that addition. And there are several grades of that addition. Brother Ballard referred, the other night, to the highest point of that addition; you read it in the gems of the *Compendium*; that other Comforter, as the Prophet Joseph says. When the Lord sees that a man is determined to serve him at any cost, the Lord will say to that man, "Son, be thou exalted," with the privilege of his presence—the loving, open-armed presence and feeling of that man with this assurance, "I know that my Redeemer liveth."

And what does that mean? It means, as the prophet said, that we stand there knowing that God lives, knowing that Jesus is the Christ, our Elder Brother, and that our course of life is in harmony with his will. And then we are filled, we are carried beyond ourselves and have that typical testimony composed of the four elements of which I have spoken, that carries man into the presence of God, O, that agreeable presence! Estrangement from God is spiritual death. Our prayers prevent that. When we can feel, as I have said, "My course in life is in harmony with the will of God," why then my testimony is perfect, and I not only know that God is, but *what* he is; that Christ is, but *what* he is; that eternal life is, but what it is to me. This is my testimony concerning what a testimony is, and I bear it to you in the name of Jesus Christ. Amen.

# Sources of Joy and Factors of Happiness

A Study for the Advanced Senior Class, M. I. A., 1921-22

By Dr. George H. Brimhall

## Lesson XVI.—Large Families (Part I)\*

*Preliminary Statement.*—Next thing to existence is increase on this earth. All nature proclaims this fact, and God gave the first commandment in keeping with the laws of nature. Science and religion started out hand in hand. The story of the one and the commands of the other make parallel columns of the history of the world; each is the other in a different language; there is no difference except in interpretation.

Next to increase is improvement, and improvement means advancement in the direction of life, in the direction of liberty, in the direction of the pursuit of happiness.

If, in our pursuit of happiness, we diverge from either the line of life or of liberty the divergence makes impossible the reaching of the object of our pursuit. Any enjoyment purchased at the price of life's perpetuity, or liberty's gift, which is the privilege of obeying law, is paid for at the price of individual imbecility and race ruin.

The call of science, as a rule, is in the direction of revelation, but there is often a tendency to so over-emphasize minor considerations and non-essentials that the

chief objects are thrown into obscurity.

Eugenics is feeling its way; it is seeking for truth, and its application for the betterment of the race. Eugenics, the science of human husbandry, or the improvement of the human race through breeding, is not calling for smaller families among the inferior in any such high tones as it is calling for larger families among the superior. The Latter-day Saints, socially select as they are, and theologically elect as they are, have no occasion to be concerned with the fashionable hue and cry about birth control; they can well afford in this matter to "stand still and see the salvation of the Lord."

### I. The Contribution of Large Families to the Happiness of the Individual.

1. With capacity to carry it, the greater the responsibility the greater the happiness, else why seek leadership? The larger the family the greater the responsibility.

2. Large families develop courage in the parent, and the consciousness of courage is a form of joy.

3. Families inspire hope, in proportion to their size, and hope is happiness. If one child brings more hope than fear, ten children would bring relatively ten times more hope than fear.

4. As a rule, large families make it possible for each child to know what is meant by a brother's love and companionship, and a sister's love and companionship, and this requires a family group containing at least two boys and two girls.

5. Large families furnish greater opportunity for training in the art of "living and let live," tolerating and forgiving. Child tyranny is quite impossible in a large family.

6. The large domestic group requires industry, which is the source of half our joys. The happiness of idleness is a delusion, to often found in small families.

### II. The Large Family Contributes to Community Welfare and Happiness.

1. The family is the fundamental social unit. The community is a unity composed of social units. The stronger the units the stronger the community, and strength, as we have said in other lessons, is a source of safety, and safety is a condition of happiness.

2. Large families are centers of kinship and sympathy, which lessens the possibility of individuals becoming public charges. The family group is loath to let one of its number be put in the community charity line.

3. Family pride is apt to increase in proportion to the size of the group. Quality being equal, the larger the family the greater the pride. Family pride operates strongly against tendencies towards criminality. Many a person resists temptation through family loyalty, when his self-respect would not be sufficient to keep him straight. The criminal even changes his name to shield his relatives quite as often as to shield himself.

*III. Large Families and Education.*—It needs no argument to prove that the production of children capable of being educated is of more importance than educating them. First the child and then the education. The emphasis of the paramount importance of the former does not detract from the

intrinsic value of the latter.

Education is a process of acquisition, and it should be made a stimulus towards increase. It seems strange indeed that a class of per-

sons who are supposed to be the most highly trained in the selection of values should so invest their time, attention, and energy in making acquisitions for man that they neglect the perpetuity of man. The search now is for the cause of this dangerous discrepancy; is it in the individual or in the system? How far has the current cry of overpopulation been due to college sophistry?

The college graduate has been weighed in the balance and found wanting. Judged by what they have done they would wilfully let the race waste away. Statistics show that graduates from women's colleges produce and rear fewer than one child each. For this deficiency the women are not to be held chiefly responsible.

"Dr. Cattell's investigation of one thousand contemporary American men of science, all of which were probably not complete, however, shows that they have on the average less than two surviving children."—*Applied Eugenics*, Popenoe and Johnson. If the world be safe left to science, it is evidently not safe, left to scientists.

"The spirit of the world is contagious. We cannot live in the midst of such social conditions without suffering from the effects of their allurements. Our young people will be tempted to follow the example of the world about them. There is already a strong tendency to make sport of the obligations to marry. Pretexts of ambition are set up as an excuse to postpone marriage till some special object is attained. Some of our leading young men desire to complete first a course of study, at home or abroad. Being natural leaders in society, their example is dangerous, and the excuse is one of questionable propriety." It were better far that many such young men never went to college than that the excuse of college life be made the reason for postponing marriage beyond the

proper age. *Gospel Doctrine*, Pres. Joseph F. Smith, page 353.

**Social Aspect.**—The very thought of curtailment of increase from selfish motives is degenerative. We may seek excuses behind the influences of economic factors, such as are set forth by Popenoe and Johnson, in *Applied Eugenics*, pages 274-275: First, it costs more to clothe children than it used to; second, it costs more to feed them than it used to; third, the cost of

medical attention has increased; fourth, the cost of domestic labor is greater; fifth, the standards of education have risen steadily. Nevertheless, our increased facilities of production should more than offset our needs. Consider the courage of that peerless patriarch of modern Israel, President Joseph F. Smith, whose judgment, as to values, is worthy the attention of the lawmakers of nations.

"There has, however, of late arisen a condition in our social life that is working against the divine requirements of motherhood. Men and women plead the enormous increase in the cost of child bearing. The requirements for motherhood, in matters of doctors' fees, nurses' bills, and hospital charges, are so great as to discourage men and women of slender means. The burden of such expenses are certainly becoming great, and if they are likely to stand directly in the way of God's requirements, something should be done either to remove them or mitigate them, and some means should be provided that will protect the family and the nation against destruction. It is a problem well worthy the attention of our law-makers, who appropriate generously in matters that are insignificant when compared with the health, wealth, and physical prosperity of the nation that encourages the birth of children."—*Gospel Doctrine*, pages 362,3.

While much good may be extracted from the findings of eugenics, the Latter-day Saints have too much light to accept as truth the unapproved and popular theory "that man has risen from the ape, chiefly through the action of natural selection." *Applied Eugenics*, Popenoe and Johnson, page 117. Neither will the Latter-day Saints accept without reserve the idea that there is any danger of the earth becoming populated with beings of whom it were better had they never been born. Their optimism concerning the progressive conquest of the best, and our faith in a divinity that shapes our ends, protect us from the fear of degeneracy or racial extinction.

**Story.**—There came to Provo an advocate of child-birth curtailment. Wherever she found what to her was an overgrowing family, she proceeded to turn on her X-rays of information for the suspension of increase. One promising young mother sent the officious reformer to the father of the growing group with the remark, "See him, I am happy with things as they are going."

The birth-control advocate next called upon a lady of wealth who had five husky youngsters and explained to her the danger of deteriorating family blood through having too many children, but she found herself face to face with a duplicate of the mother of the Gracchi, who informed the reformer (?) that children are jewels, and that women are fond of jewels.

The birth-control advocate next placed her case before a daughter-in-law of the late Mariner W. Mer-

rill, and warned the lady of the growing group against the danger of incapacitating children by over child-bearing, and of the unwisdom of placing economic obstacles in the way of their getting an education. And when the young mother informed her of the fact that the husband of the household was one of the twelve children of his mother and told her of the number of college graduates in the family of which he was a part, the pseudo scientist immediately listed the Merrill family as an exception to the rule. And had she been told of the high college rate standing of the state of Utah she would have listed uncivilized Utah as an educational exception. And had the forerunner of folly become up-to-date in her information before starting on her mission, she would have advocated capacity increase among the class of people who gave her such an unwelcome reception, and she would have known that with rare exceptions every child born of goodly parents is an asset to society, regardless of the number of elder brothers and sisters it may have. The real assets of individuals or institutions are sources of joy and factors of happiness.

**Conclusion.**—Gathered from the

four corners of the earth, the chosen of the Lord cannot be stampeded on to the highway of race ruin, from large families to small families, and from small families to no families.

#### Questions and Problems

1. What are the parental advantages of having a large family?
2. What individual chances for development has the child of a large family?
3. Show the stabilizing social influences of large families.

4. Give instances to show that the Latter-day Saints' educational ideal does not require a choice between college training and a family, but provides for a college education with a family.

5. What is the minimum size of an ideal family?

6. How does the college graduate endanger education by failing to produce and rear a family.

7. Why should it be the ambition of college graduates to produce larger families than any other class of people?

8. Discuss the proposition: As an asset to the race the person who transmits the capacity to get an education is greater than the one who gets the education and fails to transmit that capacity.

9. Which are we most in need of, laws premiumizing large families among the fit, or laws preventing the reproduction of the inferior human species? *References:* Special valuable reference on eugenics: First two articles in the *Scientific Monthly*, November 1921.

10. Show that in the rearing of large families, we keep the commandment, "Honor thy father and thy mother."

## Lesson XVII.—Large Families

(Concluded)

*Theological Aspect.*—First of all there are spirits in the spirit world who are entitled to earth life. They were sufficiently faithful and loyal in their premortal state to merit being "added upon" by having a body, a mortal body, as an instrument of progressive enjoyment,

which could not be obtained without that body.

The first command, to the first couple, had behind it the keeping of this promise made to the spirits in the premortal state. This first mission given to man made him the caretaker of the tree of eternal

race life, and for him to let it perish through neglect would be to nullify the solemn pledge of divinity to multitudes yet unborn. As to whether the quality of perfection of the body is in any way conditioned by the conduct of the spirit in its ante-mortal estate, we

may consider the man blind from birth whose case was presented to the Savior with the question, "Master, who did sin, this man or his parents, that he was born doctrine of a free agency in the question could not have been one committed in the flesh, and the Master seems to have accepted the question as consistent, for in his answer he said, "Neither hath this man sinned, nor his parents, but

that the works of God should be made manifest in him." John 9:2-3. Christ not only answered their question in full, but he taught the doctrine of a free agency in the spirit world later declared to the Prophet Joseph; (Doctrine and Covenants 29:36) through which spirits could accept a mission of carrying a physical handicap to further the purposes of the Lord. In this one particular, the privilege of being born on earth, the spirits were all made equal, notwithstanding the fact that they varied in their intelligence and perhaps in merit, each received a fulness of reward. Pearl of Great Price, Book of Abraham 3:18, 19.

When man went forth from the Garden of Eden, he took with him the fire of conscience, and the torch of race life. The first he was heroically to pass on with no diminishing flame, the second he was

to rekindle in posterity with no lessening glow.

In becoming the progenitor of a being in the likeness and image of God, man approaches nearest to creatorship, and in fathering and mothering the divinely fashioned offspring, the man and woman receive training fitting them for divine comradeship in joyful expanding service. Neither quantity nor quality alone, but both are considerations in posterity. The promise to Abraham was not limited to leadership, it included the posterity of countless legions. His blood was to be widely sprinkled, his intelligence was to rule, and an affinity between his blood, or physical progenitorship, and the Holy Ghost should persist.

Regeneration is provided for in three ways; first, through the judicious mating of the best with the best, the good with the good; second, by consistent capacity increase; third, by companionship with the Holy Ghost, which gives gifts unto men, even the gift of physical regeneration through stimulating the noble blood strains in the individual and throwing into the background and ultimately eliminating the low blood strains in the individual, and placing him on a higher level of progenitorship, through which posterity may inherit the transmissible qualities of the nobler ancestry. See Joseph Smith, *Compendium*, page 268.

Baptism by the Holy Ghost is re-birth spiritually and works a physical remaking. Every experience had under the inspiration of

the Holy Ghost, whether it be in secret prayer, Sunday school lessons, or temple ordinances, is a process of eugenic improvement, as well as one of spiritual growth. To have a desire for and to put forth effort in rearing large families is to be in harmony with God in one of the great fundamentals of life, and harmony with God is one of the three great conditions of happiness, the other two being in harmony with self, and in harmony with society.

Every marriage performed in the temple of the Lord with righteous intent and proper authority is the foundation of an eternal family government, and, other things being equal, the greater the citizenry of that government the greater that government here and hereafter. Children inherit from their parents, and parents who are eternally wedded inherit their children in the world to come, and the size of the family circle in the hereafter will have a bearing upon the joy and happiness of those to whom that family belongs. Intelligence and offspring carry over as eternal riches, and the glory of God is not only intelligence but intelligences.

The idea that large families deteriorate the stock is scientifically untrue, and theologically falacious, as is also the theory that children born of parents late in life are inferior. Neither Jacob, Joseph, nor Benjamin were inferior.

It is not improbable that many of the most far-seeing and highest grade spirits are yet unborn, held back, perchance, from choice or some special divine purpose.

It is beyond question that we are engaged in a "great and marvelous work" and its greatness is increasing every day. The intelligences of which we would be parents are entitled to bodies through which they can most efficiently fill their mission, and while the best of us may expect to have our share of responsibility in providing for the mediocre and even the inferior, taken all in all, the better the preparation through sex selec-

tion, right living, and spiritual stimulation, the greater the preparation for the high grade spirits, and possibly the greater the certainty of having them come through our lineage. It would seem that a people whose destiny is to lead the world should draw from the ranks of leaders in the spirit world.

As to the spiritual danger of interfering with the migration from the spirit world to earth, the following is a patriarchal warning:

"Young men want to get homes that are palatial, that are fine in all their appointments, and as modern as anybody else's before they will get married. I think it is a mistake. I think that young men and young women, too, should be willing, even at this day and in the present condition of things, to enter the sacred bonds of marriage together and fight their way together to success, meet their obstacles and their difficulties, and cleave together to success, and to cooperate in their temporal affairs, so that they shall succeed; then they will learn to love one another better and will be more united throughout their lives, and the Lord will bless them more abundantly. I regret, I think it is a crying evil, that there should exist a sentiment or a feeling among any members of the Church to curtail the birth of their children. I think that is a crime wherever it occurs where husband and wife are in

possession of health and vigor and are free from impurities that would be entailed upon their posterity. I believe that where people undertake to curtail or prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that, I believe this is one of the greatest crimes of the world today, this evil practice. *Gospel Doctrine*, Joseph F. Smith, page 349.

### Questions and Problems

1. Show that having a large family was one of the great desires of Abraham. Pearl of Great Price, Book of Abraham 1:2.

2. Wherein do our Church educational institutions offer the best opportunities for high grade mating?

3. What are the conditions that make the rearing of children theologically obligatory? *Gospel Doctrine*, page 349.

4. Discuss the statement: The desire for, and willingness to produce and rear, large families bears psychic fruit that is acceptable to the Lord.

5. How many people who have no children prove the genuineness of their desire for a large family.

6. Discuss the statement: The glory of Godhood is not only intelligence, but intelligences.

## Lesson XVIII.—Agency

*Preliminary.*—In this lesson agency shall mean the privilege of acting for or in behalf of another. It shall mean deputized authority. In an act of agency the actor is more than himself; he is himself plus the authority conferred; he has a responsibility greater than that of his own; it is a cooperative responsibility.

All of his individual responsibility is added to by the responsibility of the source of his authority. However small or brief this authority may be, the exercise of it in righteousness is a source of joy; it carries with it the consciousness of being trusted as well as the feeling of elevation in power. The child sent on a message to speak for an older member of the family, or for the parent, has a sense of exaltation and a consciousness of importance above what he would experience in performing the same act without the family authority behind it. This condition was evidently behind the remark of the Savior

when he said to his mother, "Wist ye not that I must be about my father's business?"

Happiness flows through the delegation of authority with as much naturalness as the blood courses through the veins.

### I. Agency as a Source of Social Joy.

*A. In Government.*—In absolute monarchies, where the throne is a family inheritance, the delegation of authority follows a line of descent from the monarch to the people, and if the imperial head is the embodiment of wisdom, courage, and kindness, the commonwealth will have happiness. In democracies the source of authority is in the people, who concentrate that authority and confer it on their elect, who become the state or the government, vested with power from the people to delegate authority for the protection and control of the individual, or of the citizen, and thus we have a government of the people by the people, a sort of group self control. The

great objective of it all is union and liberty, the first a condition of strength, the second a condition of freedom, both of which are high states of joy.

To eliminate the idea of the delegation of authority in government would relegate humanity to the realm of animal instinct, where impulse reigns and thinking has no place.

*B. In Business.*—In business the delegation of authority is the expression of financial faith. As in the family the man is made happy by having a child to trust, and the child is made happy by being trusted with agency; and as in government the people joyously elect leaders, and leaders enjoy the leadership, so in business does the principal enjoy having a trusted agent, and the agent enjoys having a trusting principal.

Business contributions to happiness is in proportion to its productive and distributive power, and it needs no argument to show that without the delegation of authority the business of the world in all its branches would lose most of its power to produce and distribute. Without some form of business agency the wheels of commerce would clog instantly and our industries would stand paralyzed.

*Spiritual Agency.*—Spiritual agency is authority to act in the name of Divinity, or the delegation of supermortal agency to mortals. In all cases of the delegation of authority the principal had two aims: first, the accomplishing of the work; second, the training of the agent. The apex of anxiety of

these two considerations is that the agent may become as the principal is, in strength and trustworthiness. The command, "Be ye perfect, even as your Father in heaven is perfect" could not be obeyed without opportunity to act for Divinity and with Divinity, and finally as a Divinity. Spiritual agency therefore is an indispensable factor in the growth of manhood towards Godhood, and the exercise of this agency is a process

of character forging in which every hammer stroke is a part of the soul song, "Nearer, my God, to Thee."

Little wonder that Abraham, a born heir, sought the appointment of agency to act officially for the Lord. See Pearl of Great Price, Book of Abraham, 1:2-4. Christ recognized the principle that power accompanies the delegation of authority, when he ordained his chosen twelve before sending them forth. Matt. 10:1-20; Luke 9:1-9.

Divine agency is the link which officially connects the now with the hereafter, and the earth with the heavens; and mortality with immortality. Without it the performing of ordinance is a spiritual assumption and without ordinance religion becomes a mere theory of salvation. Satan lost his standing in heaven by demanding God's authority. Man climbs back to God through the exercise of God's graciously delegated authority, and the climb is not alone with man for "the man is not without the woman in the Lord," *i. e.*, not as God. They, man and his complement, woman, not supplement, in a state

of oneness receive of a fulness of glory, perfect joy and complete happiness; a condition and position unreachable save through a successful experience with divine agency. "If you wish to go were God is you must be like God." All other roads of righteousness end outside the realm of Godhood, the priesthood path alone continues on to that high point of exaltation.

### *Questions and Problems*

1. To the consideration of what form of agency is this lesson limited?
2. Show how delegated authority helps the principal and adds to the agent.
3. What are the advantages of a wide distribution of responsibility?
4. Illustrate the indispensability of delegated authority in business.
5. How does the Lord prove his desire to share his power and authority with his children?
6. What educational object has the Lord in delegating authority?
7. Prove theologically that a man must have a woman to share the blessing of the Priesthood with him, in order to get the highest benefits of that Priesthood.
8. Discuss the saying of Elder Melvin J. Ballard, "The priesthood is not given to man for ornamental purposes."

# Sources of Joy and Factors of Happiness

A Study for the Advanced Senior Class, M. I. A. 1921-22

By Dr. George H. Brinhall

IMPROVEMENT ERA  
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## Lesson XIX.—Home-Comings

During one of the recent "own-your-own-home" campaigns, the problem was found to possess two sides of very up-to-date interest, and the question arose as to whether home attraction was not based more upon animal instinct than upon rationality. On one side it was urged that home attractiveness was more than instinctive, that it had behind it an intrinsic ideal-ity, the attainment of which was a high form of happiness, that there was truth as well as poetry in the expression, "Be it ever so humble, there's no place like home." "A charm from the sky" not only "seems to hallow us there," but does hallow us there; "which seen through the world is ne'er met with elsewhere." It was urged that "the orchard, the meadow, the deep-tangled wildwood, and every loved spot that my infancy knew" contributed a joy to life for which there could be no adequate substitute. It was also urged that home-making, home-keeping, was but a miniature world-creating and heaven-making. When it came to the question of economics it was shown that the apartment house plan could claim life advantages which the segregated home could not give, that the building and maintaining of individual dwelling

places was as wide of good business as the family shoeshop, spinning and weaving room, bakery and laundry; some of which have proved their unfitness to survive, and others are fast passing into the realm of the obsolete. Summed up, the argument against the home meant that more of the real honey of life could be conserved in tenement lives than in homes.

The question is still an open one, and time alone can determine which side was right, but with the assumption that we are still in the home age, we can stand safely on the ground that home-comings are sources of joy and factors of happiness.

*The Family Home-Coming.*—Fences and what they surround, walls and what is within them, do not constitute home. The real home is life environed by home surroundings, and the life of home is the family. Family home-comings may fittingly be held anywhere designated as a place of gathering. The most ideal place is the old homestead, the place of patriarchal interest as was Adam-ondi-Ahman, where the first family home-coming was held and where a greater one still is to be held. Doctrine and Covenants, section 107:53-56; 116:1.

Our forefather, Adam, set a splendid example in regard to home-comings, he did not leave it until some death-bell tolled the funeral call; his multitudinous household gathered to rejoice, it was a great family reunion, and a time of rejoicing and blessing.

Birthdays, wedding days, victorious returns of missionaries, are all propitious days for family home-comings, as is also Thanksgiving day, Christmas, New Year's day, the Fourth and the Twenty-Fourth of July. The social and industrial freedom, coming from public holiday provisions, may be made to contribute to interest in family home-comings without detracting in any way from the community holiday interest.

The program that will distribute the home-coming activities most widely will succeed best. That branch of the family which has something to do will rarely be unrepresented and generally will respond in full force.

*Houseparties.*—We have family houseparties, many of which, too large for private residences, are held in public meetinghouses. Then we have the family outing and greater still, the family Temple day, where help from earth is handed up to increase the joys of heaven.

*Community Home-Comings.*—These gatherings have more than a social value. Besides the greetings, the renewal of acquaintanceship, the recounting of comrade hardships and adventure, the visiting of childhood haunts or places endeared by long-ago associations, all of which contribute to the fullness of life by mingling the past with the present, there is an exchange of ideas, a sort of traffic of ambitions, a commerce of experiences, that is of intrinsic value to the community. The home-comer enriches the old town, and the old town with its newness adds to the home-comer, and thus these come-back community conferences contribute materially to the welfare of all within the circle of the gathering's interests.

There is a form of sub-home-coming gaining in popularity, such as the gathering in one city of all the former inhabitants of another city or state. The gathering of all the Spanish Forkers residing in Salt Lake City, or all Utahns in Washington, or New York, are illustrations.

It is preeminently fitting that the M. I. A. should lead out in these high grade community functions, which have claim to perpetuity on the grounds that they are sources of joy and factors of happiness.

*School Home-comings.*—The school is our foster home, in recognition of which we call it our Alma Mater. While every commencement exercise is more than a call for the graduates to come back and see the school and contribute to its greatness by their presence, a prevalent college custom is to have a home-coming every decade, for a rallying of the classes, a renewal of old-time college yells and songs, a reviewing of old-time episodes and escapades, the retelling of college tales, and the opening up of the stream of inquiry concerning the what and where and who of



both the present and the absent. These school home-comings, like all other gatherings that bring us back to where we may have experiences of which we may exclaim thereafter, "For that brief space, I was a boy again."

When a home-coming college procession has in it a relatively strong showing of graduates, it becomes an exhibition of its present strength, and a prophecy of its future greatness. The college jubilee home-coming and the centennial gathering of the graduates are events of rarity, but as civilization evolves so will they increase, for education and civilization are complements of each other, one is not without the other.

*Home-comings Hereafter*—The future that is worth while is the present more nearly perfected. Heaven without family heart-throbs, quickened and made warmer than those of earth, is undesirable for contemplation; for the picture of it there is no place in the drawing room of our desires.

No matter who or what is there,  
For all its bounties, who would care,  
Without earth's loved ones there to share?

Our joy will be full with the consciousness that each of our loved ones has his relative share. Men cannot be saved in perpetual loneliness.

When the prodigal son said, "I will arise," he uttered more than he knew. The home-coming yearning always lifts, and a yielding to the impulse elevates the soul, and when it is accompanied by a willingness to get back through the door of repentance, the ear of divine love catches the soul-cry and the Father of all hastens to meet the returning wanderer with his parental heart full of forgiveness, hands outstretched to lead him to the feast, the temporary guest of honor, finally to find his place for which he has proved his ability, a position of trust in great things, parallel with his proved capacity to handle small things.

The permanent guest of honor at the great hereafter home-coming is he who, with pole-star fidelity, stood by his Father and whose temporary flush of irritation, by a seeming act of injustice, was cooled by the chiding of his momentary selfishness, with the reminder that all that his Father has is his. The Father has his sons, both sons have a father and a father's love. One has kept his full inheritance, a part of which is the *unmarred confidence* of his Father.

As to the call for the great home-coming hereafter, the company, the conditions, and the procedure, the following wonderful hymn by W. W. Phelps is submitted:

Come to me, will ye come to the Saints  
that have died,  
To the next, better world where the righteous  
reside,  
Where the angels and spirits in harmony  
be,  
In the joys of a vast paradise? Come to  
me.

Come to me, where the truth and the  
virtues prevail,  
Where the union is one, and the years  
never fail;  
For no heart can conceive, and no human  
eye see  
What the Lord has prepared for the just,  
Come to me.

Come to me, where there is no destruc-  
tion nor war,  
Neither tyrants, nor mobbers, nor na-  
tions ajar;  
Where the system is perfect and happi-  
ness free,  
And the life is eternal with God. Come  
to me.

Come to me, will ye come to the man-  
sions above,  
Where the bliss and the knowledge, the  
light and the love,  
And the glory of God shall eternally be.  
Death, the wages of sin, is not here.  
Come to me.

Come to me; here are Adam and Eve at  
the head  
Of a multitude quickened and raised  
from the dead;  
Here's the knowledge that was, or that is,  
or will be,  
In the gen'ral assembly of worlds. Come  
to me.

Come to me; here are mysteries man  
hath not seen,  
Here's our Father in heaven, and Mother,  
the Queen.  
Here are worlds that have been, and the  
worlds yet to be,  
Here's eternity endless; amen. Come to  
me.

Come to me, all ye faithful and blest of  
Nauvoo,  
Come, ye Twelve, and ye High Priests,  
and Seventies, too,  
Come, ye Elders, and all of the great  
company,  
When your work you have finished on  
earth, come to me,

Come to me; here's the future, the pres-  
ent, and past,  
Here is Alpha, Omega, the first and the  
last,

Here's the "Fountain," the "River of  
Life," and the "Tree!"  
Here's your Prophet and Seer, Joseph  
Smith. Come to me.

See also Doc. and Cov. 27:3-15.

*Suggestions*.—Have someone  
sing, "Home, Sweet Home" as an  
introduction to the lesson, and  
close the exercise by singing, "O,  
my Father," or at least the last  
stanza.

#### *Questions and Problems*

1. In what way does the observance of home evening tend to stimulate home-coming?
2. What is lost to life by living in rented habitations?
3. Show how one energetic member of the family may initiate a family home-coming.
4. Illustrate the value of a wide distribution of the programmed exercises as a means of securing a good attendance at a family home-coming.
5. Show the value of a paper on family achievements being made a part of the home-coming program.
6. Discuss the mortgaging of homes.
7. In what way does a community home-coming benefit both the community and the home-comers?
8. What organizations, civic and ecclesiastical, may unite in providing for community home-coming?
9. Discuss this problem: School home-comings have two great objects, the promotion of alumni gatherings and the fostering of the institution.
10. Where was the first great family home-coming held, and what is yet to take place there? (For description of this place see *Church History*, Vol. 3, pages 34-40.)
11. Which two lines of the hymn, "Come to me" would be your choice for a memory gem?

*Introduction.*—Neighborliness in this lesson shall stand for civil, peaceful, kind, helpful treatment of one person by another, it shall mean the social application of the Golden Rule. Neighborliness made up of such conduct is man's part of making the millennium; it represents the Abou Ben Adam side of salvation.

Neighborliness does not stop at reciprocity; it carries over into the field of sympathy and sacrifice. It invests in a helpfulness that holds out no promise of dividend in kind. In its most enduring form it is wisely forbearing and judiciously generous, and while it would rather suffer than do wrong, it guards against an endurance which becomes injurious. Neighborliness has no hatchets buried with the handles sticking out.

*Making Good Neighbors.*—The good neighbor never hunts good neighbors, he makes them. He never leaves a neighborhood without carrying neighborliness with him. He makes neighbors of several types, but all good.

*His Intellectual Neighbors.*—He finds material for intellectual neighbors, he makes them through an exchange of ideas, taking care that the bartering is not one-sided by having the questions all on one side and the information all on the other. He talks *with* and not *to* his neighbors in the making. In his friendly visits he does not make overdrafts upon his welcome account; he does not strain the confidence of his neighbor to the breaking point by confessing other people's sins. He makes of his neighbor an intellectual comrade, even though that neighbor cannot become his peer.

*His Business Neighbors.*—He makes neighbors by minding his own business, keeping his credit gilt-edged, caring for the property held in common with his neighbors as he cares for his own. He

would no more make the highway unsightly than he would litter his own walk. His anxiety for the return of that which he borrows far exceeds his eagerness to borrow. He helps without humiliating; his favors are all barbless.

*His Social Neighbors.*—He makes neighbors whose neighborliness is chiefly social. They become his through the art of consistent entertainment. With such he never stoops except to lift. He does not rob his neighbors of sleep through the medium of a barking dog, nor does he steal his neighbor's garden truck by means of unpenned chickens. In the social sea, keeping his head above the waves, he becomes a center of safety. He is hail fellow well met, always on high ground. He might be consistently cartooned as big-hearted, but never as big-headed. He makes a neighbor of the new-comer, by calling upon him and by extending cordial greetings at casual meetings, by inviting him into his home. He also invites his neighbor to affiliate with organizations with which he has membership, and he is especially solicitous of his neighbor in cases of trouble, such as sickness and death.

*His Religious Neighbors.*—Our good neighbor-maker gives evidence of spiritual sincerity, with no air of self-righteousness. He loves his God and worships him in his own way. To him, as a Christian, the keeping of the second great law requires the keeping of the first. He knows that to hoe in his garden, repair his fence, mow his lawn, or do any other avoidable week-day work on a Sunday, not only gives evidence of a disregard for Deity, but it is positively unneighborly in any Christian community. The good neighbor keeps the Sabbath day holy. If he invites his neighbor to attend his church, he is not above accepting an invitation to attend his neighbor's church. He courts religious conversation, but avoids heated discussion of religious subjects. In friendly argument he emphasizes the beauties of his

faith and leaves the defects of his neighbor's belief to be seen through silent comparison. Neither his neighbors nor his neighbor's children hear him use with irreverence the name of God. Whatever his religion requires, he gives evidence of trying to do; whatever his religion forbids, from that he refrains. He keeps the commandment recorded in Matt. 5:16. His neighborliness is a source of joy and a factor of happiness, immediate and prospective, here and beyond.

*Suggestions.*—Have someone read, sing, or recite the hymn, "A poor wayfaring man of grief." The reciting of "Abou Ben Adam" would also be appropriate.

#### *Problems and Questions*

1. Give Webster's definition of neighborliness.
2. What does neighborliness mean in this lesson?
3. How did Christ answer the lawyer's question, "Who is my neighbor?" Luke 10:25-36.
4. Why is the following desk sign unnecessary for a good neighbor, "This is my busy day"?
5. Illustrate helping without humiliating.
6. Why is a violation of the Sabbath day unneighborly in a Christian community?
7. What is religious aloofness, and how does it affect neighborliness?
8. Discuss disturbance of the peace by dogs.
9. Have a four-minute talk or a five-minute paper on the neglected new-comer.

In its widest sense, obedience means the yielding of one thing to another voluntarily, involuntarily, or nonvoluntarily. We voluntarily extend a cordial greeting to a friend, we involuntarily scowl at the approach of an enemy, we nonvoluntarily absorb heat. In any case we obey law. The universe is governed by law. As a whole it obeys the law of its existence and each part obeys the law of the whole. Law reigns everywhere and obedience is compliance with law.

Liberty, being one of the highest conditions of life, it is well to remember that the higher the law

the greater the liberty, and that the only way to become a beneficiary of any law is to obey it, and that the more perfect the obedience, the greater the gift of the law. Obedience, then, is the acceptance of opportunity to be free and, therefore, to be happy.

Willing or acquiescent obedience is doubly fruitful as a factor of happiness. It yields happiness in the act as well as in the results of the act. It is a condition of joy in the pursuit, and satisfaction in the possession. The direction of one's willing obedience determines the objects of his love; under the law, which we grow to love in the direction of our willing service and acquiescent obedience, is service for the sake of service as well as for the object of service.

To determine whom or what we will obey is to decide whom or what we shall love.

*Obedience as a Source of Individual Happiness.*—Upward obedience is power. Cooperation of the individual with something greater increases not only the freedom of the individual, but his power to act. In an act of obedience, therefore, one is greater than himself, he is all of himself plus the reinforcement that comes through his union with that which he obeys. As with agency or authority so with obedience, they each and both make us more than we possibly could be without them. Through obedience to law one has the benefit of the operations of the law; and through obedience to authority, one has the benefit of the in-

telligence and the experience behind the authority. To refuse obedience to authority is to lose an opportunity of investing one's agency, intelligence, and ability with the agency, intelligence, and ability of a greater than one's own ability or authority.

Every act of obedience to law and authority is a prophecy of success. It is nature's declaration of a fitness to survive, and fitness of survival is a high source of joy. An unerring prophecy of success is, to say the least, a factor of prospective happiness.

*Obedience as a Source of Happiness to the Group.*—Disobedience of a single member of the

family brings distress upon the entire family. The return of the prodigal could not compensate for all the distress that his disobedience had caused. He not only squandered his share of the family substance, but he cut down the joy-income of the whole household. The prodigal was brought back to heaven's highway, not by divine coercion, but by the buffetings of Satan.

The group can be saved from itself only through the obedience of the individuals to the group rules. In democracies, if the highest form of liberty is to be enjoyed, the group, while in a reflective mood, when reason and judgment are in the ascendancy, frame constitutions and enact laws that shall prevent or at least check the going to ruin at times when the passions temporarily rise to the ascendancy; and these legislative provisions for obedience are to the existence and freedom and happiness of the group what the rudder is to the ship in fair weather, and what the anchor is in storm; and the member of the group who refuses obedience to these provisions for progress and safety, and seeks to nullify them, is like one who would break the rudder or cut the anchor cable of the ship on which he rides. A sense of safety is psychic salvation, and salvation is a synonym for happiness.

It is said that a good thing can be done in such a bad way that the method makes it bad, and the nullifying of an unwise law by anarchistic procedure is a case of the cure being worse than the disease; and the sorrow-product of the procedure is more than the joy-product of the results; and, therefore, it is fundamentally wrong. Nullification at best stabs patriotism to reach the end that should be sought only through revision or repeal.

In case of conflict, where the choice of necessity must be made, it were well always to remember the wisdom of him who said at the gates of Capernaum, "Render unto Caesar that which is Caesar's, and unto God that which is God's." The history of the Latter-day Saints furnishes a most striking example of the perpetuity of that policy.

If obedience leaves a household, unhappiness enters; if it flees a country, safety follows it.

*Obedience and Religion.*—It was the disobedience, and not the fruit, that caused man's spiritual death in Eden. No number of unofficial or unwilling baptisms could have resulted in man's spiritual rebirth. President Young is quoted as having said, "As well baptize a bag of sand as an unrepentant person." There can be no such thing as coerced conversion. The one great call heavenward is, "Son, give me thine heart."

Before it was said of mankind, "They shall have joy," it was declared, "They shall be obedient." *Pearl of Great Price*, "Book of Abraham," chapter 4:31. The fundamental object of man's existence is joy, but obedience is the only roadway to that goal. Heaven without a love for God does not exist, and the declaration of the Redeemer on this point is, "If ye love me, keep my commandments."

John 14:15; 15:10. Behind this declaration is the law of growth in the direction of service. We grow to love the objects of our willing service, and willing obedience is the highest form of service.

## Sources of Joy and Factors of Happiness

A Study for the Advanced Senior Classes of M. I. A., 1921-22

By Dr. George H. Brimhall

## Lesson X.—Art

The privilege of mortal existence was based upon premortal obedience. *Pearl of Great Price*, "Book of Abraham," 3:24, 25, 26. It would seem that it is perfectly safe theologically to declare that no one can be saved in disobedience, but through obedience, both salvation and exaltation are made certain.

*Questions and Problems*

1. Show that obedience is the first law of heaven. Give reasons for answer.
2. Discuss this proposition: As the essence of crime is intention, so the efficacy of ordinance depends upon obedience.
3. Where is this saying, and what circumstance brought it forth, "Obedience is better than sacrifice"?
4. Show that the absence of obedience results in social chaos.
5. Why is there more freedom in taking counsel than in obeying commands?
6. What kind of disobedience may fittingly be called the "seeds of anarchy"?
7. Show that obedience is a source of immediate individual joy, and that group happiness depends upon obedience?
8. Give scriptural proof that obedience is a principle of the gospel.
9. Prove the impotency of faith without obedience.
10. Show that obedience to law governs both the giving and the receiving of blessing. Doctrine and Covenants, 130: 20, 21.
11. Connect up *Pearl of Great Price*, Book of Abraham, Chap. 4:25 with the following definition of instincts: "Instincts are blind impulses leading to wise ends."
12. Distinguish between blind obedience and the obedience of confidence.

Science gives us truth, and art gives us beauty. In the presence of one we are possessed of the truth emotion, in the presence of the other we are possessed of the beauty emotion. Art not only imitates nature, but she adds to it by selecting the best from nature, thereby combining and making an ideal.

In literature we have ideal characters, in art we have ideal places and faces. The common eye often fails to see in a landscape what it may find in the picture of a landscape, because the picture is the landscape as seen through the artist's eye; consequently, when we view a mountain painted by a skillful hand, directed by a mind trained in seeing beauty, we may find beauty in the painting that we overlook in the mountain.

Then again, art catches nature at her best, and holds it fast that we may examine it at leisure. As an example of this fact, take Rosa Bonheur's "Horse Fair." Only the trained eye could see the marvel that has been wrought on that small piece of canvas. The achievement of producing so many individual horses full of strength and action, could not be accomplished save by one who adds skill to genius.

Art is to vision what literature is to events; in the first, beauty is brought to the fore, in the latter, the spirit is emphasized.

Art is a source of joy through her emphasis of beauty. It is a truism that "a thing of beauty is a joy forever." It is the beauty of nature that makes it especially enchanting. With every season of the year, as nature changes one garb for another, and as the sky presents her varied hues, we exclaim, "How beautiful!"

Art draws not only on the reproductive powers of the mind, but on its creative ability. As a factor of happiness, art contributes to our lives in innumerable ways, through the camera, through the

blanket-weaving of the Indian, the exquisitely wrought embroidery of the Japanese, the plans of the skillful architect, the designs of the landscape gardener, and of the professional dressmaker, tailor, and milliner and maker of furniture, as well as the work of the professional illustrator, whose service is sought after so eagerly by magazines and newspapers. From all these sources, and many others, art is a source of joy, and a factor of happiness, as well as in its more noted achievements that come to us through the medium of great painting, great sculpture, and great architecture.

Other things being equal, the more art in a utensil the better the article. It is said of some scientific instruments made in France, that they not only equal the product put out elsewhere, but in addition they are beautiful. The same goods made into clothing artistically are more useful than they could possibly be if fashioned inartistically, because the use of anything is to be measured by its contribution to those for whom it is made.

The artistic setting of a table adds to the value of the food served on the table, because it contributes to the refinement of those who partake of the meal, which serves a tripple purpose; the sustenance of the body, the gratification of the appetite, and the cultivation of a taste for the beautiful. Art contributes to our happiness by a wide distribution of the beautiful, calling for the doing of common things in an uncommon way, and bringing uncommon enjoyment to the common people.

*True Art Endures.*—Standards of beauty change like standards of ethics, but there is real beauty as there is real good. We never tire of beauty in the absolute any more than we weary of good in the absolute. There are masterpieces of literature that endure: ideas of

righteousness that "though crushed to earth will rise again," styles of buildings that never become antiquated, and there is beauty which is everlasting, despite all oscillations of fashion. We no more tire of true art than we tire of the sun and the moon and the stars.

*The Uplift of Art.*—Like the universe, of which it is a part, art

is lifting upward. Such art as jazz, may have its day of dalliance, but like all other forms of error will die amid its worshipers. To live most is to live among the best, and art is among the best of the constant sources of elevative enjoyment.

*Our People and Art.*—America has not come to its own in art. France and Italy are the acknowledged leaders in occidental art, while Japan leads in oriental art. The Greeks gave us the old masters at whose feet all Europe sits; while Japanese art is reputed to be as old as that of the Greek.

There is cause for general pride in the production of art by the Latter-day Saints. Within the area of three contiguous blocks in Salt Lake City the artists, George M. Ottinger, Alfred Lambourne, Alma Wright, Lee Greene Richards, and M. M. Young, have had their homes. A few years ago the *Journal of Education*, of Boston, contained an article, from the pen of its editor, which stated that for its population, Utah county had produced a greater number of artists than any other county in the United States. Some of these artists are John Fairbanks, and his sons Leo and Avar, of Payson, Cyrus E. Dallin, John and Virgil Hafen, of Springville, Calvin Fletcher, of Provo, E. H. Eastmond, of American Fork, and Harwood and Evans of Lehi.

*Art in Religion.*—One of the reasons given for being religious is that so much of the work of the great masters has been inspired by a desire to depict and perpetuate religious thoughts and sentiment.

Raphael's Madonna, The Last

Judgment, by Michael Angelo, and The Last Supper of Leonardo Da Vinci, are all examples of great paintings that have adorned the churches and cathedrals of Christendom.

The temples of the Latter-day Saints are decorated with mural paintings. The monuments on the temple grounds witness the skill of their sculptors. In all this, the divinity in man is reaching for a realization of the object of his existence, as stated in the Book of Mormon, that "man is that he may have joy," and a constant progressive fulfilment of the declaration in our thirteenth article of faith, that if there is anything lovely, or of good report, or praiseworthy, we seek after these things. Truly art is lovely and of good report and praiseworthy.

### Questions and Problems

1. In what respect is the artist a creator?
2. Arrange to have some good paintings at the meeting, and have some one well informed point out the features that entitle it to be rated as a work of art.
3. What does simplicity in art mean? Illustrate.
4. What is meant by color harmony, as applied to household decorations?
5. At what point in home decorations is art substituted by "stuffiness"?
6. Is it simply a change in fashion, or an advancement in real art, when plain surface supersedes the highly ornamental in furniture? Give reason for your answer.
7. Discuss this proposition: A picture worth looking at is worth hanging where it may be seen to good advantage.
8. Describe a fence that growls at the passerby.
9. Illustrate the truth of the saying: "A thing of beauty is a joy forever."
10. What does it mean to be a lover of art? Illustrate.
11. Explain the traveling art exhibit system.
12. Discuss the practicability of having an M. I. A. art club in your community. Make a list of L. D. S. artists.
13. How may art best be encouraged?
14. Discuss the proposition: "Better two good paintings in a home than a score of common pictures."
15. Describe an artistically set table.
16. Suggest decorations for a wage earning family's dining room.
17. What is lost by failure to attend art exhibits?
18. Describe the joy value of having parlor art and sale exhibits of the paintings of our local artists.
19. What is meant by artistic individuality in dress?

## Lesson XI.—Literature

Literature reveals itself in two forms; it may be spoken or written. From the former we obtain the literature of tradition, folklore; from the latter, our books of poetry, essays, and fiction.

From the beginning, the story has been prominent as a source of entertainment. "Arabian Nights," "Canterbury Tales," stories of Sir Walter Scott in prose and verse, the narrative poems of Alfred Tennyson and Henry W. Longfellow, are notable examples of this fact. Literature comes to us from the Indian tepee, and from the palaces of the kings.

Literature has preserved and handed down through the ages the spirit that accompanied great historical events.

One of the oldest poems is Miriam's song of victory, recorded in Exodus, 15. It is a song giving literary illumination to a marvelous series of historical events. The

glorifying of hardship in that never-to-die hymn, "Come, come, ye Saints" puts it in the class of literature that has embalmed the past.

The descendants of ancient Israel still recite with joyous fervor the lines recorded in Exodus 15, and modern Israel untiringly repeats the prairie poem of William Clayton.

David may elevate us with his Psalms; Solomon makes us wise with his proverbs, and guides us to a choice of the highest values by his "Ecclesiastes," and the prophets of ancient Israel lift us out of our sordid selves, and give to our better selves the power to soar above the carnal, sensual and devilish, if we will consent to communicate with them, through the medium of the printed page.

The parables and the sermons of the Master draw us into the light of knowledge, inspire us with courage and fill us with kindness.

We become acquainted with power and are taught patience by the spiritual eloquence of the prophet's prayer at Liberty Jail.

*We are indebted to literature for making travel worth while.*—Apart from the joy one experiences in travel, comes the added joy to the traveler of seeing attractive spots through the eyes of a great writer. Loch Lomond and Loch Katrine have an added charm because of Sir Walter Scott; and the English lake districts because of Wordsworth; the country of Lorna Doone, because of Blackmore; London, because of Dickens and Thackeray; Paris, because of Victor Hugo, and Venice and Rome because of Lord Byron.

The "Village Blacksmith," from the pen of Henry W. Longfellow, has immortalized Brattle Street, in Boston; "The First Snow Fall," of James Russell Lowell, Mount Auburn Cemetery; while the *Inland Sea* of Alfred Lambourne, has made the Dead Sea of America radiant with interest and beauty.

Books make us acquainted with the best minds of the past. Dr. Holmes speaks of a librarian as a sexton calling him "Sexton of those alcoved tombs where men in leathern cements lie." Milton says, "For a good book is the life blood of a master spirit embalmed to a life beyond life."

Channing says:

"It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am,—no matter though the prosperous of my own time will not enter my obscure dwelling,—if the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from the best society in the place where I live."

### Questions and Problems

1. Which books of the Bible are recognized as possessing high literary merit?

2. Name one production from each of the following authors that has contributed largely to the happiness of the world: Tennyson, Longfellow, Browning, Bryant, Milton, Bunyan, Key, Payne, Eliza R. Snow, C. W. Penrose.

3. What is there about Lincoln's Address at Gettysburg that makes of it a classic?

4. What does a love of good literature say of its lover?

5. What Utahn will be widely remembered for his free distribution of choice books?

6. Show the relation between one's reading and his optimism.

7. Discuss this proposition: Books are the real levelers.

8. If you could have only ten books what would be their titles?

## Lesson XII.—Music

*Introduction.*—Man is a musical being. He loves music whether he creates it or not. Shakespeare says: "The man who hath no music in his soul, and is not moved by concord of sweet sounds, is fit for treasons, stratagems, and spoils. Let no such man be trusted."

To be entirely unmusical, that is, incapable of responding to music, would be to be an element of discord and out of harmony with the universe.

Man in his infancy is lulled to sweet slumber by the lullaby of his mother. In youth he is urged upward by some sort of mating song.

In manhood he is aroused to action by song, cheers, and martial strains, and in the higher circles the sacred rights of his departure from this world is hallowed by the harmony of sound.

Nature is full of music; long before the reed, the pipe, and the string were instruments of sweet song, nature sent forth her sound-harmonies for the joy of man. The bird's song, the brook's murmur, the wind's whistle, lent to the enchantment of Eden.

As the aim of man's existence is joy, his very nature has caused him to cling to the nature sources

of joy, and struggle to increase them, and so music became an art, a fine art, the divine art.

The measuring of sound, the arranging of tones, the purposeful producing of harmony, were mighty steps heavenward for the race. It was a getting back in experience from whence we came, where harps were handled with angelic skill.

The philosopher Spencer placed music among the luxuries to be possessed only by those commanding leisure, but in the course of events, with the spread of liberty, it became a heritage of the middle classes, and was listed as a comfort; then came the glorious Now, this epoch of the enjoyment for everybody, when music is being listed as a necessity, and as such coming within the reach of all the common folk.

If it be true that "time's latest offspring is the best," then music bears the palm, for it, of all the great arts, is youngest, reaching the zenith of its glory in the last century: the period when Mozart, Beethoven, Wagner, Verdi, and Handel were contributing their best. That was an age in which accumulation reached the apex. Since then the greatness of music as a source of joy and a factor of happiness has been in large measure due to its distribution.

Invention, industry, commerce, and education have all contributed to the spread of this art which is the highest expression of the emotional life.

No student of sociology, of five decades ago, would dare to dream of a day when a musical instrument would be one of the essentials of a humble home.

Browning, with his poetic vision and musical instinct, ventured to hope that somewhere, somehow, sweet strains of music would be caught and kept for others' use than those who heard them first; and science and invention have made the dream of the great poet a reality; and who dare say that nature is not making record of some of earth's great anthems to be reproduced in the world beyond.

And as nothing but the fittest may claim survival, what becomes the duty of the choicest people in regard to music? May it never be forgotten that the tabernacle choir captured with song, the city from which our ancestors were driven with bayonets and bullets. Nor are we to forget that the singing of heavenly choirs added to the joy of many at the dedicatory services of the Kirtland and the Manti temples.

Man is a worshipful being; worship is one of his chief sources of joy, and music is no small part of worship. The God of the Latter-day Saints loves music, as indicated in the references from the Doc. and Cov., and that which Deity delights in must be a factor of happiness.

Music has been a theme worthy the pen of the master poets, among whom are Spenser, Shakespeare, and Milton.

*Music in the Home.*—It is a question as to which has added most to the happiness of the home, the incandescent electric lamp, or the phonograph. The former illuminates our houses, the latter warms our hearts.

It is a glorious privilege to have the masters sing or play at our fire sides. Their presence there, if proper recognition is given it, will make jazz music, which is a departure from the correct, unwelcome.

*Music is mind-food.*—Man is not at all what he has, nor is he what he does, he is in a great part what he feels, and he is very much what he enjoys. The decorations of a home often tell more about it than the family record. The class of books found on the center table, and in the library, the grade of the current literature subscribed for, are unmistakable indexes of the grain of the group.

None of the standards suggested point more unerringly to the standard of refinement than does the quality of the music enjoyed in the family circle. Merely to have a few high grade records for special display puts the owner in the position of the Indian who kept a newspaper in his wigwam, and held it before him when visitors came as a makebelieve that he could read.

As the reading of good literature lifts the mind to the appreciation thereof, and a corresponding lack of appreciation tends to lower the entire intellectual and spiritual

tone, so listening to classic music will elevate the taste to a plane where appreciation of the best is made possible.

When we say classic, do not exclude the simple, lasting compositions such as "Home, Sweet Home," "Ben Bolt," "Coming Through the Rye," "Swanee River," "Old Kentucky Home," or any other pure songs of the heart.

*Music and Misery.*—There may be music attuned to misery, but it is not such as was produced by the shepherd's flute where David fed the flocks of Jesse, nor the harp melodies that tamed the anger of Saul and caused the spirits of evil to yield possession of the king.

Why the deamons could not withstand the stream of melody that flowed from the strings touched by the fingers of the Lord's anointed, is not a part of scripture, it is enough to know that it was music that exalted angels loved, and that fallen spirits sought to avoid. Whether it was through a recollection of the harmonies heard in the heavens, or that its very nature was in conflict with the character of the rebellious, we may never learn, but we may conclude that whatever by the name of music creates rejoicing amid iniquity, leads away from, and not towards, the paths of peace or home of happiness. The coupling of good music with immoral or irreverent words, or words in any way unworthy its accompaniment, is like chaining innocence to infamy and compelling it to commit crime.

*Music in Worship.*—The opening song of a service prepares the way for the invocation. There is

need of worship in the soul of one who attends the church only to hear the music. His seeking is entertainment, not devotion. Church music to such may be a factor of happiness, but not a source of spiritual joy.

It sometimes happens, however, that the music so touches the hidden springs of spirituality that they lift out of the subconscious into the conscious the better part of the individual to the extent of driving indifference from the mind, and supplanting it with a feeling of reverence for things divine, so that those who come for entertainment only, remain to worship in spirit and in truth.

Aside from the preparatory effect on the people present, good music is a call, an effective call, for the presence, the more than average presence, of that something which proceeds from the great divine personal center of intelligence and love, God's love.

The invocation that follows may be more inspired and the sermon more heart reaching, and then the hymn preceding it, will make the benediction more perfect than it would be without the closing hymn.

That God loves music we have ample evidence. The birth of his Son was heralded with song. Music in heaven. Revelation 14:1, 2, 3. "The song of the righteous is a prayer unto me." Doc. and Cov., 25:12.

"Let the earth break forth into singing," Doc. and Cov., 22. "If thou art merry, praise the Lord with singing and with music." 136:28. "Sing this new song," 84: 98.

"Gathering in Zion with songs," 101:18.

Henry Ward Beecher, in writing of hymns, said: "They are crystallized tears or blossoms of joy or holy prayers or incarnated raptures, they are the jewels which the church has worn. No other composition is like an experimental hymn. Forty years the heart may have been in battle, and one verse shall express the fruit of the whole. \* \* \* If the angels that Jacob saw sang when they appeared, then I know that the ladder which he beheld was but the scale of divine music let down from heaven to earth."

### Questions and Problems

1. Show how the troubadors were distributors of happiness in their wanderings from the king's court to the cottages of the peasant.

2. Discuss the following as an appropriate slogan: For every home, a musical instrument, for every ward, a choir, for every town, a band.

3. Wherein are choirs and band feeders of the multitude?

4. What are the grounds for this assertion: Of all people the Latter-day Saints have most need for musical training.

5. Discuss the relative value of music and mathematics in a girl's education, as they are likely to affect the object of her existence.

6. How would the society of the future be affected by the universal carrying over of the slogan: Everybody sing.

7. Prescribe for the cure of a taste for degenerating music.

8. We herewith submit a list of twelve records prepared by Professor Florence Jepperson, Professor of Music Brigham Young University.

#### *Twelve Records That Should be in Every Home*

"American Fantasia" (1 and 2) (double faced record) Victor Herbert's Orchestra.

"Onward Christian Soldiers" Victor Band.

"Love's Old Sweet Song" (violin, flute, and piano) Victor Record.

"Capriccio Viennoise" (violin solo) Kreisler.

"Toreador's Song" (from Carmen Opera) Sung by Gogorza.

"O Rest in the Lord" from "Elijah" Sung by Mme. Culp.

"Sol Mio" (My Sunshine) Sung by Caruso.

"Hungarian Dance" (No. 5) Brahms Played by Philadelphia Symphony Orchestra.

"Walz Song" (from Opera Romeo and Juliet) Sung by Galli-Curci.

"Love's Dream" (Liszt) Victor Herbert's Orchestra.

"Sweet Spirit, Hear My Prayer" (Neapolitan Trio—Violin, harp, and flute).

"Silent Night, Holy Night" (Christmas Carol) Either solo by Culp or Schumann-Heink or Neapolitan Trio (violin, harp, and flute).



# Sources of Joy and Factors of Happiness

A Study for the Advanced Senior Class, M. I. A. 1921-22

Improvement Era April 1922

By George H. Brimhall, President Emeritus, Brigham Young University

## Lesson XXII.—Patriotism

*Introduction.*—Webster defines patriotism as love of country; devotion to the welfare of one's country; it relates to the virtues and actions of a patriot; the passion inspiring one to serve one's country.

Patriotism, then, is love, and love is a source of joy and a factor of happiness to the extent that its object is good, true, or beautiful.

In its broadest sense patriotism is love of and loyalty to the group and its environments. We speak of family patriotism. This sentiment holds close to the individual, the home, and the family group. We may speak of community patriotism as town, city, or state patriotism. There is also a sentiment known as school patriotism. Church patriotism is generally referred to as Church loyalty or religious fidelity.

In its most specific sense patriotism is love of country or national loyalty.

Sometime ago there appeared in one of our leading dailies, on the editorial page, a statement to the effect "that as long as there are nations there would be war." This, of course, in effect, meant that war is a concomitant of patriotism,

because patriotism is a passion that impels men to fight for their country or nation, and if it be true that war is the effect of patriotism, then patriotism becomes a source of more sorrow than joy and of more misery than happiness. Nationalism and patriotism are complements of each other, but war is no more a natural outgrowth of patriotism than family feuds are the natural outgrowth of families.

To say then that the obliteration of all national boundaries and interests is the only path to peace is akin to saying that the abolishment of family feuds is dependent upon the extinction of families.

*Internationalism* does not mean the lessening of national interest, it means the pooling of national interests in such a way that its dividends of joy and happiness shall be larger than they could possibly be without a free agency cooperation that would eliminate the destructive aspect of competition.

The raising of the white flag of universal peace is not to be accompanied by a lowering of the Stars and Stripes. Its folds will be all the more dear to us as a treasury of our traditions, its colors will be all the more inspiring as emblems of our love of society, and its stars will be all the brighter as symbols of our faith and hope.

Our love of mankind will not eclipse our love of country, it will make it more intense, just as love of country intensifies family love, just as parental love makes stronger connubial affection. The intensity of patriotism is not diluted by the extension of its application.

Narrow-mindedness of view and one-sidedness of interest may hide behind patriotism and perpetuate errors and even evil under the guise of love of country, but true patriotism never runs so wide the mark of universal ethics as to say, "my country right or wrong," because it is always better for anything to perish than to persist in iniquity, for persistency in iniquity is simply a painful putting off of doomaday.

The joy-giving patriotism is maintained under the slogan, "My country when right, and when wrong to be made right."

Thrills are either exhilarating or depressing; stimulating or enervating. Thrills of patriotism are of the positive type, they arouse hope, they stimulate courage, they sustain action; hence the war cry, the bugle blast, the band music, and the army songs. All these things which have been so effectively used in avalanches of destruction could be made impelling forces in constructive conquests.

A battle cry of construction might read something like the following:

### *Build, Ye Builders, Build*

Build an aeroplane for progress,  
Build for peace a hearthstone fortress;

Build for confidence a throne,  
Build it of square-dealing stone.  
Build, ye builders, build.  
O, build, ye builders, build.

Build for union, build for freedom  
Build the common people's kingdom.  
Build for future, build for now,  
Build to speed the pen and plow.  
Build, ye builders, build.  
O, build, ye builders, build.

Build for strength and build for beauty  
Build for order, law, and duty;  
Build for grown-up girl and boy,  
Build for universal joy.  
Build, ye builders, build.  
O, build, ye builders, build.

Patriotism awakens hope, inspires courage, and sustains action. It leads to self-forgetfulness and swallows up selfishness in the interest of the group.

### *Patriotism in Literature.*

"A glorious death is his who for his country falls."—*Homer.*

"And for our country 'tis a bliss to die."—*Pope.*

"Happy the death of him who pays the debt of nature for his country's sake."—*Cicero.*

"Had I a dozen sons, each in my love alike and none less dear than thine, and my good Marcius, I had rather eleven die nobly for their country than on voluptuously surfeit out of action."—*Shakespeare.*

"I only regret that I have but one life to lose for my country."—*Nathan Hale.*

"There ought to be a system of murderers in every nation which a well-formed mind would be disposed to relish. To make us love our country, our country ought to be lovely."—*Burke.*

"Millions for defense, but not one cent for tribute."—*Charles C. Pinckney.*

"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?  
If such there breathe, go mark him well!  
For him no minstrel raptures swell;  
High though his titles, proud his name,  
Boundless his wealth as wish can claim,  
Despite those titles, power and pelf,  
The wretch, concentered all in self,  
Living, shall forfeit fair renown  
And, doubly dying, shall go down  
To the vile dust from whence he sprung,  
Unwept, unhonored, and unsung."—*Scott*.

"He who loves not his country, can love nothing."—*Byron*.

"Far dearer the grove or the prison,  
Illumined by one patriot name,  
Than the trophies of all who have risen,  
On Liberty's ruins to fame."—*Moore*.

"Let our object be our country, our whole country, and nothing but our country."—*Daniel Webster*.

"We join ourselves to no party that does not carry the flag and keep step to the music of the Union."—*Rufus Choate*.

"The mystic chords of memory, stretching from every battlefield and patriot grove to every living heart and hearthstone, all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature."—*Abraham Lincoln*.

*Patriotism in Religion.*—That religious fervor and patriotism are passions of close kinship is vividly depicted in the following lines from Macaulay:

"And how can man die better than facing fearful odds,  
For the ashes of his fathers and the temples of his gods!"

The deluded Hindo pantheism is just about as comparable with the concentrated Christian faith as is the lax patriotism of the Oriental Indian comparable with the patriotism of the American.

It would seem that the saying, "As the religion, so the patriotism," is not wide of the truth.

"Mormonism" was launched by a divine rejection of all churches. The same God that disowned all ecclesiastical organizations on the earth declared the constitution of the United States to be of inspired origin and himself the inspirer of the founders of this government; therefore, the Latter-day Saint is committed to the doctrine that the Church is the product of revelation, and the government the product of inspiration, both established by the Lord God of Israel. Doctrine and Covenants, section 101: 77-80. Moreover, American liberty is not only an inheritance from

ancestral patriots to be loved, protected, and perpetuated, but it is a gift from God to be reverentially made a part of their lives and handed down to their posterity as one of the gifts of eternity. Book of Mormon, II Nephi 10:10-12.

The loyalty with which the Church and its members have responded to the calls of our country has given ample evidence of the affinity between Latter-day Saint faith and American patriotism.

The Savior of the world gave evidence of patriotic interest. He came to his own, he wept over Jerusalem, and the house of Israel is repeatedly referred to by the Lord as his chosen people.

God's interest is as wide as the universe, but that does not prevent his having centers of special interest. Jesus loved all women, but at the last his solicitude centered on his mother, when he most tenderly committed her to the care of John, the beloved.

True religion provides for patriotism, and true patriotism protects religion.

#### Problems and Questions

1. How many centuries has the family patriotism of Jacob's household influenced the history of the world?
2. What high official council established by Jesus in the flesh, in Palestine, organized by him in this dispensation, is in a way a means of perpetuating the family patriotism of the house of Jacob?
3. Give proof that this recognition is to be carried over into eternity. I Nephi 12:9-10; Mormon 3:18-19.
4. Wherein is the national patriotism of a Latter-day Saint firmly anchored to his religion?
5. Show the fallacy of the argument that

the extinction of nationalism is necessary to the establishment of a world-wide peace.

6. Which is the higher form of peace, the one where people will not go to war, or where they can not go to war? Give reasons for your answers.
7. Count up the ways in which patriotism has contributed to your happiness.
8. What joys has a person with a country that one without a country cannot have?
9. What to your mind is the choicest literary gem given in this lesson?
10. Which is the most patriotic expression in our national hymn, and which in our national anthem?
11. Which do you consider the highest patriotism, to die for your country or to live for it?

#### Lesson XXIII.—Broadmindedness.

Freedom is the apex of enjoyment, and the only way to it is by the trail of truth. The circle of vision from any point on this trail marks the breadth of one's mind, be it broad or narrow.

At the foot of the great mountain range of liberty the climber has but two ways to look, upward to the nearby peaks and down to his feet. But far off he cannot see, and seeing not himself he questions the possibility of others seeing. Self-centered, he is arrogant; narrowminded, he is intolerant; he pits his opinion against a whole army of facts simply because they do not fit the mould of his individual ideality. He has no tolerance for anything that disturbs his shaded rest; he is typified by Gray's "Moping Owl;" he is innocent but not advancing. The birth cry of every advancing idea is a new shout for freedom.

Expansion of ideas, though plodding in its process, produces pleas-

ures unknown and unknowable to a narrowminded contentedness.

To be narrow minded means to idolize fossilized ideals; to be broadminded means to idealize ever-advancing ideals; it means the passing pleasantly out of the old and the joyous coming in of the new. Broadmindedness makes not only for freedom itself, but it makes for those virtues by which freedom gained is retained.

*Broadmindedness Makes for Power.* While it may be disputed that knowledge is power, there is no ground for argument that knowledge is not a means of applying power.

*Broadmindedness Makes for Wisdom.* The ancient philosopher was not altogether in error when he said that "ignorance was man's greatest enemy," but ignorance is the absence of knowledge. Unwisdom, or the erroneous application of knowledge, is man's greatest en-

emy, and wisdom, of all the virtues, is man's greatest friend.

*Broadmindedness Makes for Justice.*—Judge and jury, to administer justice, must see both sides

of the case. They must have a point of view above the dust of bias and the clouds of prejudice.

*Broadmindedness Makes for Mercy.*—Broadmindedness makes for mercy, not only in its effect upon the act, but in the intention behind the act, and in the effect of the act upon the actor.

Vain were the pleas of mercy before a tribunal of justice whose vision of the case did not extend beyond the act, and its immediate cause and effect. Her claims could have no weight upon the scales that could not weigh the intelligence and the intent of the actor and the effect of the act upon the actor himself.

*Broadmindedness Makes for Peace.*—When the unprofitableness of war is universally comprehended the millennial morn will dawn.

Individuals and groups of big ideas are not ruled by little impulses. The shortsightedness of the man who killed the goose to get the golden egg has its parallel in every war of conquest. There can be no such a thing as peaceless prosperity.

War profiteering is a form of narrowminded, soul-crushing calamity; it makes despicable the individual and drags down the standards of the group. Peace is more than a pathway to happiness, it is a highway.

Broadmindedness is lifting the race to an outlook from which it can see that, though wisdom and war travel the same road, they are always going in opposite directions, a fact equally true, whether it be an encounter between individuals, a family feud, or a military clash between the forces of allied groups of nations.

*Broadmindedness in Homes Makes for Domestic Tranquility.*—In homes it makes for the comprehension of the fact that young people cannot see things through Twentieth century haze, as their parents saw them in the Puritanic atmosphere of half a century ago, any more than they can read through their grandfather's spectacles, and that they must work out their problems of life, which are

not those of the ox team or, at best, the spring carriage, but those of the automobile and the aeroplane. They are not those of the three "R's" and the spelling match, but problems of the vocational schools and the college; they are not problems of the cabin and the lean-to, but of the bungalow and the apartment house. They are not the problems of going from the farm to the city, but of taking the city to the farm.

*Broadmindedness and Study.*—Extension courses, special residence courses, and best of all, regular college courses, make for broadmindedness.

*Broadmindedness and Religion.*—The one thing more than any other that has brought religion into disrepute has been its lack of broadmindedness, and to the extent that it has failed in this re-

spect it has bred bigotry instead of brotherhood; fostered intolerance instead of encouragement; exhibited ignorance and inhibited intelligence.

Just to the extent that religion provides for broadmindedness it reaches up and brings down to man the righteousness of God; however, it must be kept in mind that a worthwhile broadmindedness is something more than idea diluted with indifference, or the acceptance of everything as good instead of recognizing what good there is in everything.

When the Lord rejected all the churches, it was not because there was no good in them, but because not one of them possessed a sufficient concentration of good for his acceptance; they were each and all lacking in some fundamentals, and as without sincerity, courage, and a continuity of effort—goodness of character cannot be even relatively complete, so without divine authority provisions for a continuity of communication between heaven and earth, and a progressiveness of man's free agency, religion cannot be even relatively perfect.

For want of time and space this lesson cannot take into consideration the broadmindedness of more than one religion.

The student will recognize in the following references provisions for broadmindedness:

"We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."—Eleventh Article of Faith.

\* \* \* "If there is anything virtuous, lovely, or of good report, we seek after these things." Thirteenth Article of Faith. "Ye must grow in grace and in the knowledge of the truth." Doctrine and Covenants 50:40.

\* \* \* "Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man." Doctrine and Covenants, 93:53. \* \* \* "Study and learn, and become acquainted with all good books, and with languages, tongues, and people." Doctrine and Covenants 90:15. \* \* \* "Be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the Kingdom of God, that are expedient for you to understand. \* \* \* Of things both in heaven and in earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad." Doctrine and Covenants 88:78, 79. \* \* \* "If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." Doctrine and Covenants 130:19.

*The World's Need of Broadmindedness.*—Afghanistan punishes professing Christians with death. Ninety-five per cent of the men and ninety per cent of the women have never learned the first letter of the alphabet. Fifty million are outcasts.

China contains one quarter of the world's population, ninety-five per cent are illiterate.

A great stretch of dangerous territory lies in the center of South America including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia, and Paraguay. One state in northern Brazil has but one teacher for a million people. Along the Amazon eight million people are served by twenty-nine humble teachers.

*Religion and Business*, Babson, pages 127-128.

## Questions and Problems

Show the fallacy or truth of the following propositions:

1. Investigation is the chief lever of progress, but obedience without argument is often essential to advancement.

2. With opportunities for broadmindedness, one may justly be held responsible for his mistakes of narrowmindedness.

3. Broadmindedness forbids punishment for the sake of punishing.

4. Broadmindedness doesn't expect

identical ideas from different points of view.

5. How does broadmindedness contribute to individual freedom?

6. How is the safety of society enhanced by broadmindedness?

7. How does your religion provide for broadmindedness?

8. Name the principal ways in which broadmindedness may be built up.

9. Show how broadmindedness elevates the taste and enhances the capacity of the individual to furnish entertainment.

10. How do the statistics, quoted in this lesson, from Babson, affect your appreciation, (a) of the United States, (b) of your Church?

## Lesson XXIV.—

### —Manysidedness of Interest

*Manysidedness of Interest.*—Manysidedness of interest differs from broadmindedness in that the former is a choice, or discriminate application of the latter. The following story is illustrative: One side of a lecture hall was filled with Athenian students, well taught in the fine arts, including ethics and aesthetics; the other side was occupied by Spartan youths trained in the performance of duty. An old man entered the hall and looked about for a seat, every Spartan arose. Not a bench on the Athenian's side was made vacant. The aged man with veteran dignity said, "The Athenians know the law, the Spartans obey it."

*The Growth of Manysidedness of Interest.*—Reduced to a minimum, man's manysidedness of interest is a triangle of food-getting, shelter-finding, and mating. Each new expansion of idea brings with it a new want and the supplying of the new want gives birth to another idea and thus goes on the forging of the endless chain of

eternal progress. A bend forward, a reach forward, a step forward, and repeat, is the rhythmic tread of everlasting advancement.

*Individual Manysidedness of Interest.*—Every individual who would be a center of progress must have some "excelsior" interest. He must possess some outstanding point of elevative individuality that makes of him an "It" of importance. There must be some one side of his existence that makes him somewhere, somehow, or some time indispensable. He must become and must act so that it could not be said of him, "He would not be missed;" of him it must be said, "He cannot well be spared."

The value of a major interest is enhanced by the presence of minor ones. Sub-interests, however, should not be permitted to overshadow or interfere with the major one. A student, whose election of minors interferes with a high grade carrying of his major work pre-determines failure for himself.

Conditions may interfere with our election of interests by first choice, but if we choose the best within reach we shall always have the relative best.

One must be interested in oneself. No one can be of helpful interest to another who has no interest in himself. Dear as mother-interest is, a neglect of self in cleanliness, in dress, or in culture, detracts from the attractiveness and directive force of her other qualities. Her potentiality for good is weakened by self-neglect, an unprofitable type of self-sacrifice. A self-respected, self-preserved, parent is a rich inheritance for any child, and a self-esteemed (not self-conceited), self-helpful offspring is the greatest wealth to the parent. There is evidently a self-interest that is unselfish.

Self interest in itself, must be many-sided; physical fitness, intellectual alertness, moral straightness, and spiritual righteousness are interests indispensable not only to scout success, but to the worthwhile life of us all.

Interest in physical fitness demands something more than an interest in food, drink, exercise and rest. It must include interest in ventilation, cleanliness and clothing.

Mental alertness calls for something more than merely keeping awake. Without an active interest in observing, listening, reading and thinking, the individual of this age will be left by the wayside, or run over by the onward moving multitude.

To be morally straight demands more than refraining from wrongdoing. It requires a working in-

terest, in doing good. It requires that one shall not only be temperate but that he must fight intemperance. He must not only be square in his deals, but he must wage war on fake business and profiteering. Moral straightness calls for more than personal purity; it insists upon a never-ending crusade against the social evil.

The manysidedness of interest that includes spiritual righteousness goes further than the confessing of belief and the performing of ordinances. It carries the individual over into the field where faith bears service fruit. It emphasizes the fact that the Church is made up of membership, and that each member as a part of the Church is responsible to the Church, and must constantly choose between being a recognized spiritual slacker and doing his full share, in providing for the poor, caring for the sick, educating the orphan and just sustaining the system of which he is a free-agency part. Spiritual righteousness as a part of one's manysidedness of interest is working willingness to save before expecting salvation.

*Community Manysidedness of Interest.*—Every community may have some one chief interest, some one feature of community life of which it may profitably make a specialty. It may become famous for something. California capitalizes its climate and becomes a world-wide resort for health-hunters. She may have many minor interests, but climate is her bugle call morning, noon and night. Peach production puts Brigham

City on the map of high distinction. One of the cities of our state is wisely struggling to keep on the lead as a manufacturing town. Nestled at the foot of the Wasatch mountains is a small city famed as the home of artists, and possessed of one of the finest art galleries in our state—two Utah cities of the same size, each ambitious to stand first in education. The probabilities are that they will both come into national prominence as seats of learning. Utah has a city destined to lead the world in one particular. Its very name points to the line in which it may signalize itself. It may never be more than equal with many others as a city beautiful, but as a city clean, her destiny is to be first. She is to be physically clean, socially clean, civically clean.

Community manysidedness does not permit of a forgetfulness, of sub-interests essential to a high destiny of the excelsior interest. There is a town locally high famed for its cheese and ill famed for the disease breeding cow yard. For lack of manysidedness of interest one community has the high reputation of having the greatest acre yield of a certain crop, and it also has the low reputation of being a winter loafing center. The town hobby horde of that community is so shy of a schoolhouse that the people will vote down a school tax. No community has hope to receive the recognition of up-to-dateness that does not possess a many-sidedness of interest that includes interest in the following six things; religion, citizenship, education, sanitation, employments and recreation.

..“Mormonism’s” Manysidedness of Interest.—As was shown in our last lesson, Latter-day Saint broad-mindedness circumscribes a knowledge of things as they have been, a knowledge of things as they are, and a knowledge of things as they are to become. We are now face to face with the fact that “Mormonism’s” manysidedness of interest reaches into the stupendous work of placing beyond the power of their enemies the people of the

past, the people of the present, and the people of the future. The Church is active in the help of our ancestors, ourselves, and our posterity. It is not only an instrument for receiving and dispensing life to the world, it is an institution for the accumulation and the distribution of that which saves people here and now, not only saves them from doubt as to immortality and eternal life, but saves them from destitution, disease and enforced idleness. It not only fosters education for the mind, but it promotes irrigation for the earth’s productiveness. It not only builds temples, but it aids the new settler in the erection of his frontier home; it not only teaches temperance, and encourages prayers for the sick, but it builds and maintains hospitals and gymnasiums. It not only trains its youth to worship at the family altar, but it inspires them to honor their flag as a gift from God. Its “excelsior” interest is the producing of a superior leadership of life, and love, and liberty, and the

world is seeing it with its manysidedness of interest, “as a city set upon a hill.”

### Questions and Problems

1. Illustrate the difference between broad-mindedness and many-sidedness of interest.
2. Show that there is a self interest that is unselfish.
3. Explain what is meant by an “excelsior” interest as used in this lesson.
4. How does this “excelsior” interest contribute to individual happiness?
5. What does interest in mental awakens require?
6. Show the defectiveness of an interest in moral straightness where a person is perfectly satisfied with being temperate himself.
7. Why can a person not be religiously righteous and neglect his fastday offerings?
8. Name the six indispensable community interests.
9. In what particular does the many-sidedness of interest of our Church excel?
10. Suggest a good way for creating an “excelsior” community interest.

Improvement Era - September 1923  
**Life's Visions and Purposes**

A Study for the Advanced Senior Class, M. I. A., 1923-24.

By President Emeritus George H. Brinhall, and Dean Harrison V. Hoyt  
of the Brigham Young University.

Lesson I—Our Class

**A. Definition of Vision.**—In this course of study vision shall mean that which is projected by the mind and visualized by the imagination. It does not therefore, mean the impression or view obtained through a miraculous source or divine interposition or presentation. The word vision stands for view of the future projected as was the government of the United States by its founders, the mowing machine by its inventor, the ideal landscape by the painter, the vanishing of the saloons by the reformers, the future manhood of youth.

**B. Scope of Lessons.**—Six courses finished. Six years ago our Class began its work and has completed six subjects:

1. "The Ethics of the Doctrine and Covenants."
2. "How to Lessen Contributions to Crime."
3. "Prophecies and Promises of the Lord."
4. "Vital Problems of Life."
5. "Sources of Joy and Factors of Happiness."
6. "Doing Common Things in an Uncommon Way."

More than ten thousand adults have participated in this work each year, and if the benefit to the individual has been in keeping with that of institutional development, great good has been accomplished.

The task before us now is to study "Life's Visions and Purposes," with the great central purpose of bringing each member of the class as a whole to points of higher vision and greater purposes. May we not fittingly adopt as our class motto, the Call of the Universe "higher levels and more vision," as we move, week by week, on through the twenty-four lessons enumerated below:

1. Our Class.
2. My Future Self.
3. The Education for Me.
4. The Eternal Union.
5. The Home.
6. My Institutional Obligations: State, Church, Social.
7. My Service.
8. My Service (Continued).
9. My Ethical Existence.
10. My Physical Fitness.
11. My Spiritual Strength, or Obedience to the Laws of the Lord.
12. Individual Estimates of the Course: Social, Educational, Spiritual.
13. Our Community.
14. Our State.
15. Our Republic.
16. The Church as a Miracle or Gift from God to Man.
17. The Church as a Natural Growth.
18. The Church as a Protector.
19. The Church as a Distributor of Truth.
20. The Church as a Trainer.
21. The Church as a Social Savior.
22. The Church as a Spiritual Life Preserver.
23. The Church as the Best Investment on Earth: Time, Energy, and Means.
24. Class Reunion.

**C. Advantage of Vision and Purpose.**—The history of the race is full of evidence that where there is no vision from God the people perish. Vision, is therefore, fundamental in the great scheme of salvation. There is ample, everyday evidence to prove that the lack of vision in the individual and in the community indicates that the individual and community will cease to progress.

As to purpose, there seems to be scriptural evidence that the great Creator has divided the creation into three steps: First, a purpose for the

creation; second, a spiritual creation; third, a material or temporal creation.

In the book of Abraham we find that the Gods counseled and deliberated among themselves about the creation of man. They then created him spiritually and thereafter they created him physically.

This being true, then, for man to proceed without a vision or purpose, would mean that he is lacking in one fundamental principle. The breadth of vision, and the extent of the purpose, is the measure of the magnitude of the mind individually or collectively.

Questions and Problems

1. What does vision mean in this course?
2. Distinguish between visions of life and visions such as the visions of Lehi and the Prophet Joseph.
3. How is vision related to ambition?
4. How is purpose related to push?
5. Name six courses of instruction which have been completed since the organization of the class.
6. What is your opinion in regard to a class motto or slogan?
7. Distinguish between vision and purpose in life, (a) by explanation, (b) by illustration.
8. See *Hand Book*, p. 147, par. 7, 9. What is your purpose toward the support of your class leader?
10. What method do you suggest for keeping up a spirit of good fellowship in the class?

## Lesson 2.— My Future Self

*A. Mind Compared to Matter.*—If we gaze into the firmament on a clear night, observe the countless stars, and then contemplate the unseen, until we are lost in space a feeling of almost self-nothingness takes possession of us, and we are wont to exclaim how unimportant man is,—a mere speck in the universe. But recovering from our awe-stricken state we recall that this speck has reached out and brought within its grasp of thought all those visible worlds and more. The one human mind has taken the countless worlds into its grasp and contemplation. The mind has directed our nerve of sight to reach out and rescue numberless worlds and suns from a bottomless void. In time, their heat may be harnessed for our service, just as we harness the oscillations of ether to carry our messages. All the stars together cannot contemplate a single mind. Then wonder upon wonder, this mind, greater than all matter, can contemplate itself and can consciously improve itself. It can grow by living; stars and suns grow dim by expenditure of energy. The process that is growth to the mind is decay to the sun.

*B. Know and Guide Thyself.*—The bringing of souls to Christ has been declared by the Lord to be the most profitable of all employments, but the most important part of this soul-bringing is self-soul-bringing. Coming to God must precede bringing others there.

Secondary self-training may be carried through other people's knowledge of us but first self-training must come from clear visions of one's self-improvement. "Know thyself"

Animals when left to themselves follow their environment downward or upward; man rises above his environment through vision and purpose. The animal looks out; man not only looks out from himself but he looks in upon himself. Animals may imitate character, man creates character. Truth is a knowledge of things and their relations. A knowledge of the most important things is the most important knowledge. Self is the most important of all things to the individual. "Know then thyself, presume not God to scan, the proper study of mankind is man."—*Pope*, "Essay On Man," Epistle II, l:1. "The real science and the real study for man is man"—*Chanon*. In my first primeval childhood was I nurtured near thy side" This poetic statement had behind it a declaration of the doctrine "Man was in the beginning with God." (See Doc. and Cov. 93:29).

*C. We Were Doubly Added Upon.*—We are "added upon"—that is, we are given bodies. Only the spirits who kept their first estate can have bodies. There were spirits who were given bodies but denied the blessings of the Priesthood. We are given bodies and we enjoy the privilege of the Priesthood. We then must have done something more than keep our first estate. Did we not keep it valiantly when divine authority was the object of a struggle? We did something more than interfere, we fought and were doubly added upon. (See Revelation 12:7; Pearl of Great Price; Book of Abraham 1:21-25.)

*D. Proper Self Inventory.*—We can scarcely become acquainted with ourselves until we make an inventory of our aptitudes, inclinations, and habits. The self survey should include all of our strong points or good tendencies and habits. It should also include the opposites or weak tendencies and habits. In short, it should include all which we know will result in a self-acquaintance, out of which will come an increase of self-respect, hopeful purpose, and a plan for self-betterment.

By looking into our future probabilities and possibilities from the standpoint of our present condition and tendencies, our attention should be directed to the following two sets of questions:

A. 1. Where will I probably land if I keep on this course? 2. What will my earth-life be with the habits I have? 3. What are my earth-life possibilities? 4. What changes must I make to reach the possibilities that I see?

B. 1. Pursuing my present course, where will I land in the land beyond? 2. What are the highest possibilities for me in my next estate?

Having thus visioned our future probabilities and possibilities we should fix our purposes and plan our procedure for the best possible physical organization with which to do our work, the highest possible mental power, the best moral character and the most cultured taste possible, and aided and inspired by a most perfect faith in God.

The Greeks were wont to inspire their children with the admonition, "Hitch your chariot to the stars." We have higher ambitions to inspire us and should say, "Strive for the glory of the sun; seek through service a seat among the Gods."

### SUMMARY

I see myself a child of God, in a pre-existent world.  
A hero grown defending right, truth's banner wide unfurled.  
I vision self upon this earth, with power of mind to rise  
On wings of thought above the stars, and win the highest prize.  
The aim of my existence here shall be, to have more celestial joy  
Than sorrow in the sum of life; build more than I destroy.

To seek the truth and defend the right, and in my work be glad;  
Be much more moved by love of good than by the fear of bad.  
I look beyond with hopes most fond and see my place above,  
I make resolve, the problem solve—How to merit my Father's love.

### Questions and Problems

1. What unmistakable evidences have we that man is the offspring of Deity? 2. Give evidence that the study of the self is a human trait possessed by none of the "lower animals." 3. Wherein is the mind of man greater than all the physical universe? 4. What are the evidences of our pre-mortal valiancy? 5. What is the character-building value of a careful self survey? 6. Present in one minute a list of purposes which when carried over into habit will keep one "physically fit." 7. Give a one minute talk on "mental weakness." 8. Name the activities indispensable to faith preservation and spiritual growth. 9. Show that good people who never oppose a reform but refuse to "put their shoulder to the wheel" for the triumph of truth must be content with secondary exaltation in the world to come. 10. Wherein does the following quotation contain gospel truth? "The fault, dear Brutus is not in our stars but in ourselves, that we are underlings." *Shakespeare "Julius Caesar," Act I, Scene 2.*

### Lesson 3.—The Education for Me

*Importance of Knowledge.*—If we are to achieve the desirable things of life and realize the full measure of our possibilities and responsibilities we must first have a knowledge and understanding of what they are, and above all, how they are to be obtained.

Most of us sense a desire to escape the treadmill of the rank and file and routine work. Thoughtful consideration causes us to wish for an education through which we may find a desirable position in the world and be fitted to fill that position; or an education through which may come the success of "being able to do what we like to do in such a way that we will not need to do something else for a livelihood;" or an education that will help us keep in harmony with our better selves, with good society and with the mind and will of God.

*Education for Leadership.*—We wish for the education which makes for leadership, which means vision beyond that of common; courage stronger than that of the common; and more patience, and service superior to that of the common.

We vision scientific leadership giving us decisive victories in our battles with disease and drudgery; we vision moral leadership guiding us to higher character levels; and we vision spiritual leadership raising mankind from despair of death to the hope of eternal life and progression.

*Knowledge Vitalized.*—A vision or knowledge of the desirable things which education and training can bring is not the only thing necessary. In order for us to escape the shackles of tradition and environment and put over knowledge to good use, it must become vitalized until it ripens into a principle objective, a major ideal, or a life's purpose. This objective, ideal, or purpose will then furnish us with motive force, inspirational incentive, or inherent urge "which carries us on to the achievement of those ideals."

*Books Food for Vision.*—All good books deal with desirable things of life, they increase our knowledge, they ripen our understanding of the reward for our various efforts and thoughts, and they furnish us food for life's visions and objectives.

Our M. I. A. course is not only a means of culture, but it can be made

the means of ripening our interest in some particular vocation or field of thought, into a life's desire or major objective. The class preparation, the class leader's talks, and the class discussion are all rich with opportunity. Therefore, if we do not increase our knowledge and achieve the desirable things of life we apply to ourselves the old saying of the Romans, "The fault, dear Brutus, that we are underlings is not in the stars, but in ourselves."

The person with a worth while educational ambition should be ready to assert himself to the extent of saying:

I will complete the M. I. A. reading course.

I will read some current magazine of general information.

I will learn the benefit of the M. I. A. class work and association.

I will constantly contribute to my major ideal or purpose.

I will learn the ways of the Lord from the written pages and living oracles.

What else I must miss, my spiritual education shall not be neglected.

I will have a daily, all-around progressive education similar to that possessed by many of our Church leaders.



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Lesson 4—The Eternal Union

*A. Future as Against Immediate Rewards.*—Life's great ultimate vision and purpose has to do with the eternal union on the day of the resurrection. A Latter-day Saint, worthy of the name, should, by nature and in all his institutions and efforts, choose and aim to include an element of deferred as well as present satisfaction. The ability to do this is a measure of his faith and testimony. A projective or remote reward is not sufficient motive, or satisfaction, except for the intelligent, self-disciplined, humble and faithful. The thoughts of the savage and semi-civilized are always focussed on the satisfaction of immediate wants. He has no ability to look to the future at the expense of the present.

*B. Family, the Most Important Social Group.*—No knowledge of the hereafter is perhaps more motivating than the knowledge that we will be united with our families and friends and immediate social groups in the eternal union. (See Doc and Cov. Sec. 133:16-17). It interacts to make us realize that we are part of a great social structure which must also be saved if we are to reach the highest degree of salvation individually. Salvation would be impossible if all that were near and dear to us here on earth were to be damned. It would be of no moment. The ties of kinship arising from the unity of flesh and blood are powerful links. It is natural and desirable for such ties to be eternal. The family group is the most important social group and is needed in the hereafter if we are to progress. See "Resurrection," *Compendium*, page 285.

*C. The Eternal Family Union.*—The eternal union of the family, and other closely associated social units, is a necessary condition of growth and progress in the Hereafter just as it is in this probationary state. Students of Sociology stress the idea that permanence of the family group and relationship is the most important link in social progress and development. All civil and religious laws stand for permanence and sacredness of the marriage vows and promote a permanent union of the family group, so far as this life is concerned. This is a feature which has characterized or paralleled all civilized groups.

*D. Must Plan Our Lives.*—If the eternal union in the day of the resurrection is to be as we desire to have it, we must first plan and shape our lives accordingly. Salvation cannot be disconnected from the acts contributory to it. Secondly, we must comply with the sacred ordinances and covenants. Order is a law of heaven. See "A Fulness of Ordinances Necessary," *Compendium*, pages 278 and 279.

*E. Some Live For the Moment.*—In spite of this, there are some of us who live for the moment, some for this life only, and still others who live for nothing but the Hereafter. But blessed is that resourceful individual who lives for the immediate present, for this life and for eternity. His life-cup is filled with permanent joy. "His success and salvation is not a thing remote, not a succession of isolated stages, but each stage shades into the next."

Questions and Problems

1. Discuss the position that man's civilization is measured by his ability to visualize the future. 2. Why is the family the most important social group? 3. What is the justification for saying that we cannot gain the greatest salvation individually, without the perpetuity of the family? 4. Compel yourself by an act of the Will to make a clear, striking mental picture of what you think a state of salvation is. 5. Discuss the desirability of living for the immediate present, for this life only, for eternity only, or for all three simultaneously. 6. Which are most worth-while rewards: immediate rewards; permanent rewards or ultimate rewards? 7. Faith is more than belief, more than a product of the intellect and will, it is an assurance given of God. 8. In view of this would you say that looking into the future and living for it is an evidence of faith. 9. Three great purposes of marriages are: a. Companionship. b. Offspring. c. Home-making. 10. Why is mating without compatibility dangerous to the individual and the race? 11. Should the state provide by law that one prerequisite for marriage shall be a certificate of physical purity? 12. Which, in the main, is more disastrous to children, divorce or death of the parents? 13. How is marriage for eternity related to self-control and judgment, in mating and other living? 14. Wherein does marriage for eternity call for the highest kind of thoughtfulness? 15. Which of these questions do you consider the one upon which the most time should be devoted in this lesson?

## Lesson 5.—The Home

*A. The Obligations of the Home.*—The home is the recognized source of all human behavior and attainment. The home is intrusted with the obligation of taking the infant with a pure, precious spirit, encased in a delicate, plastic, human form, with but very few predeterminates, and developing the limitless possibilities of the combination of spirit and body.

Upon the conduct and the management of the home depends largely the character of God's children, their advancement, and their well-being, now and hereafter. While the influence of other social units is necessary, its importance fades into insignificance in comparison with the importance of the home. This is borne out by the fact that Joseph Smith, and many of our very greatest men, received little human influence beyond the home and its background.

*B. Conditions of Early Homes.*—Years ago the home was almost self-sufficient so far as material wants were concerned. It was an extremely versatile factory including a dressmaking shop, milliner's shop, a cotton mill, a woolen mill, a basket factory, a laundry, a dairy, a broom factory, a kindergarten, a school, a pickling and bottling works, a soap factory, a flour mill, a meat packing establishment, a tailor shop, a knitting mill, a garden and a farm. In those days the domicile absorbed most of the time and attention of all the members of the family and, in consequence, there was much more of what we call home-life, where the family was home at nights and Sundays and holidays.

*C. Conditions of the Present Home.*—With the evolution of the division of labor, the home became relieved from performing the function of a versatile factory where material wants were supplied. It is now a mere cell in a great complicated social and economic organization, and instead of absorbing most of the time of the members of the family and furnishing an abundance of home-life, it is absorbing less and less time as society becomes more specialized and complicated. As much as we

regret the changed conditions within our homes where our family circles and the former abundance of home-life is becoming extinct, the condition cannot be corrected by going back to the old conditions which is undesirable, though it were possible. We must meet the new conditions as we find them and do our best to solve each problem by the aid of encouragement, fortitude and prayer.

Unfortunately some homes have for their purposes such objectives as an aid to attaining social prominence, a visible sign of wealth and commercial importance, a place to minister to comfort, indolence and luxurious indulgence, or a mere boarding and lodging place.

The ideal home today is essentially and primarily a place for the nurture and early training of the child, a place of rest, of privacy, of the enjoyment of the love and companionship of those bound to us by the closest ties; of physical, mental and spiritual regeneration between the periods outside the home. While it is impossible to anticipate all the details involved in maintaining an ideal home, we should strive to maintain correct fundamentals—faith and love. Faith coming from God requires proper attitude toward God. (See *Articles of Faith*, by Talmage, Lec. 5, Art. 4.) Love includes the following:

1. *Justice*, the spirit of the fair deal; not selfishness and greed.
2. *A desire to serve*; not a desire for indolence and the shirking of responsibility.
3. *Kindliness*, which beautifies and develops the finer sensibilities; not coldness, harshness, and uncouthness, which dull and stupify.
4. *Self-discipline and control*, which make for growth and judgment; not self-indulgence and thoughtlessness.

It is not justice to expect children to grow up to be as we want them to be when we give rein to injustice, to indolence, to irritability and to lack of consideration. Justice beams with a true desire to serve, and a desire to serve is a symptom of justice. A cold, logical, exacting justice, or fair deal antagonizes and repels rather than inspires gratitude, appreciation and friendliness. Justice rightly administered should be warmed by kindness, and motivated by a true desire to serve. Such justice comes only from one who is self-disciplined and self-controlled.

*References:* *Juvenile Instructor*, July, 1923, page 351.

### Questions and Problems

1. How does the home compare in importance as a social unit, with the school?
2. Name six great men as you can who have received little human influence beyond the home and its background.
3. Why was the home like a versatile factory before the period of the division of labor and specialization?
4. Why in the past did the members of the family group spend more time at home than they do during the present time?
5. Discuss the subject of meeting the changed conditions in the home.

6. For what unprofitable purposes do some people, who belong to the so-called upper strata of society, maintain their homes? 7. What are the various purposes for which an ideal home is used? 8. Discuss the need for (a) faith, (b) love, (c) gentle voices and courtesies, in the home. 9. What four things does love involve? 10. Wherein is justice divorced from mercy, incomplete? 11. Discuss this statement: The purposed home should be a domicile of our own, a place of comfort, of peace, and of plenty; where attitude toward industry and thrift is fostered, habits of helpfulness formed, patriotism cultivated and *spiritually enjoyed*. 12. Wherein do the "The Star Spangled Banner" and "America" teach that the American home must have the altar as well as the flag? 13. Discuss: Indulgences not good for the community should never find protection in the home! card playing, pool tables, wine cellars, etc. 14. Discuss

the value of dedicating homes and even temporary abiding places to the protection of the Lord. 15. Discuss the equal rights of the two home makers: (a) Socially, (b) Financially.

#### Lesson 6—My Institutional Obligations

(State, Church, Society)

*Obligations to the State.*—Our Government is man-made, but God inspired the making. Latter-day Saint patriotism is founded and made up of love for country and reverence for God. Bad citizenship is incompatible with good church standing. (See Doctrine and Covenants, sec. 58; also especially address, by President Anthony W. Ivins, published in the *Improvement Era*, Vol. 26, June, 1923, page 279.) Jesus taught loyalty to the State; "Render therefore unto Caesar that which is Caesar's." (Matthew 22:21.)

*Our Obligations to the Church.*—Every member of the Church should believe that he can be more and do more than he can without membership in the Church. The Church is an instrument for advancement and enjoyment. The permanence of the Church then is something more than the belief in, and the propaganda of doctrine. The Church like every other institution has its material side. Some vital ordinances are dependent in a measure upon edifices or buildings. Education can not be carried on without expense. Even missionaries must have money. The poor can not be fed on good intentions alone. The sick can not be properly cared for without skilled surgery and medical treatment.

Good-standing membership in the Church consists of cleanliness of character, firmness of faith, generous giving, reverence for ordinances, willing service, and readiness to sacrifice for the Church.

*Our Obligations to Society.* A lone individual can be something, but with society he can be vastly more. The ownership of the earth and daily acquaintance with Divinity meant much to Adam, but the Lord declared this condition insufficient for the happiness of man, and so provided for human comradeship and organized the fundamental unit of society—the family.

Society gives price to treasure, it gives value to land, it makes industry worth while; in fact, it makes life worth living. Each individual's duty to this great source of happiness is to give to it a self that is pure in thought, word, and action. Another duty is to see that it is progressive by giving to it a student. A real student will never be a sluggard. He will not only find out what to do but how to do it, and he will always be found doing his share. Brain industry is at the bottom of all high handicraft. Thoughtful people will never be an idle people. The third obligation to society is to contribute to freedom of society; freedom that consists in being protected in the doing of everything to help and nothing to hinder the progress of good; a freedom to live and legitimately pursue happiness by contributing to society, an individual who does not want a monopoly on liberty, one who is an exemplifier of not only the live and let-live doctrine, but the live and help-live policy.

#### Questions and Problems

1. Discuss: "In a representative government the quality of the government is always equal to the quality of the governed." 2. Discuss. "Sustaining the law is more than obeying it," it is obedience plus help to enforce it. 3. Prove scripturally that the establishing of our United States government was preliminary to establishing the Church. (See Doctrine and Covenants Sec. 101:77-80.) 4. Wherein does failure to vote show

Improvement Era - April 1921  
**Vital Problems of Life**

A Study for the Advanced Senior Classes of the M. I. A., 1920-21

By Dr. George H. Brimhall

*Lesson XXI.—Why Believe in the Atonement?*

*Introduction*

In considering the love aspect of the atonement, the thought of sex affinity has no place. Filial love, parental love, love that preserves justice from autocracy and prevents mercy from degenerating into mere indulgence; to this form of love our discussion is confined.

The sacrifice aspect of the atonement is foreign to human sacrifice. The offering of human sacrifice is grievous to the God of Israel, whether it be on a priestly altar, a funeral pyre, or a battle front. The Father neither slew the Son nor aided those who did it. He approved a plan of duty-to-the-death that higher life might come.

The criminality of human sacrifice was proved at the altar of Elkanah, the non-necessity of it was shown on Mount Moriah. Pearl of Great Price, Book of Abraham 1:1-20; Genesis 22:1-21.

Not human slaughter but psychic unselfishness was the gift acceptable to the God of Abraham. Selfishness in sacrifice makes the act sinful, and they who seek a martyr's crown are among the ones who miss it. Sacrifice in disobedience is never acceptable to God, from the days of Cain and Abel unto the present hour, but sacrifice with obedience brings forth the blessings of heaven. I Samuel 15:22.

Sacrifice made contrary to the word of God, the counsel and admonition of his recognized authority on the earth, has behind it either faithless ignorance or egotistical wilfulness.

*I. Believe in the Atonement because it is a marvelous love scheme.*

In the light of what has been done through the Atonement, it seems evident that its purpose was twofold; the proving of God's love for man, and the winning of man's love for God.

No one in this day of enlightenment, will deny that one of the highest aims of existence is service; neither will anyone deny that the quality of service is to be measured by the amount of unselfish love put into the service. Unselfish love makes

way for liberty, and liberty presupposes the pursuit of happiness; not the mere acceptance of the best conditions, but the yearning for and the reaching out after these conditions.

The divine plan to prove God's love for humanity was, first, to make way for humanity to voluntarily come into a state of helplessness, thus making helpfulness possible, thus opening the way for the awakening of gratitude in the human breast.

The fall of Adam has been called a fall upward, but it must be remembered that the upwardness of that fall began with the provisions of the redemption. Eve had no occasion to rejoice in the act through which she was banished from Eden until it was revealed to her that mortality could carry over into immortality. Her transgression left her at the bottom of the letter U. The curve upward began when the Christ mission was made a part of her mind content. She and Adam had gone to the bottom of the well and were companions of death. The atonement was the ladder by which they could voluntarily ascend; faith, repentance, and baptism being the rounds of that ladder.

Through the fall the unescapableness of divine justice was provided for. Man learned what it was to be spiritually dead, i. e., to be justly an outcast from the presence of his Father, God; and that, too, without the knowledge of any pathway back, and with a keen consciousness of an unworthiness for that spiritual life or companionship with God.

There was no room for complaint, the claim of justice could not be challenged; its power to encompass the universe was left unquestioned; sternly he stood at the gateway forbidding the entrance of a hope to the tree of life, yearnings only could pass him by.

Through the atonement, the infinite reach of mercy was provided for. Behind this mercy was something more than justice, something more than mercy, it was the sum total of them both so blended that the strength of the one was unimpaired and the sweetness of the other unwasted. It was the love of God starting from the heights above and reaching to the depths below. Well did the psalmist exclaim, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." Psalms 139:8.

The fathomless interest of Divinity in humanity is expressed in the scripture, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

No one can fully know what that gift meant except him who gave it. It was a gift of a son, a counselor, a companion Deity, made by the Father that he might prove the love of Divinity

for humanity, and win the love of humanity for Divinity and thus increase the love and joy of both.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

"God is love." John 1:5. But God is more than love, and yet he is more love than anything else. The love element dominates in him. The godliness of man is measurable by his love of God, subject to the test of keeping God's commandments.

The Son planned the play in which he, the hero of the great drama, must give to each and all of humanity more than they could give to him.

They should with freedom become helpless captives of death; Christ should ransom and give new life to all; he should suffer and die and descend into the pit; open the prison doors, and provide a gospel dispensation for the dead. I Peter 3:18-20; "Vision of the Redemption of the Dead," *Improvement Era*, December, 1918, p. 166.

The Christ was to be *in* hell but not *of* it, and all this for love; first, of his Father, second, of humanity, third, of his mission, wanting nothing more. That he neither sought for nor thought of other recompense is made clear in his prayer report to his Father. John 17:5.

He paid the race death debt, that man might be in the life to come an immortal living soul, which is more than he was in the life before, for then he was but a living spirit. He gave his body and shed his blood that man might have a body new with spirit blood within its veins; and then besides, he lived an earth-life which not only taught the way, but made the path back from spiritual death to spiritual life, which spiritual life is the enjoyable presence of him with whom Adam dwelt in Eden; and thus the Christ, the hero, became the ideal of the eternal ages.

The love-winning power of the atonement glows in the expression, "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. And there is prophecy as well as edict in the two great commandments, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely, this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:30-31.

The last personal injunction of the Great Redeemer to his apostles was a love message: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John 13:34.

One of his final declarations pointed to the carryover of his affections into the world beyond, when he said, "I go to prepare a place for you, \* \* \* that where I am ye may be also." John 14:2-3.

These statements seem to encompass all love from the call of Divinity to the coo of the dove; parallel in scope with the reach of the atonement from the abode of the God to the prisons of the condemned.

#### Questions and Problems

1. With what form of love does this lesson now deal?
2. Show that parental love, filial love, and fraternal love are prominent elements in the atonement.
3. Why is the seeking of a martyr's crown a sure way to miss finding it?
4. How did the Fall contribute to the making of a way for God to prove his love for humanity?
5. Show that the evident purpose of proving one's love is to win the love of others.
6. Discuss the seeming paradox: "Love's captives are always free."
7. Wherein does the atonement provide for the heroic element of life?
8. How does the atonement provide for man to receive more than he can give?
9. Illustrate this definition of mercy:  
Mercy is the going further for another than we must  
To fulfil an obligation. It is being more than just.
10. Discuss this quotation from Shakespeare's "Merchant of Venice": "Therefore, Jew, though justice be thy plea, consider this; that in the course of justice, none of us should see salvation."
11. Show that justice gains our confidence, and mercy wins our love. Illustrate.
12. In the light of John 12:32, where do we find prophecy as well as edict in the two great commandments?
13. Quote the Redeemer's new commandment to his disciples at Jerusalem. John 13:34.
14. What does the expression, "God is Love," mean to you?
15. Make a memory gem of the test of your love of God. John 14:15.
16. Compare the two following quotations: "Love levels all ranks, and puts the shepherd's crook beside the scepter." *Bulwer Lytton*. "I go to prepare a place for you that where I am ye may be also." *Jesus*.

#### Lesson XXII.—Why Believe in the Atonement? (Continued.)

##### II. Believe in the Atonement because of its free agency provisions.

In the widest sense, free agency consists of life, liberty, and the pursuit of happiness. In the atonement plan, a newness of life is provided for; an "added upon" form of existence; a mortal state; a more than spiritual existence; a condition of being able to be more, to do more, and to enjoy more than was possible in the premortal state.

After the provision for life, comes the one for liberty, the privilege of choice. Life gave man the capacity to choose, but not the possibility of choosing; because possibility requires capacity and opportunity for the exercise of that capacity. Possibility is capacity plus opportunity.

The possibility for free agency required a law which man felt conscious of being able to keep or break. The forbidden fruit no doubt contained the causes of physical death, but the disobedience accompanying the act of partaking of the fruit was the forerunner of a spiritual death, a psychic or mental unfitness for the presence of the Lord.

Adam's first banishment was self-inflicted, he fled to the thicket, he was out of harmony with the divine in himself and therefore could not enjoy the presence of the divine without, even though it be his Father.

Of course, just as men do now, the first man tried the experiment of slaying in Eden, in a condition altogether incompatible with the position or place; he would be in and out at the same time, but he could find no hiding place in Eden.

Transgression destroyed Adam's desire for his Father's presence, and the ejection from Eden separated him from his Father. His guilt estranged him, justice banished him. He was as if he had no Father, he was spiritually dead.

While the Fall banished Adam from the presence of the Lord, it brought him face to face with the divinity within himself, a something from which he could not even hope to hide.

Through the Fall was born the human conscience, a knowledge of good and evil and its responsibilities. Man, from a creature of innocence guided from without, became a creature of ethical experience to be moved and guided from within as the Gods were, and thus far man through the fall became as God.

Man had obtained something desirable, but it had come to him through the breaking of law, and instead of being a blessing or addition to his joy, it became a calamity diminishing what joy he had.

Adam and Eve, estranged from God out of Eden, were spiritually dead, with the sentence of physical death upon them. But one tie existed between them and paradise, and that tie was a yearning.

Faith and hope, the two arteries of spiritual life, were severed, still Adam and Eve yearned, and God heard their yearnings; he called; they heard and answered, like every soul must hear and answer, when spiritual death has separated them from God.

They cried, "Lord, what wouldst thou have us do?" and he answered, "Make sacrifice," and they, in faith and hope, obeyed. The spiritual resurrection had begun; they had died through choice to disobey; they were being made alive through choice to obey.

Adam and Eve were spiritually dead, yet physically alive, saw evidence of the impending doom to physical annihilation; they saw the great chain of death and destruction with the creatures of the air, the water, and the land. As the strong lived by the death of the weak, they saw both growth and death. They saw the perpetuity of the race, but the death of the individual in that chain of destruction of which they were a part.

They had yearned for spiritual life, and their Father brought it to them through his own voice, the ministry of angels, and their obedience, yet had they another yearning which was a desire for individual continuance. God heard that yearning, also he knew it would come and had made provision for its gratification through the atonement.

By the choice of disobedience they had lost the right to bodies, by choice of obedience they were to establish the right to a renewal of their bodies, a physical resurrection. He presented the contract in symbol; they signed it, not with pen and ink, nor mark of any kind, but with their whole bodies. They wrote it in the elements, they were baptized in water and confirmed by authority, the spiritual resurrection was complete. Adam and Eve had now a *free agency* birthday, they were by choice son and daughter of God. Pearl of Great Price, Book of Moses, Chapter 6:64-68. Doc. and Cov. 25:1.

From the vantage ground of a free agency birth the atonement provides for the purest happiness through an infinitude of time, which is eternity, by the exercise of the free will in the line of obedience to the law upon which happiness is predicated.

*III. Believe in the Atonement because without its vicariousness no human repentance can be complete.*

Complete repentance consists in (a) the recognition of wrong, (b) the regret for doing wrong, (c) the discontinuance of the wrong, (d) the reparation of the wrong and its effects.

A man may recognize the wrong of neglect to his family; he may regret that neglect, he may discontinue that neglect, he may provide well for them physically, morally, and spiritually; but can he make up for the lost opportunities of his children in their education, in the stunted growth, caused from lack of food, can he pay for the premature agedness of his wife, to say nothing of the effects of his negative conduct on society in general? Can he fully compensate? or, is he dependent, as was Adam, for a completeness of reparation?

No one's repentance can be complete enough to make full reparation, because sin goes further than the sinner, or his reach to recall. It throws the universe out of harmony, and to the Master of the universe must be left the completion of the compensation; and *this part of repentance is a gift from God.*

*IV. Believe in the Atonement because it not only provides for the unconditional redemption from the effects of the race-sin, but it also provides for a conditional redemption from the effects of our individual sins. See 1 Cor. 15:22; 1 John 1:7.*

*V. Believe in the Atonement because through the resurrection of Christ it has demonstrated the truth that, though dead, men shall live again. The resurrection of Christ was no fiction.*

Jesus, the Redeemer appeared at least fourteen times in his resurrected body:

1. To Mary Magdalene at Jerusalem. 2. To other women at Jerusalem. 3. To two disciples at Emmaus. 4. To Peter at Jerusalem. 5. To ten apostles at Jerusalem. 6. To eleven apostles at Jerusalem. 7. To seven apostles at the Sea of Galilee. 8. To five hundred disciples at the Mountain of Galilee. 9. To James at Jerusalem. 10. To apostles at Bethany (Ascension). See Rand McNally *Bible Atlas*, page 111. 11. Introduced by his Father to the Nephites in America. 12. To the Nephites, preaching the gospel. 13. Healing the sick and conferring the priesthood. 14. To Nephite disciples. See Book of Mormon, III Nephi, 11:29.

*VI. Believe in the Atonement because of its cost!*

The atonement cost a rebellion in heaven; it cost the ban-



ishment of one third of the hosts of heaven; it cost the de-  
cension of a Deity to the earth, and suffering more than mortal  
man hath ever known living. A life more ideal than mortal  
could live.

*VII. Believe in the Atonement because of its naturalness.*

Anyone who finds fault with vicariousness, or the law pro-  
viding that one may suffer that others may enjoy, let him think  
of his own entry into earth life. If he would criticise in the  
name of nature a provision for one to die that others might live,  
let him think of the flower that must lose its leaves that fruit  
may be; or of the planted seed that must give up its germ of  
existence that the plant may come into the sunshine.

*VIII. Believe in the Atonement because of its universality (a)  
as to time, (b) as to place.*

The story of the atonement in various forms is found in  
the traditions of the savages on the main lands, and on the  
islands of the sea. The mythology of the pagan bears witness  
of its existence, the Old Testament foreshadows it in ceremony  
and the New Testament makes record of its culmination; and  
the best of modern civilization is an outgrowth of all it has  
meant and promises to the world.

*IX. Believe in the Atonement because of its origin.*

The origin of the atonement was the legislation of the law  
and order element of heaven. See lecture on atonement, Orson  
F. Whitney, and particularly his quotation from the III canto  
"Elias." *Era*, March, 1921.

*X. Believe in the Atonement because a disbelief in its demands  
the belief that Jesus of Nazareth was a teacher of falsehood.  
"Verily, verily, I say unto thee, Except a man be born of  
water and the Spirit, he cannot enter into the kingdom of  
God." John 3:5.*

*Questions and Problems*

1. Discuss this statement: Sin inevitably leads to banishment  
from God; (a) self banishment of unfitness, (b) his withdrawal.
2. Discuss the following analysis of the first spiritual death, (a)  
entertaining evil, (b) accepting a half-told lie against the Lord's truth,  
(c) exercising agency against God's commandment, (d) lack of desire  
for communication with God, (e) discomfort in God's presence, (f)  
withdrawal of God's Spirit beyond man's power to recall, (g) official  
decree of spiritual separation between God and man.
3. Consider the following steps of the first spiritual resurrection,  
(a) response to God's call, their prayer, (b) confidence, obedience, not  
blind obedience, to divine instruction, (c) symbolic signature to the  
contract, a new alliance with God, (baptism by water) (d) God's of-  
ficial approval of the contract, confirmation, gift of the Holy Ghost,  
(e) man's renewed desire for and enjoyment of the presence of God, (f)  
a consciousness of a new cleanliness or fitness for God's presence.
4. Show that prayer is not only an evidence of spiritual health but  
a means of creating spiritual vigor.
5. How does Sabbath day observance tend to keep one in good  
spiritual health?
6. Wherein is the sacrament service a renewal of the atonement  
covenant?
7. How is one's spiritual health kept good by tithe-paying?
8. Show the relationship between temple marriages and spiritual  
life.
9. Name some of the common symptoms of spiritual sickness, lead-  
ing to spiritual death.
10. What atonement advantages has the baptized person over the un-  
baptized?
11. Illustrate the impossibility of complete repentance without the  
atonement.
12. How does the atonement as a means of redemption enter into  
our daily lives doing for us what we cannot do for ourselves?
13. Discuss the proposition: Disbelief in the atonement brands the  
earth-life of the Savior either as a myth or a fraud, and thus destroys the  
foundation of Christianity.

# Vital Problems of Life

A Study for the Advanced Senior Classes of the M. I. A.,  
(1920-21.) Improvement Era

By Dr. George H. Brimhall May 1921

## Lesson XXIII.—*Why Have a Church?*

### I. *Have a church because the organized is greater than the unorganized:*

The tiny plant as an organism, in the crevice of the mountain cleft, is destined to triumph over the adamant rock. An organized group of men will put to rout many times their number of equally armed individuals in mob form. Isolated accumulations of wealth must give way before corporate capital. The unfitted parts of machinery are little more than junk, they are in no condition for the application of power; but when co-ordinately assembled, they respond with an activity almost akin to life itself. Organized industry is showing its fitness to survive and supersede other forms of production.

### II. *Have a church because the church is an institution, and the individual can do more, and have more done for him, in an institution than he can out of it:*

Governments are institutions through which an individual may have more freedom than he can have without the government. It makes possible the exchange of personal privileges not in conflict with public welfare.

No one would argue that intellectual development could be brought about as well without schools as with schools, and as we have already accepted the necessity for being religious, because man has spiritual capacity through the exercise of which his field of enjoyment is enlarged beyond the bound of any other field of happiness, we naturally look for the most effective instrumentalities of spiritual development, and it would seem inconsistent to seek the highest means of development in all other directions and leave spiritual growth without the advantage of institutional, spiritual life.

Doctrines are to a church what principles are to governments. Ordinances are to a church what official authorizations, oaths of witnesses, signatures to treaties and contracts, are to governments. Ceremonies enter into the life of both church and state.

### III. *Have a church because the church is, and always has been, a part of the best civilization:*

We have religions without churches in the lowest grades of society, but not in the higher. There may be high grade civilizations that do not belong to churches, but there are no high grade civilizations without churches.

France banished the church and found herself rotating to ruin under the reign of the Goddess of Reason, to avoid which calamity, she reestablished religion as a stabilizing force in the state.

### IV. *Have a church because the ideal organizer, the founder of Christianity, provided for the establishment of a church with ordinances during his mortal existence on the Eastern continent; (Luke 6:13; Luke 10:1-17); and on the Western continent after the resurrection (III Nephi, 18 to 27 inclusive).*

V. *Have a church because the apostles of Christ, who were with him, perpetuated church organization. (Luke 6:13. Acts 14:23; Acts 6:7; I Timothy 3:10; Acts 13:1; I Timothy 3:10.)*

VI. *Have a church because it provides for an expressed need in our democracy:*

A vast majority of American citizenry are members of churches. Church membership and great leadership have never been divorced in the United States.

VII. *Have a church because people who have joined churches universally testify that church membership contributes to their happiness:*

A man without a church is religiously what a man without a country is patriotically.

#### *Questions and Problems*

1. Illustrate how the organized is superior to the unorganized.
2. Show how institutions are a means for extending liberty.
3. At what point will a wise man exchange a personal right for institutional privileges? Illustrate.
4. When will a just man yield a personal right?
5. In what grades of society do we find an absence of churches?
6. State briefly the story of the Reign of Reason in France, established during the French Revolution.
7. Why is the saying, "one can get as much salvation without a church as with one" akin to saying, "one can have as much safety without a government as he can with one," or, "one can become as well educated without a school as he can with one?"
8. Discuss the possibility of the man without a church being out of step with the advance of civilization.
9. Discuss this problem: If a man's opinion is of value only to the extent of his knowledge, what is the value of the opinion of a non-church man concerning the value of a church?
10. Who originated the office of apostles, and the council of twelve apostles, as a part of the church organization? Quote scripture in proof.
11. Give a quotation to prove the existence of a church organization under the direction of the apostles of Christ.
12. Prove by scripture that the following named officers were a part of the primitive church organization: apostles, seventies, elders, bishops, priests, teachers, and deacons.
13. Wherein does a person not believe in Christ who objects to having a church?

#### *Lesson XXIV.—Why Choose the Church of Jesus Christ of Latter-day Saints?*

I. *Choose the Church of Jesus Christ of Latter-day Saints because it is founded on the rock of direct revelation of God to man, the rock upon which Christ said he would build his Church. (Matt. 16:13-18.)*

The idea that proved a key for the opening of the heavens was obtained by the founder of the Church, Joseph Smith, from reading the guiding words of an ancient evangelist concerning obtaining personal acquaintance with God. (James 1:5.)

This faith experiment, supplemented by inspiration, brought the investigator into the very presence of God the Eternal Father and his Son, Jesus Christ. (Pearl of Great Price, pages 81-87.)

Joseph knew for himself, and so in a degree does every convert to the Church, know for himself, concerning the divine power that brought the Church into existence and is preserving it in the performance of its mission. It is a truth that permeates his whole soul and abides with him to the end.

The faithful adherent to the Church can always say, "I know that there is a God, that Jesus is the Savior, and that this is his Church." It is this individual testimony that makes one's standing in the Church firm and rocklike.

II. Choose this Church because it is under the inspired direction and divine authority restored by a resurrected messenger from heaven: John the Baptist (Doctrine and Covenants, Sec. 13) and by the apostles, Peter, James, and John.

III. Choose this Church because of its democracy:

As we have shown, every individual has access to divinity

for revelation and testimony concerning his own life, in harmony with the official authority of the Church and its doctrines and ordinances, and provision is made for every member to have a voice in the election of officers and the approval of the rules governing the Church.

Let all things be done by common consent. (Doc. and Cov. 25:22.)

Universal salvation is provided for in the third of its articles of faith: "We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

IV. Choose this Church because of the rationality of its doctrines concerning rewards and punishments:

Rewards are given on a square deal basis. (Doctrine and Covenants, 1:10; 130:20, 21.)

Graded salvation is provided for. (Doctrine and Covenants, Section 76.)

Punishment ends where the necessity for it no longer exists. (Doctrine and Covenants, 19:4-15.)

V. Choose this Church because its doctrines answer the three great questions of the soul:

First, Whence came I? (Jeremiah 1:5.)

Second, Why am I here? (Pearl of Great Price, Book of Abraham, 3:25; Book of Mormon, 2 Nephi 2:25.)

Third, Where do I go? (Doctrine and Covenants, Sec. 76.)

At this juncture read, recite or sing, "O my Father" which encompasses the cycle of life.

VI. Choose this Church because its organization is after the pattern of the primitive Church. (See references in last lesson.)

VII. Choose this Church because of its divinely given, consistent name. (Doctrine and Covenants, 115:4.)

#### Special References

Read also "The Spirit World," O. F. Whitney, February *Era*, 1921. "I Want my Family Forever," Joseph S. Peery, Feb. 1920, *Era*, page 304.

#### Questions and Problems

1. Give proof that this Church is founded on the rock upon which Jesus said he would found his Church.
2. Wherein does this Church possess the strength of a theocracy and the freedom of a democracy?
3. What are the evidences of the genuineness of the divine authority in the Church?
4. Quote a passage of scripture in support of the doctrine of pre-existence?
5. Quote from the Book of Mormon the fundamental object of earth life.
6. What is meant by eternal punishment from a Latter-day Saint point of view?
7. Quote from Section 1:10 of the Doctrine and Covenants, to prove that our treatment of our fellow men will condition our rewards from God.

8. Correlate this quotation from the Doctrine and Covenants with Matthew 18:23-35.

9. Discuss this as a doctrine of the Church: As you expect the Lord to treat you, so treat your fellow men.

10. Which stanza of "O, my Father" covers the period of one's existence between death and the resurrection?

11. Show that without a graded salvation God must be partial, a respecter of persons.

12. Wherein is the organization of this Church a duplicate of that of the primitive Church?

13. Name the heavenly messengers who aided in preparing for and in the building up of this Church. (Doctrine and Covenants, 27:12; Doctrine and Covenants, 128:20, 21.)

14. What is the official name of this Church, and who gave it that name?

*Lesson XXV.—Why Choose the Church of Jesus Christ of Latter-day Saints (Continued)*

*VIII. Choose this Church because of its progressiveness:*

Eternal progress is one of the fundamental doctrines of the Church. (See ninth article of faith which provides for progressive revelation.)

It has a prominent place in Church literature. One of the best known church hymns contains the lines:

"Thus on to eternal perfection  
The honest and faithful will go."

It predicates salvation on knowledge, declaring "that a man is saved no faster than he gets knowledge." (Compendium, Gems, page 274. Doctrine and Covenants, 130:18-19.)

It makes intelligence the basis of exaltation by declaring that the glory of God is intelligence. (Doctrine and Covenants 93:36; Pearl of Great Price, Abraham 3:23.)

It commands study, it demands teaching. (Doc. and Cov. 88:78, 79.)

From a material point of view, the pioneer membership of this Church has passed from the prairie schooner, the tent, the dugout, the log cabin, into the comfortable cottage and palatial residences. Their public buildings have merged from the willow-bowery into edifices of granite with marble trimmings.

*IX. Choose this Church because it is a temple-building Church:*

Temples are citadels of peace. In the Church, they are instruments for the linking of the entire human family in bonds of love. Through the ordinances performed therein, the heroism of mankind is accentuated by an expression of an interest in the happiness of the living, the unborn, and the dead.

*X. Choose this Church because it fulfils prophecy:*

It was in the mind of God for ages long past. A new scripture was promised by the ancient prophets, a history of God's dealing with a people other than the Jews. (Ezekiel 37:15, 22; Book of Mormon, II Nephi, 3:7.) The stick of Ephraim in the Bible, and the book spoken of in Isaiah 29:10-12, are the same book, the Book of Mormon.

The Book of Mormon has not only been a fulfiller of ancient prophecy in its coming forth, "truth springing out of the earth," (Psalms 85:11 but it is today fulfilling modern prophecy by being distributed among the inhabitants of the earth, and its truth and its contents being accepted according to prophecy.

The American Indians, "through the gentiles being their nursing fathers and their nursing mothers," in teaching them to read, are being brought to the knowledge of their forefathers, by means of this volume which was written by the direction of the Lord, on metal plates, by an ancient Nephite historian.

These plates were kept under the guardianship of the angel Moroni, for over a thousand years, and delivered to the Prophet Joseph by this resurrected being, and translated by Joseph the Seer, its divine authenticity attested by unimpeachable human evidence. This new scripture, agreeing with the stick of Judah, the Bible, to the confounding of false doctrines, is the Book of Mormon. (Doctrine and Covenants 3:16-20.)

That the God of heaven not only had in mind the coming forth of this work, but he especially prepared a great dispensator, or earthly founder of the Church, who was not only a seer but a choice seer. (Book of Mormon, II Nephi 3:6-16.)

Not only the bringing forth of the Church, but the care, development, and prosperity of it were planned or predestined by the God of heaven.

The history of the Church is a history of the fulfilment of prophecy ancient and modern. (See Isaiah 29:10-12 and page 54 and page 57 of *Prophecies of Joseph Smith and their Fulfilment*, Nephi L. Morris.)

**XI. Choose this Church because of its superior system of finance:**

Idleness is denounced and beggary unknown in this Church. (Doc. and Cov. 75:29.) The worthy poor are provided for. The monthly fast day offering is health to the donors and help to

the poor. The tithes, which are a free agency income tax, make possible a parallelism of individual and community prosperity.

**XII. Choose this Church because of its vitality:**

This Church has survived the combined efforts of all other churches to crush it. It has endured mobbing and drivings. In the face of a world-wide opposition, it has carried the gospel around the globe, has succeeded in gathering the honest in heart from the four quarters of the earth. It has grown in membership from six to half a million. It has removed mountains of prejudice, and today it is recognized as a power for good by those who once spurned it as an instrument of evil.

The evidence of its fitness to survive may be judged from the following statistics taken from the *Vitality of Mormonism*, a pamphlet by James E. Talmage of the Council of the Twelve:

"A community whose vital statistics tell of prolonged life, high birth and low death rates, high marriage rate, few divorces, and general material prosperity. I present to you a few comparisons of data obtained from the Presiding Bishopric of the Church, showing the condition of Latter-day Saints in the organized stakes of Zion, for the six-year period ending with the year 1915, as contrasted with the latest reports for such States of the Union as maintain statistical bureaus and are classed in official reports as the registration area.

	Among the Latter-day Saints resident in the Stakes	In the country at large so far as reported.
Birth rate per 1,000.....	39	25
Death rate per 1,000.....	8.7	14.1
Marriage rate per 1,000.....	16	13
Divorces per 10,000.....	4	10
Average age at death.....	38	32

The statistics of infant mortality are strikingly significant. Deaths from all causes among children under one year of age averaged for the three years ending with 1915 fewer than 59 per thousand births in "Mormon" families, while the latest report from the United States registration area shows 249 deaths per thousand. Deaths of children under five years of age, including those who die under one year, separately reported, average 82 per thousand births among "Mormons" and 349 for the country at large.

One of the certified causes of death in which "Mormons" lead the country is old age. In Latter-day Saint communities the families owning their own homes constitute 75 per cent of the whole number of families. Think what this means—the absence of rent-collector or landlord, whose shadow too often converts the home into a dreary house.

**XIII. Choose this Church because of the safety of its governmental powers:**

Oppression is impossible, because the oppression is doomed by the doctrines of the Church. (Doc. and Cov. 121:34-46.)

Anarchy is unthought of. (Compendium page 270.)

**XIV. Choose this Church because those who have left it yearn to re-enter.**

Read Oliver Cowdery's confession.

**OLIVER COWDERY'S CONFESSION**

(Given at a Conference at Kanessville, Iowa, October 24, 1848)

See *History of the Church*, Vol. 3, pp. 17-18, for charges against Cowdery.

*Friends and Brethren:*—My name is Cowdery—Oliver Cowdery. In the history of the Church, I stood identified with her, and was one in her councils. Not because I was better than other men was I called to fill the purposes of God. He called me to a high and holy calling. I wrote with my own pen the entire Book of Mormon, (save a few pages) as it fell from the lips of the Prophet Joseph Smith, and he translated it by the power and gift of God, by means of the Urim and Thummim, or as it is called by that book, "The Holy Interpreters."

I beheld with my eyes and handled with my hands, the gold plates from which it was translated. I also saw with my eyes and handled with my hands "The Holy Interpreters." That book is true, Sydney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself, as it fell from the lips of the prophet. It contains the Everlasting Gospel, to preach to every nation, kindred, tongue, and people. It contains principles of salvation, and if you, my hearers, will walk by its light, and obey its precepts, you will be saved with an everlasting salvation in the Kingdom of God.

I was present with Joseph Smith when an holy angel from heaven came down and conferred upon us, or restored, the Aaronic Priesthood, and said to us, at the same time, that it should remain on earth while the earth stands. I was also present with Joseph when the Higher, or Melchizedek Priesthood was conferred by holy angels from on high. This Priesthood we then conferred upon each other by the will and commandment of God. This Priesthood, as was then declared, was also to remain upon the earth until the last remnant of time.

Brethren, for a number of years, I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station. I only wish to be identified with you. I am out of the Church, but I wish to become a member. I wish to come in at the door; I know the door. I have not come here to seek precedence. I come humbly, and throw myself upon the decision of this body, knowing, as I do, that its decisions are right.—*Oliver Cowdery.*

**Questions and Problems**

1. In the light of Doctrine and Covenants 132:20 discuss this saying: "What God is, man may become?"
2. What hymn echoes the doctrine of eternal progression?
3. Discuss the proposition: Temples are citadels of peace.
4. Wherein have temple marriages proven to be superior to those performed without the temple?
5. Name two prophecies that the Church has fulfilled.
6. Prove that the Book of Mormon has fulfilled prophecy.
7. How does the fast day system provide for health to the giver and help to the receiver?
8. Wherein is tithing a superior form of institutional revenue?
9. A railroad magnate, seeing the wonderful working of the Church organization, duplicated it in his business. It failed to work. Why?
10. Wherein is temple building related to home owning?
11. Quote the vital statistics given in this lesson.
12. Show that the Church has safeguards against mis-rule and lawlessness.
13. How does Oliver Cowdery's confession affect you?
14. Add other reasons than these for choosing this Church.

The Temple and Temple Ordinances: The belief in Temples and temple ordinances was prevalent and approved by Jesus. He was blessed in the temple in infancy. (read the beautiful story recorded in Luke 2:25-38) In his boyhood he spoke in the temple to the amazement of the learned theologians. For the setting and the substance of a wonderful story of a super-youth and obedient son, study Luke 2:46-50.

He declared the temple to be a spiritual sanctuary, a house of prayer, and with irresistible power and authority drove out the mercenary invaders. Within the temple walls he fearlessly proclaimed his mission, preached the gospel to the multitude and in almost a miraculous manner revealed the secret sins of men who sought to entrap him (John 7:28-29; John 8:1-10)

The Doctrine of Vicarious Work for the Dead: The doctrine must have been believed in or Paul, the most scholarly theologian of the dispensation, would not have written, "If the dead rise not at all, why are they baptized for the dead?" (I Corinthians 15:29)

Temple Blessings: The blessings of the temple have come to us as a part of the "marvelous work and a wonder." They are the cooperative results of heaven and earth activities.

Under divine direction the saints built a temple in the midst of poverty and persecution and that temple was the scene of enactments that have been moving heaven and earth ever since. (See Doc. & Cov. 2 and 110)

The following question was put to students in the 27 L.D.S. high-school seminaries: "Of what use will be a temple to you?" The greater number of answers were: "To get married in". Some of the others were: "To do work for the dead"- others: "To help me to live the better life,". A negligible number answered: "No use at all" and of this group were four of the race not entitled to the blessings of the Priesthood. The result of this survey is full of hope and encouragement, but there is in it a tinge of pathetic warning. The law of decline claims its own: there is no escape from the truth: neglect, then disrespect, then loss.

Questions: What official messengers were in attendance at the dedication of the Kirtland Temple and what was the special mission of each? 2. Show that children's blessings and patriarchal blessings pave the way for a desire for temple blessings.

See Doc. & Cov. 110:11,12,13,14. Official messengers to Kirtland Temple were: Christ- then 1. Moses who gave keys of gathering of Israel from the four parts of the earth and leading of the ten tribes from the land of the north. 2. Elias committed the dispensation of the gospel of Abraham, saying that in us and our seed, all generations after us should be blessed. 3. Elijah 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."

Exaltation and Ordinances: Ordinances are performed as a part of the process of exaltation. They are expressive of order and the sharing of responsibility. A church without ordinances would be like a state without oaths of office or business without formal contracts. Unless the words of Jesus are false, we must believe that the rejection of an ordinance is a bar to entrance into his Father's Kingdom (See John 3:5) Jesus performed the ordinance of ordaining apostles (See Mark 3:14; John 15:16)

The whole career of the Savior indicates that he wasted neither time nor effort in doing the non-essential.



The sealing ordinance is made one of the prerequisites to the highest exaltation in the world to come. Rejecting this ordinance men and women cannot reach the destiny for which they were "added upon" or given the privilege of earth-life. (Doc. & Cov. 132:19-20)

Question: What exaltation is impossible without the sealing ordinances?

Service for the Dead: Saving the dead is a spiritual service in which man is permitted to cooperate with God. It amounts almost to a comradeship with Divinity in a spiritual campaign in a deliverance of those who in ages gone by were carried into captivity. To mortals it is an opportunity to become like God thru working with God. The rescue gives training in the activity that made of Abraham a Friend of God. As Abraham rescued his captive relatives without thought of spoils of war, so we seek the redemption of our dead and without thought of what we may get from them. The service free from the taint of selfishness is one of the highest forms of serving one's self.

The doctrine that the completeness of our salvation depends upon the salvation of the dead (See Doc. & Cov. 128:15-16) may mean that our Heavenly joy will be marred by the consciousness of the absence of some one who might have been there but for our neglect and that our happiness cannot be even relatively complete until we are privileged to inspire some earthly agency to do the work that we should have done.

The privilege of officially using the keys to prison doors, not to shut in the prisoner but to release the penitent, is a glorious one and with it comes responsibility of no light weight. So stupendous is this work for the dead that it calls for a genealogist in every family and a Savior attitude by the whole family, together with work that claims more than convenience for its performance.

Questions on Service for the Dead: In what way may our neglect of spiritual service for the dead interfere with our own happiness here and in the world to come? How does a spiritual service for the dead help in our becoming (a) like Abraham? (b) like Christ? In what respect is one who neglects the dead like Pharoah's Butler (See Gen. 46, with special consideration for the last verse.) What is the meaning of being a Savior on Mt. Zion?

The fourth evident objective of the Dispensation of the Fulness of Times was the reaching back with gospel privileges for those who have passed to the great beyond without these blessings - "The salvation for the Dead." This objective was declared to the Prophet Joseph early in the dispensation, "Behold, I will reveal unto you the Priesthood by the hands of Elijah the Prophet before the coming of the great and dreadful day of the Lord and he shall plant in the hearts of the children the promises made to the fathers and the hearts of the children shall turn to their fathers; if it were not so the whole earth would be utterly wasted at his coming" (Doc. & Cov. 2:1,2,3)

This divine announcement carries with it the promise of authority or power. It was to come by the hand of Elijah, a resurrected prophet. His visit was to be before the coming of the Lord in judgment. He was to put into the hearts of the children an interest in their parents. They were to learn of the promises made to their ancestors and be inspired to an active interest in their welfare. This perfectly altruistic work for the dead was to be the one thing that would keep the world in a condition that would prevent the necessity of its utter destruction. Through this work the world would preserve a fitness to survive.

## Doing Common Things in an Uncommon Way

A Study for the Advanced Senior Class, M. I. A., 1922-23

By George H. Brimhall, President Emeritus, Brigham Young University

### Preliminary

*Uncommon* shall mean in this course out of the ordinary, higher and better than is usual, a mode of doing things on a plane to which the many have not arrived. It shall mean the excellence of action not yet reached by the mass or the popular majority.

The few are uncommon and the many common. In fact in each individual the uncommon qualities are not in the majority as to number but may be dominant because of their superior quality or uncommonness. The uncommon feature of these lessons will be an attempt to do the uncommon thing of getting some common things considered from an uncommon point of view.

The student is reminded that the M. I. A. reading course is an uncommonly good set of books, each one an addition to the student's leverage in self-lifting, and that the adoption of the book, *The Americanization of Edward Bok* gives to the advanced seniors a book with the uncommon record of seventeen editions in the eighteen months. The uncommon quality that has put the book in such uncommon demand is the uncommon way the author has of writing about himself, and the story of uncommon success achieved by doing common things in an uncommon way.

The title of this course is not a quotation from the book, although it appears once in the volume. "Doing common things in an uncommon way" was a student slogan in the Brigham Young University before Mr. Bok's book was published.

### Lesson I.—Thinking

Thinking is a human trait. We are thinking beings. It is not a question as to whether we shall think, we must think whether we will or not. Books have been written on "how we think," but our problem is "How should we think?" or "What is the kind of thinking that our duty to self and to society and to God demands of us?" What kind of thinking will be the biggest factor in the production of happiness immediate and remote?

*Kinds of Thinking.*—As processes, thinking is of two general kinds, the subconscious and the conscious. By subconscious is meant mental processes that are going on in our lives without our notice, just as many physical processes go on without our being conscious of them. We half hear and half see things and in some instances our attention is so near the zero point that we have no cognizance of an occurrence mentally, and yet the body has so responded that the event is registered in that part of the soul and comes up later without our remembrance of ever having known it. So little is known as yet about this form of mind activity and growth that we shall leave it here and proceed to a consideration of thinking as a conscious activity of the mind.

First, we think spontaneously. We are constantly and with almost incredible rapidity drawing conclusions as to this or that experience or necessity is pressed upon us. Most of this spontaneous thinking is common, and much of it altogether haphazard. The commonplaceness and the haphazardness of it may be reduced by doing what every uncommonly successful person is doing, push toward a purpose in our thoughts.

"When we are offered a penny for our thoughts we always find that we have had so many things in mind that we can easily make a selection which will not compromise us too nakedly. On inspection we shall find, even if we are not downright ashamed of a great part of our spontaneous thinking, it is far too intimate, personal, ignoble, or trivial to permit us to reveal more than a small part of it. We find it hard to believe that other people's thoughts are as silly as our own, but they probably are." *The Mind in the Making*, by Robinson, page 17.

How to substitute this common, spontaneous thinking for the uncommon, and thus elevate ourselves, is one of our problems, and it would appear that this may be done first, by thinking more about our thinking, and, second, by being more careful about how we think; just as we improve our speech by thinking about how to speak and taking care about our speaking.

Musings or thought excursions, a sort of letting our thoughts throng on us as they will, is a common form of thinking; it is usually known as reverie. It is at the bottom of much that is good and some that is not good in life. When apprehension, fear, or hatred, pessimism, dominate in reverie, its contributions are to unhappiness; but when faith, hope, and love, optimism, predominate, the fruitage is joy. Pessimistic reverie is more than spontaneous worry, it is a sort of death-dreaming, a kind of tobogganing toward despair. Reverie of the optimistic type is the self reciting "Excelsior" to an audience of *one*, whose applause counts for more than that of millions outside our inner courts of life. As he is, is man's reverie. As the man of today muses, so will the man of the morrow be.

From the muses come our poetry, our art, and our philosophy; but there is poetry and poetry, art and art, philosophy and philosophy, all the way from the low to the high, the common and the uncommon. Uncommon musings, even if lured toward the lowlands, will no more sojourn over the line than will virtue accept the entertainment of vice. Our musings are revelators of our past and prophets of our future.

*Self-Interest Thinking.*—The common type of self-interest thinking has caused mankind to just "muddle" through. It is common to think much about independence and little about interdependence. If the race has made progress it has been in spite of thinking about individual achievements that have cost the life of the best there is in us, generosity, mercy, brotherly love, and about group achievements at the cost of the best there is in society. "An arresting example of what this muddling may mean we have seen during these recent years in the slaying or maiming of fifteen million of our young men. Unless we wish to see a recurrence of this or some similar calamity, we must create a new and unprecedented attitude of mind." *The Mind in the Making*, page 13.

Uncommon thinking with self-interest would require, first, elevating one's interest and so playing the game of life that the higher interests would get into the king row. Placing principles before persons, preparation before position, persons before property, peoples before nations. Uncommon thinking for defense will think justice for the Japs and mercy for the Germans, without waiting for the time when it shall be commercially profitable to so think.

While uncommon thinking with self-interest may not eliminate entirely

the weight of "whose-ox-is-gored" evidence, it can reduce it to a point where confidence may not perish.

*Thinking for Progress.*—The common type of improvement thinking consists of finding ways out of difficulties. With it, necessity becomes the mother of invention, and pressure becomes the father of progress; but, there is a kind of thinking for improvement that waits not for necessity, it ever creates necessity. The thinking of Horace Mann created a demand for public education long before there was any popularly recognized necessity for it. This thinking for improvement operates in adding to old thoughts, and in creating new ones. It fears not to have faith, yet it dares to doubt. It finds facts and faces them squarely; it refuses to be fooled by its own processes; it distinguishes between truth and theory, interest and evidence; it says, "It seems so" many times before it declares, "It is so."

*Thinking with Inspiration.*—A wrongly inspired person is the worst kind of a thinker and a rightly inspired man is the best kind of a thinker. The nature of man is a Garden of Eden, fed from four sources, physical, intellectual, moral, and spiritual. The cutting off of any of these sources makes a desert of part of man's life, and the whole life climate is affected.

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding," a fact attested by the nature of the individual and the experience of the race. While Doctor Robinson speaks of a need for a new and *unprecedented* attitude of mind to avert the recurrence of war, we may claim a precedent in the person of Christ, and a panacea in a practical application of his teachings. What have the advocates of free thought to offer that is not covered by the injunction, "Seek the truth, for the truth shall make you free"? No real truth-seeker will fail to think about his thinking and correct some of its spontaneity; genuine truth-seeking will reform one's reveries, keep him immune from bias blindness. What need of reform would exist if men thought clearly in terms of doing unto others as they would have others do unto them?

The thinking of Columbus was investigation plus inspiration. He was "wrought upon by the Spirit of the Lord," as also were the Pilgrim Fathers and the founders of our government. See Book of Mormon, I Nephi 12. The two great psychic, or mind, forces of the universe, Divinity and its negative, are contending for the enlistment of the minds of men. While one gives understanding, the other gives misunderstanding; one power, the other weakness; one joy, the other misery.

If with all its thinking, common and uncommon, the world has come to a muddle, why not do some uncommon thinking about seeking learning even by study and by faith?

Study of things as they are, study of things as they were, study of things as they are to come, with faith in the self, faith in society, and faith in God.

In summary, the best uncommon thinking we seek is:

"Thinking the thoughts we'd like to show,  
Thinking the way we'd like to grow.  
Thinking of health and wealth and love,  
All in the light of lamps above.  
Thinking the thoughts that keep us clean,  
Thinking no thoughts that makes us mean.  
Using in thinking 'the iron rod,'  
Leverage lifting us nearer God."

#### Questions and Problems

1. From your experience, is thinking about thinking common or uncommon?
2. What would be your objections to wearing a thought recorder open to the inspection of your friends?
3. How may thinking about our thinking elevate our reveries?
4. How would thinking about thinking increase the square deal element of our civilization?
5. What is meant by facing facts in thinking?
6. Illustrate substituting interest for evidence in thinking.
7. Science declares that the quality and quantity of our thinking depends largely upon the condition of our bodies. Substantiate this by a quotation from the Word of Wisdom.
8. In the light of John 16:13, and Doctrine and Covenants 18:18, discuss the proposition, Application plus inspiration is the highest form of investigation.
9. Why could there be no war if men thought as Jesus taught?
10. Wherein does the nature of man protest against the elimination of Divine inspiration from our thought centers, colleges, and universities whose chief function is the training of persons to think?
11. What common things were done in an uncommon way by the grandparents of Edward Bok? See introduction of book.
12. How is this lesson related to our M. I. A. slogan?

#### Lesson II.—Remembering

*Memory and Recollection.*—Without our reminding power, our fund of knowledge would be limited to one notion. There would be one disconnected idea after another, a sort of drop, drop, drop, without the advantage of an increase available for use. And if our figuratively-speaking reservoir of knowledge should hold the information, the contents would be of no avail without the key of access—memory.

Remembering is of two general types: the spontaneous, or involuntary, and purposed, or voluntary. The latter is known as recollection. I meet a person and *remember* his face at once. I do not remember where I first met him, but I begin *thinking* and finally recall where our acquaintanceship began. At this point where thinking enters into memory, it becomes recollection.

*Remembering and Forgetting.*—We are constantly forgetting many things in order that we may attend to one. Our old mental associates graciously retire that we may entertain a new-comer, because of the impossibility of our being able to hold in consciousness more than one idea at a time. We cannot hold the idea of bread and the idea of butter at the same instant, but we can hold the combination, bread and butter.

We are in no way conscious of the process of forgetting, we are conscious only of having forgotten. We are conscious of being reminded, and we often say, "I am reminded," spontaneously. We are conscious of recollecting, or reminding ourselves, by thinking in search of some lost idea or by making voluntary effort to see how much we know.

The plight of being unable to forget would be no less awful than the one of being unable to remember, for in the one case we would have so little to do with, that progress would be impossible, and in the other case we would have so much to carry that a step forward would be out of the question. This common way of remembering goes on without any kind of choice or selection.

There is an uncommon kind of remembering in which nature is supplemented by art. A kind of remembering that is thought about and

brought about. We may select our ideas for memory as an agriculturist selects his seed, or the husbandman selects his stock; only the choice or uncommon is kept for reproduction; useless or injurious ideas that come into the mind may be treated somewhat as a good cook treats the unfit that comes into the kitchen: put in the garbage can and the lid pressed down.

The keeping of an idea within either reach of spontaneous or purposed recall depends upon three things: first, the attention it receives at first entrance; second, the extent of its attachment to other ideas by association, and third, the frequency of its recall. The forgetting of undesirable ideas depends upon one's ability and willingness to call other ideas into mind and give them attention.

*Some Laws of Memory.—The law of similarity:* "Like suggests like." A drunken man suggests a mental imbecile. A brilliant woman suggests a star.

*The law of opposites:* Famine suggests or causes us to remember plenty.

*The law of cause and effect:* The cause reminds us of the effect and the effect recalls the cause. Slavery suggests civil war, and a blackened hillside calls to mind a forest fire.

*The law of symbolization.* Words call for the idea of which they are symbols. Were it not for symbolization we could neither speak nor write, our communications would be limited to drawings and carvings. The cartoon is a primitive form of symbolization. It is attractive because of the ease with which it may be read. It recalls by similarity much more than by the higher law of symbolization. Picture language needs little attention, but word language, and especially the written, requires mental alertness and intellectual industry. To make sure of remembering a new word, give it special attention, speak it, spell it, use it, and in attempting to use it take care that it is not misused. To remember names of people, make use of their names in conversation which may follow introduction, or in conversation about them.

*Memory and the Body.*—Our power to remember is greatly conditioned by our physical state. We all know that our memories are best when we are well. Our experience has taught us that we cannot remember as well when weary as when full of vigor, and most of us have experienced the value of not over-eating when examination is at hand. It takes blood to digest food as well as to convolute the brain, and a divided stream cannot do full duty in either place.

There is what is sometimes called muscular memory, a condition brought about by habit. Perhaps you have never consciously learned which way your door opens, but your hand can tell you through unerring action. Our limbs remember how to swim long after the instructions of the swimming master have been forgotten by us. Our bodies do so much of our remembering while we occupy them that from a rational point of view the soul can be nothing less than the spirit and the body, without the union of which there can be no perfection nor fullness of joy.

*Kinds of Memories. A Good Memory.*—A person is commonly said to have a good memory when he can remember readily and accurately, but no one should speak of a man as being good who has not the habit of doing good.

A good memory of the uncommon type is one that is ready and accurate, but is also *habituated* in the remembering of good things. We are all subject to memory accidents or memory intrusions, but our memory habits are of our own choosing, they cannot be forced upon us.

*Memory and Inspiration.*—We may be spiritually reminded of that which is needed for the time and circumstance. Memory miracles are a part of the experience of many of us. See John 14:26. If one's power to know

is added to by faith, the power to re-know is also subject to acceleration by faith.

Through the faith of Jared and his brother and the prayer of the latter, a universal language was saved from passing into total and permanent human forgetfulness. Book of Mormon, Ether 1:33-38.

Our coming to earth was attended by the miracle of complete forgetfulness, may not the memory of our unpleasant, painful, and sinful experiences be fully and permanently eliminated from our consciousness in the next estate, just as fast as they are no longer necessary for our good? God never injudiciously "harrows" the soul. See II Nephi 9:14; Alma 39:7; 40:26; Heb. 8:12; 10:16, 17; Rom. 11:27.

#### Questions and Problems

1. Distinguish between spontaneous remembering and voluntary recollection.
2. Why is forgetting necessary?
3. What is the best way to forget what we do not wish to remember?
4. On what three things does the likelihood of remembering an idea depend?
5. Give suggestions for improving one's ability to remember words and faces.

6. State some of the mental laws by which we remember.
7. Define: A good memory in terms of this lesson.
8. Discuss note-taking as a help or a hindrance to remembering.
9. What is a strong memory?
10. Upon what does accuracy chiefly depend?
11. Why should we never speak or write anything unnecessarily that we do not wish to remember?
12. Discuss this proposition: Telling vulgar stories is feeding one's friends out of the memory garbage can.
13. Relate an instance of a memory miracle.
14. Prove by scriptural quotations that forgiveness includes God's forgetfulness of our sins.
15. What hope is there of man's ultimate forgetfulness of his own sins?
16. Tell of Edward Bok's first victory in correcting a public error, and of his uncommon way of using great men. Chapter 2, 3.

### Lesson III.—Using the Imagination

*The Nature of Imagination.*—Our power to image our ideas is known as the faculty of imagination. It also includes the ability to modify or change the images of ideas and create ideals.

We cannot modify an idea until it has become reproduced, or a memory. While looking attentively at an apple it is impossible to change our idea of its size or shape, but remove the apple and we may imagine it to expand or diminish or even become mutilated. The memory-apple is quite at our mercy in the absence of its objective parent.

We may take one-half of an apple idea and one-half of a peach idea, or idea of a peach, and put them together and thus create a combination fruit which would be unlike any we had ever seen in reality. By use of the imagination we form or create new images out of old ones. The mind engaged in imaging the old and constructing the new out of these images is imagination, i. e., the self, holding and combining images.

*Two General Forms of Imagination.*—As with thinking and remembering, imagination is either spontaneous or voluntary, directed or wandering. The spontaneous imagination accompanies and even forms a part of our

reverie in remembering, and is known as "fancy." A kind of purposeless day dreaming, or, if touched by purpose at all, it is just to pass the time away with a view of enjoying its passing. It plays the "movie" with the past and goes into the future as a boat drifts with the stream.

If our mental images are plan-born or called into existence by purpose, as are the characters in story, tragedy, and drama, as is the mental produce to which the painter seeks approach with his brush, or the model for which the sculptor strives with chisel or clay, or the combination toiled for by the inventor, then is our imagination more than fancy, being full of purpose, it becomes ideality.

Spontaneous imagination or fancy meets the self of the future as a may-become; aimful imagination, or ideality, sees the self of tomorrow as a will-become. The one is traveling, the other is going somewhere. One finds, the other makes. One proclaims mediocracy, the other prophecies greatness.

*Use It Honestly.*—Our mental images as mind products may be facts, fraud-facts also. They may be imaged ideas untrue to the memories from which they were made and untrue to high ideality. The habit of *stretching things* results in self-deception and handicaps the entire intelligence. Our truth-seeking power is conditioned by the way in which we pass the truth along. Careless exchange fosters inferior production.

*Honesty and Using the Imagination Honestly* is a high form of fidelity to self. To thine own memories be true, is a good self-injunction. Self-deception is impossible where there is honesty in ideality. Little fear of one fooling himself if he uses his imagination honestly.

*Keeping It Clean.*—To imagine iniquity is to be on the pathway to perdition. Giving mental form to righteous ideas is marching toward the Millennium. It is creating dreamlands of beauty and peopling them with heroes and heroines too brave to be base, lovers whose chivalry is a sword of defense, sweethearts whose modesty is a shield of protection.

Our images are *us* and we are *them*. When we are making and using them we and they are one; they in *us* and we in *them*. When they are true, then we are; when they are high, we are noble; when they are clean, then we are pure.

*Holding it to Consistency.*—Common use of the imagination permits it to be led by hope beyond the bounds of consistency. The over-hopeful prospector images veins of gold in a formation where the precious metal has never been found, and the maiden by the light of a dazzling hope-star sees a worthless scamp transformed into a good provider and a faithful husband. The time-wasting youth looks through his hope-glass and sees himself making some sudden leap to a position of fame.

It is evident that there is a kind of hope-blindness and its curse is an uncommon use of the imagination which holds it close to consistency with three admonitions:

With all thy thinking, think the truth.

With all thy remembering, remember the good.

With all thy imaging, image the consistent.

*The Theological Aspect.*—That the Divine possesses and uses the power of imaging ideas needs no argument. A spiritual creation is spoken of in the scripture, but preceding the spiritual creation there was a mental one, a projecting, a designing, and a visioning or an imaging of the creation.

Seership rests upon the possibility of the transference of images from the mind of God to the mind of man. Such absolute honesty, perfect accuracy, such complete consistency accompanies the presentation of these images that the first failure of their realization has never come.

"Where there is no vision the people perish." As the mariner must correct his compass by consulting the stars, so must man look aloft for the

#### Questions and Problems

1. What can we do with our idea of an object in the absence of the object that we cannot do with that idea in the presence of the object?
2. Show that our imaging power is dependent upon memory for its material to work with.
3. Which of the two forms of imagination in Poe's "Raven" is a good illustration?
4. Wherewith is imagination a creative power?
5. What are the mental effect of "stretching things" in our conversation?
6. Show that elevative imagination is exaltation in the inner world and preparation for exaltation in the upper world. See Matt. 5:8.
7. Show relationship between seership and the power to make and transfer mental images.
8. Discuss the following: Where there is the right kind of imagination, the people prosper.
9. What uncommon reason did Bok give for changing his occupation? Chapter 3.

perfection of his ideality. Man's dreams at best are fraught with danger. To see with eyes of inspiration is to behold the mental creations of our Father in heaven. Enoch viewed the movements of unborn ages; (See Pearl of Great Price, Moses 7) Joseph of Egypt saw the inhabitants of America; (See II Nephi 3) Nephi beheld events enacted centuries after he saw them; (I Nephi 11) and Joseph Smith undoubtedly looked upon our Zion in the mountains when Utah was a desert waste.

## Doing Common Things in an Uncommon Way

A study for the Advanced Senior Class M. I. A. 1922-23

By Dr. George H. Brimhall, President Emeritus Brigham Young University

### Lesson IV—Believing

Belief is the product of evidence, interest, and will.

There is a psychological truth wrapped up in the saying, "A man convinced against his will is of the same opinion still." We are often deceived as to the honesty of our beliefs. We find ourselves believing in the direction of our interests right against evidence, and by applying a little common thinking to our believing we find that interest is the predominating element in some of them.

#### Three Kinds of Believing

1. *Believing with a reasonable doubt.* This kind of believing is unfinished and may be called hope-believing, as hope temporarily fills the place of evidence not yet produced. This incomplete believing is unsafe as material upon which to base an important decision. It should always be put on the waiting list as an applicant for a leading role in the drama of our lives. Courts of justice bar it as unfit for any part of a final verdict.

2. *Believing with the possibility of a doubt.* Here the mind is in a state of unsatisfied certainty. The possibility of error somewhere causes a hesitancy, and shadows of doubt hover in the mind, and we are at the point where we can say, "In all probability this is true, but there is a possibility of its not being true." This form of belief is strong, but not safe for great issues. The possibility of a doubt is a bar to a capital punishment verdict.

3. *Believing without the possibility of a doubt.* At this point belief is crystalizing into knowledge. Doubt has all vanished; its place has been filled by conviction of its existence. Neither mist nor shadow remains, and one can say, "I cannot doubt in this case." On such a belief only can important issues be safely decided.

#### Special Fields for Uncommon Believing

1. *Believing against immediate interests.* It is uncommon for employers to believe that profiteering on the toil of men should be reckoned with, as a form of human enslavement, and it is very uncommon for employees to believe that loafing on the employer's time should be dealt with as down-right dishonesty.

2. *Believing in doing what is right and letting the consequences follow.* This high grade, uncommon believing is specific; it is not a blanket form of believing, it is a conviction that fits the events of each hour. The person who believes this believes it for *himself now*. Now, now all the time. Not simply sometime, and for somebody else; he believes it without the possibility of a doubt, *i.e.*, he cannot doubt if he tries.

3. *Believing in ourselves in the midst of failure.* What this means is wonderfully set forth in Kipling's "If." The whole poem is worth a place in the memory of anyone who believes in doing common things in an uncommon way. When courage dies, we are dead within ourselves. Self encouragement is an indispensable tonic for the stricken soul.

4. *Believing in humanity in spite of its weakness.* To disbelieve in humanity is to disbelieve in oneself. To doubt that the world is getting better is to show an ignorance of history and a doubt in destiny. It would be difficult to find a group of more disobedient children than that of the first family. (See *Pearl of Great Price*, Book of Moses 5:13-27.) A much larger percent of the inhabitants of the earth are worthy of a place in the ark than was saved in the days of Noah. Where would we find a city containing less than five good people?

5. *Believing in God's promises when their fulfillment seems impossible or delayed.* Holding the belief in their deliverance from Egyptian bondage, made it possible for the Israelites to raise large families. Their belief in the promised gathering has held them intact as a race during the long years of their dispersion while deprived of national existence. Holding to a belief in our blessings is part of holding to the faith.

Counting one's blessings should go farther than remembering those we have, and have had; it should include a faith and a recollection of those officially promised to us. Firmly believing in promises, even if it should not prolong life, will make it fuller and stronger while it lasts.

6. *Believing that "virtue is its own reward."* We may miss being rewarded for doing good, but we cannot fail to be rewarded by the good we do.

7. *Believing that vice is its own penalty.* We may evade being punished for our sins, but we cannot escape being punished by them.

8. *Believing that heaven-making is better than heaven-hunting.* A life of "Here am I, Lord," has much more spiritual enjoyment in it than one of "Where art thou, Lord?"

9. *Believing that the only way to ever have peace is to stop preparing for war.* Paved roads, good schools, public parks and reclaimed deserts are pathways to heaven. Battleships, big guns, army outfits, are highways to the other place.

#### Questions and Problems

1. On what does our belief depend?
2. What is meant by believing beyond the possibility of a doubt?
3. Discuss the effects on our belief of finding fault (a) with persons, (b) places, (c) institutions.
4. Distinguish between belief and faith. Talmage's *Articles of Faith*, Lecture V, pp. 98-104.
5. Discuss the possibility of the following statistics causing people to believe in "Mormonism" and yet still lack faith:

For the year 1920 birth per thousand were:	
"Mormon" 38	United States 24.4
Marriages per thousand:	
"Mormon" 15.5	United States 9.5
Deaths per thousand:	
"Mormon" 9	United States 15
Divorces per ten thousand:	
"Mormons" 6	United States 11.2

6. What does heaven-making mean to you?
7. Relate the circumstance of Henry Ward Beecher being unusually corrected by Edward Bok, in *Americanization*, (Chapter 8), and tell how Mr. Beecher uncommonly rebuked immodesty of dress, (Chapter 8).

#### Lesson V.—Desiring

##### What Desiring is and Does

Desiring is the soul's reach for enjoyment, and that reach may be low or common, or it may be uncommon or high. Common desiring leaves us, at many points, on the border line of animality, where man is "sensual, carnal, and devilish." Uncommon desiring lifts us to the borderland of Divinity in fulfillment of the Beatitude (Blessed are the pure in heart, for they shall see God). Our desires reveal ourselves to ourselves. A man is as he thinks. A man is as he remembers. A man is as he imagines. A man is as he believes; but more still, a man is as he desires.



## A Classification of Desires

Desires may be, as to their origin, placed in three groups:

1. Desires of physical origin.
2. Desires of intellectual origin.
3. Desires of habit origin.

*Physical Desires.* The desire of physical origin (or body-

born) are the natural appetites or cravings for physical preservation, growth and perpetuity. They are good servants but cruel masters. They are capabilities, without which we should cease to live; under which we would live basely, and over which we shall live gloriously.

*Intellectual Desires.* Desires of intellectual origin include our ambitions for power, position, possession, and condition—the yearnings for the good, the true, and the beautiful, are among the highest desires. As the thinking, remembering, imagining and believing are constantly expanding, the desires of intellectual origin are constantly being modified and multiplied. Every new belief brings with it some modification of an old desire or a newly created one.

Increase of intelligence means extension and elevation of desire.

*Habit Desires.* All artificial appetites, the desire for company, relatives, associates, and friends, are of this type. The lone man on the island is fittingly made to say, "Society, friendship and love, I long for your charms, but in vain. O, had I the wings of a dove, how soon I would taste you again." The desire for locality comes in this class. So intense is this yearning in some cases that, if not gratified, it causes physical decline and even death. Homesickness is no imaginative ailment. The desire for a return of the good old times is one of habit origin. The desire for recurrence of pleasurable experiences might claim admission into all three of these classes, but habit has the strongest claim upon it. Uncontrolled, it hurts happiness to death, and pursues joy to its destruction.

*Controlling our desires.* Desiring beyond the law is all too common. Our first step then in control of desire is a mental refusal to desire beyond the law of righteousness. Desiring beyond this law is breaking the Tenth commandment, which contains the psychological essence of the four preceding ones. No one deliberately lies without coveting something. Stealing is always antedated by an unlawful desire. To desire sex relationship out of wedlock is mentally robbing someone of chastity.

### Some Uncommon Desiring

1. *Desiring to have righteous desires.* Upon this desire is based the possibility of meriting the promises in the Beatitude, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

2. *Desiring the power to control our desires.* This desire is one of the ascending steps toward the rank of greatness. (See Proverbs 16:32.)

3. *Desiring for faith.* The faith that brings with it the comfort depicted in the 23rd Psalm; the faith that brings the assurance expressed in Job 19:25; the faith that enabled a veteran Latter-day Saint always to say in the face of seeming unfairness and dark misunderstandings, "God is just, and 'Mormonism' is true."

4. *Desiring to serve.* (a) To serve God by yielding to him the obedience of confidence, as did the first man after the Fall. (See *Pearl of Great Price*, Book of Moses 5:6). (b) To serve humanity by helping persons and institutions with kind words and courageous work.

### Questions and Problems

1. In making a psycho-analysis of a person's character, which would be of most value, knowledge of their thoughts, of their beliefs, or of their desires? Give reasons for your choice.
2. Which shows our character most, the kind of people with whom we associate or the kind with whom we like to associate? Why?
3. What is meant by taking a mental stand against letting a desire go beyond the law?
4. What does it mean to "hunger and thirst after righteousness"?
5. Why would it be impossible for a person of impure desire to even desire to see God?
6. Which in your opinion is most desirable desire?
7. What uncommon thing did Edward Bok do to get women to read newspapers? (Chapter 10.)

5. *Desiring that other peoples' joys may be equal to those I enjoy.* That they may have just as good possessions, just as much popularity, just as good opportunities, just as good everything, as I have.

6. *Desiring to do common things in an uncommon way.* Desire to make the self uncommon where it is common, by being at one's best and doing one's best.

## Lesson VI—Willing

### Explanation and Definition

The word willing in this lesson is not a participle, it is a verb. It means something more than assent or acquiescence, or compliance. It means striking and holding to some purpose. It is more than purpose, it is purpose plus determination to execute or accomplish. It is the self, or I, commanding or directing the self as *me*. When one says "I will," it is equivalent to saying to himself, "you shall."

Willing is free agency in action.

### Some Common Forms of Willing

1. *Willing with an impulse.* This is a method which characterizes an explosive will. Like the "hasty spark" that calls

it forth, explosive willing is short lived. The explosive will never hesitates. It calls into lines the executive forces either to help, hinder, or hurt, on dangerously short notice. It waits not upon deliberation, but rushes off at the call of snap judgment. Willing from impulse is uneconomic as it wastes time and energy by making retraction and reparations unreasonably necessary.

2. *Willing without a sense of responsibility.* This is careless willing—a sort of half-hearted determination. The expression, "I guess I'll do it," has behind it this state of mind, it indicates mental flabbiness.

3. *Willing with an interest.* There is a kind of common willing that is wed to some special interest, in which case real will is only fifty percent of the procedure. The sentence, "I will do it just because I want to", expresses the state of mind in this kind of willing.

4. *Willing with a habit.* When a person can give no other explanation for a choice of action than that he is in the habit of it, it is plain that he willed with a habit, that the habit has him instead of his having the habit.

5. *Willing with the crowd.* Who has not had the I-will-if-you-will state of mind. This is a sort of social willing, lacking in courage. It is a kind of mental leaning on the other fellow. In it there is a lack of erectness and self-rootedness that marks a strong character.

6. *Willing for convenience.* This form of willing is little more than wishing. It may contain intention, but real determination is absent. Persons with wills of convenience will pay a debt if the bill is presented just when they have plenty of money, but at no other time, unless compelled. They will keep a promise if something does not make it inconvenient to do so. They are partly weak and partly wicked.

7. *Willing against belief.* This kind of selfish willing is not only common or low grade, it is contemptible. It is a form of self treason. One who does it needs reminding that "a kingdom divided against itself cannot stand." Self confidence is impossible where willing belief is permitted, though there may be in evidence as a substitute an abundance of self conceit.

### Uncommon Willing

1. *Willing to claim no privileges at the expense of the rights of others.* This determination has behind it a recognition of the truth that

The road to wealth  
Is the good square deal.

2. *Willing to subordinate one's will to a superior will.* The very highest kind of free agency is the agency that can subordinate itself with light and love and liberty.

3. *Willing against material interests.* A hotel keeper in California said, "I will vote for prohibition because I believe in it, though I know it will cut down my patronage one-half." This was a case of willing against material interests and revealed a character that lived above self-bribery.

4. *Willing to fight doubt and foster belief;* my belief in myself, in my fellowmen and in God. A resolution full of determination in this direction clears the way for the high and safe standing of one among his fellows and puts one in line for election to the favor of God. (See *Compendium Gems*, page 269).

5. *Willing in the direction of honoring, sustaining, and obeying the law.* We honor the law when we speak well of it. We obey the law when we conform to its provisions, we sustain the law when we advocate and help its enforcement.

6. *Willing to overcome evil with good.* (a) In the inner world by talking good thoughts when evil ones intrude, by recollecting the pleasant when unpleasant memories come, by turning to ideals in the presence of evil imaginations, by getting rid of doubt through business with belief, by escaping low desires then fleeing to high ones.

(b) In the outer world, by turning away wrath with a soft answer, by smiling when things go wrong, by acting bravely when seized by fear, by giving more than half way to make peace with an enemy.

7. *Willing to do less common willing and more uncommon willing.* Of all mental operations, willing is the greatest. It is the apex action of the mind. The person of strong willing has the consciousness of being in the care and under the supervision of something safe.

#### Questions and Problems

1. What kind of willing is a person guilty of who selfishly says, "I don't believe in it, but I'll do it anyway?"
2. Illustrate willing against material interests.
3. Under which topic in this lesson would the following best fit in?  
"Freedom's joy my soul shall thrill  
In yielding mine to Father's will."
4. What would you think of a marriage vow that contains the expression, "I will try to be true"?
5. How much money could be borrowed on a note that read, "I promise to try to pay?"
6. Wherein does willing differ from intending?
7. What is your opinion as to the prevalence of a lack of confidence in the power to will effectively?

The person who votes on the wrong side makes a mistake, the one who neglects to vote does a wilful wrong; but the one who forgets to vote shows a lack of love for the privilege, for forgetfulness and love are incompatible.

3. Social responsibility in democracies develops leadership.

In a government of the people, by the people, and for the people, the ruler is the mass mind, moving under distributed responsibility. "Every voter a king, and every king a servant."

4. Responsibility makes for the strength of seriousness. Henry Clay, the great compromiser, said, "The subjects of a despot may be unfettered and happy if they can, but a free people must be a thoughtful people."

*The Theological Aspect.* 1. Instructive responsibility is insufficient for man.

2. Instinctive responsibility is felt but not comprehended. The lower creatures have the responsibility of producing, caring for, and defending offspring, but it is not a free-agency responsibility. Nature calls and they must come. She says, "Do this or do that" and they cannot disobey. They operate unerringly under blind impulse; choice is not theirs. They are where Satan's plans would have us all forever. He preferred to save all with life but not one with liberty.

"Freedom and reason make us men,  
Take these away, what are we then?  
Mere animals, and just as well,  
The beasts might think of heaven or hell."

Satan's policy of assuming all responsibility was too much of a monopoly for the intelligences of heaven, and was voted down by us. See "Compendium," Gems, page 288.

3. Premortal acceptance of co-operative responsibility.— He then pressed his autocracy to the point of force, was defeated and banished with his duped adherents. Our elder brother, Jesus, the author of the other plan, assumed nothing more than the joint responsibility with his Father and with us. His policy provided for a distribution of responsibility. He would not arrogate to himself the whole responsibility of saving a single soul.

Each soul must share with him the responsibility of its salvation. He would make them feel that not one could come back, except through liberty.

He'd call, persuade, direct aright,  
Bless him with wisdom, love and light,  
In various ways be good and kind,  
But never force the human mind.

4. He refused to keep spirits in the realm of instinctive responsibility only; they must know the truth, and know that they knew it, and feel the responsibility of that knowledge.

Such a world is not the Christ world else he would not have planned the great campaign of earth life as a struggle in which every soul should share the responsibility of the battle, and receive a share of the victory. Whatever intelligences may have ante-dated man on this earth, the spirit children of our Father refuse to be handicapped in any way that would prevent them from being self-conscious, truth-knowing, duty-doing beings. The uplift of responsibility proclaims against their ever having been an animal type of man.

#### Questions and Problems

1. What are the three great responsibilities of life?
2. Give instances of the appropriateness of the saying: "Put responsibility on him and watch him grow."
3. Wherein is the responsibility of home-making a superior development agency?
4. Give your personal experience concerning the truth or the fallacy of the statement, that shirking responsibility makes for soul shrinkage.

5. Discuss the effects of neglecting to vote (a) on the individual (b) on society.

6. How has the responsibility brought about by the suffrage movement affected (a) the individual who carried it, (b) the cause that was carried?

7. What three things must each person do to make prohibition a perpetual success?

8. What are the steps by which individual responsibility is developed into social responsibility?

9. Why must a free people be also a thoughtful people?

10. Who shares the responsibility of the success of any work accepted under the call of the Priesthood?

## Vital Problems of Life

A Study for Advanced Senior Classes of the M. I. A. 1920-21

### *Lesson VII.—The Developing Power of Responsibility*

*General View.* The greater the responsibility the higher the intelligence, the less the responsibility the lower the intelligence. The first great responsibility is life, its preservation in the individual and the race; the second great responsibility is liberty, its possession, its continuance and its extension; the third great responsibility is happiness, its pursuit and its distribution.

Excess in acceptance of responsibility ends in breakdown, shunning responsibility stultifies growth.

*Individual Aspect.* 1. Strong characters yearn for responsibility. Inclination to have one's own way, to possess things, and to direct others, are forms of yearning for responsibility.

The overhelping of children by parents, the ultrapaternalism of government, arrests the development of individuality, and cuts off the possibility of even normal development.

2. Excessive help is the most disastrous form of hindrance; one would better be left to lose his way than to lose himself in a maze of ultraguidance.

*Carrying responsibility* makes for uprightness of character and length of life.

1. Races which carry heavy loads on their heads are physically straight. "Give him responsibility and watch him grow," a well known adage, to which we might add, "and grow straight." It was the fervent desire of the great educator, Dr. Karl G. Maeser, that he might die in the harness and become a teacher in heaven.

2. Scientific survey goes to show that married men and married women live longer than unmarried men and unmarried women. However this may be it is certainly true that if life be counted by heartthrobs, and not by clock ticks, then married men live incomparably longer than old bachelors, and the life of the woman whose soul shuns maternity is but a span when compared with the life of a mother.

Land-owning, home-making, carry with them the responsibility of taxation and upkeep. But who would change the uplift of these responsibilities for the "care-freeness" of the wandering gypsy, living by hook or crook, the Bohemian job-hunter, getting his pay every night; the hermit wood chopper, who said, "I don't want land, because I'll be taxed."

*Social Aspect.* 1. Social responsibility grows out of individual responsibility. An eminent educator illustrates it thus: Put a stick in a tub of water, turn it persistently in one direction, and all the water in the tub will finally move in the direction of your turning. The steps in producing social responsibility are one person, a few persons, many persons, a majority. A further illustration is, an individual thought, a class sentiment, community law. With these regular steps the progress of responsibility made the long upgrade journey from Francis Willard, to national prohibition; and from Susan B. Anthony's agitation to the 19th amendment to the constitution.

2. Public responsibility is dependent upon individual responsibility for its perpetuity.

Heroism may start a reform, valiancy carry it over into law; but it is left for loyalty to sustain it, and loyalty loves, respects, and defends.

Of the two forms of contract, oral and written, the former furnishes the better field for the growth of confidence. There is a form of security better than that of real estate mortgage; it is the word of honor security of an honest man, adhering to the slogan, "Every man a Regulus." Adherence to the slogan, "Every man a Regulus" would create a condition of confidence which would make written notes and contracts simply memory conveniences.

The young business man who failed in his business enterprise and was advised that he could escape the payment of an account because his creditors had no security and he had no property, said, "They have more than security, they have me or my word, and my word is me to the last ditch." It is needless to say that he met his obligation, and the keeping of his covenant created both self-confidence and social-confidence.

2. *Social Covenant is a Citadel of Safety.* Society is not a unit, it is a unity, and its fundamental unity is created by

the marriage covenant. The marriage covenant lifts and holds humanity above the level of mere mating. The destructiveness of family feuds and devastation of marshaled armies, halt in the presence of peace arguments and national treaties. The world's last great experiment has given evidence that there is more safety behind the pen than behind the sword. Humanity rallied to the cause of covenant-keeping and proved that a promise is more than a scrap of paper. Germany's breaking of a promise meant a break with the world.

3. *Covenant is an Instrument of Progress.* A world covenant of peace should mean a citadel of safety for civilization. The world has progressed in spite of war. Peace progress may be slower but it is the surer way. The great currency system is but a promise-to-pay method of doing business. Left to the purchasing power of the gold of the earth, the wheels of progress would clog before a day passed by.

### III. *Divine Covenant*

1. *Divine Covenant is an Evidence of Divine Love.* Behind the highest conceivable covenant must exist the highest prompting and that prompting is love. Covenant with God is a link that holds man close to his Maker. Covenant terms place Divinity at the disposal of humanity. God so loved the human family that he gave his only Begotten Son to place that family beyond the power of its enemies. This gift was made, first, to the great dispensator, Adam, then in turn to Enoch, Noah, Abraham, and Moses. And through each of these and other prophets, to the inhabitants of the earth.

His business covenant with Israel teems with a generosity such as comes from parental love. See Malachi 3:10, 11, 12. And that same promise in this day is a proposition of ten to one in our favor.

2. *Divine Covenants are a Means of Proving God's Infallibility.* Perhaps the greatest of God's covenant declarations is recorded in Matt. 24:35. From his first promise in Eden up through the ages his covenants with man have been kept with a certainty that proclaims his dependability. Already in this dispensation twenty-seven or more promises and prophecies recorded in the Doctrine and Covenants have been fulfilled. The predictions of God's prophets have been recognized by him as his word of honor. Covenant with Divinity is an evidence of man's confidence in God as well as in himself. It is related that an eminent educator, not a member of the Church, said of tem-

## Lesson VIII.—The Sustaining Force of Covenants

All promises are not covenants any more than all untruths are lies, or all mistakes sins. Indulging in pastime promises or careless contracts is a serious form of character slouchiness; it indicates a sort of ethical imbecility and the indulger needs self-help as well as the help of his fellow man and God. The covenant must have behind it thought, sincerity and determination.

Every accountable person is capable of making covenants with himself, with society, and with God.

There is a negative side to the subject of covenants, but it should be treated under the head of the "Chaining Power of Covenants," or covenants for evil which have fittingly been called, "The Devil's Code of Honor."

### I. Self-Covenant

1. Serious self-promise is an index to self-confidence, and self-confidence is something more than self-conceit. To say to self, "I will, and you must" is putting the self in an attitude of integrity posed for advancement. It is the mobilization of inner attention, desire, and will.

There is a wide difference between the self-confidence of the person who says to himself, "I will be sincere," and the person who says, "I want to be sincere."

2. Self-covenant is a reinforcement of the will; once a promise is made the will has a new responsibility placed upon it by the intellect, and is given the task of sustaining the pledge and gains strength through performing the task.

3. Covenant with self is a guard of the better self.

Man is double-natured: he is sensual, carnal, and devilish; he is spiritual, ethical, and divine. These two sets of capabilities and inclinations are in constant conflict, each struggling for supremacy. The experience of Paul that when he would do good evil was present with him is the experience of all. Self-covenant is a sort of sentinel standing in the way of the lower self, and one feels in the presence of his self-covenant like exclaiming, "When I would do evil, good is present with me."

Greed and generosity may grapple with each other, desire may divide her support between them, intellect may be in a state of indecision; the will may be weakening, but when memory points to the self-covenant, the chances are all in favor of victory for generosity. The scouts' code of honor is built upon this psychology.

*Self-Covenant is a Restrainer of Passion.* When the passions of hatred, envy, revenge, or lust, seek by subtlety or "on-rush" to devastate the fields of high ideality, every self covenant of righteousness will stand in their way as did the French at the Marne when they exclaimed, "You shall not pass!"

A young man at a conference heard his name presented and saw a sea of hands go up in token of the willingness of a community to accept him as a leader. He said to himself, "Joseph, with the help of God, I will make a better man of you." The self pledge unspoken for years was kept. Good as he was at the time of making this self promise, he became constantly better, and died one of the most beloved of leaders, and the best of men.

### II. Social Covenant

1. *Covenant as a Creator of Confidence.* As the absence of self-covenant would point to a lack of self-confidence, so the absence of social covenant indicates a lack of social confidence. The whole fabric of society is held together by a confidence which grows or withers just in proportion to the existence and keeping of social covenant and in business contracts.

*The Driving Power of Duty may be Increased.* The doing of duty increases its driving power. Ethical ideas and good intentions unapplied in the hour of opportunity are as certain to become weaker as a bud is certain to wither that does not blossom at the time and season provided for unfolding. An awakened conscience is not character, it is simply a soul call for character, a promise of character. Character is promise plus payment; and payment is duty. Conscience says, "You owe;" duty says, "I pay."

*The Driving Power of Duty is Affected by Social Standards.* Community toleration of loafing husbands or gadding, gossiping mothers, whose children are left in vagabondage, strikes at the very roots of parental duty. The community assent to a juvenile disregard of parental authority, home regulations, so weakens the driving power of filial duty that habits are formed by the young which in later life are transmitted, in defiance of all civic regulations, and instead of the civilian we have the criminal.

*Publicity Premiums on Duty.* Publicity premiums enhance the driving power of duty. Perhaps no valorous deed was ever performed under an impulse of winning a Carnegie medal; but the fact that such deeds are recognized by conferring a medal brings the duty-side of life into the lime light of attractiveness, and makes of it the capstone of a great temple of ideality. The custom of keeping a dead hero on the company roll and having a comrade answer, "died at his post of duty," made of every soldier who heard it at least a would-be

hero, and so the past hero persists as a present hero and becomes a maker of the future hero.

*The Driving Power of Duty through Legislation.* Legislation in a democracy is an expression of the public conscience, and carries with it the driving force penalizing neglect of duty. It does more; it becomes the greatest community "ought," or the public ethical sentiment becomes crystallized into a force that says what must be done, and the individual "ought" out of harmony with the public conscience must yield. The ethical concept that every man ought to do his share is supplemented by the income-tax law. The ethical conviction that every child should have educational opportunities is reinforced by the provision that children must attend school.

*Literature Affects the Driving Power of Duty.* The driving power of duty can not fail in communities that sing with fervor, "Why should we think to gain a great reward, if we now shun the fight?" "Do what is right, let the consequence follow." Wrapt up in each of the following quotations may be found material for the acceleration of the ethical impulse:

"Stern daughter of the Voice of God!"  
O Duty! if that name thou love  
Who art a light to guide, a rod,  
To check the erring, and reprove;  
Thou, who art victory and law  
When empty terrors overawe;  
From vain temptations dost set free;  
And calm'st the weary strife of frail humanity!"—Wordsworth

"A sense of duty pursues us ever. It is omnipresent, like Deity. If we take to ourselves the wings of the morning, and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light our obligations are yet with us."—Daniel Webster, Argument on the Murder of Captain White.

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ple marriages: "If my daughters could marry men whose chastity was as well fortified by sacred covenant as is that of the 'Mormon,' worthy of this temple ordinance, I should feel safe as to the physical inheritance of my grandchildren."

Latter-day Saint covenant-keeping is a process of heaven-making.

Read "Gospel Doctrine," page 132, as matter for the discussion of this topic, also Doctrine and Covenants, Sec. 1.

#### *Questions and Problems*

1. What is the difference between self-confidence and self-conceit?
2. What is the difference between desire and determination?
3. Name the passions that belong to the better self.
4. Give an example of self-covenant causing the better self to triumph.
5. What is the scout code of honor?
6. Under which heading of this lesson does the following illustration belong: A man said to a mischievous boy, "I feel like thrashing you, and I would do it if I had not promised myself never to strike a child."?
7. Why is the honoring of verbal contract more productive of confidence than the payment of a secured note?
8. What is meant by "Every man a Regulus"?
9. Why would dispensing with social covenants bring civilization to an end?
10. Explain how business panics are caused by a loss of confidence in contracts or business covenants.
11. What must be prompting a stronger person who seeks covenant relations with a weaker one in a manner that always gives the latter the advantage?
12. Quote Matt. 24:35.

#### *Lesson IX.—The Driving Power of Duty*

Duty is based upon the idea that something is due. As a mental condition it consists, first, of the conception of obligation; second, the desire to give what is due; third, the determination to execute this desire. It is intellect, conscience, and will rallied for righteousness. It is conscience ready for action, to drive or hold, impel or sustain. As a part of conduct, duty is the giving of dues. It is the doing of what one believes ought to be done.

The Greek philosopher, Pythagoras, wisely claimed that "can" is the measure of "ought." Duty in action is simply carrying one's conscience over into conduct. Duty holds to the doctrine that one is responsible for that which he does not do, which he ought to do.

The caption of this lesson limits the consideration of duty to its driving power. Duty drives after inclination ceases to impel.

Had Lord Nelson depended upon the lure of adventure or the love of conquest, in his troops, instead of appealing to them with those words, now immortal, "England expects every man to do his duty," the battle of Trafalgar might not have been one of the decisive victories for civilization.

*Duty Drives to Heights Unreachable by Selfish Ambition.* When there were no more worlds to conquer, Alexander wept; when a race was emancipated, Lincoln rejoiced. The one followed the line of ambition, the other was driven by a sense of duty.

Not the lure of adventure, the hope of conquest, nor the expectation of ease led the Pilgrim Fathers to this land of liberty. Behind this great drive of duty the following sentiment was massed: We owe it to ourselves, to our posterity, and to our God, to find a place where we may worship God according to the dictates of our conscience.

"Not once or twice in our island story,  
The Path of Duty was the way to Glory."—Tennyson

"So nigh is grandeur to our dust,  
So near is God to man,  
When duty whispers low, thou must,  
The youth replies, I can."—Emerson

*The Highest Form of Duty Driving Power is Found in Religion.* As recognized religion's obligation is the highest form of conscience, so is religious fervor the greatest accelerator to the driving power of duty. No secondary place as a duty stimulant can be given to the sentiments.

"Gird up your loins, fresh courage take,  
Our God will never us forsake."

"God will protect you, do what is right."

"How can a man die better  
Than facing fearful odds,  
For the ashes of his fathers,  
And the temple of his gods?"

The ideal illustration of this aspect of our theme is to be found in Matthew 16:21-26; John 18:11.

Latter-day Saint spirituality has the widest reach as a driving power of duty; duty to the dead, duty to the living, duty to the unborn. These doctrines and ordinances cover the whole field of obligation, the past, the present, and the future, just as their gospel philosophy circumscribes the whole field of knowledge. Doctrine and Covenants, Sec. 93:24. *Gospel Doctrine*, Joseph F Smith, pages 393-603. Wordsworth's *Ode to Duty*. Samuel Smiles' *Essay Duty in Action*. *Gospel Doctrine*, p. 386.

#### Questions and Problems

1. To the consideration of what aspect of duty is this lesson limited?
2. Discuss the philosophy of Pythagoras concerning the relationship of "can" and "ought."
3. Contrast the effect produced by the sentiment, "Let the world wag," and the expression, "Do what is right, let the consequence follow."
4. Quote or read from Shakespeare's *Othello* 1, 3, beginning line 181.
5. Connect up the patriotism or driving power of duty to country with the French national hymn, the Marseillaise and the Star Spangled Banner, and by quoting from each.
6. Discuss the driving power of duty to the scientist who devotes his life to discovering an antitoxin for typhoid, to the mechanic whose defective pipe fitting poisons a water supply that gives typhoid to a community.
7. Who was Lord Nelson and when and where was the battle of Trafalgar fought?
8. Wherein is winking at moral neglect a kind of consorting with sin, the parent of crime?
9. Discuss the merits and demerits of the Carnegie medal provision.
10. Tell the story of the French Grenadier.
11. Show that legislation is capitalized public conscience.
12. Select from the literary references your favorite memory gem and recite it.
13. Connect up the fifth line in our quotation from Wordsworth's "Ode to Duty" with the scene in the garden of Gethsemane.
14. Discuss the following: Religion furnishes the highest form of ideality; therefore, religious obligation is the highest form of conscience.
15. Wherein is the "Vision of the Redemption of the Dead" a new contribution to Christian theology? *Era*, Vol. 22, 1918, pages 166 to 170. "Gospel Doctrine," pages 601 to 602.

## Vital Problems of Life

A Study for the Advanced Senior Classes of the M. I. A., 1920-21

By Dr. George H. Brimhall

### Lesson XIII.—The Helpfulness of Inheritance

#### Preliminary Suggestions

The subject matter of this lesson is not to be considered as in any way exhaustive, and the class leader, it is hoped, will be able to introduce additional topics or even substitute some for these. The singing of "Count your many blessings" would be a fitting opening exercise, and the singing of the last stanza of "America" would be appropriate as a closing number.

*I. General View.* The giant civilization as depicted carries the individual on his shoulder. From his high outlook the individual sees beyond the view of the giant and whispers in his ear the direction he is to take in making his upward climb.

The vantage ground upon which any one is born is the gift of the race and of Deity.

*II. Some Special Considerations.* We inherit our earthly existence, our "added upon," which is fundamentally a gift of God, through the instrumentality of parents. The helpfulness of this inheritance is the step between our premortal and mortal estate, giving to us the power to enjoy beyond the possibilities of spiritual existence. (Doc. and Cov. Sec. 93:33.)

*III. We Inherit Aptitudes or Special Gifts.* The parents of genius are aptitude and effort. Edison and aptitude are almost synonymous, but without work no wizard of invention. Dr. William James asserts that one of the evidences of genius is its affinity for work. He says, "Genius will work." Aptitudes are not limited to the uncommon people. A common person may become uncommon by doing common things in an uncommon way. Provisions, therefore, are made for genius to become quite general.

The helpfulness of aptitude is two-fold; it points in the direction of our greatest usefulness and it accelerates the speed of our acquisition and efficiency in that line of usefulness.

*IV. We Inherit Family Traits.* This inheritance aids in the elevation of the family through the possibility of selecting and placing special emphasis on the nobler traits of the family group and suppressing the less desirable traits.

To be born of goodly parents means to be born of two individuals possessed of noble traits of character and strong, healthy germ cells. We inherit not only form and color and size but racial or family traits, and when we think of traits we must distinguish between them and acquired efficiency. It must be remembered, too, that our personal physical inheritance is more or less composite, partaking of the nature of ancestors other than our parents. The make-up of a woman's brothers, points very strongly to the physical and dispositional quality of her sons; and the quality of a man's sisters is not to be ignored in prognosticating the quality of his daughters; nor are we to forget that men are much like their fathers, and that daughters are much like their mothers. Men are more like their fathers than any other person except their brothers, and daughters are more like their mothers than any other person except their sisters.

The scientist, Mendel, threw considerable light upon the subject of physical inheritance, and the student wishing to follow this subject, is cited to what is known as Mendel's law of heredity, which law does not take into account the great fact of our pre-existence, a consideration made necessary by the thought of equity in the universe.

*We inherit instincts which are race habits.* They are also thought of as blind impulses leading to wise ends. We are all born expert smilers and efficient weepers. We love without training and hate without being told how. We instinctively strike attitudes of self-protection and adjust ourselves automatically for self-conquest. Man has more instincts than any other creature.

*V. We Inherit Opportunity.* (A) Opportunity to be acted upon, first, by environment; second, by instruction, third, by example; fourth, by inspiration both human and divine.

We are acted upon by environment. Beauty without begets beauty within; truth without begets truth within; goodness without begets goodness within. We may choose our environment but we may not choose the effect the environment will have upon us. Classic music, masterpieces of art, high grade drama, clean movies, never leave us on as low a level as they found us. Jazz music, bad pictures, low theatricals, and vulgar movies, never leave us as high as they find us. We become like the things that cause us to vibrate.

*We Are Acted Upon by Instruction.* Our traditions become a part of us. The lectures we listen to, the sermons we hear, the literature we read may pass out of our consciousness and lodge more or less in our subconscious selves, to help us or trip us up in some unexpected turn in our life's pathway.

*We Are Acted Upon by Example.* Man is first an imitator. Our physical attitude or general bearing, our walk, our accent, in fact most of our personal habits come to us through imitative action; conscious, semi-conscious, and unconscious. When chided for drawling his words, the school boy replied with pride, "Mother draws hern." On hearing himself spoken of as a natural gentleman, the young man felicitously remarked, "You ought to see the gallantry of my father to my mother."

*We Are Acted Upon by Human Inspiration Individually and in Groups.* The utterance of Wellington, "Up and at them, guards," was more than an order. The command was loaded with, "We can beat them."

Dr. Karl G. Maeser found one of his former students making an easy living by keeping a saloon. The venerable teacher, with emotions of sincere tenderness, said in a voice that thrilled his auditor, "My boy, you cannot afford to sell poison to your fellows, you are too good to be a saloon keeper." The inspiration of that utterance closed that saloon.

*We are Acted Upon by Divine Inspiration.*

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job 32:8.

"Did not our bosoms burn within us?"—Luke 24:32.

"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. 16:17.

"There are two comforters."—*Compendium, Gems*, pages 268, 269.

(B) *We Inherit Endless Opportunity to Act.* Agency is a gift. Man creates very few of his opportunities and in his creation he uses inherited material and conditions. The knowledge-treasurers of the race invite us to trained action. The tool chest of the inventor of the ages lies open before us. We may

make our clothes with the bone needle or with the sewing machine; we may send our messages by an errand boy or by radio. We may tread the desert afoot, or soar over it in the aeroplane. We may inquire of our neighbor as to what's the news, or have a daily report of the world's happenings delivered at our homes. Our diet may be limited to the back yard garden, the hen coop, or to the cow pasture of our native village; or we may feed on the products of five continents. We may walk on the home-made rag carpet or the Persian rug. We, the common people, may know more, make more, enjoy more, than kings and emperors of ages gone by. We have inherited the task of training mankind in the doing of what all teachers have taught them to know.

#### *Conclusion*

Under the provisions of the gospel we have inherited the opportunity of working for humanity towards Divinity. (Doc. and Cov. 76:49-69.)

#### *Literary Lights*

"He was not only a chip of the old block but the old block itself."—*Edmund Burke.*

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."—Exodus 20:5.

*Finding God in Millersville*, December issue, 1920, *Improvement Era.*

We believe also that the Lord God is a generous God, visiting the virtues of the parents upon the heads of the children unto the third and four generation of them that love him.

#### *Questions and Problems*

1. What does inheritance mean to you?
2. Illustrate the distinction between an instinct and an aptitude.
3. Wherein is instinct essential to the preservation of life?
4. In what particulars is aptitude helpful?
5. In what respect is every one a genius?
6. Give illustrations of doing common things in an uncommon way.
7. Discuss the saying of Dr. William James, "Genius will work."
8. What division of this lesson is illustrated by the fact that melons laid on salt will become salty?
9. Give an illustration of human inspiration.
10. Give an illustration of divine inspiration from the life of Wilford Woodruff.
11. What is meant by the individual being on the shoulder of the giant civilization?
12. Give an historical illustration of the individual directing the giant.
13. Show the relation between "Finding God in Millersville," "Abou ben Adham," and "A Poor Wayfaring Man of Grief."
14. Discuss the proposition: It were better for the earth to be cursed, and man have the opportunity for work, than for the earth to remain blessed and man be cursed with a life of ease.
15. Show that the so-called labor-saving devices are labor-creating devices.
16. Prove the truth of the statement: Opportunity may be inherited, but efficiency must be acquired.
17. Write the menu of a meal that would justify the expression, "feeding from five continents."

#### *Lesson XIV.—Freedom From Debt*

*Running in Debt.* Running in debt means running out of freedom. Running in debt is habitually spending more than one has to spend for current expenses. The habit is a sort of free agency peonage, a sort of free will slavery. As there are some good people who are never happy unless they are miserable, there are some honest people who are never free unless they are at the end of their financial freedom. A little ready money creates an irresistible pocket uneasiness, and a surplus of good credit surges for an outlet in an overflow of expenditure.

There is a vast difference between running in debt and assuming judicious credit responsibilities, for the purpose of increasing one's earning capacity or protecting present interests.

Running in debt for a touring car, for expensive homes and furniture, for extravagant house parties, and costly apparel, all hinder prosperity; while borrowing money to stop rent by building a home, investing in safe industrial enterprises, or to get an education, helps prosperity and makes for freedom.

As a rule, running in debt is a habit behind which there is a sense of carelessness or financial indifference. Buying before pay day or harvest is always accompanied with credit prices, a condition which is always of necessity against the purchaser.

Some habitual debtors there are who repose on the sentiment, "Let the other fellow worry," but usually the ever-in-debt individuals are persons of good intent who, feeling the bondage of debt, yearn for the joy of freedom from debt. Some of this class are wise enough not to try to fool themselves. They recognize a necessity for heroic treatment of their financial invalidism or incapacity to pay as you go and spend no further. They also recognize the fact that they are habituated in getting out of debt. And with this self-acquaintance they deliberately contract obligations which pre-spends their income and hazards their credit, thus putting on the pressure of an ever-pending financial crisis, which pushes them into the attitude and action of heroism, and they save to redeem. Such persons will save money to pay the monthly installments on a home or accumulative investment when they would not save up money to purchase a home or make an investment.

*The Budget.* Eternal vigilance is the price of liberty, and survey is indispensable to financial vigilance.

Expenditures must be considered under three general heads: necessities, comforts, and luxuries. These heads are susceptible of almost endless divisions, and there will be a variety of judgments as to what are essential comforts, and luxuries. In forming judgments for the classification, we must first be able to discriminate between our wants and our needs.

The pull of the "I want," depends greatly upon what other people have, and custom places upon it its, "you-ought-to-have" label, thus making of it a social need. To give the right of way to this social need means budgeting for bondage instead of financing for freedom.

Herewith is presented a copy of a budget from an up-to-date text, *Business and the Household*, by C. W. Taber, which is presented as a sample monthly budget for houses heated by tenants. Budget No. 4, income \$1,200 per year, or \$100 per month:

Necessities	2 persons	3 persons	4 persons	5 persons
Food .....	\$ 21.00	\$ 30.00	\$ 36.00	\$ 42.00
Rent .....	20.00	20.00	25.00	25.00
Clothes .....	12.00	15.00	18.00	18.00
Operating Expense .....	10.00	10.00	10.00	10.00
Total Necessities .....	\$ 66.00	\$ 75.00	\$ 89.00	\$ 95.00
Higher life including savings	34.00	25.00	11.00	5.00
Total .....	\$100.00	\$100.00	\$100.00	\$100.00

The higher life item of the budget includes expenses for necessities, such as care of health, including a reasonable amount for recreation, expenses for education, for newspapers, magazines and the like, and also whatever personal expenses may have to be provided for. In this item, too, is included savings.

How far we are joy-riding towards freedom from debt is interesting when we consider the fact that a small car drops a dime every mile, and a large one flings a quarter at every mile post it passes.

#### *Literary Lights*

"Freedom from debt fills one with the alacrity of independence."

"He looks the whole world in the face for he owes not any man."—*Henry W. Longfellow*, "The Village Blacksmith." If not familiar with this well known American poem, read it. Freedom from debt preserves friendship.

"Neither a borrower nor a lender be,  
For loan oft loses both itself and friends,  
And borrowing dulls the edge of husbandry."

Polonius' Advice—Shakespeare.

Freedom from debt is essential to good standing before the Lord.—*Malachi 3:8*.

"And again verily I say unto you concerning your debt, it is my will that you should pay all your debts."—*Doc. and Cov. Sec. 104:78*.

#### VITAL PROBLEMS OF LIFE

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"Pay the debt thou hast contracted with the printer. Release thyself from bondage."—*Doc. and Cov. 19:35*.

Freedom from debt to the Lord increases one's ability to secure freedom from debt to our fellow man.

"I can pay more of my debts to my neighbor, if I have contracted them, after I have met my honest obligation with the Lord, than I can by neglecting the latter, and you can do the same. If you desire to prosper and be free men and free women and a free people, first meet your just obligations to God, and then meet your obligations to your fellowmen. Bishop Hunter used to put the matter in these words, 'Brethren, pay your tithing and be blessed.'"—*Joseph F. Smith, Gospel Doctrine*, page 326.

#### *Problems and Questions*

1. Discuss the following statement of Dr. Johnson: "Small debts are like small shot, they are rattling on every side, and can scarcely be escaped without a wound." Also this statement of Alexander Hamilton: "A national debt, if not excessive, will be to us a national blessing." "Wilt thou seal up the avenues of ill? Pay every debt as if God wrote the bill."—*Emerson*.

2. Write a set of rules of your own for securing freedom from debt.

3. Discuss the difference between running in debt and making safe investments on borrowed money.

4. Formulate a budget suited to your income and circumstances.

Poetry



THE POEMS ARE TAKEN FROM LETTERS, TALKS,  
LESSONS, SERMONETTES, ETC. BUT SOME ARE  
TAKEN FROM A COLLECTION FOUND IN A BOOK  
OF WHICH HE WRITES :

P R E F A C E

"THIS LITTLE BOOK CONTAINS SOME IDEAS THAT RUSHED ON ME WHEN I WAS TOO  
ILL TO BE DOING ANYTHING. I SEEMED UNABLE TO KEEP IDEAS FROM COMING  
AND DEMANDING RECOGNITION. I PUT THEM IN WORDS WITH SOME LITTLE  
DEGREE OF CARE, AND IF THE THOUGHTS ARE TRUE, SOMEONE MAY, PERCHANCE,  
BE HELPED BY PURSUING THEM.

I CALL THEM PASTIME POEMS, CONSCIOUS THAT THERE IS LITTLE, VERY  
LITTLE, OF THE POETIC ABOUT THEM.

IT MAY BE THAT SOME OF MY CHILDREN WILL BE INTERESTED IN THEM SIMPLY  
BECAUSE THEY WERE WRITTEN BY THEIR FATHER."

GEORGE H. BRIMHALL

1902 "

\* \* \* \*

There are many more poems available than are included  
in this collection.

HAIL TO THE PRINCE AND THE PRINCESS!

for the ERA (published Improvement Era 6 - January, 1903)

Hail to the prince and the princess,  
Whose home was a palace above;  
God called and they went on a mission,  
To fill earth with an offspring of love.

The earth was invaded by legions  
Of merciless soldiers of sin,  
Defeated in heaven, and banished,  
But eager, new war to begin.

Brave couple, oh where is their equal  
This side of the realm of the Gods?  
Their valor seems almost immortal--  
One willing pair facing such odds!

They struggled, were "captured, not conquered",  
From home, a Deliverer came.  
Then, ransomed, they the conflict renewed,  
And conquered, at last, in His name.

So, hail to the man of fair Eden,  
Whom Satan could never deceive!  
And hail to the woman, man's helpmeet,  
Illustrious Adam and Eve.

They'll stand at the head of earth's races,  
A God and a Goddess on high,  
With glory, dominions and powers,  
While time rolleth endlessly by.

Then pity the arrogant critic,  
The skeptic that dares to deride  
The courage of Adam, the hero,  
Or sneer at his heroine bride.

\* \* \* \* \*

PRESIDENT JOSEPH F. SMITH

A man whom we could not but love,  
As brother, father, friend;  
A rock of strength, a fire aglow;  
A power to make and mend.

A soul that ran, but did not flee;  
Commanded, yet obeyed;  
Bowed not to wrong, yet on his knee  
For erring ones he prayed.

A guide who never once forgot  
The way to faith and cheer;  
He nobly wore, without a spot,  
The mantle of a seer.

(Improvement Era 22, May 1919)

(on place-cards  
of an  
Alumni  
Banquet)

Build Alumni, build for worth  
Build for future, noble birth  
Build for homes, build for fame  
Build for something more than name

Build for friendship, build for love  
Build for faith to reach above  
Build for service born of power  
Build for ages with this hour  
Build Alumni build.

Build with wishes, words and deeds  
Build to meet the greatest needs  
Build with heart throbs warm and true  
Build a greater B.Y.U.  
Build Alumni build  
Oh, build, Alumni, build.

\* \* \* \*

#### JOSEPH SMITH

Chosen spirit sent of God,  
Welder of "The Iron rod,"  
Stick of Ephraim in his hand,  
Zion built on Joseph's land.

Humble youth and mighty seer;  
Man of truth and prophet dear;  
Soul of sorrow, full of cheer;  
Mind of mercy, voice of fear,

Life extended from above,  
Life uplifting, life of love,  
Death triumphant full of grief  
Martyr made him with his Chief.

Bless the eve and bless the morn  
Of the day when he was born.  
Celebrations round the earth  
Yet shall glorify his birth.

\* \* \* \* \*

November 18, 1905

(the following was written and handed to his  
daughter Lucy Jane years ago:)

I kissed her lily fingertips;  
I kissed her marble brow,  
I kissed, I kissed her ruby lips,  
And I can feel it now--  
The thrill that swept away my soul  
Though many years have passed away,  
She is my own, my love, my life,-  
Will ever be my sweetheart--wife.

(written about Alsina E. W. B.)

THE PASSING OF E.S. HINCKLEY

It lowered my head, slowed my step;  
The world grew strangely dim;  
I wondered why they did not call  
For me instead of him.  
Him, whom I loved, had leaned upon  
When I was weak and ill,  
Struck down by death in prime-of life  
And left me living still.

I'd fought the thought that he might go--  
The man of iron will  
With heart as big as ocean's flow  
And hand of helping skill;  
The eyes that called for confidence,  
A voice that thrilled the soul.  
The bearing of a nobleman,  
Creation's highest goal.

\* \* \* \* \*

To A.R.M. BECK

(his daughter Sina writes: "Lines composed by my father to the above  
man who baptized me - A.R.M. Beck)

A townsman rare, unique and quaint,  
Doing his share without complaint;  
No arches high his life-stream span,  
But just the plank of a humble man.

I knew him well in days of yore,  
And wish that I had known him more,  
As memories fond his features scan,  
They see the face of an honest man.

He learned and spoke the simple truth,  
To sedate age and careless youth,  
Not in ripples his phrases ran  
But just the words of a sincere man.

His fearless life and frugal ways  
In times of want and trouble days  
Proclaimed him more than words e'er can,  
To be a strongly courageous man.

Widows he helped and fed the poor  
No "man of grief" turned from his door,  
His motto: "Do what good I can,"  
Marked him a kind, free-hearted man.

He loved his task, was true to God;  
He firmly clung to the "Iron Rod."  
And when he died the angels ran  
And shouted: "Here comes a nobleman."

THE PASSING OF RICHARD W. YOUNG

Gone, a companion, a father, a friend,  
Gone is a lover of good;  
Gone is a patriot, a leader of men,  
Gone is a servant of God.

O scythe of time! O hand of fate!  
The blow so hard, the wound so deep,  
Why strike so soon, wherefore not wait?  
So much we miss, so many weep!

We mourn him without murmur;  
It comforts us to know  
Time's breeze shall float his banner  
And make his campfire glow.

The memory of a hero  
Is more to earth, for aye,  
Than presence of a million  
Who pass great struggles by.

The thoughts of him shall lift us  
A rising sun to face.  
Thank God we knew and loved him  
Near model of the race.

\* \* \* \* \*

"When the B.Y.A. conferred the degree of Doctor of Laws upon  
President Charles W. Penrose, it reflected honor to itself...  
Our illustrious alumnus, Dr. Penrose, should be honored...As  
the author of 'Oh Ye Mountains High', 'School Thy Feelings  
O My Brother,' 'Up Awake, Ye Defenders of Zion,' etc."  
(these words of George Henry Brimhall are quoted in "Sons of Brigham"  
by T. Earl Pardoe)

TO PRESIDENT CHARLES W. PENROSE

(On his Ninetieth Anniversary, February 4, 1922)

Whatever else thy tongue and pen,  
Or life hath wrought to uplift men,  
The stream of song that from thy soul  
Gushed forth, shall never cease to roll;  
And countless millions will rejoice  
And praise thy name with harp and voice.

(Improvement Era 28-July 1925)

IN MEMORY OF PRESIDENT CHARLES W. PENROSE

(On Monday, May 24, 1925, at the devotional exercise of the Brigham Young  
University, this poem was a part of a tribute paid to President Penrose,  
in an address to the student body: (Improvement Era 28 - July 1925)

His voice is hushed; his pen is dry;  
His earth-life flag is furled;  
But faith is strong and hopes are high--  
His words still move the world.

The songs that owe to him their birth  
We sing as if our own;  
In fields of thought that gird the earth,  
We reap where he has sown.

His valiant life, a beacon light  
Upon a mountain peak,  
Shines, like a star in cloudless night,  
For strong and tired and weak.

To worlds beyond his spirit flies,  
Swift messenger of truth,  
All heights, all depths before it lies,  
With it eternal youth.

\* \* \* \* \*

Don't start out to beat the world,  
'Tis a race you never can win.  
Just keep going to cheer the world,  
'Twill give you joy within

Don't keep going to beat the world,  
You'll play a losing game;  
Just keep going to help the world,  
It will help you just the same.

THE STILL SMALL VOICE

The still, small voice to the Prophet said,  
"Speak, speak, speak,  
Proclaim the power of God o'er head,  
Speak, speak speak."

The still, small voice to the poet said,  
"Sing, sing, sing,  
Before thy voice despair hath fled,  
Sing, sing, sing."

The still, small voice to the scientist said,  
"Seek, seek, seek,  
Bring forth the truth from its curtained bed,  
Seek, seek, seek."

The still, small voice to the teacher said,  
"Teach, teach, teach,  
By children's needs let man be led,  
Teach, teach, teach."

The still, small voice to the statesman said,  
"Plan, plan, plan,  
For freedom's ever forward tread,  
Plan, plan, plan."

The still, small voice to the toiler said,  
"Rise, rise, rise,  
Let labor proudly raise its head,  
Rise, rise, rise."

The still, small voice to the wealthy said,  
"Peace, peace, peace,  
Let gods of war no more be fed,  
"Peace, peace, peace."

\* \* \* \* \*

THERE ARE NO UNKNOWN DEAD (Improvement Era 26-December 1922)

Among those who go forth to perish  
That peace may come to earth,  
There are no unknown dead.

The All-Seeing Eye beholds them;  
In His book of Love is written their lives  
And the manner of their death;  
And when the reveille of the resurrection shall sound,  
They will awaken to the enjoyment of a millenium  
For which they gave their all!

\* \* \* \* \*

WHO -Relief Society Magazine 17, November 1930

Hers a Martha's hand to serve  
Hers a Mary's heart to love  
Hers to gild the clouds of gloom  
Hers to build beyond the tomb.

(from talk on Be Reasonable)

The groves shall be God's temples,  
The hills a place of prayer,  
The mountains where he meets us  
And carves His message there.

The streams shall render music;  
The winds shall whisper love  
While freedom walks with reason  
The paths of Eden's grove.

\* \* \* \*

(from talks on Loyalty and on Believing)

My rainbow stood on the top of a hill  
And beckoned me to the golden till;  
I climbed, and it sped to the mountain-side.  
All I had gained was a vision wide;  
I was left in the shadow.

My rainbow lured me higher still,  
I climbed and felt the climber's thrill;  
My rainbow fled to the mountain top;  
I climbed; I would not, could not, stop--  
Thank God, I said, for my rainbow.

\* \* \* \* \*

(from talk on Believing)

God from on high lights up the way  
For man to go, that's best;  
He makes the possibility,  
But man must do the rest.

God moves by laws that never pause  
In all his wide domain.  
Man must obey high law, or stay  
Where lower law doth reign.

\* \* \* \* \*

(from talk on Loyalty)

Endurance faithful to the end,  
Links up the man to God as friend,  
Earth loyalty of day-by-day  
Illuminates the heavenly way.



Yes, I've witnessed a newness of Heaven,  
I've seen the old Earth pass away;  
The good has made room for the better,  
And nothing forever can stay.

'Tis happy that Change is eternal,  
Like the roll of the waves of the sea.  
For Rest is the child of commotion,  
And Bondage is Liberty's tree.

\* \* \* \* \*

PRAYER (Improvement Era 26-July 1923)

"We stand for divine guidance through individual and family prayer" M.I.A. Slogan,  
1923-4.

The Call of Our Father

Remember me, remember me;  
Thou art my child, remember me.  
I made this beautiful world for thee;  
I sent my Son who died for thee.

Remember me, remember me;  
At dawn of day, remember me;  
At Plenty's board remember me;  
At eventide remember me.

Remember me, remember me;  
In all thy joys remember me,  
And in thy grief remember me,  
In Jesus' name remember me.

The Answer

I'll think of Thee, I'll think of Thee,  
My Father, Friend, I'll think of Thee,  
All I enjoy I owe to Thee  
And Brother Christ who died for me.

When dawn of day awakens me,  
I'll think of Thee, I'll think of Thee;  
At Plenty's board I'll think of Thee;  
At eventide I'll think of Thee.

In all my joys I'll think of Thee,  
And in my grief remember Thee;  
With childhood faith I'll call to Thee;  
In Jesus' name I'll pray to Thee

\* \* \* \* \*

(from talk on FAST DAY)

I fast that I may grow in power  
Of self-control from hour to hour;  
I fast that others may have food,  
And other comforts as they should.

## REFLECTION

I'm glad I've loved fair science;  
I'm glad I've loved good art;  
I'm glad I've loved religion,  
And held it to my heart.

I'm glad I've loved my fellow men;  
I'm glad I've loved my God;  
I'm glad I've loved to fly on thought;  
I'm glad I've loved to plod.

I'm glad I've loved my leisure;  
I'm glad I've loved my toil;  
I'm glad I've loved book-pages;  
And I'm glad I've loved the soil.

I'm glad I've loved the aged;  
I'm glad I've loved the youth;  
I'm glad I've loved good fiction;  
I'm glad I've loved pure truth.

\* \* \* \*

## TO MOUNT TIMPANOGOS

Child of the earthquake, featured by time,  
King of the Wasatch, majestic, sublime.  
Chieftain of Nature, calling to Art,  
Boundless the raptures thy glories impart.

Emblem of progress, symbol of thrift;  
Reaching for sunbeams and holding the drift.  
A joy to behold thee, Mount of the West  
But, Oh, to ascend thee, to stand on thy crest!

\* \* \* \* \*

## GIVING

The heart is full of giving,  
For the heart is full of love;

The home is full of giving,  
For the home is full of love;

The world is full of giving,  
For the world is full of love.

\* \* \*

(written in 1925)

The night was dark, the forest dense;  
No shelter and no path led hence.  
A youth, whose home was far away,  
Was lost! What could he do or say?  
He knelt beside a fallen tree  
And prayed, "O, God, I call to Thee!  
Father, I've done my very best --  
I leave to Thee, O Lord, the rest!"  
He rose and turned, when lo! a light  
Came through the trees--most welcome sight!  
Guided by the flickering flame  
He found a hut, announced his name,  
"Come in", the cheery woodman said,  
"Tis late, I would have been in bed  
But baby cried and I got out  
To see what baby fussed about."  
What had that missionary's prayer  
To do with waking baby there?  
God heard it, used the infant call  
In answer to it, that was all.  
God might have sent an angel bright,  
To guide the lost one on that night;  
He chose to prove his loving care  
By simpler means, Yet God was there.  
Unwise the one who never prays  
Because God moved in nature's ways;  
For after man has done his best  
He'll still need God to do the rest.

\* \* \* \* \*

#### WHAT BOOTS IT?

What boots it where our lot is cast  
If we have friendships that will last,  
And love that grips the very Soul,  
And makes our fragment-interests whole  
A melting pot, where we may throw  
The ice of life and feel the glow  
Of Spirit long away, and know  
That Joy of life out-weighs the woe?

What boots it if from cherished dream  
We wake and find it but a seem?  
If still the waking brings a day  
Of work and worship and of play,  
And effort brings a recompense  
Of Satisfaction of Cents  
Sufficient to sustain our flight  
With dream land never out of sight?

(Relief Society Magazine 17 - November 1931)

THE NINETY-SEVEN PINE (written in 1893)

As the Goddess Education  
Rears new pillars for her shrine  
May she find the needed timber  
In the Ninety-seven Pine.

When fair Fame shall need new flagstuffs  
For her colors, pure Divine,  
May she use the long, straight branches  
Of the Ninety-seven Pine.

As Pedagogy presses onward  
Up advancement's steep incline,  
May it find in all its greenness,  
Still, the Ninety-seven Pine.

\* \* \* \*

OUTINGS WITH MY DAD (by a "Dad" of eight boys)

How fondly I gaze on the scenes of my boyhood,  
As memory's "movie" presents them to view,  
The days when I passed from the meekness of childhood  
To the time when I thought that I everything knew.

The castles I built in my mind for the future;  
The jolly, good times that our gang always had;  
The yearnings I felt for a closeness with nature;  
And then the great outings I had with my dad.

I've been with good fellows, and some that were "yellows",  
Been thrown mid's't the lure of the tempters of men;  
But there was one lever, that held me up ever,  
When I might have fallen again and again.

The thought of my mother - yes, there was another,  
And when it arose--then I could not be bad,  
Its presence o'erwhelmed me! when memory compelled me  
To think of the outings I had with my dad.

The long-ago outings, the heart-clinging outings,  
Those soul-saving outings I had with my dad.

(sung to the tune of The Old Oaken Bucket)

\* \* \* \* \*

DRIFTING

Don't be a drifter, a drifter --  
Just be a helper, a lifter;  
Be going somewhere, doing your share,  
But don't be a hanger-on drifter.

OLD GLORY (set to music by Claire Reed)

(1st Verse) Old Glory, wave on, o'er the land of the free,  
The home of the fair and the brave;  
The land where oppression from mountain to sea  
Finds only a place for a grave.  
The hand of a nation grasp firmly thy staff,  
In triumph they bear thee along;  
We join in the chorus of millions before us,  
Still pledging our banner in song.

Chorus

We'll come at the call of thy colors, Old Flag;  
We're ready for duty today;  
We'll serve where you want us to serve, Old Flag;  
We'll pay what you want us to pay.

(2nd Verse) Old Glory, float on, o'er the shop and the farm,  
And wave at the mouth of the mine;  
And flutter in front of our chariots of fire,  
And over our birds of the brine.  
The coo of the babe and the beat of the drum,  
The voice of the nurse and the gun  
Shall swell the refrain while we sing once again  
The song that our fathers have sung.

(3rd Verse) Wave, Glory, wave on, when the world shall be free  
And the peace dove has builded her nest;  
When the war clouds no more shall darken the shore  
And the billows of strife are at rest;  
When the Goddess of Right and the Champion Might  
Shall meet at the altar of love,  
And under thy stars and thy symbolic bars,  
We sing with the heavens above.

(Improvement Era Vol. 30, p. 795)

I LOVE YOU, UTAH VALLEY (set to music by William F. Hansen)

I love you, Utah Valley,  
You are near and dear to me;  
I love your eastern Kolob,  
And your western Galilee;  
I love your Timpanogos  
Reaching up to kiss the sky,  
And your rugged Provo mountain  
With its bosom 'neath the "Y".

Chorus

O valley of peace,  
Thy charms never cease,  
You're a Garden of Eden,  
O Valley, to me.  
Tho' far I may roam  
I'll dream of my home,  
And awake with a yearning,  
With a yearning for thee,  
My Utah Valley, my home.

(2nd verse-I Love You, Utah Valley)

I love your white-robed winter,  
And I love your golden fall;  
I love your balmy summer,  
And your springtime best of all;  
I love your breezy canyons  
And the music of your streams;  
I love you in my waking,  
And I love you in my dreams.

\* \* \* \* \*

MY DESIRE (set to music by Florence Jepperson Madsen)

Oh may I know the Lord as friend  
And love of Him my life attend;  
May freedom's joy my soul e'er thrill  
In yielding mine to Father's will.

Oh may I grow to love to give  
And for the help of others live;  
May sweetest (greatest) joy be mine to know  
That I have lessened others' woe.

May life eternal be my share  
Under my Redeemer's care,  
With those I love - eternal joy,  
Eternal work (day) in God's employ.

(this version is found in the lesson on Freedom and Obedience-printed  
in the Improvement Era.)

(the version below is found in the Improvement Era 18 - January, 1915)

TO MYSELF

O may I know the Lord as friend,  
And love of him my life attend;  
The sweetest joy be mine to know  
That I have lessened others' woe.

May life eternal be my share,  
Under my Redeemer's care,  
With those I love - eternal joy,  
Eternal good, my time employ;

Eternal increase of my life,  
Eternal victory, 'mid the strife,  
Eternal truth to learn each day  
Eternal betterment of way.

\* \* \* \* \*

SONG OF THE TITHE PAYER (set to music by Jennie H. Groberg)

Atlanta, Georgia, March 14, 1928-found in lessons and talks on tithing)  
(Last stanza often deleted)

Not mine to keep, not mine to spend,  
Not mine to give, not mine to lend--  
'Tis the Lord's part, 'tis the Lord's part--  
A tenth of all I gain.

'Tis His to have, 'tis His to use,  
As He, not I, may think or choose;  
'Tis the Lord's part, 'tis the Lord's part,  
A tenth of all I gain.

His part shall be the first and best  
Of all the ten with which I'm blessed;  
'Tis the Lord's part, 'tis the Lord's part,  
A tenth of all I gain.

God gives me all and asks this part  
To test the trueness of my heart.  
'Tis the Lord's part, 'tis the Lord's part,  
A tenth of all I gain.

\* \* \* \* \*

WHAT THOUGH (Improvement Era January 1932)

What though my mind like star hath shone,  
And I am placed on Power's throne  
If I've a heart that's made of stone?

What though I'm placed beyond all need  
And go and come with lightning speed  
If I've a heart that throbs to greed?

What though I live where all is glad,  
And good full dominates the bad  
If I've a heart that's always sad?

What though I kneel at sacred shrine  
And utter prayers that sound divine  
If I've a will that's wholly mine?

What though I hope for joys afar  
Where Heaven's door is left ajar  
If I indulge in strife and war?

MY BROTHER (Improvement Era August 1917)

What is life without my brother?  
What are riches, what is power?  
What are visions of the future?  
What the pleasures of the hour?

REFRAIN:

I will be my brother's keeper--  
He shall dwell within my heart;  
Of the joys we share together,  
Each shall have the bigger part.

What is earth without my brother?  
What the joy the morn can bring;  
What the fragrance of the flower,  
What the bubbling of the spring?

What's the comfort of the fire-side,  
What's the plenty of my board?  
If I have no sharing brother,  
What's the blessing of the Lord?

\* \* \* \* \*

FRIENDS (Improvement Era 30 -December 1926)

We were boys together,  
Just little lads at play;  
We were friends together,  
And each one had his way.

We were youths together,  
And camped in forests wild;  
We were friends together,  
Where maidens on us smiled!

We were men together  
In happiness and grief;  
We were friends together,  
And neither one was chief.

He passed beyond and left me;  
Oft times I'm lonely here;  
But Death has not bereft me  
Of memories ever dear.

\* \* \* \* \*

EPITAPH FOR MOTHERS (to Alsina Elizabeth Wilkins Brimhall)

All radiance now over yonder  
She sits on the throne of her worth  
And smiles in the midst of her splendor  
With a love that reaches to earth.



LIGHT, LIFE, LOVE (Improvement Era 20 - June 1917)

The voice of Omnipotence called into night,  
And back came the echo, "Let there be Light";  
Then the sun and the moon and the stars lent their rays  
And radiant Earth appeared in the blaze.

Again called the Voice, and the elements rife  
Sent back the echo, "Let there be Life;"  
Then the air and the sea and the germ-waiting earth  
Teemed with the fruitage of primitive birth.

A Voice low and tender went out from above,  
And sweet rolled the echo, "Let there be Love;"  
Then thought and emotion joyously sped  
To the altar where Justice and Mercy were wed.

\* \* \* \* \*

THE GRACE OF POWER TO GIVE (Improvement Era 21 - March 1918)

Now, while we stand on Freedom's soil,  
Inhaling Freedom's air,  
Be this the burden of our song,  
Our morn and evening prayer:

O gracious Giver of our land,  
May we who in it live  
Be grateful now for this best gift,  
The grace of Power to Give.

Great time, great place, great circumstance,  
To open wide the heart,  
To grow like Him who gave his all,  
By giving now our part.

(last two verses given  
in response to the  
Governor's speech of  
welcome to teachers-1915)

To fast betimes, with bread at hand,  
And feed the hungry throng,  
Of fragments make a plentitude,  
In sacrifice be strong.

(Taken from U.E. Review  
Vol. xi-No.6,p.20)

\* \* \* \* \*

(Improvement Era 37 - October 1934)

(this version elsewhere)

I want to live always,  
I am asking to stay  
Somewhere in existence  
Enjoying the fray;  
I want to live always,  
New vict'ries to win,  
Defeating without by  
Building within."

Oh, I would live always, I ask to remain  
And ride the great billows that roll on life's  
main.  
Yes, I would live always and battle with sin,  
Achievements without and conquest within.

BELIEF AS TO THE AIM OF MAN'S EXISTENCE AND HIS  
DESTINY

The aim of man's existence is  
That he may have more joy  
Than sorrow, in the sum of life--  
Build rather than destroy;

(another version

To seek the truth, love man and God  
And in his work be glad;  
Be much more moved by love of good  
Than by the fear of bad;

is on the  
other side of  
this page)

To grow, become symmetrical  
In head and hand and heart--  
Become like God, the merciful,  
By acting Mercy's part;

Become as God in merit,  
In power, and every grace;  
Be one with him in spirit,  
In purpose--not in space.

If there is no provision  
For man's becoming God--  
Why is the form he's given  
The image of a God --

Thus making his appearance  
A fundamental fraud,  
A being in God's likeness  
That never can be God!

\* \* \* \*

In tones I like to hear  
From the one I would be near  
Came those two words of cheer  
"Keep sweet."

I conned the sentence o'er,  
The message that it bore  
Straight pointed to the core  
Of life complete

\* \* \* \*

Whatever badges it may wear,  
Whatever titles it may bear,  
The soul is dead that can't declare  
For higher levels, higher levels!

WHY I AM (Improvement Era 17 -November 1913)

The aim of my existence is that I may have more joy  
Than sorrow, in the sum of life,--build more than I destroy;  
That I may seek and find the truth, and in the search be glad;  
Be much more moved by love of good than by the fear of bad;

To freedom gain, and ne'er forget that others too have rights--  
That mine "turn in" where theirs begin, no matter what's my might;  
To keep proportioned and to grow in head and hand and heart--  
To put in practice what I know to be the better part;

To let the spirit have its share of culture every hour,  
And keep the passions in the place of servants to will-power;  
To be submissive to the will of those I should obey,  
Yet be a gallant leader, still, of others--on my way;

Outgrow the power to love a lie, or any other wrong,  
By sacrificing for the Truth and helping Right along;  
To be effect and then be cause, of light and love and life;  
To learn, obey, and then make laws,--enjoy eternal life;

To go the road that God has gone, who once was mortal man  
Of perfect type; if I am such a one, become a God I can.  
And why not?--if man is His child, and a brother to His Son,  
The Man-God, Jesus, who on earth showed how the race was won.

And says to me: "Be ye like Me, do ye as I have done,  
Be one with Me, as I and He, My Father, God, are one?"  
If God had not intended that I Divine might be,  
Why, then, confer the image of Divinity on me?

Thus making my appearance clear a necessary fraud,  
A being in His likeness here that never can be God?

\* \* \* \* \*

TRANSFORMATION (Improvement Era 27 -November 1923)

(A Spanish Forker's thoughts on looking over what was once Gopher Town)

I have witnessed the newness of Heaven,  
I have seen the old Earth pass away,  
The verdure of field and garden  
Has banished the desert to stay.

The bungalow stands where the cabin  
Once sheltered the bravest of souls;  
On the street where the cow herd was driven  
The wheel of the fire chariot rolls.

The flicker of "dips" and of candles,  
Is gone, and the arc light is here.  
Gone is the old oaken bucket,  
But the handles of faucets are near.

A SERMONETTE (to the Student Body of B.Y.U.

Improvement Era 28, October 1924

Text: "Blessed are they which do hunger and thirst after righteousness  
for they shall be filled."

Did you ever feel hungry for goodness,  
Craving the Millennium here?  
Have you yearned to be acting in kindness  
Above hope of reward or a fear?

Have you burned with a thirst to be honest  
Just for pure Honesty's sake?  
Have you longed for the joy that is present  
When to give is better than take?

If you have, there is started within you  
The Kingdom for Service to build;  
Where the hunger and thirst will continue  
Your soul be eternally filled.

Yes, filled with the thrill of desiring  
To be doing whatever you should;  
Filled with the power of loving  
The good and of doing the good.

Being thrilled with such thrill is fulfilling  
The promise Christ made on the Mount;  
It is living the life most worth living  
And counting for most you can count.

\* \* \* \* \*

BY STUDY AND BY FAITH (Improvement Era 35-September 1932)

A seeker said to a tiny tree,  
"You sprang from the soil below!"  
"O, seeker look, look up and see,  
Where all the acorns grow!"

The seeker said to a new hatched dove,  
"You came from the shell down there!"  
"O seeker, look aloft-- and see  
My parents cleave the air!"

The seeker said to a thinking youth,  
"Ascended from the clods!"  
"O seeker, pray and find the truth,  
Descended from the Gods."

\* \* \* \* \*

Thanksgiving day is at our door--  
Among our words to Father  
Be echoed these from Heaven's shore,  
We'll not forget our brother.

(Nov. 24, 1930)

(Mother's first child, Raymond Brimhall Holbrook, was the first boy born in Raymond, Alberta, Canada (hence his name) -where his parents were homesteading. His Grandfather Brimhall sent him a little silk flag that waved in front of their cabin -sent it with this wish:

"Dear Little Grandson: --

May you be as pure as its white  
As brave as its red  
As true as its blue  
And may you see the time when the world  
will be wrapped in the folds of this banner and know that you  
have helped to thus enrobe universal liberty."

Again his Grandpa Brimhall wrote:

"To Raymond B. Holbrook- Baby 'B'

Bragged on babe of 1902  
How the world will jostle you  
You'll have to hustle to keep the place  
Of first prize winner  
In life's long race.

A star of the morning  
Heralding Day-  
A planet of promise  
On its orbit away.

An ego eternal  
Onward to soar  
Up to the God-state  
And then evermore.

Climb out of failure  
The dead past forget  
Bury the burden  
Of useless regret

Work while there's vigor  
Then rest for a gain  
Fasten your pleasure  
To temperance's chain.

Mother's daughter, Vera Holbrook Heninger was born October 29, 1918-shortly after the Armistice was signed. Her Grandfather Brimhall wrote this to her:

Dear little Vera  
Our family peace dove  
Came down to earth-land  
From regions above.

A flower in our garden,  
A star in our sky,  
A light in our window,  
A fount never dry.

\* \* \* \*

To Sina B. Holbrook:

Venus face and Esther's heart,  
Noble ego from the start;  
Model girl and maiden you  
Model wife and mother too.

DECEMBER 16, 1925

You're fifty now, Jennie  
Half a century old,  
You are to us our Jennie  
More precious far than gold.

How well do I remember  
That black and windy morn  
The 13th of December  
When, you, first babe, were born.

And how the days of childhood  
Sped gleefully away  
And brought the years of girlhood  
And they did not long stay.

But left the hopeful maiden  
With steady strength of mind  
With heavy cares, a leader  
To wish and work and find.

From home to country teaching  
I saw you make your way  
With influence, far reaching  
Until this very day.

And then that wondrous mission  
That took you far from here  
And gave you the commission  
Of Gospel pioneer.

Then came the joyous moment  
When you became the bride  
Of one who needs no comment  
There's honor by his side.

And now the weight of office  
Is found on you today-  
The joy of giving service  
Can never wear away.

'Tis happiness to ponder  
On what you've been and done  
And hope that over yonder  
There's nations to be won.

You're fifty now our Jennie  
Half a century old  
You are to us our Jennie  
More precious far than gold

"Father"

TO PRESIDENT HEBER J. GRANT ON HIS 69th BIRTHDAY

No truer friend, no safer guide,  
Has been my lot to claim with pride.  
Welcome the day that marks his birth,  
High contribution to the earth. (Era Jan. 1927)

PRESIDENT HEBER J. GRANT AT SEVENTY

Straight as the flight of time  
True as tested steel,  
Quick as the lightnings flash  
A dynamo of zeal (November 22, 1920)

(These were the closing words of an address delivered in College Hall, one of his four-minute talks to students at morning devotionals -It was a tribute to President Grant)

PRESIDENT HEBER J. GRANT AT SEVENTY-FIVE

'Twas his to sound the trump of truth,  
By word and action from his youth,  
'Tis his on Zion's tower to stand  
A leader, prophet, in command

\* \* \* \*

PRESIDENT HEBER J. GRANT

'Twas his to have a noble sire  
And dame to set his blood afire  
With flames that rose toward the sky  
To meet the flashes from on high.

'Twas his to have the guiding care  
Of one with soul serenely fair,  
And his to help her keep at bay  
The wolf of want in boyhood's day.

'Twas his to use untiring will  
In forging effort into skill;  
'Twas his to gather but to spread;  
'Twas his to lead by being led.

'Twas his to face the world and win  
Without a lien on keth or kin;  
'Twas his to choose 'gainst crown of gold  
For shepherd's crook in Father's fold.

'Twas his to know a husband's bliss,  
And feel the thrill of children's kiss  
'Twas his to bear the weight of grief  
And meet misfortune like a chief.

PRESIDENT ANTHON H. LUND

A pole-star with a twinkling light  
A sunbeam with no scorching heat,  
A citadel protecting right,  
A mercy plea at justice's feet.

A treasury of wisdom's lore,  
A telescope of need;  
A key to cumulation's door,  
A needle's eye to greed.

To seeds of truth rich virgin soil,  
To ship of state a rudder,  
To passion's wave a cruise of oil  
To nature's hand a lever.

JOSEPH R. MURDOCK

He saw what others failed to see,  
His vision blessed humanity;  
Where others lagged he sped with zeal  
And "carried on" for human weal.

His name is on the mountain side  
And written o'er the valley wide;  
Drinking from cup, filled to the brim,  
The desert smiles because of him.

This man of might, he humbly trod  
The paths that lead mankind to God,  
And when he reached the Great Divide  
The golden gates flew open wide.

*George A. Rimbault*



MY SWEETHEART

My Sweetheart, a maiden stranger to strife,  
Benishing sorrow by radiance of life;  
My Sweetheart, a Mother, burdened with care,  
Climbing the mountain of never despair;  
My Sweetheart, a Grandma, beaming with light  
Around her halo defying loves-blight.

\* \* \* \* \*

For what you are, I love you,  
For what you do, I love you;  
And then, Sweetheart, I love you  
Just because I love you.

\* \* \* \*

TO GOLDEN

How proud I was at seventy-one,  
To stand by you my scouter son:  
Of seventeen, beneath the tree  
Where child of five, I blew with glee  
First whistle ever made for me.

For many a thousand miles of reek  
With naught to lure us from our weal;  
I rode with you at Auto's wheel  
Alert and tireless, full of zeal.

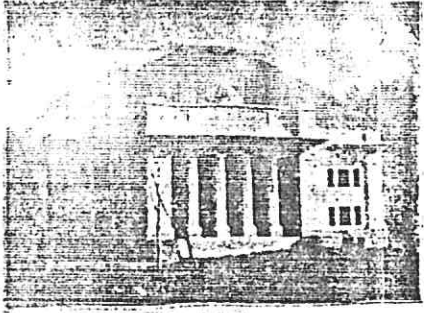
And many a happy evening spent,  
At camp-fire and in lighted tent;  
A family group on pleasure bent  
Of kind that carried high intent.

And many an hour, from memories store,  
I draw these scenes and count them o'er  
As treasures mine, and wish for more,  
Like child upon enchanted shore.

\* \* \* \* \*

I long for the light of thy presence;  
I yearn for the glow of thy soul;  
I crave for thy tender caresses  
That take me to happiness shoal (?)

I rest in the cool of thy patience,  
Like the snow in the mountains above;  
I grow in the warmth of thy kindness,  
I live in the light of thy love



Brigham Young University

PROVO, UTAH,

To my wife companion & business  
Partner

Bright as a sunbeam,  
Sweet as a love dream,  
Warm as a hearth gleam,  
Tender and true,  
No missile can bear it,  
No tongue can declare it,  
No mind can compare it,  
My love for you.

Blinding affinity,  
Joined by Divinity,  
Joyous clarity,  
When you are near  
Confidence kindness,  
Love with its blindness,  
We can not find less  
Than Comfort and Cheer.

A. H. Baird  
Dec 25 - 1912

BABY ALTA "TIP-TOP FLOWER"

Baby Alta - "Tip-top flower"-  
Latest blossom on the bower;  
Finished model, who would seek  
Venus past thee, little Greek?

Classic features, brow of snow,  
Eyes of ebony sparkling so,  
Chiseled nose and such a pair  
Of tempting lips beneath it there.

Poise of head and form of chin,  
Point to loftiness within;  
Whole expression of the face,  
Index of a noble race.

Little head and heart and hands,  
Work together, weave the strands  
Of truth and love into life's rope,  
Tied firmly to the anchor hope.

Lovingly, Papa  
Los Angeles, Cal.  
Sept. 17, 1902

(recuperating in California  
when received word of  
Alta's death and hurried  
home.)

TO MY WIFE (Spanish Fork Sept. 17, 1885)

When you trod the path of childhood,  
Strewn with flowers of perfume rare,  
Ere you left the realm of girlhood  
To become a maiden fair

There was seen within thy nature,  
Something not to be defined,  
Power to speed the car of pleasure  
Leaving folly's train behind.

May thy motive power ne'er weaken,  
Upward, onward may you glide,  
To the depot of perfection  
Numbered with the true, the tried.

\* \* \* \*

1. MY CHRISTMAS WISH (Los Angeles, California-Dec. 25, 1902)
- If I could make but just one wish  
And that would granted be;  
If I could name a single gift,  
For on my Christmas tree
2. I would not ask for honor;  
I would not ask for wealth,  
And though I am in quest of it,  
I would not ask for health.
3. There suffers yet another,  
Dearer than life to me,  
Darling wife - a mother-  
I'd ask that she be free
4. To share my pleasures,  
Drink deep of all my joys,  
And with these, our treasures,  
The grown-up girls and boys.

WHAT I AM

I am, I was, shall always be  
An entity, a self,  
A being not to be put by  
On non-existence's shelf.

An atom of intelligence  
With power to ever gain  
Through effort and obedience  
Or atom to remain.

From self-existence ego, mind  
I've passed to something more  
With promises that merit kind  
Has further gifts in store.

I'm spirit organism made  
Of matter much refined  
And body-substance cruder grade  
All earthy in its kind.

So I am body, spirit, mind,  
A unity of three.  
These by the laws of life combined  
Make up this mortal me.

My spirit had a heavenly birth  
And grew to stature full  
And came as Christ's did to the earth  
A mission here to fill.

My spirit is a body rare  
And as such had a mind  
Before it got this body here  
The home of both combined.

My thought, my words, my actions all  
Are registered in me;  
There is not lost a fraction small;  
The effect is part of me.

All good that I have done and love  
Is now the gold of me;  
The evil not repented of  
Is dross discounting me.

(1) \* \* \* \* \*  
Our trusted city fathers,  
We beg you have a care;  
Hold up the moral standards  
Of this our city fair  
Don't legalize the going  
Of a minor anywhere  
That would grieve the heart of mother  
To know her son was there.

(3)  
Our city is a pattern  
To regions all around;  
Because "It's done in Provo"  
Is reason safe and sound.

(2)  
Our city's on the hill-top  
And people far and near  
Are looking toward Provo  
And wishing they were here  
To share her scenic beauty  
And drink the water clear  
And feel the elevation  
Of our social atmosphere.

(3 cont'd)  
Then advertize ideals  
The highest to be found,  
And keep our civic banner  
From coming near the ground.

(poem to side  
(was protest to  
(lowering age o  
(young men who  
(may attend  
(Pool halls in  
(Provo-"I recall  
(well how father  
(worked on this  
(proposition and  
(non-support re-  
(ceived by some  
(city officials"  
(Sina B. Holbrook

THE PROPHET'S BIRTHDAY

December twenty-third the day,  
Eighteen hundred and five the year  
There came to earth for mortal birth  
The spirit of a Seer.

His coming was decided on  
As told in prophets' lore,  
And parents were selected too  
Long centuries before.

His mission so important was  
That God and angels came  
And told him what and how to do  
And helped him do the same.

He laid the Church foundation stone  
According to God's plan  
And did more work in the same time  
Than any other man.

He was opposed by wicked men  
And Satan in disguise  
Whom Joseph knew and fought against too  
Before he left the skies.

His testimony wrote anew,  
Like Jesus Christ, our Lord,  
In words and deed forever true  
And sealed it with his blood.

When honor goes where honor's due,  
Dear Prophet Joseph Smith,  
Great honor will be given you,  
And Hurum, you are with.

We celebrate your natal day,  
Your name we all revere,  
And carry on the work began  
By you, choice promised Seer.

\* \* \* \* \*

1.

AFTER ONE HUNDRED YEARS

2.

Where are the prophets of evil  
Where are the vendors of doubt  
Declaring that Zion would shrivel,  
Her fire on the mountain die out?

Where are the foes of fair Zion  
Who smeared her with falsehood and hate  
Do they rank with the eagle and lion,  
Are their names with the good and the  
great?

3.

What hath time written of Zion,  
Is the record of growth or decay,  
The life of a triumphant maiden  
Or a flower that has faded away?

## INVOCATION

Oh Father, Friend, my God above  
My soul goes out to thee in love  
That I am here, that I am free  
Is due to thee, is due to thee.

That I can breathe and sleep  
And wake and feel and think,  
That I can light and beauty see  
Is due to thee, is due to thee.

I can not make a grass blade grow,  
Of cause a single spark to glow;  
The means I use, the air and sea  
Are all from thee, are all from thee.

The hopes I have, the joys I know  
The weight of each consecutive woe  
Yea, everything that's good for me  
Is due to thee, is due to thee.

\* \* \* \*

## THE VISION OF SERVICE

A service that brings me a living,  
A service through which I can grow,  
A service with margins of giving,  
A service with spiritual glow,  
A service for home and for country,  
A service for God and for man,  
A service for self that's unselfish  
A service with univere span.

(at close of lesson on Service  
Imp. Era-Vol. 27, p. 66)

\* \* \*

(at close of lesson on "Thinking"- Era-September, 1922)

Thinking the thoughts we'd like to show,  
Thinking the way we'd like to grow,  
Thinking of health and wealth and love,  
All in the light of lamps above.

Thinking the thoughts that keep us clean,  
Thinking no thoughts that make us mean,  
Using in thinking the "iron rod"-  
Leverage lifting us nearer God.

\* \* \* \*

THE COMPLETED TEMPLE OF THE LORD

One more monument of love  
One more tower of peace,  
One more court where keys are kept  
For prisoners' release.

One more bridge to span the gulf  
'Tween heaven and the earth,  
One more house of God complete,  
No man may know its worth.

One more place where wedding bells  
Are made to ring for aye,  
And family ties are made secure,  
To hold beyond the sky.

\* \* \* \* \*

OMNISCIENCE

The Lord knows all He needs to know,  
And wants to know no more;  
As needs increase He knows just how  
To increase learnings' store.  
And thus it is that He knows all  
That's known or is to know,  
And to progression's constant call  
Can ever onward go.

The ends and the beginnings too  
Of every wrong and right,  
Cause and effect bring to His view  
He sees with perfect light;  
He is a God of wisdom great,  
And slow to lock the door  
Of progress, or to close the gate,  
He knows how to know more.

Faith be to knowledge as a path,  
Thru faith the worlds were made,  
With all the knowledge that God hath  
Place for new faith is made.  
How can eternal progress be  
Without progressive light?  
New time and life forever free  
New truths to make them bright.

\* \* \* \*

SEEKS

Whoever thinks a perfect life to find  
Must look beyond the marching of mankind,  
And yet few lives there are but hold within their vaults  
A goodness that will far outweigh their faults.

OMNIPOTENCE

The Lord has power to do all things  
That should be done- no more;  
He cannot do nor love the wrong  
As men do o'er and o'er.  
He cannot be unmerciful,  
Nor speak nor act a lie.  
He cannot hurt the beautiful,  
Nor pass true merit by.

Pollution he can never love,  
A man he cannot take  
And save him in the realms above  
Unless he'll sin forsake.  
He reigns throughout his universe  
Of all its worlds He's Lord;  
Though vested with Omnipotence,  
He cannot break His word.  
He power to do aught but the good  
God has outgrown, He's free  
To know, to do, to love the good  
He's perfect liberty

God is so busy doing right  
And has done right so long  
That graduation to the right  
Guards him from doing wrong.  
If God could sin, 'twere possible  
Then to unmake the gods;  
Their natures are invulnerable  
Against temptations wrong.

God's acts are legal every whit,  
His judgment's without flaw,  
And on the throne of thrones he sits  
Administering the law.  
And so he is omnipotent  
In a consistent sense  
He is to law obedient  
Law of Omnipotence

\* \* \* \* \*

JUSTICE

Justice is the application  
Of the laws of truth and right  
Justice cannot see perfection  
Without Mercy's tempering light.

She's a blind and heartless goddess  
Until Mercy gets her part,  
Then is Justice freed from blindness  
And from Mercy gets a heart.

Justice, weighing out to Mercy  
Uses Judgment's finest scales,  
Truth then triumphs, souls are happy  
Love by sacrifice prevails

(Improvement Era, Vol. 14  
P. 397- Year 1903)



All drab the morn, the twilight gray,  
 When women cast their wiles away  
 And seem to match the ways of men  
 In feats of strength or icy ken (cold logic)  
 The sun will bring a hazy noon  
 And darkened by the midnight moon.  
 No oak and pine together grow,  
 No cupid with a well strung bow;  
 Romance be hid in hermit cell  
 And chivalry entombed in shell.  
 But still such day were brighter far  
 Than morn and eve without the star  
 Of Freedom, twinkling 'neath a cloud  
 For all alike from birth to shroud;  
 With Freedom, better in a cave  
 Than tied and riding on the wave;  
 The joy of life can never be  
 Complete, where only part are free  
 To think and speak and do at will, -  
 Subordination can't but kill,  
 Save at the call of free-will choice,  
 The echo of an inner voice,  
 No yielding then and no demand  
 For all on Freedom's rampart stand.

(Mother adds: "I remember distinctly when father gave me a copy of these lines.")

\* \* \* \* \*

POLLY WOG POETRY

The grass getting shorter  
 The cows going dry  
 Fresh milk from the country  
 Sold ready and high

The milk can was opened  
 And there sitting "pat."  
 Was one little froggy  
 On a big lump of fat.

The "pump" of this dairy  
 'Twas a bubbling spring  
 By the marge of a meadow  
 Where Katydids sing.

And one little froggy  
 Well, he was, you know,  
 Where all of the give-ups  
 Are certain to go.

The mists of the morning  
 The graft milk-men  
 Poured two little froggies  
 Into a big can.

Hurrah for the froggy  
 That life's lesson learned  
 And rode on the butter  
 His swimming had curnd.

The milk wagon rattled  
 Two little froggies swam  
 'Till one little froggy  
 Croaked, "Tired I am."

Hurrah for the fellow  
 Who refuses to stop  
 Working and waiting  
 To keep on the top.

"There's no use in trying  
 We may as well stop  
 This paddling and kicking  
 To keep on the top."

(Mother's comment: "These lines must have been written in California 1902 when father was at Ocean Park ill. I remember he sent us a copy to Canada that same year.")

BUILD KIWANIS BUILD

Build an aeroplane for progress,  
Build for peace a lasting fortress;  
Build for confidence a throne,  
Build it of square-dealing stone.  
Build Kiwanis, build,  
Oh, build ye builders, build.

Build for union, build for freedom,  
Build the common people's kingdom;  
Build for future, build for now,  
Build to speed the pen and plow.  
Build Kiwanis, build.  
O, build ye builders, build.

Build for strength and build for beauty,  
Build for order, law and duty;  
Build for grownups, girls, and boys,  
Build for everlasting joy;  
Build ye builders, build,  
O, build Kiwanis, build.

\* \* \* \* \*



1.

There's a "Y" on the steep mountain side,  
And it faces the school that I love.  
'Tis an emblem of youth in its pride  
And it beckons to levels above.

(Chorus)

There's a "Y"; there's a "Y";  
There's a "Y" calling youth as a goal,  
There's a "Y"; there's a "Y";  
There's a "Y" that is lifting my soul.

2.

There's a "Y" that I won and will wear,  
With a pride that no one may disdain.  
How oft it will carry me there,  
To the scenes of my college again.

(Chorus)

3.

There's a "Y" that no smithy can form  
Nor an artist e'er put on a page;  
In the folds of my heart it is warm  
And will never grow chilly with age.

(Chorus)

G. H. B.

CHALLENGE - The Light of the Morn

The light of the morn is a challenge to me  
A challenge to wake and be glad,  
A challenge for thanks that I'm able to see  
'Tis a call for a heart-throb to God.

The meal-time hour is a challenge to me,  
A challenge the bounteous board  
A challenge for thanks for what's before me,  
My heart goes out to the Lord.

The close of the day is a challenge to me,  
A challenge to thank the Divine  
For the life and the joy that has come unto me  
Through the faith and the hope that is mine

\* \* \* \* \*

TEXT: "BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS FOR  
THEY SHALL BE FILLED:"

Did you ever feel that hunger for goodness  
Craving the Millenium here?  
A yearning to be full of kindness  
With never a hope nor a fear?

Have you burned with a thirst to be honest  
Just for Honesty's sake?  
Have you longed for the thrill that is present  
When give is better than take?

If you have, there is started within you  
The kingdom for action build,  
Where the hunger and thirst will continue  
And your soul be constantly thrilled,

Thrilled with the joy of desiring  
To do whatever you should;  
Thrilled with the high power of loving  
The being and doing of good.

Thus filled with a thrill you're fulfilling  
The promise He made on the mount,  
Living the life most worth living,  
And counting for most you can count.

Improvement Era Vol. 28:1148

\* \* \* \* \*

MY HOME WANTS

I want to be helpful at home  
I want to be helpful at home  
By doing my share with patience and care  
I want to be helpful at home.

I want to be gentle at home  
I want to be gentle at home  
A kind, gentle voice shall be of my choice  
I want to be gentle at home.

I want to be thankful at home  
I want to be thankful at home,  
So much every way I get every day  
I want to be thankful at home.

\* \* \* \* \*

#### M E R C Y

Mercy is the going further  
For another than one must  
To fulfill an obligation  
It is being more than just.

High enjoyment is the feeling  
None but Mercy angels share  
Rarest joy, it comes from being  
Just a little more than fair.

Mercy is the child of something  
Higher than the laws of earth,  
It of Heaven is an offspring  
Angel of Celestial birth

Mercy's gentle hand is leading  
Man beyond the call of hate  
She the key of love is turning  
In the lock on Eden's gate.

\* \* \* \* \*

#### M. I. A. ACCLAMATION

Oh! who can resist us with God to assist us  
In making our way and winning the fight,  
In doing our duty with lives full of beauty  
Refusing to yield in defending the right.

Oh where is the treasure and what is the pleasure  
That equals the joy we have in our climb  
On Wisdom's fair mountain, or drinking the fountain  
That gives to the soul a faith that's sublime.

We court not temptation, but our generation  
Shall prove to the world that we are not weak;  
With high heroism, we'll keep Mormonism  
Where all that are honest, shall good of it speak.

Oh parents of Zion, you may rely on  
Your sons and your daughters to carry the day,  
We shall not falter, our all's on the altar  
We'll meet opposition equipped for the fray.

Now this be our token, with truth swords unbroken  
Honor for helmet and faith for a shield,  
To the lure of false reason or appetite's treason  
We never, no never, no never will yield!

FROM PROVO TO THE TOP OF TIMP

A ride on a highway beauty,  
Past portals and Bridal Veil Falls,  
Where nature has done double duty  
In painting her primitive walls.

A walk up a canyon of grandeur,  
Minnehaha is running beside  
The cliffs-how they echo her laughter,  
Hiawatha embracing his bride.

A camp where the aspen leaves tremble  
In the breeze that has just kissed the snow,  
And the nymphs of the fire trees assemble  
And whisper, "Day's coming, let's go!"

A climb up a trail that enchants you  
At the end your joy is complete  
With the glory of Heaven above you,  
And the grandeur of Earth at your feet.

\* \* \* \* \*

TIMPANOGOS ON COLUMBUS DAY, OCTOBER 12, 1928: Wearing a snow cape it stood  
like a sentinel at the gate of winter. Its attitude said  
to me:

"Come what may, come what will  
I am Timpanogos still;  
Mine to lofty be in reach  
Mine to strength and courage teach."

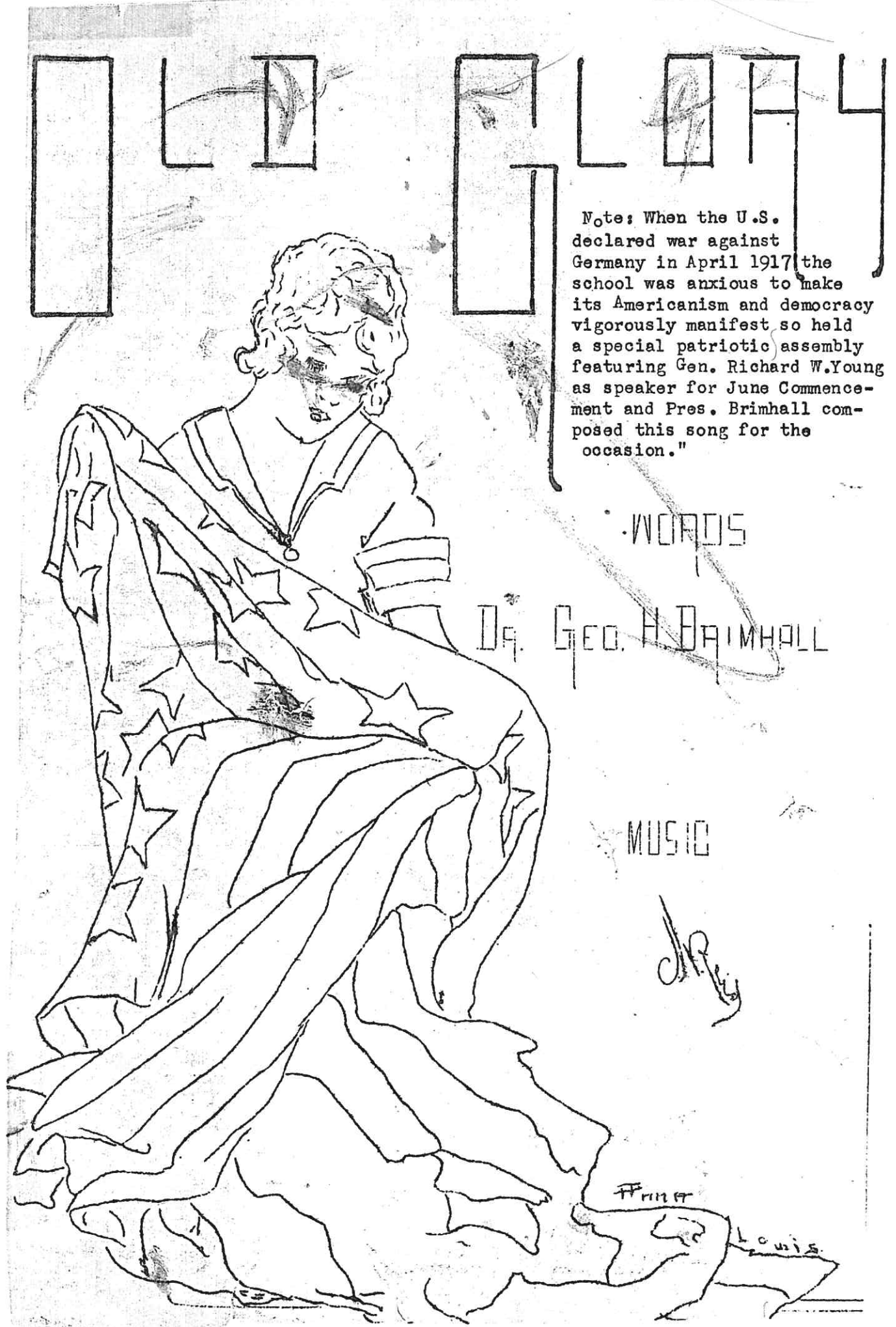
I answered in spirit:

Yours to meet the storm king's blows  
Yours to garner winter's snows;  
yours to wear cold winter's shroud  
Yours to stand above the cloud;  
Yours to feed a thousand springs  
Yours to lure the eagle's wings;  
Yours to herald morning's sun  
Yours to smile when day is done;  
Yours to cheer the fainting soul  
In its race for noble goal.

Yours to point from earth to skies  
Yours to barter songs for sighs;  
Yours to say to passers by  
"Timpanogos cannot die,  
Though its cliffs to atoms fly,  
Timpanogos cannot die!"  
Yours to make us think of him  
Finder of thy romance rim  
Planter of thy growing fame,  
Timpanogos shout his name.

(over)





Note: When the U.S. declared war against Germany in April 1917 the school was anxious to make its Americanism and democracy vigorously manifest so held a special patriotic assembly featuring Gen. Richard W. Young as speaker for June Commencement and Pres. Brimhall composed this song for the occasion."

WORDS

Dr. GEO. H. BRIMHALL

MUSIC

Printer

Louis

# OLD GLORY

Dr. Geo. H. Brimhall

C. W. Reid

Old Glo - ry, wave on, o'er the  
Old Glo - ry, float on, o'er the  
Wave Glo - ry, wave on, when the

land of the free, The home of the fair and the brave. The  
shop and the farm, And wave at the mouth of the mine; And  
world shall be free And the peace-dove has builded her nest; When the

land where op - press-ion from mountain to sea Finds on-ly a place for a  
flut - ter in front of our char-iots of fire And o-ver our birds of  
war clouds no more shall dark-en the shore And the billows of strife  
are at



grave; The hands of a na-tion grasp firm - ly thy staff, In  
brine, The coo of the babe and the beat of the drum, The  
rest, When the God - dess of Right and the Cham - pi-on Might Shall

Slower

tri - umph they bear thee a - long, We join in the cho - rus like  
voice of the nurse and the gun, Shall swell the re - frain While  
meet at the al - tar of love, And an - der thy stars And thy

Slower

mil - lions be - fore us Still pledg - ing our ban - ner in song.  
we sing a - gain The song that our fa - thers have sung.  
sym - bol - ic bars We'll sing with the heav - ens a - bove.

CHORUS

We'll come at the call of thy co-lors, Old Flag, We're

read-y for du - ty to - day We'll serve where you want us to

serve, Old Flag, We'll pay what you want us to pay.

# I Love You, Utah Valley

Words by  
GEORGE H. BRIMHALL

Music by  
WILLIAM F. HANSON

The piano introduction consists of two staves, treble and bass clef, in a key signature of three flats (B-flat major) and a common time signature. The melody is primarily in the treble clef, featuring a series of eighth and sixteenth notes with some rests. The bass clef provides a simple accompaniment with quarter notes.

I love you U - tah Val - ley, You are  
I love your white robed win - ter, I

The first system of the vocal melody and piano accompaniment. The vocal line is on a single staff in treble clef, with lyrics written below it. The piano accompaniment is on two staves (treble and bass clef) in the same key signature and time signature as the introduction.

near and dear to me. I love your east - ern  
love your gold - en fall. I love your balm - y

The second system of the vocal melody and piano accompaniment, continuing the lyrics and musical notation from the first system.

Ko - lob And your west - ern Ga - li - lee. I  
sum mer And your spring - time best of all. I

The third system of the vocal melody and piano accompaniment, concluding the lyrics on this page.

love love your Tim-pa - no - gos, Reach-ing up to kiss the  
 love your bree-zy can - yons, And the mus ic of your

sky streams And your rug - ged Pro - vo Moun - tain, With its  
 I love you in my wak - ing And I

bo - som'neath the "Y" 'neath the "Y"  
 love you in my dreams. in my dreams.

CHORUS

O Val - ley of Peace, Your charms ne - ver cease. You're a

Gard-en of E-den, O Val-ley to me. 'Tho far I may

roam I'll dream of my home, And a-wake with a yearn-ing, with a *rall.*

**Tempo I**

yearn - ing for thee, My U - tah

Val-ley, my home. U-tah val-ley my home *l.h.* *l.h.*

In loving memory of Dr. George H. Brimhall

# OH, MAY I KNOW THE LORD AS FRIEND

2-R3200

(My Desire)

Words by  
Dr. GEORGE H. BRIMHALL

Three Part Women's Voices  
S. S. A.

Music by  
FLORENCE JEPPELSON MADSEN

Andante Religioso (♩ = 66)

The piano introduction is in 4/4 time, marked 'Andante Religioso' with a tempo of ♩ = 66. It begins with a melody in the right hand and accompaniment in the left hand. The right hand features a triplet of eighth notes in the first measure. The piece concludes with a 'rall.' (ritardando) and a triplet of eighth notes marked 'dim.' (diminuendo).

SOPRANO I  
*mf* O, may I know the Lord as friend, And

SOPRANO II  
*mf* O, may I know the Lord as friend, And

ALTO  
*mf* O, may I know the Lord as friend, And

The vocal staves for Soprano I, Soprano II, and Alto are written in treble clef. Each part begins with a dynamic marking of *mf* (mezzo-forte). The lyrics are: "O, may I know the Lord as friend, And". The piano accompaniment is shown below the vocal staves, starting with a dynamic marking of *mf* and ending with a star symbol.

love of Him my life at - tend;

love of Him my life at - tend;

love of Him my life at - tend;

The vocal staves for Soprano I, Soprano II, and Alto continue with the lyrics: "love of Him my life at - tend;". Each part has a 'rit.' (ritardando) marking above the final notes. The piano accompaniment is shown below, also featuring a 'rit.' marking and ending with a 'dim.' (diminuendo) marking.

\* These three measures accompanied ad lib.

A 1953 Arrangement  
3749-7

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*mp a tempo cresc.* *f rall.*  
 May free - dom's joy my soul e'er thrill,  
*mp a tempo cresc.* *f rall.*  
 May free - dom's joy my soul e'er thrill, e'er thrill -  
*mp a tempo cresc.* *f rall.*  
 May free - dom's joy My soul e'er thrill, e'er thrill -

*a tempo* *rall. e dim.*  
 In yield - ing mine to Fa - ther's will.  
*a tempo* *rall. e dim.*  
 In yield - ing, yield - ing mine to Fa - ther's will.  
*a tempo* *rall. e dim.*  
 In yield - ing, yield - ing mine to Fa - ther's will.

*mf a tempo* *rit.* *a tempo* *rit. e dim.*

Soprano Solo or group of Sopranos

*mf* O, may I grow to love, — to — give, And

*mp a tempo*

*f*

for — the help — of oth — — ers live; —

Alto Solo or group of Altos

And for the help — of — oth — — ers live; —

*cresc. ed accel.*

*cresc. ed accel.*

*cresc. ed accel.*

Soprano I *rall.* *a tempo f* *cresc.* *rall.* *mp*

Soprano II *rall.* *f a tempo* *cresc.* *rall.* *mp*

Alto *rall.* *a tempo f* *cresc.* *rall.*

May — great — est — joy — be — mine, — may —

May — great — est — joy — be — mine, — may —

May — great — est — joy — be — mine,

*rall.* *a tempo f* *rall.* *mp*



*mf a tempo e cresc.*      *rall., ten.*      *mp a tempo*

joy \_\_\_\_\_ be mine, mine to know \_\_\_\_\_ That \_\_\_\_\_ I have,

*mf a tempo e cresc.*      *rall., ten.*      *mp a tempo*

joy \_\_\_\_\_ be \_\_\_\_\_ mine, mine to know \_\_\_\_\_ That \_\_\_\_\_ I \_\_\_\_\_ have,

*mf a tempo e cresc.*      *rall., ten.*      *mp a tempo*

May great-est joy \_\_\_\_\_ be mine, mine to know \_\_\_\_\_ That \_\_\_\_\_ I \_\_\_\_\_ have, \_\_\_\_\_

*rall. e dim.*      *ten.*      *a tempo*

I \_\_\_\_\_ have less - ened \_\_\_\_\_ oth - - - er's woe.

*rall. e dim.*      *ten.*      *a tempo*

I have less - ened, less - ened oth - er's woe.

*rall. e dim.*      *ten.*      *a tempo*

I have \_\_\_\_\_ less - ened \_\_\_\_\_ oth - - - er's woe.

*rall. e dim.*      *ten.*      *a tempo, cresc. e ben mar.*

Tempo I, *Maestoso*

May life e - ter - nal

May life e - ter - nal

May life e - ter - nal

Tempo I, *Maestoso*

*molto rall. f* *ff* *f (well accented)*

be my share Un - - der my Re -

be my share Un - - der my Re -

be my share Un - - der my Re -

deem - - er's care. With those I love, e -

deem - - er's care. With those I love, e -

deem - - er's care. With those I love, e -

*rall.* *p a tempo*

*rall.* *p a tempo*

*rall.* *p a tempo*

*rall.* *p a tempo*

ter - nal joy, With those I love, e -

ter - nal joy, e - ter - nal joy, With those I love, I love, e -

ter - nal joy, e - ter - nal joy, With those I love, I love, e -

*cresc.* *rall. e molto cresc.* *a tempo*

*cresc.* *rall. e molto cresc.* *a tempo*

*cresc.* *rall. e molto cresc.* *a tempo*

*cresc.* *rall. e molto cresc.* *a tempo*

ter - nal joy E - ter - nal

ter - nal joy, great joy E - ter - nal, e -

ter - nal joy, great joy E - ter - nal, e -

*ff* *rall.* *f a tempo*

*ff* *rall.* *f a tempo*

*ff* *rall.* *f a tempo*

*ff* *rall.* *f a tempo*

day In God's em - ploy.

ter - nal day In God's em - ploy.

ter - nal day In God's em - ploy.

*rall.* *dim.* *p*

*rall.* *dim.* *p*

*rall.* *dim.* *p*

*rall.* *dim.* *p* *pp*

*molto rall. e dim.*