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FEBRUARY 1953

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EXPLORING THE Universe

By Dr. Franklin S. Harris, Jr.

AFTER little being said for some decades there has recently appeared some evidence of the relation between lung cancer and tobacco smoking, particularly cigarettes. Blame was given to cigaret smoking for the large role in the increase in lung cancer by three groups of United States scientists at the Fifth International Cancer Research Congress. Cigaret consumption in the U.S. is 2500 a year for each person. Deaths from lung cancer are 20,000 a year in the U.S. Dr. Alton Ochsner, former head of the American Cancer Society, has said: "It is frightening to speculate on the number of bronchiogenic cancers that might develop as a result of the tremendous number of cigarettes consumed in the two decades from 1930 to 1950." Dr. J. Winthrop Peabody of the Georgetown Medical School notes that lung cancer occurs in 50 times as many men over 40 who smoke two packs of cigarettes a day as in non-smokers. At the Washington University School of Medicine as reported in *Science* it has been found that tar obtained from cigaret smoke will produce cancer experimentally when painted on the skin of mice over a period of a year. Other work at the University of Chicago Medical School has indicated that cigaret smoke on mice produces the same lack of reproduction as the injection of nicotine solutions, and further from *Science* that "the preponderance of tumors in the experimental mice (lungs) was induced by cigaret smoke." Mice exposed to smoke grew more slowly and failed by a large margin to attain the weight of the mice not exposed to smoke.

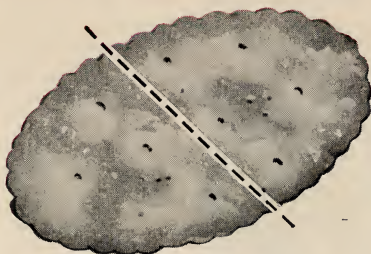
ABOUT one-tenth of all crop plants in the United States are destroyed by insects each year.

SUCCESSFUL transplantation of the heart from one animal to another has been performed with laboratory animals.

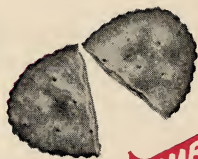
THE sperm whale is known to have descended 3240 feet below the surface of the ocean because one became tangled in a submarine cable at that depth causing a break off the coast of Colombia.

FEBRUARY 1953

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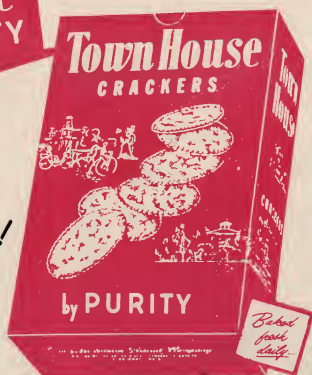


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pre-cooked**

**Cooks
in "No
Time"**



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A SUGGESTION TO MR. JOHN FOSTER DULLES THE UNITED STATES SECRETARY OF STATE

by Dr. G. Homer Durham

HEAD OF POLITICAL SCIENCE
DEPARTMENT, UNIVERSITY OF UTAH

A NEW spirit and a new attitude is needed among many representatives of the United States overseas.

Too many persons, in a variety of agencies and programs, go abroad without an adequate sense of "mission." This seems to be true despite the efforts of many intelligent people, and in spite of "orientation" programs operated by the government.

It is not accidental that, on the same day, one hears from one of his staff associates, on leave of absence from his professional work in this country and currently representing the United States in Germany; and, into the office walks a former student, home on rotation after sixteen months in Korea.

The colleague in Germany, a political science professor, writes: "The trouble with the Americans here is that they do not get out among the people. Instead they remain isolated, in their own social groups."

The young lieutenant from Korea, a student of political science, says: "We'll never get anywhere in Asia until we get leadership and personnel *who know the people*, their customs, traditions, and aspirations. Things are

A few days before hearing this simultaneous report from both sides of the world, I had dinner with an old friend, a newspaper editor. He spent the last three years in Greece, Pakistan, and India. Among other fiery disgusts, was his anger that some responsible American officers in these countries were "too busy" to answer appointments made, or calls received, from student groups at Indian universities to speak—in English. Nor were they together with the people. Meantime, Russian agents, speaking local languages and dialects, were omnipresent and super-active.

"How many of our (American) staff in Karachi could go into a native village and converse with a chief or village elders?" I inquired. The answer, perhaps two percent.

These seem not to be isolated, random examples. The Department of State has the facts, and I may be wrong. But I humbly beg to report my observation that these reports (despite outstanding efforts contrariwise) appear to be the general order. They are further borne out by conversations with a prominent official of the United States civil service commission following his world-wide

tour inspecting overseas personnel in 1952.

I am aware of the attitude within the "elite corps" of U. S. Foreign Service Officers, of the need for preserving an "American" objective outlook, based on broad, general training-and-operating considerations. I can understand why officers in this caste who understand Oriental history and culture are sent to Bergen, Norway; and why officers with Scandinavian background are sent to Tokyo and Madrid. But I see no virtue in our foreign representatives, from code clerks to career officers, devoting their spare time abroad to contacts with other

Americans, because of language barriers.

Diplomacy has been revolutionized in our century. Perhaps the only place where aloof, cool, objective, isolated representatives are justified today is at the United Nations or in the foreign chancelleries themselves.

Elsewhere, this role should be virtually discarded except for formal purposes. The growing awareness of peoples the struggle for men's minds, the realistic if distasteful methods of the Nazis and the Communists in bending diplomatic and consular offices to propaganda purposes, must remind us, too, that it is *people* we are dealing with in the world, and not governments only.

Mr. Dulles' predecessor in office used to talk about "total diplomacy." I suggest we abandon generalities and get into the business of *knowing* our world neighborhood by getting acquainted with some individual persons, dealing with them honestly, fairly, and with understanding and respect.

Let us have no more talk that "Americans are the only people in the world, who, when abroad, treat other people as if they (the local people) were foreigners in their own country."

In our technical and foreign aid missions and in all our representation abroad, can we not imbue ourselves with a sense of "mission," of humility, even "destiny?"

Twenty years ago, in the tradition of our religious faith since 1830, I served abroad on a foreign mission. That mis-

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DEPARTMENT OF EDUCATION,
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The Church of
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of Latter-day Saints

The Cover

Sunrise at Timberline Lodge, Mt. Hood, Oregon, is our cover depiction. It is the photographic work of Ray Atkeson.

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THE IMPROVEMENT ERA

These Times

(Continued from page 66)

sion realistically and culturally, though not politically, served the highest purposes of the United States as well as the Church of Jesus Christ. With the thousands of other college boys, farm boys, and other young men who have done so for over a century, we followed a few simple rules that reflect sound social science and culture. We were told to:

1. Learn to love the people of the land in which we served. No other than this Christian attitude was considered worthy.

2. To love the people, we were adjured to study them, their history, their culture, and background; to appreciate and not criticize their *modus vivendi-operandi*.

3. We were instructed to find our lodgings and habitation among the people, and not in central compounds of other Americans like ourselves.

4. We were advised to make friends by personal acquaintance, and to make friends rather than converts.

5. If, as a result of friendship, opportunities presented themselves for conversion to explain our confidence in the restored gospel of Jesus Christ, we were to do so, with a cordial invitation to examine our views and to attend our religious services, as organized and conducted in their land.

We received two weeks of indoctrination in these points before leaving the United States.

Upon arriving in our mission field, we, as new, inexperienced personnel, were assigned as "junior companions" to young men who had already gone through the process of foreign acculturation. We began each day with a class, and went two-by-two on all assignments responsible to our senior companions until, after six months, we were ourselves "acclimated" and "acculturated." In non-English speaking countries, all acquired the language to a greater or lesser degree, of that country, by earnest study and use, during that period. If unpaid L.D.S. missionaries can do this, why not others, at ten thousand dollars a year—more or less?

May I urge that steps be taken to see that our political and technical representatives abroad cease to be aloof, isolated specimens of American insularity; that we seek and train personnel who can personally make friends and influence people (within the bounds of good taste) for the cause of freedom and the ideal of justice in the world? How can we hope to speak to the world with our own tongue only? How can we hear what the world needs if we listen only in English, with American

(Concluded on following page)

FEBRUARY 1953

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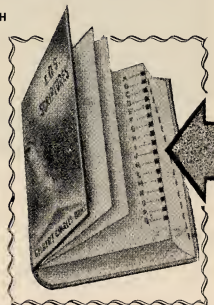
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These Times

(Concluded from preceding page)

ears, to those of our neighbors who have paid us the compliment of addressing us in our own tongue?

We are said to be the world's greatest power. The Christian criterion for greatness and power was laid down two thousand years ago in these terms:

He who would be greatest among you, let him be the servant of all. (See Matt. 23:11.)

A wise servant, to serve at all, let alone be great in that service, must have an understanding mind and heart. This is not to be found in aloof isolation, in splendid receptions. It is only to be developed, intelligently and realistically, in the New Testament pattern; abandoning Pharisaic myopia for Christian concern for the common people and their ways. Let us not permit the Communists to out-perform us with effective human contacts in the field of our own self-professed creed.

THE SLEEPING MAIDEN

By Deon Nethercott Olson

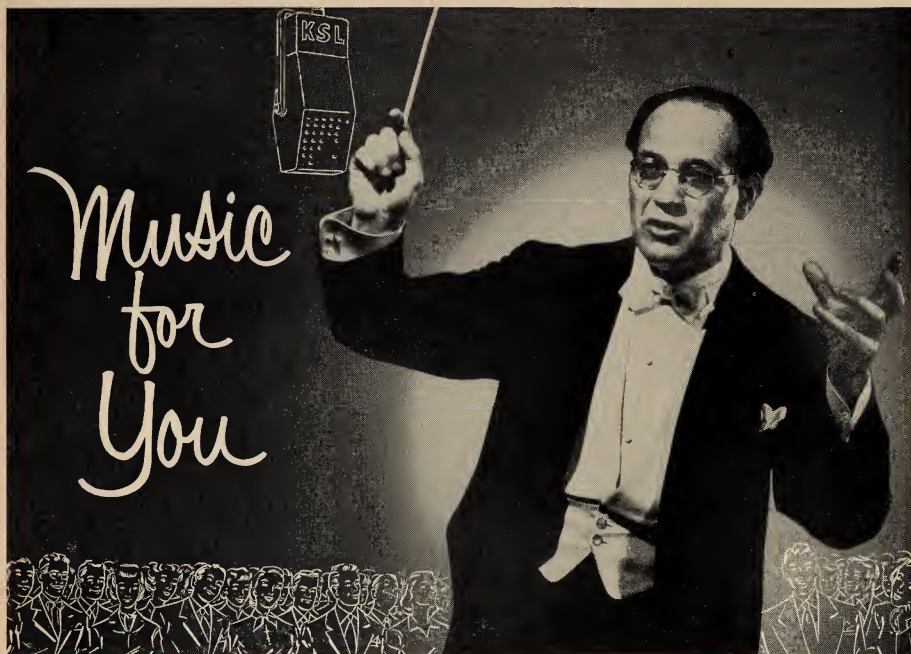
HIGH upon a Utah mountain
By the name of Timpanogos,
Where the cliffs are steep and rugged
And they make a strange formation:
In the springtime filled with promise,
Through long days and heat of summer,
In the cloud and haze of autumn,
Through the long and stormy winter,
Lies a beauteous, Indian maiden.
Earthlings call her Sleeping Maiden.
E-lu-pah.

Nature made of spring and fountain,
Formed for ages in a mountain,
Earthly shines to her heart broken—
To this fair, this Indian maiden.
Jeweled tears drip from the ceiling,
Shaping like a statue kneeling
In the cavern. Colors blending
Speak of love which he is sending
E-lu-pah.

Legend says that from a crevice,
Where below, beyond all vision,
Should one set a pebble sailing,
There returns a mournful wailing.
Drop a pebble. Pause! The broken
Silence comes with no word spoken.
Is your own pulse wildly throbbing?
Is that quiet, mournful sobbing
E-lu-pah?

Now the lonely pebble whirling
Sets a rhythm to its twirling.
Endlessly, it seems, its falling
Mingles with a mournful calling.

"E-lu-pah,
E-lu-pah,
E-lu-pah . . ."



Be our radio guest at 13 symphony concerts

For the third consecutive year Utah Copper has arranged to bring to our neighbors here in Utah a series of broadcasts featuring the Utah Symphony Orchestra under the masterful baton of Maurice Abravanel, its musical director and conductor.

We hope you will make these evenings the occasion for a family gathering — an occasion that will knit family ties closer through the appreciation of one of the truly great cultural and emotional expressions — fine music.

Cultural growth and industrial enterprise teaming together for social betterment is one of the greatest traditions of Utah and her people. So, we like to think of Utah Copper's

sponsorship of these concerts as an appropriate tribute to a century-old ideal.

Far reaching are the benefits brought to the state and her people through the continued successful operation of Utah Copper... as far reaching, in fact, as the medium of radio that will bring you these concerts.

The Utah Copper Symphony Hour will be broadcast over Station KSL at 8:00 p. m. on Thursdays during January, February and March. The first program will be on the air January 1. Each Thursday thereafter — except the second week when the broadcast will be heard January 9 instead of January 8 — Utah Copper will bring great music into your home.

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

November 1952

16 PRESIDENT Milton R. Hunter of the First Council of the Seventy dedicated the chapel of the Bellevue (Florida) Branch, Southern States Mission.

Lorin Farr Stake organized from portions of the Ben Lomond (Utah) Stake, comprising the Ogden Seventh, Eighth, Twenty-first, Lorin Farr, and Bonneville Park wards. Elder Elton William Wardle, former bishop of the Ogden Eighth Ward was sustained as stake president, with Elders Lawrence D. Olpin and Irvine F. Keller as his counselors. Stake membership is 4826. Remaining in the Ben Lomond Stake are the North Ogden First, North Ogden Second, Pleasant View, and Bonneville Park Second wards. Elder Heber J. Heiner, former bishop of the North Ogden First Ward, was sustained as stake president, with Elder Reuben G. Rhees, former bishop of the Pleasant View Ward, and Elder Karl S. Storey sustained as counselors. Membership of this stake is 4563. Released from the presidency of Ben Lomond Stake was President William Arthur Budge and his counselors, Elders Harold S. Campbell and Francis A. Child. Lorin Farr Stake, organized under the direction of Elders Harold B. Lee and LeGrand Richards of the Council of the Twelve, is the 198th stake now functioning in the Church.

21 ELDER Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Tierra Blanca Branch, Mexican Mission.

Elder George Q. Morris, Assistant to the Council of the Twelve, dedicated the chapel of the Albion Ward, Raft River (Idaho) Stake.

22 THE Primary Association announced the following appointments to their general board: Mrs. Regina Jensen Anderson, president of the Wells (Salt Lake City) Stake Primary; Mrs. Orpha Manada Sweeten Boyden, a member of the Bonneville (Salt Lake City) Stake Primary board; Mrs. Lucille Allen Douglas, a supervisor of the North Ogden Second Ward, Ben Lomond (Utah) Stake, junior Sunday School; and Mrs. Yvonne Wendrich Wiser, a teacher in the Ridgedale Ward, Grant (Salt Lake City) Stake, junior Sunday School.

23 EAST SHARON (Utah) Stake organized from portions of Sharon Stake, with Elder Henry D. Taylor, formerly president of Sharon Stake, sustained as president of the stake. His counselors are Elder William C. Faulkner, who was first counselor in Sharon Stake, and Elder Bertrandy A. Childs. The stake, with a membership of 2804, is comprised of the Edgemont First, Edgemont Second, Oak Hills First, Oak Hills Second, and Pleasant View wards. Sustained as president of the Sharon Stake was Elder Philo T. Edwards, formerly second counselor in the stake presidency. Elder G. Milton Jameson, former bishop of the Hill Crest Ward, and Elder Robert J. Olson sustained as counselors. The Sharon Stake, with a membership of 3794, consists of the Crest View, Grand View First, Grand View Second, Hill Crest, Lake View, Lincoln, and Timpanogos wards. Elders Ezra Taft Benson and Mark E. Petersen of the Council of the Twelve were assigned to preside at this organization, but before it was accomplished Elder Benson was called to New York for a conference with President-elect Dwight D. Eisenhower. East Sharon is the 199th stake now functioning in the Church.

East Ogden (Utah) Stake organized from portions of the Mount Ogden and the Ogden stakes to give the Church two hundred stakes. Elder Scott B. Price was sustained as president of the East Ogden Stake, with Elder George T. Frost and Elder Henry J. De Haan, formerly bishop of the Mt. Ogden Ward, sustained as counselors. East Ogden Stake wards taken from Mount Ogden Stake are the Ogden Thirtieth, Highland, and Mt. Ogden, while Ogden Stake contributed the Ogden Thirtieth, Thirty-fifth, and Thirty-sixth wards. Sustained as president of the Mount Ogden Stake was Elder Albert Leland Bott, formerly bishop of the Ogden Twelfth Ward, and his counselors, Elders Wilford Owen Ridges and William Stewart Moyes. The Mount Ogden Stake is made up of the Ogden Fifth, Twelfth, Seventeenth, Twenty-third, and Twenty-fourth wards, with a membership of 4843. East Ogden has a membership of 5433. Remaining in the Ogden Stake, with a membership of 6087, are the Eden, Huntsville, Liberty, Ogden Fourth, Sixth, Thirtieth, Twentieth, and Thirty-first wards, and the

Ogden Branch for the Deaf. These changes were made under the direction of Elders Harold B. Lee and Delbert L. Stapley of the Council of the Twelve.

Elder Winslow B. Whiteley sustained as president of the Cassia (Idaho-Utah) Stake with Elders John A. Clark and Ross Adams as counselors. They succeed President Lewis R. Critchfield and his counselors, Elders David R. Martin-dale and Wilford W. Sagers.

24 ELDER Ezra Taft Benson of the Council of the Twelve accepted the appointment of secretary of agriculture in President-elect Dwight D. Eisenhower's cabinet. President David O. McKay indicated that Elder Benson was accepting the cabinet post with the full approval and commendation of the Church leadership. Elder Benson will continue as a member of the Council of the Twelve with a leave of absence from his duties.

26 THE First Presidency announced the appointment of Elder I. A. Smoot as president of the Northern States Mission, succeeding President Waldo M. Andersen. President Smoot, retired postmaster of Salt Lake City, filled a mission in Great Britain from 1903-1906, and has at various times, been a member of the Y.M.M.I.A. board in Boise (Idaho) Stake, a member of the Wasatch (Salt Lake City) Ward bishopric, and without moving from his home or ward, been successively a member of the high council in the Granite, Highland, Sugar House, and Hillside stakes. He was a guide for twenty-five years on Temple Square.

29 DR. JOHN A. WIDTSOE of the Council of the Twelve and editor of THE IMPROVEMENT ERA died at his home of uremia.

30 ELDER Dale T. Browning, formerly bishop of Ogden Twenty-sixth Ward, sustained to succeed Elder William S. Wright as second counselor in the South Ogden Stake presidency.

Elder Ferrel E. Carter, formerly bishop of Ogden Thirty-fourth Ward, sustained to succeed Elder William S. Wright as second counselor in the South Ogden Stake presidency.

Elders Harold B. Lee and LeGrand Richards of the Council of the Twelve were in charge of the above changes in the Ogden, Utah, area of the Church.

THE IMPROVEMENT ERA



Elder Elbert R. Curtis receiving the Silver Antelope

FOR DISTINGUISHED SERVICE TO BOYHOOD

by Forace Green

MEMBER, YMMIA GENERAL BOARD

WHEN Superintendent Elbert R. Curtis received the Silver Antelope award for distinguished service to boyhood at the recent annual meeting of Region 12 held in Fresno, California, he became the sixth of the General Authorities and officers of the Church to receive this high recognition for leadership in scouting.

Other holders of the Silver Antelope are Elders Ezra Taft Benson, George R. Hill, and John D. Giles.

No man who has received this high regional award has deserved it more. While his actual service in scouting has been short compared to that of a few old-timers in the program, Elder Curtis has crowded a lot of work into a short time. Only those who have been working close to him during his period as General Superintendent of the Y.M.M.I.A. can possibly realize how much effort he has put into making the Scout and Explorer program successful in the Church, in the region, and in the nation.

Part of the story is told in the citation, printed in pamphlet form for distribution at the region meeting and read when the Antelope was presented:

"ELBERT R. CURTIS—Salt Lake City, Utah. Recognized as a tower of strength in Utah and by the youth of the Church of Jesus Christ of Lat-

ter-day Saints, this sincere and distinguished worker has served as a member of the Great Salt Lake Council and its executive board. He is respected for his work as vice-chairman of the Utah-Wyoming section of region 12. He is General Superintendent of the Young Men's Mutual Improvement Association of the L.D.S. Church. In this capacity his leadership reaches throughout the region and the whole world wherever there are Mormon families. Thousands of boys have been affected through his interest in scouting and youth projects in the area. He gives personal leadership to sectional conferences and seminars of the councils in his area. Here is a great churchman dedicated to the spiritual welfare of youth. His business interests are real estate and investments. He is a great advocate of the explorer scouting program."

Citations are of necessity kept short. It could have said that he was a member of the national council, a member of the national committee on exploring, a member and active chairman of the national committee of Mormon service, and last year served as a member of the program committee for the annual meeting of the national council. He has recently been made a member of the national committee on relationships.

(Concluded on following page)

Coming Soon

The new line of
Curtis Woodwork
on display at your

Lumber
Dealer



1866
CURTIS
WOODWORK

the standard
for the
highest

quality woodwork

with Architects, Contractors
and Home Owners.

AT YOUR LOCAL LUMBER DEALER

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BOISE, TWIN FALLS, FOCATELLO, IDAHO RENO, NEVADA

Toasted wheat germ makes this hot cereal better tasting and better for you!



Youngsters! Adults! Infants! The whole family likes this creamy-rich energy-packed cereal because of its swell, roasted nut-like flavor. Besides, it makes them feel good!

Unlike other cereals, Wheat Hearts is enriched with 20% toasted wheat germ, and wheat germ is a wonderful source of vitamin B-1. Actually, this cereal is 6 times richer in vitamin B-1 than whole wheat itself.

Life-giving protein! Food energy! Essential minerals! Valuable vitamins!

You get them all in this great cereal. Doctors recommend Wheat Hearts for youngsters to grow on... for adults to go on!

Best of all, it cooks in 3 minutes, costs less than a penny a serving!

Tomorrow morning serve Wheat Hearts, piping hot and hearty... with milk and sugar plus a spoonful of your favorite sparkling-good jelly. M-m-m! Delicious!



SPECIAL OFFER!

Exquisite "Queen Bess" Pattern Jelly Spoon



This "Queen Bess" Pattern Jelly Spoon is an exquisite design as modern as today and created to live gracefully through years of bright tomorrows. Other silverware offers on Wheat Hearts box.

So good... and so good for you

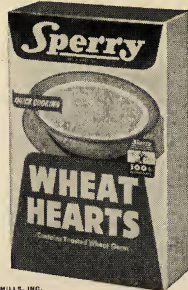
WHEAT HEARTS



Another fine product of Sperry...
for 101 years a leader in the West

"SPERRY," "WHEAT HEARTS," AND "MARTHA HEARD" ARE REGISTERED TRADEMARKS OF GENERAL MILLS, INC.

Yours for only 25¢ and the boxtop from any size package of Sperry Wheat Hearts. Sensational value! Worth many times more! Wonderful for gifts. Offer good only until May 30. Send today for your "Queen Bess" Pattern Jelly Spoon to: Dept. I Wheat Hearts Jelly Spoon Oakland, California



Elbert R. Curtis

(Concluded from preceding page)

It might have added that he is a national committeeman for the Great Salt Lake Council, as well as being a member of the finance, nominating, and other committees.

The work that Superintendent Curtis does in his official scouting capacities is minor, however, to what he is doing for the program through calling in the Church. He played a major part in having appointed a national director of the Mormon Relationships Service, a full-time professional man paid by the National Council to work in the interest of scouting and exploring in the L.D.S. Church. He helped organize the national committee of Mormon service, of which President David O. McKay is chairman.

Literally hundreds of other examples could be given of the benefits that are coming to Scouts and Explorers through decisions he is making daily. Plans for the observance of the fortieth anniversary of scouting in the Church have come largely from suggestions he has made. Publication of a supplement to the M.I.A. executive manual called *Our Boys in Scouting and Exploring* came at his request. Calls come from all over the Church for help in strengthening the program. They never go unheeded. He fills many of them himself and assigns someone to those he cannot meet.

Because scouting and exploring are a major part of the Y.M.M.I.A., and because probably no man has been more devoted to his calling than Superintendent Curtis, we can repeat with confidence that no man who has received the Silver Antelope award has deserved it more.

THE HOUR

By Arthur W. Peach

"**M**IGHTIER than armies," so Victor Hugo said,
"Is an idea rising in its final night"—
A candle in the dark; from that a thousand
lit,
And finally the dawn beyond the night.

Dimly now the candle of freedom burns
today
In dusk and din of war, barbaric threat
and power;
But still the candle gleams with faith and
prophecy—
The free men of this world shall know its
flaming hour!

THE IMPROVEMENT ERA



H. Armstrong Roberts

An Old Timer Spoke by Christie Lund Coles

Yes, I knowed Lincoln;
He spent quite a spell
In that same chair
With yarns to tell.
Tell you about him?

Reckon I could:
First off, I'd say
He was just plain good.
Fightin' injustice,

Afore and behind,
Lovin' his fellows . . .
He was just plumb kind.
Set against evil

Yet knowin' no hate.
Yes, I 'spect I'd say,
He was just clean great.

Poetry

LONELINESS

By Catherine E. Berry

I WALK along a crowded street,
But with a lonely heart,
Though others walk beside me here,
I am alone, apart,
Held by a broken dream and pride
That will not let me see
Others who walk in loneliness,
Holding a memory.

I walk along a crowded street,
And watch the faces pass,
The bitterness, the pain, I see
As in a looking glass:
I smile, on impulse, at someone,
And suddenly it seems
The loneliness is lifted,
The way paved for new dreams.

HOME

By Grace Barker Wilson

HOME is the shine of embers in the grate,
The bath with towels never hung quite straight,
The dripping from the leaky kitchen sink,
The cobwebs that grow long before you think,
The spicy fragrance of a fresh-baked pie,
The youngest coming in with blackened eye,
The soft, warm comfort of a blue down quilt,
And understanding love around all built.

EBONY AND SILVER

By Anna M. Priestley

ONCE, when a child I walked at night
On a path that threaded a magic wood.
The old frost wizard had gone before
And tipped each twig with an icy hood.
I held a lantern to find my way
And by the light that my small lamp cast,
I gazed entranced on a silver world
That turned to ebony as I passed.

Now, when the moonlight guilds the palms,
I dream of another fairyland
With tree and bush turned silver-bright
By a lantern held in a child's small hand.

THE PATTERN

By Mabel Jones Gabbott

CHRIST moved through every day with
poise and grace,
With strength renewed in prayerful soli-
tude;
He loved unstintingly; and in his face
Was never mirrored thought unkind or rude.
He spoke in weighted words of simple
things,
The heaven in the bread, the sower's seed,
The lilies' wealth, the sparrow's wounded
wings:
A parable in every daily deed.

He answered little questions patiently
With personal and full concern for each;
Nor brushed aside demands repeatedly;
So little time he had, so much to teach;

Assuringly, he said, "Come, follow me,"
And now, as then, we follow willingly.



HEART'S TREASURE

By Violet V. Moore

THIS treasure I encircle with my arms
Whose shining eyes and silky golden
hair
Are all the dreams within my heart come
true—
A gift of God entrusted to my care:
A little son depending on my love
For comfort and for faith, as needs he must.
Just one more wish I have this day, dear
Lord,
I pray thee, make me worthy of his trust.

VALENTINE

By Frances Rodman

INTO my hand he thrusts a penciled page;
The wisdom does not live that could
read this.
He is but four (a tender, trusting age);
He points out one scrawled mark that is a
kiss.
On crumpled paper he has written here
All that he knows of love, and it is plain.
Bright in his eyes love's star is steadfast,
clear;
This is an hour that will not be again.
Small conqueror, the terms of my surrender
Are signed, sealed, and delivered, though
not one
Could read the cipher; but I will remember
The crooked heart, the crayon colors run,
Threading the day red-lettered in a line
That love shapes to a precious Valentine.

TWELVE RIDE TO CHURCH

By Mabel Law Atkinson

THE whitetop buggy on each Sabbath day
Would take its journey to the little
church,
With twelve of us clad in our best array—
Four to a seat. At every little lurch
We children bounced and laughed with
quiet glee.
We rode two miles through dusty country
lanes
With silent, friendly hills for company.
Our father, proudly smiling, held the reins
And called his kind, "Giddap," to Nell and
King.
We, reaching, plucked wild roses growing
there,
Enjoyed the season's varied offering,
Our souls attuned unto the day of prayer.
That loved old buggy is again reborn
Within our aging hearts each Sabbath
morn.

VALENTINE FOR A CHILD

By Jane H. Merchant

I SEND you all the little loves
My heart has ever known:
For hill and star, for sky and tree;
Accept them as your own.
I have no deeper wish for you
Nor greater gift to give
If quiet loves of little things
Live with you, while you live.

HOMECOMING

By Beatrice Munro Wilson

IT matters little if the sky is gray
When home looms near with windows
ruby-lit.
Where love has set the lamp or candle gay,
Home will be warm though snow encircles
it.
Home will be warm with you beside the
door.
Sunless and without a bird to sing!
Yet winter's vanquished as he slinks before
My eager feet. At home my heart sees
spring.

STACKING WOOD IN THE EIGHTIES

By Inez Sheldon Tyler

IN DAYS gone by my father took much pride
In his big woodpile. With much roister-
ing
The wood was sawed and split. Each
farmer tried
To fill his woodshed first. We boys would
bring
Ours in on bobsleds. Soon the long tiers
stood
Against the walls as high as we could
reach;
The floor was deep with litter . . . bits of
wood
Chopped off from chunks of maple, oak,
and beech.

No easy task to fit the splintery slabs
Against each other if one was a learner;
The big, gnarled, knotty chunks nobody
grabs,
Unsplit, we used them in the big base-
burner.
But . . . compensation . . . gingerbread—
arms aching,
We all trooped in to sample mother's bak-
ing!

FROZEN THOUGHT

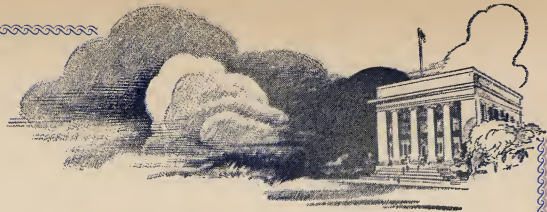
By Bernice Ames

WHAT is an iceberg but
A broken end of crystal snow
Amassed with jut on jut
Of danger lurking deep below
The frigid water's flow.
An end of glacier tumbled down
From some discriminating mountain's
crown?

It wears not beauty's face
Without the sun to make it glow
Or water's lapping base
With black on white. No one shall know
In what sea garden icebergs grow.
These floating perils wrapped in mist
Have only cruel reason to exist.

What is a prejudice
But a little iceberg of the mind?

THE IMPROVEMENT ERA



The Evil of Wrong Thinking

by President David O. McKay

I BELIEVE that the most important need of the world today is true religion.

True religion has three manifestations: first, the thought, the feeling, the mental and spiritual attitude of the individual toward his God; second, the outward acts of worship; and third, service to one's fellow men. Manifestly a man may conform to the outward forms of worship, yet not be religious. But a man must be religious if he directs his thoughts and his words towards God and lets his worship and acts among his fellow men follow in accordance therewith.

Charles Foster Kent, in his *Life of Jesus*, wrote of "The Fatal Crime of Wrong Thinking," and many centuries ago one of the wisest of men said: As a man "thinketh in his heart, so is he." (Proverbs 23:7.) No one emphasizes this truth more strongly than did Jesus. "With him," says Kent, "the deadly sins were not neglect of the ritual, nor even crime punishable by the laws of all civilized nations, but wrong ideas, motives, and feelings. He decried the fatal effect of hatred and jealousy in the mind of the individual more vehemently than he did the act that hate and jealousy prompt."

Let me cite two instances. On one occasion Jesus said regarding the evil effect of harboring anger:

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." (Matt. 5:21-22.)

Thus the Savior emphasized the fatal effect of wrong thinking. He knew that if the mind could be directed rightly, if the evil thought and tendency could be resisted, the evil act would be minimized.

Jesus does not lessen the seriousness of these acts or say that we should not be punished

for committing them, but he emphasizes the greater need of keeping the thoughts clean, the mind pure. An evil tree will bring forth evil fruit; a good tree will bring forth good fruit. Keep the tree pure, the thoughts pure, and the fruit will be pure and the life pure.

Again, he decried the evil of cherishing anger. ". . . if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother." (*Ibid.*, 23-24.)

Note how that is worded: "If thou rememberest that thy brother hath ought against thee"—not only if thou hast ought against thy brother.

A double meaning in that: A man who would truly keep his life in harmony with the fundamental principle of religion should go to his brother who might be harboring ill will against him, and before rendering the act of worship, seek understanding and reconciliation.

In similar phrases time and again the Savior emphasizes the virtue of right thinking and the evil of wrong thinking. This is the case in his admonition not to condemn one another: "Judge not (or condemn not) that ye be not judged (condemned)." (*Ibid.*, 7:1.)

These illustrations will suffice to emphasize that in true religion it is fundamentally essential to keep our thoughts right towards our God and towards our fellow men.

Now as to the evil influences that tend to divert young people's minds from this right channel: We are living in an age which, measured by the standards of the gospel, is full of unstable opinions, and into that world of shifting uncertainty our young people are thrown. Think for a moment how their thoughts are diverted

(Continued on following page)

The Editor's Page

THE EDITOR'S PAGE

(Continued from preceding page)

from our standards as they read and look and listen to the influences that are all around us.

Writers and scholars who are shaping the thoughts of youth are in some instances declaring that one religious faith is just as good, or just as useless, as another.

In customs and fashions, what was considered bad taste yesterday has become quite acceptable today.

The wholesomeness of our traditional and time-honored home life is questioned in some quarters.

Modesty is in some circles considered prudish, puritanic; and the influence is leading astray some of our girls who are susceptible to the influence of so-called "society."

Obnoxious and sometimes obscene advertisements flaunt themselves in our faces.

What are we doing to counteract these tendencies toward fatal wrong thinking? I name only three common phases of our Church influence and teaching which I think are fundamental toward right thinking and right living:

First, the duty that rests upon every parent and upon every teacher within this Church to arouse within the mind of the child a sense of responsibility towards others. The sacredness of personality is a fundamental teaching of Jesus Christ. Witness this sublime teaching of the Lord given through the Prophet Joseph:

"This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

In this truth is found a fundamental principle of true religion, and it touches the very heart of the government of society and the peace of the home. Let the child in the home realize that there are certain things which he cannot do to gratify his own appetite or inclinations, if in doing so he brings sorrow or inconvenience to other members of the household. A sense of duty to others should be a governing factor in his actions.

If a man come from a righteous home, with right thoughts as respecting the rights of other persons and of society, he will not go far wrong in his acts towards his fellow men.

A second principle is the principle of prayer. There are men in our midst who say that prayer is not efficacious. Unfortunately some young people believe such fallacious remarks. Prayer is a fundamental principle of religion, the Christian religion particularly, and prayer is a force for good.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.)

Every day that we start out on our daily work and mingle with our fellow men, it is appropriate for every young man and woman in the world to pray in secret, to think and feel in his heart, "O let me not lose my head this day as I meet temptation; let me not misjudge my fellow men. Keep me from trespassing upon the rights of others."

A third principle that contributes to right religious attitude is reverence—reverence for the Sabbath day and for all things sacred. Reverence directs thought towards God. Without it there is no religion.

Let us not make Sunday a holiday. It is a holy day, and on that day we should go to the house of worship and seek our God. If we seek him on the Sabbath day, if we come into his presence on that day, we shall find it more easy to be in his presence the following days of the week.

There should be more reverence for the house of worship, for the assembly in a dedicated chapel is in the presence of God. All are supposed to have come to meet him and worship him, and there should be present that spirit of order and reverence, which will direct the worshippers' thoughts in the right channel.

God help us to serve him with our minds, might, and strength, with kindly consideration for all mankind, and with a prayer and reverence in our hearts, that we may be protected against the evil of wrong thinking.

Has Christianity Failed?

by John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

CHRISTIANITY has not failed. Human history, from the days of Adam, reveals that, if but one gospel principle is used, under any name, mankind is blessed and prospered. Man's peace and prosperity have risen or fallen with the degree of his obedience to gospel truths.

The failure of the Christian world to reach its heart's desire lies with the Christians, not with Christianity. As an ornament, Christianity has no special claim for consideration; it blossoms into human value only when used. Man has failed to accept the life-giving truths of the gospel. That has

been his failure. Thereby hangs the whole tale of human misery. It would be a beneficent experience to have Christendom practise the truths of the gospel of Jesus Christ.

In the moral world the ever-constant battle is between good and evil. Man is a free agent. Whenever he has chosen good, he has approached joy; when he has followed evil, the ills of the world have overtaken him. The present chaos on earth, of warfare and its attendant horrors, is of man's own making. He has chosen to allow evil to rule him, and he must pay the price of his folly.

The first and most fundamental error has been that in man's mighty search for the truths of the universe which has made our civilization, he has confined himself, almost wholly, to the material world. Men are victoriously certain of physical laws—there they face the light; but confronting spiritual laws, they stand in cowed uncertainty—facing the darkness.

Therefore, men have fumbled in the dark, failing to find the road they would travel. In fear they have been set for constant battle. "An eye for an eye, a tooth for a tooth" has become their slogan, however carefully veneered with honeyed words—and war and contention, famine and pestilence, blood and horror have filled the earth.

Examples of our one-sided knowledge are many. The giant star Betelgeuse, millions of light years away in space, has been weighed and measured; but the intelligent domination of the universe remains a subject of controversy. The law of gravity, by which all things are held together, and reduced to orderly motion, is a schoolboy's commonplace; but that man is on earth under an intelligent plan is held to be unproved. The assembling of electrons into atoms, and atoms into molecules, to form the world known to our senses, is as a clearly painted picture; but the origin and destiny of man are to most men among the mysteries of life. The purpose of adaptation in the coloring of a butterfly's wing is understood; but human life is often held to be purposeless. An ant-hill or a beehive shows laws of relationship for common good; but human conduct is measured only

Evidences
AND
Reconciliations
CLXXII

by personal expediency, ever changing, never fixed or certain. Science gives no hint as to whether dynamite shall be used to destroy a defenseless city or steel be made into swords or plows.

It is no wonder that, as a result, the ethics of our day is the ethics of self-preservation—hard, self-willed material—the ethics of every war; and that the history of civilized times is strung upon a crimson trail of blood.

There can be no hope of permanent peace or true prosperity on earth until men turn their thought and power to the elucidation of the spiritual problems and issues of life. Intelligent man has the power to discover spiritual as well as physical laws. "Knock and it shall be opened, seek and ye shall find." If as much time and energy were spent to search out the true basis of human conduct as are given to any one subject in our schools, or in our social and political activities, the foundations of faith would be well laid. Then, the existence of God, for example, would be known with the same assurance that the sun shines.

NOTE: Dr. John A. Widsoe, who passed away on November 29, 1952, has been editor of THE IMPROVEMENT ERA since June 1935 and has been writing "Evidences and Reconciliations" for THE IMPROVEMENT ERA since October 1938. At the time of his passing we had on hand a number of articles which he had previously prepared. This series will be continued for the next few months.

The Edge of Anguish

Richard L. Evans

IN ANY loss or injury or illness or accident, the first sharpness of pain, the first fear, the first disappointment, the first sense of sorrow, may seem almost unbearable. But mercifully, in the case of physical injury, usually the first sharpness subsides—enough at least to be bearable. And mercifully, this is true to some extent in other things also. Time—even a little time—tends to dull the edge of anguish, and the things we thought we couldn't learn to live with (or learn to live without) when we have to, we do somehow learn to live with (or without). Seneca had something to say on this subject some twenty centuries ago: "No one could endure adversity," he said, "if while it continued, it kept the same violence that its first blows had. . . . No state is so bitter that a calm mind cannot find in it some consolation. . . . It is possible to soften what is hard, to widen what is narrow, and burdens will press less heavily upon those who bear them skilfully." The shock, the fear, the first sharp pain, the sudden sorrow, do soften somewhat as time takes over. And in any

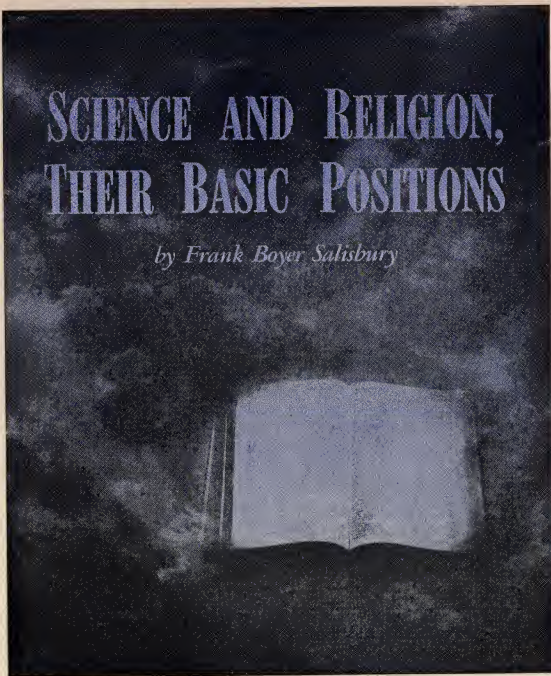
case, we can't afford to assume that anything which, for the moment, is unalterable, is unbearable. We all have to learn to live with some unwanted circumstances and situations—but blessedly, with faith and work and patient, purposeful waiting, the first acuteness does subside, and we learn to adjust our lives to our losses, to our disappointments, to our failures and frustrations. To repeat the sentence from Seneca: "No one could endure adversity if while it continued it kept the same violence that its first blows had." And we may well be grateful for faith in an everlasting plan and purpose, for faith in compensation and in an ultimate, just judgment—and for time that dulls the edge of shocks and sorrows, even when it doesn't undo them.

³Seneca, *Moral Essays*, "On Tranquility of Mind."

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, DECEMBER 14, 1952
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SCIENCE AND RELIGION, THEIR BASIC POSITIONS

by Frank Boyer Salisbury



THE importance of science in our modern world is evident to any observer. The achievements of science have completely transformed the physical world within a century, and the philosophies of science have left their mark upon the minds of all civilized people today. Science has dispelled a legion of superstitions and has enlightened man with the stories of uncounted mysteries of nature and the physical world around him. Pursuit of the scientific method has lifted mankind up a helix of achievement to a level hardly dreamed of by the most foresighted men living only a few centuries ago.¹

To thinking men, however, material and intellectual advancement alone are not enough. A thoughtful and truly inquiring man, after being informed of the complexities of the human body, will wonder if there is a purpose, a master plan, a reason for its existence over and above the

mere response to environment. Thus religious philosophy is also of importance. It would seem that the greatest feelings of personal peace and satisfaction should come if one could gain an understanding of the mechanisms of the world about him, and as a part of the same picture, an explanation as to the purposes for which it all exists. Yet, instead of these two fields of human thought complementing each other to the end that man might find the answer to the questions of his longing heart, there is often a real or imagined conflict—one must, it seems, take sides, adhering to one and debunking the other. This all seems rather unnecessary, and perhaps a closer look at what the exact positions, methods, objectives, and limitations of these two fields are, would help in resolving this seeming paradox.

The ultimate source of knowledge in the field of science is nature through the route of the scientific method. Any critical evaluation of the ability of science to solve the

problems of humanity therefore requires an understanding of the scientific method. This may be reduced to the following skeletal structure: Gather data, explain the data, test the explanation, and revise the explanation to fit the tests. A scientist, possessing the proper "scientific curiosity," recognizes the existence of a problem in nature. Utilizing not only his own empirical observations, but also anything he can find in the literature, he collects all the facts he can pertaining to the problem, after which these data are organized in a logical and workable manner.

This collecting of data is primarily a process of induction. Having these facts before him, he attempts to set up an explanation or *hypothesis* (correlating the data). This may be part induction and part deduction. Then, from the explanation he has set up, he makes deductions and subordinate inferences from which his hypothesis may be tested: "If this is true, then such and such will be the case." He must then devise experiments by which he may test his deductions empirically under controlled conditions. With new data from his experiments, his hypothesis may be confirmed in certain aspects or revised to suit the new facts, from which new deductions may be made and new experiments set up.

When an hypothesis has been confirmed or modified by a sufficient number of experiments, and the results of future experiments may be accurately predicted upon the basis of this explanation, it may gain the status of *theory* and eventually, if nothing disproves it and all the experts in the particular field agree, a *law* or *principle*.

It can be seen then that the scientific method is quite an elegant combination of the methods of logic known as induction and deduction.² It is this combination that has led to all the scientific achievement of which we are the partakers, and it is also this combination that places the greatest limitations upon how far science may go toward answering the problems of mankind.

The science of logic studies the correct forms of reasoning. Deductive logic is often referred to as the *method of formal proof*. Applying

¹Searles, Herbert L., *Logic and Scientific Methods*, (Ronald Press, New York, 1948; Cohen, Morris R. and Nagel, Ernst, *An Introduction to Logic and Scientific Method*, (Harcourt, Brace, New York, 1943). Both of these texts give fine discussions of logic as applied to scientific research.

²Mees, C. E. Kenneth, *The Path of Science*, (Wiley, New York, 1948). This book gives an excellent history of scientific achievement.

the rules or principles of valid inference, first investigated by Aristotle, a given set of general statements or premises will "automatically" imply a given particular conclusion. This type of reasoning, going from general premises to a particular conclusion, can always be put in the form of a *syllogism*. Given the general statement: "All water is composed of hydrogen and oxygen," and a container of material known to be water, the following syllogism can be formed:

If all water is composed of hydrogen and oxygen, *Major premise*
and this liquid is water, *Minor premise*
then this liquid is composed of hydrogen and oxygen. *Conclusion.*

Notice that the inference is not valid if the minor premise and the conclusion are interchanged:

If all water is composed of hydrogen and oxygen,
and this liquid is composed of hydrogen and oxygen,
then this liquid is water.

This is incorrect because other substances besides water may be composed of hydrogen and oxygen (e.g. hydrogen peroxide), but accepting the truth of the major premise, anything that is water is composed of hydrogen and oxygen. For the latter syllogism to be valid, the major premise would have to be: All things composed of hydrogen and oxygen are water.

Deduction is concerned only with the methods of correct reasoning from premises to conclusion, and not with the truth of any particular premise. Thus it is logically correct to infer:

If all men are donkeys,
and this is a man,
then this man is a donkey.

Even though these statements are nonsense, still the logic is correct. If the two premises were true, the conclusion would have to follow.

There are many different forms of the syllogism, which is to say there are many different ways premises may be stated and many different ways conclusions may be inferred from them. This process of deduction is used in science to examine the relations between facts or ideas: to recognize from some set of premises some conclusion that can be subjected to an empirical test which will prove or disprove the premises. Thus, if all water consists of hydrogen and oxygen, and a particular liquid at hand is water, then, if the proper methods can be found, we should be able to demonstrate that this liquid does consist of hydrogen and oxygen. Deductive logic points out the relations, and then the scientist must find some way to subject them to empirical test. But the actual problem of investigating truth itself lies in the field of inductive logic.

Induction is the method of logic that reasons from a particular set of premises to a general conclusion, a method of arriving at general conclusions of varying degrees of probability on the basis of factual evidence. Its simplest form is enumeration: "There are twelve people in this room." This is called *Perfect Induction*. Obviously, if every case can be investigated, a general statement can be made about them as a whole. Thus, if every desk, chair, table, etc., in a building is investigated and discovered to be built of wood, then the general statement can be made: "All of the furniture in this building is made of wood. *Complete Enumeration* is contrasted with *Induction Proper*, whereby, on the basis of all the cases investigated, a general statement is made concerning all existing cases.

This immediately brings us to the concept of probability and the Principle of the uniformity of Nature. The probability that some general statement about nature is true is a direct function of the number of cases which have been investigated and are found to conform. Thus the probability of the following statement being true: all monocots (a division in the plant kingdom including lilies, iris, corn, grasses, etc.) have parallel veined leaves; depends completely upon the number of plants, classed by some other definition as monocots, which have been examined and found to possess parallel veined leaves. Some statements are true by definition, as: all plants having one cotyledon in the seed are monocots. Monocots are defined this way, but in the first statement, the degree of probability of its being true would be a relation of the number of monocots examined to the number of monocots in existence.

This yardstick of truth would leave us in great doubt in many cases were it not for the *Principle of the Uniformity of Nature* which states that an event may be repeated under a sufficient degree of similarity of circumstances. Thus if hydrogen and oxygen are observed to combine to form water under a certain set of conditions of temperature, pressure, etc., it is accepted as a principle that this reaction will occur again under the same set of circumstances.

This concept has led to great advancement of knowledge, especially in the physical sciences, and must

(Continued on following page)



Dr. Henry Eyring, Dean of the Graduate School, University of Utah, at work in his laboratory.

May 28, 1952

Dear Editors:

BROTHER Salisbury has given a very clear exposition of the difference in method and in purpose of science and religion. I recommend this article highly and would like very much to see it published in the ERA where it will help many people.

Brother Salisbury is an honest, devout Latter-day Saint who has done a lot of work on this paper and has had the advantage of the criticism of both the believing and the unbelieving. It would be difficult to disagree seriously with its accuracy.

Sincerely your brother,

/s/ Henry Eyring

SCIENCE AND RELIGION — THEIR BASIC POSITIONS

(Continued from preceding page)

be accepted as valid in principle, but its limitation lies in the ability of the observer to enumerate and measure the circumstances. This is extremely difficult in the biological sciences because of our very incomplete understanding of the processes of life, but even here the idea has been very fruitful and is applied extensively. Consider the example of the monocots. Can it be said that parallel veined leaves are a necessary circumstance to being monocots? This may be very difficult to determine.

The ability of science to discover absolute truth is limited to the mechanisms of the scientific method. The first step is to observe and collect data, and here the human element is often a limitation. The scientist constantly tries to eliminate human error by devising machines that will aid in making the observations, by striving to maintain an open mind ready to assimilate all data, and by developing systems and techniques that will remove the opportunity of human forgetfulness, prejudice, etc. The scientist is also limited by his physical ability, as supplemented by machines, to observe. He cannot say that something does or does not exist unless he can observe it directly or indirectly, as when its existence implies some phenomenon which in a reliable experiment fails to occur. The human element may also be a limitation in that an explanation for a phenomenon may simply not be recognized.

Induction is an important limitation on the ability of science to discover absolute truth. Thus, induction may prove a positive statement, if true, but neither prove nor disprove an all-inclusive negative one. If one single example of a fossil prehistoric horse is found upon the American continent, no one would raise an objection to the assumption that the horse itself at one time lived there (although it would not be formally proved). Applying the Principle of the Uniformity of Nature and our knowledge of reproduction, genetics, bio-distribution, etc., it follows that a whole race of horses showing minor variations of structure from the one found had existed here. On the other hand, if no example of an elephant has ever been found on the

American continent, it still cannot be stated that there were never any elephants there, and for that matter, the same could be said of kangaroos or anything else. The negative case is simply not covered by inductive logic. Deduction may state the following as a major premise: If elephants existed, then we should find their fossils. The truth of this, however, would rest upon inductive methods! Without them it is merely an arbitrary proposition, either true or false.

Induction is only absolute proof in the actual cases examined. If eight thousand seven hundred trees are examined and found to be green, it may be said, using proper induction, that all trees are green, but it would only be *absolutely* true that the eight thousand seven hundred trees which had been examined were green, and only *probably* true that all other trees were green. It might be stated from the cases observed that all men have had an earthly father, but since all cases have not been observed, this does not logically disprove the virgin birth of Christ. Since so many cases have been observed, the strongest appeal here is to the Principle of the Uniformity of Nature, but what can science say about the laws of repro-

duction, continuity of protoplasm, etc., when applied to a birth where God himself was reported to be the father? Induction leaves room for exceptions unless the Principle of the Uniformity of Nature can apply. If one would dispute the virgin birth of Christ, he would have to prove that there is no God or that those who reported the event had falsified, but the scientific method cannot disprove it.

Since the scientist is restricted to the study of things that he can observe, examine, and test, he is unable to study purposes but must confine his investigations to natural processes (in a sense, mechanisms). Indeed, he often doubts that purposes exist and is not being strictly scientific if he bases his studies on the assumption that they do. Science is a game. There are rules that must be followed and cannot be broken. The rules are the scientific method and the principles of logic. This is the basis upon which all scientific investigation must ultimately rest, yet such a hard and fast system is seldom adhered to in everyday scientific work, simply because scientists are men. There are some things very laudable in human character that all scientists

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The sciences of medicine and electronics are making great strides today. An operation in progress is being televised to the public from Chicago's Wesley Memorial Hospital.

THE IMPROVEMENT ERA



PRESIDENT
GEORGE ALBERT SMITH

DURING many years of his lifetime, President George Albert Smith, the eighth President of the Church, was an active member of the Sons of the American Revolution. He had served as an officer in both the Utah society and in the national society. His interest in this organization stemmed from his sense of patriotism, one of the things that motivated his life.

Through his activity in the Sons of the American Revolution, he achieved at least two goals that were important to him: (1) He helped foster movements that increased the knowledge and interest of American citizens in American history, ideals, and the responsibility of that citizenship; and (2) through this organization he made a host of friends for himself and for the Church.

A short time before his death the national society of the S. A. R. wished to have some of its genealogical and other important records microfilmed. President Smith arranged to have this work done by the Church genealogical society. In appreciation of this, which was one of his last helpful and gracious acts for the S. A. R., and in recognition of the service he had rendered the society for many years, the national officers passed a resolution of appreciation, which, some time later, was made into a citation and presented to George Albert Smith, Jr., as part of the group's national convention, held May 19, 1952, at Houston, Texas.

FEBRUARY 1953

In Memory Of

PRESIDENT GEORGE ALBERT SMITH

The presentation was made by President-General Wallace C. Hall, who expressed for himself and from all members of the society, warm affection for President Smith, and great admiration and deep appreciation for his long life of service.

The citation read as follows:

In tribute to his life of service and devotion to his God, his country and his Society and in appreciation of his many contributions and particularly for his assistance in helping our Society to obtain the microfilming of its records through the cooperation of the Genealogical Society of the Church of Jesus Christ of Latter-day Saints and in recognition of his outstanding efforts as a true patriot

This Certificate in Memoriam is issued to commemorate the Life and Works of our beloved compatriot

GEORGE ALBERT SMITH

Past Vice President General of this Society

By authority of the National Society of the Sons of the American Revolution.

Attest: Harold L. Putnam, Executive Secretary; Wallace C. Hall, President-General.

At an earlier date, immediately following the completion of President Smith's earthly mission, the Sons of the American Revolution had issued another resolution which was one of the many which were read at the President's funeral. It said:

The National Society Sons of the American Revolution mourns the passing of one of its most distinguished and beloved compatriots who for thirty years has given unselfishly of his time, energy, and thoughtful co-operation to the good of our country and society. We extend our deepest sympathy to his family and to the Church of which he was such a great leader.

Wallace C. Hall
President-General

These two statements are reminders of the fact, well-known to so many people, that President Smith used every possible opportunity to do good and to extend his helpful, brotherly friendship to all who would receive it, whether they were members of the Church or not.



George Albert Smith, Jr., holding the citation which was presented to him, honoring his father.



ON MY HONOR

by Sylvia Probst Young

HUNCHED on the barn doorstep, his chin in his hands, Andy watched the Ford sedan until it disappeared from sight. They had gone to the city—Cyril and Mom. He could have gone with them; they had asked him to; and Mom seemed disappointed that he wasn't going along. But he didn't want to go any place with Cyril. Resentment like a fire burned within him. Everything had been different since Mom married Cyril. He didn't run the farm the way Grandpa had done; he had new ideas, plenty of them. And yesterday—a lump rose in Andy's throat just thinking of it—yesterday Cyril had sold Grandpa's team.

"We can't afford to feed them," he had said, "and we really don't need them now that we have a tractor. We ought to sell them if we can."

Mom thought that Cyril was right. Oh, they had talked it over with him, but in the end the team had been sold in spite of the way he felt. But they couldn't know how he felt,

neither Mom nor Cyril, for Grandpa's "grays" were more than just a team to him; they were companions. He had driven them from the time he was big enough to hold the reins. When he was a little older, he had taken complete charge of them. He had been the one to feed and water them, to harness them to the wagon, and always to drive them. And they were Grandpa's horses, that was the important thing. But Grandpa was gone, and the horses were gone now, too.

Morning sunlight filtered through the leaves of the box elder trees, and in the meadow beyond, the cows grazed lazily. Everything was peaceful and quiet—everything but the turmoil Andy felt within himself. Tomorrow they would start the second crop of hay. Tomorrow—Andy dug his heel in the soft dirt and gazed down the gray ribbon of road. Suddenly he smiled. Why hadn't he thought of it before? Aunt Martha's. He didn't feel like staying home. He hadn't had a vacation, and Aunt

Martha had told him time and again: "You're welcome any time you'll come, Andy."

Glen Cove was only about fifty miles away—forty-seven to the Junction and two or three more after the road forked. That wasn't so far. He would be almost sure to get a ride as soon as he reached the highway. Yes, he would do it, go to Aunt Martha's. Let Cyril do the second crop hay alone. Cyril had a tractor; he didn't need horses. Guess he didn't need him, either. Mom would be disappointed, of course, but—well, she had Cyril. They didn't exactly need him around.

Andy stood up, his decision made. There was a small suitcase in his bedroom closet. If he wore cords and a sport shirt, all he would need would be his Sunday suit, two or three shirts and a toothbrush—maybe a pair of "Levis."

At the corner of the house a ragged looking dog rose to meet him. Andy patted the big, shaggy head. "Can't take you, Nig," he said, "wish I could,

but Aunt Martha hasn't a place for a pooch like you. You stay here, boy."

The dog wagged his tail as if he understood, but his eyes followed the boy he loved.

In his bedroom a few minutes later, Andy stood in front of a small dresser, his eyes on a photograph. "They say I look like you," he said to the picture. "I can't remember, but I wish you were here. A boy needs his dad." With a little sigh he picked up the suitcase. In the kitchen he stopped to write a note. What should he say? In the end the note propped against a cookie jar, was a brief message in boyish scrawl:

"I've gone to Aunt Martha's—Andy."

The field road leading to the main highway seemed endless to Andy, but finally he reached it. He should get a ride now, there were always lots of cars on this highway. With renewed courage he quickened his steps, keeping a watch for any approaching machine. A big, black car streaked past, then a smaller blue one. Andy's spirits fell a little. It was so hot. Beads of perspiration stood out on his forehead. If only he had a drink of water! There was not a car in sight now, but there was a tree at the side of the road. Andy turned toward it and dropped down in its shade. Just then he saw a car coming—a long, sleek looking, green one. He stood up quickly. Perhaps if he were walking, they would give him a lift, but he had scarcely reached the road when the car flashed by. He watched it out of sight with a feeling of keen disappointment. He could go back to the tree and rest awhile. But maybe he had better not. Better be on the road if he wanted a ride. Slowly he plodded on. Suddenly the purring of a motor from behind told him that another car was approaching. He turned to look at it, not quite daring to hope that it would stop, but it did.

A man with silvery hair and a friendly smile called out to him: "Can I give you a lift, son?"

"Yes, sir," Andy answered quickly and hurried to the car.

"It's too hot to be walking," the man said as Andy got in beside him.

He was a big man, clean looking and very well dressed Andy observed. He must be a rich man Andy thought.

"My name's Mangum," the man

announced in a comradely way, "and you?"

"I'm Andy—Andy Willis."

"You live around here, I guess?"

"Yah. We have a farm up the valley a couple of miles."

"A farm, that's a nice thing to have. I was raised on a farm myself back in Iowa." The man looked out across the rich, green fields that bordered the highway. "Nothing as beautiful as a field of green, sweet-smelling alfalfa," he said, and then turned to look at Andy.

"You're taking a vacation to the city now, I'll bet."

Andy shook his head. "Not that far. I'm going to Willowcreek. Guess you don't know where that is. It's east from the junction a couple of miles—just a little bit of a town. My aunt lives up there."

Mr. Mangum nodded. "Well, it's nice to have a vacation. I'll bet you've earned it, too, living on a farm."

Andy squirmed a little. He wished Mr. Mangum wouldn't ask him any more about the farm or his family because maybe he wouldn't understand why he felt like he did.

Much to his relief no more was said on the subject. Instead Mr. Mangum started to tell about when he was a boy in Iowa, and Andy listened with great interest.

"We had a big grove of trees beyond the hay fields," Mr. Mangum told him. "It was a picnic spot for old and young. I've often thought how much the Boy Scouts would enjoy that place. If it's still there, I guess they use it. Speaking of Scouts, I guess you're one, Andy."

"Yes, sir," Andy answered proudly. "I'm working for my Eagle badge."



"Well, good for you. I think that's wonderful. To become an Eagle Scout is an accomplishment."

But Andy said nothing, he was suddenly silent, remembering something—something he had completely forgotten. Funny he hadn't thought of it until Mr. Mangum talked about Scouts. The Scouts—they were planning to weed old Brother McBride's potato patch Wednesday evening. Andy had told Bill he would be there along with the rest of them. How could he have forgotten it? Bill would be depending on him, too.

He looked out of the car at the road that was taking him farther and farther away. He should go back, but he didn't want to. If he wasn't there, Bill would know that he had a good reason for being away. Bill was a scoutmaster that understood things.

"But you've always kept your word," something inside of him seemed to be saying.

It was no use. He didn't want to go back, but he had to live with himself. It wouldn't be any fun nursing a guilty conscience at Aunt Martha's.

"Mr. Mangum—I—well, would you let me out here? I have to go back."

The big man was completely surprised at this sudden, strange request. "Why, yes, Andy, but what's the matter? Did you forget something?"

"Yes, I forgot something; I forgot a promise, Mr. Mangum."

And then Andy was telling him everything about Mom and Cyril and the gray horses; about running away and then remembering his promise to the scoutmaster.

"I have to go back because I'm a Scout, Mr. Mangum, I have to be good as my word."

There was sincere admiration in the gray eyes of the man. "Andy," he said, "I'm grateful that I had the good fortune to meet you."

"And you know, Andy, when you start using that tractor, you'll wonder how you ever got along without it. Your grandfather's ways were the old ways of farming. Cyril's way is the way of progress, from him you can learn if you will. And he must be pretty nice or why would your mother love him? Give him a chance, Andy, and things will work out."

"It's quite a long way back, boy,

(Continued on page 98)

Beautiful Shiraz

by Dr. L. H. O. Stobbe

HEAD OF THE HEALTH SECTION, POINT IV
SHIRAZ, IRAN



THE GATEWAY INTO SHIRAZ VALLEY

The "Gate of Gates" at the entrance into beautiful Shiraz Valley, has deep religious and military significance. One of the original handwritten copies of the Koran was housed in the superstructure above the gate until recently when the Shah of Persia moved it to the Shiraz museum. The gate was recently rebuilt by a devoted Moslem.



PERSEPOLIS, THE FIRST WORLD CAPITAL

Near Shiraz lie the ruins of famous Persepolis, the cradle of a culture antecedent to that of the Greeks or Romans, which Alexander the Great destroyed 323 B.C. Seventeen years ago the gold and the silver plates inscribed by King Darius were discovered, but much of the world's history is still buried here.

As the first clouds appear in the incomparably blue sky, and the fall winds begin to sway the tall, slender, ornamental cedars around the cultural oases of the Hafiz and Saadi shrines in Shiraz, Iran, five rainless months are ended. It never really gets either hot or cold in Shiraz, and thus this ancient, beautiful city enjoys a most healthful climate. No wonder

that this site early became a cradle of culture.

The huge, open-air stadium with its soccer fields, tennis courts, swimming pools, basketball pavilions, and racetracks, at the foot of the magnificent tomb of Hafiz, signify the spaciousness of Persia—the land of extremes, where anything seems to be possible. It is the city of the poets

and the site of the famous Shiraz Blue Mosque of Islam.

In the stillness of the Persian autumn afternoon, an occasional camel caravan or donkey or a gaily painted overloaded bus passes by these shrines, otherwise all of Persia seems to be asleep all afternoon. Colorful gypsy-like families trudge by barefooted on the hot modern pavement or stop to rest in the shade of these trees. They are a proud people and have every reason to be proud, although most of the passers-by are apparently oblivious to the significance of the accomplishments of their ancestors.

The hyper-eroded, hyper-denuded mountains, with their still present observation towers, which overlook this peaceful valley of one hundred fifty thousand souls, enhance the feeling of antiquity. Protruding in several spots are the ruins of many former civilizations. Here once flourished the educational center of the world with its two famous medical schools, priestly Mullah schools, law schools, "university of all learning," science, philosophy, poetry, and religion. Not far from here stand the ruins of the first "world" capital, Persepolis, which Alexander laid waste in 323 B.C.

The valley has often been traversed by marauding invaders. Arabs, Mongols, Afghans, and other nomadic tribes. They have destroyed its magnificent buildings with their ornamental, minutely inlaid glass interiors, its works of art, its colored tile mosaic mosques, its fancy silver works, its looms and its centers of learning. Its people have undergone the savagery and cruelties of barbarian warfare repeatedly. But the people of Shiraz are still undaunted. They are still proud of their beautiful city with its wide boulevards, its monuments, shrines, and mosques, its modern hospital supported by the funds from its modern city water-works (the only one of its kind in all Iran), its medical school, its bazaar and fancy silver shops, its fine outdoor indoor theaters, its floral displays. Surrounded by 721 villages and suburbs, Shiraz is still the cultural metropolis, the capital of Fars Ostan, the true Persia.

THE IMPROVEMENT ERA

Shiraz is often compared to Salt Lake City, Utah. It nestles in the bosom of a similar mountain range, with a dense salt lake sixteen miles from the city in a similar fashion. Its valley is a broad expanse. Its crops are raised by hard work and irrigation.

Probably nowhere is one inspired to write and to think more deeply than in the cultural atmosphere of beautiful Shiraz and the world-famous poets, Saadi and Hafiz probably realized this, too.

The stars in the heavens above Shiraz seem to be more numerous, brighter, and closer to the earth than in most places. Many of the earlier astrologers came to the Shiraz observatory to study these stars.

A fully organized branch of the L.D.S. Church functions here now. Two new sons have been born to L.D.S. couples on Point IV missions in Shiraz, and two children already have been baptized into the Church. The first Latter-day Saint Relief Society in all Iran was organized and was functioning in 1952.

In a far-off land it is a comfort to know of a God in whose image we are made and who is our Heavenly Father, to whom we can talk and who answers our prayers.

THE HOLY "BLUE MOSQUE OF SHIRAZ."

This mosque is lined with some of the most intricate, inlaid, beveled glass in the world. Such handwork is now a lost art even in Persia. In these Moslem mosques the forms of religion have survived throughout the ages, the apparatuses for worship are still treasured, and the people are called to prayer and to face Mecca from these minarets five times each day. "There is no God but Allah, and Mohammed is his prophet," is always in their chant. True Moslems live their religion diligently, drink no liquor, eat no pork, and do not smoke.

An L.D.S. group, en route to Iran, gather under the 800-year-old olive trees of the Garden of Gethsemane in the Holy Land.

Left to right: front row (children) Richard Berryessa, Linda Walker, Scott Gagon, Mary Bradford.

Second row: Shirley Ann Stobbe, Leslie Walker, Marie Walker, Marjorie D. Gagon, Shirley Bradford, Arabian guide, Mr. Haroum, Dr. L. H. O. Stobbe.

Third row: Augusta Stobbe, Janet Berryessa, Troy Walker, Jane L. Miller, Glen Gagon, Katherine Gagon, Reed Bradford, Shannon Bradford, June Brown, Jerusalem city policeman.

Back row: Scott Berryessa, Max Berryessa, Orrin T. Miller, Douglas C. Brown, Bruce Brown.



THE TOMB OF SAADI, THE POET

Saadi, the learned realist, had inscribed over his tomb his own words, "I am that singing bird, even though I am in the earth, still you can hear me because I call to you from Gulestan (Paradise or rose garden.)" Besides an engraved panel to his sweetheart, a dozen other panels are inscribed with his original bits of philosophy of over 700 years ago, such as "Praise to God. Obedience to him brings us nearer to him, and praising him will increase his bestowals upon us here on earth."



FOUR CORNERSTONES OF SUCCESS

by John A. Widtsoe

OF THE COUNCIL OF THE TWELVE
(JANUARY 31, 1872—NOVEMBER 29, 1952)



The last two addresses delivered by Dr. John A. Widtsoe, who passed away on November 29, 1952, were given at public sessions of the Royal Commission on the South Saskatchewan River Development in Canada, September 9-11, 1952.

Dr. Widtsoe, an internationally recognized authority

on irrigation, was called to be a member of the commission by the Canadian Government because of his long years of training and experience in this field.

Even though these talks were presented to a selected audience, and may seem a little localized to some, excerpts from them are presented here because it is felt that the youthful spirit, the vision, the faith, the wisdom, and the philosophy expressed in them are uncommon in a man in his eighty-first year who, even at that time was not well, and probably realized better than anyone else, that he did not have long to live.

EVERY age has its own beginning. Every man, if he understands, is a pioneer, a pioneer of his own day.

Saskatchewan is a great province, save for rainfall. We will admit that without any further discussion. Do not imagine for a moment that is an uncommon thing. On the contrary, about fifty percent of the earth's whole land surface, including mountains and all, lies under low rainfall. Perhaps, if we began to go into figures, we would find that the rainfall amounts to on the average not more than eighteen to twenty inches a year. This leaves with us the thought that we live in a dry earth, not a wet earth.

Many of us, like myself, grew up in Europe. That is a wet country. Dryness was unknown to me. I grew up and was thrown in the heart of the arid region of the United States. And then, as I began to look back, I found that the essential questions which have been asked here had been asked over and over again and had caused a shifting of civilizations from the days of Babylon to today.

So, of course, we have conquered the world and are conquering it—there is still a good deal to do—we are going to answer the questions which you have raised here. Saskatchewan, a prairie province in need of water, as the days come and go, will find a way to secure water and will rise to its potential greatness. There is no question in my mind about that. Do not try to make me believe, anyone here or elsewhere, that the South Saskatchewan River will run untouched forever and a day.

When the Mormon pioneers, early

practicers of modern irrigation on this continent, began to irrigate, they struck a problem at once. The law says, "The stream has been running this way for a thousand years and must run the same way for another thousand years; don't touch it." It took something more than ordinary thinking at the time to say, "Never mind, it is an old law, a statute dating back to the early dark ages. That is not the law for us. Here we are in the wilderness, a thousand miles from the nearest station of food supply. Take out the water. First come, first served, provided he puts the water to beneficial use." So the term "beneficial use," as you know, and as lawyers know particularly well, is incorporated into the irrigation law of the United States. We may have to learn that same lesson here.

The United States cannot live alone. We have tried it; we failed. It is one world; and every man and woman, black or white, born into the nations has some right to existence, some right to use the resources of the earth. We must consider him. We cannot stand alone, away from him, and he cannot stand alone, away from us.

I am sure you can stand together in cooperation, in love of one another. For love is stronger than the other forces; and when a nation builds upon love, the right kind of love, it is invincible; it cannot be overthrown.

I AM beginning to grow old in the service now, and I am convinced that no final success will be achieved, whether in irrigation or dry farming, unless we get the help of the women. The time will come—it is not far distant—when home economics will

be more important than irrigation. Think that through; you will find I am telling you the truth.

The dream of making Saskatchewan a great grain-producing province, growing grain by dry farming, is not a sound dream. It is not sound scientifically; it is not sound economically. A great commonwealth cannot be built on dry farming. You might also write that down in your books—it cannot be done. For Saskatchewan to grow to its destined proportions—I use the word *destined* deliberately—it must use the water that flows through it to fertilize the soil. That can be done. You have more water in one stream in Saskatchewan than we have in all the streams in my state of Utah if brought together in one stream. Yet we have been able to build a state, and a great state, out of that water.

It is not a question entirely of whether irrigation is good or not. That is a settled fact. The question is, shall this project be the project in the Province; shall it be now or later; a thousand and one questions arise in considering this project,—practical, everyday questions. That some day it will be built, either here or somewhere else, is a foregone conclusion.

THE IMPROVEMENT ERA

Any man with a vivid intelligence will know, and may tell us so if he chooses, that irrigation is bound to come in Saskatchewan. That is a foregone conclusion; that is not in question. The question now, today, under the conditions that exist, is, can this commission find the ways and the means for suggesting the authorizing of the building of a dam or the dam for the purpose of irrigating this particular section of the lands of Saskatchewan? Do not forget that you will never be able to cover all of Saskatchewan with water. The best we can do is to make use of the water we have and irrigate a certain fraction of the land and build up a system of agriculture for a province which is partly dry farm and partly irrigated. We have done that in the western United States. It can be done. We know how to do it.

One hundred and five years ago this summer—in 1847—a group of people, driven from their homes in Illinois, trekked across the plains in the mountain valleys and founded a lot of things of interest to us, amongst them irrigation—community irrigation in the modern western world. They met the desert, a waste of desert. Like the desert, the prairies are not friendly to us. They do not want to be taken over by civilized man. They prefer to lie idle. And these pioneers in 1847 looked upon the wastes, the sagebrush, the untimely, untidy desert growth. They had nothing to eat; they were a thousand miles from the nearest outpost of civilization. But they had to live. They wanted to live; they wanted the comforts of life; and they lived that way because they wanted to build and did build a great state and showed the whole world how it could be done.

When I directed the Agricultural Experiment Station in Utah and had daily contact with these problems we are talking about today, I had visitors from every nation under the sun. They came by the scores and by the fifties, sometimes by the hundreds, to find out how it was done.

They talk about Iran and Brazil today. Just a little while ago one of the Canadian newspapers told a story of how the Iranian people are building their state as best they can upon the experiences of what they saw in the Far West.

The same situation exists here in connection with the Saskatchewan

River Project. You can have it, but you have got to get it.

Let me say to you that out of the experiences that we have gained, we peoples of Canada and the United States, have come simple principles of action. They cannot be ignored by you; they cannot be ignored by the United States; they are eternal, unchanged. There are four cornerstones upon which you are to build Saskatchewan, and build it, perhaps, into the greatest province of Canada, and I know Canada well enough to know what a tremendous future it will have—not a great future merely in oil and copper and water-power and so on. These are incidentals. You cannot build a great state on copper, on oil, on water power. The only way to build a state is to start with the soil; and no province, no state ever will be quite successful unless it stands firmly upon the soil. But these four cornerstones I would leave behind are easy to remember:

The first one is faith—F-A-I-T-H. I have stood on these prairies of the future, with the understanding that God, after all, is at the helm. And if a nation or a province or a home departs from faith, it will all be useless in the building of a future. Just keep that in mind.

Second, learn to secure knowledge. I glory in the fact that my people, a

hundred years ago, when they had been in the wilderness only three years and when they lived in log huts, assembled officially in a two-roomed house, and under law organized a university, the first university on this hemisphere organized west of the Missouri River. They had faith in God and faith in education, and, third, they worked together in cooperation.

Then certainly I should not fail to say that a man must be industrious. By the toil of these hands and the use of these fingers do men achieve great ends in life. They may write books; they may dream dreams; they may hope for great things to come, but unless man industriously makes use of the powers given him by day, day after day, he cannot accomplish that which is worth while and which he hopes to achieve.

These four vital principles—faith, education, cooperation, industry—must be practised here, and you cannot build this project unless you build it knowingly, understandingly. It cannot be built without the cooperation of all, or unless we have the love of our fellow men in our hearts. And it cannot be built at all unless we use our powers to do the necessary work of the day. These four simple principles that simple people can understand lie at the very foundation and bottom of all material success.



One form of modern irrigation, as now practised in the west, includes the syphoning of water from ditches into furrows through plastic suction tubes, as illustrated above.

The Stick of JUDAH and the Stick of JOSEPH

by Hugh Nibley, Ph.D.

ASSOCIATE PROFESSOR, HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY



Tally-sticks 600 years old with their original bag and labels. The shorter sticks are the "stocks," the larger ones the "foils" to which the "stocks" were fitted to "become one stick" in the hand of the king's representative upon the completion of payment by either party and the settlement of the account.

(Reproduced from "Archaeologia" Vol. 74 (1925), Plate lxxv.)

II WHAT WERE THE STICKS?

THE theme of the whole thirty-seventh chapter of Ezekiel is clear to all: it is the great final gathering of the Lord's people into a holy nation, united forever under the scepter of the rightful king, God's anointed, with the sanctuary of the Lord forever in their midst. (Vv. 21-28.)²⁸ The dry bones of the first half of the chapter represent Israel that has lost hope of ever becoming a nation again, and as Professor Driver observes, Ezekiel shows that "God can restore the dead nation to life and plant it again in its old home."²⁹ Driver further points out, what most scholars overlook, that the uniting of the sticks to represent (as the prophet explains, vv. 20-22) the reuniting of the nation is a necessary part of the

picture. More recently, Rabbi Fisch has confirmed this basic interpretation.³⁰ Now the bringing together of tribal rods or staffs marked with the names of tribes was actually practised in Israel when the nation assembled, and indeed commentators have not failed to note the probable identity of the "sticks" of Ezekiel with the tribal rods described in the seventeenth chapter of Numbers. But since the experts have failed to look into the remarkable institution of the tribal rods, it shall be necessary here for us to consider the subject briefly, referring the reader, as much out of necessity as vanity, to studies of our own on the topic.

The great national assemblies of the Israelites, such as that one idealized in Ezekiel 37, had their counterpart in every nation of the ancient

world. For thousands of years and "at hundreds of holy shrines, each believed to mark the exact center of the universe . . . one might have seen assembled at the New Year—the moment of creation, the beginning and ending of time—vast concourses of people, each thought to represent the entire human race in the presence of all its ancestors and gods."³¹ The concept of a great and perfect assembly of the whole human race at the throne of a heavenly king is thus the dream and ideal of every nation of the ancient world, and that not by virtue of independent invention or evolutionary development, but rather as the common, though often denatured, heritage from a single lost pattern of church and priesthood.^{31a}

Now all who came to these assemblies were represented individual-

THE IMPROVEMENT ERA

ly and collectively by rods or sticks. Consider first the individual identification rod:

Throughout the northern steppe it was the custom to require all who came to the king's assembly to bring arrows with them, and to present these personally to the king. From these arrows a census was taken, each man submitting but a single shaft, which represented him and bore his mark, for "both in the Old World and the New, the arrow came to stand as the token and symbol of a man." To the arrows used may be applied, for want of a better term, the name "census-arrow." The census-arrow is found among the Scythians, Tartars, Persians, Georgians, Norsemen, and American Indians, and it survived in recognizable form in India, Egypt, and the Far East.⁴²

The Greeks and Romans preserved the census-arrow as a simple rod or staff, such as the marked rods that had to be presented by the jurors for admission to the heliastic courts, and the "sections of reed" submitted by all who would participate in the great public feasts in the Eastern Empire.⁴³ The Arabs always "employed reed arrow-shafts, devoid alike of feathers and heads, but bearing some marks of individual ownership, 'to make division' at their tribal feasts,"⁴⁴ a custom which Freeman refers directly to the "sticks" of Ezekiel, chapter 37.⁴⁵ For the use of such identification-sticks on the occasion of the great assembly of Israel is clear from Numbers 17, while in the oldest Christian literary composition, "the Pastor of Hermas (*Simil.* viii, 1-6), all who come to the assembly of the Lord present sections of willow-reed for admission, each receiving his proper place as designated by certain cuts (*schismata*) on his rod."⁴⁶

The rods or arrows submitted by all who came to the feast were often bound together in a ritual bundle to signify the unity of the nation. "Bundles of fifty-two rods, bearing individual and tribal markings . . . represented the full membership of Indian tribes in assembly," as of the Tartar tribes of Asia.⁴⁷ Equally common are tribal bundles of seven arrows, such as the holy bundle of the Osage, which "represented the Seven Chiefs, who held the tribe together in peaceful unity."⁴⁸ Such tribal bundles are found in the Old World among "the Scythians, Alans, Slavs, and ancient Germans (who also chose their leaders by drawing willow lots), and these have been compared with the Persian Baresma."⁴⁹ The Persian king would sit with the Baresma

spread out before him at the New Year, telling the fortunes of the year as he gave away unlimited wealth to all the tribes who came to answer the summons to present themselves before him on that day—the only day of the year on which the veil between him and the outer world was removed.⁵⁰ This recalls the king of Babylon "shaking out the arrows" before him in divination at the New Year,⁵¹ and Hoenir in the Far North, holding his holy lottery in the Golden Age.⁵² It most vividly reminds one of the ritual feasts of certain Indians of the northwest coast.⁵³

The most famous of all tribal bundles, with one exception, was the Roman *fascis*, symbol of the unity and authority of the nation—originally twelve sticks bound together to represent twelve Etruscan tribes.⁵⁴ The one exception is, of course, that bundle of twelve rods which, according to the Talmud, were all cut from a single stick, and bound together when Moses laid them up in the ark.⁵⁵ What may be the earliest Christian writing after the New Testament thus elaborates on the account in Numbers 17:

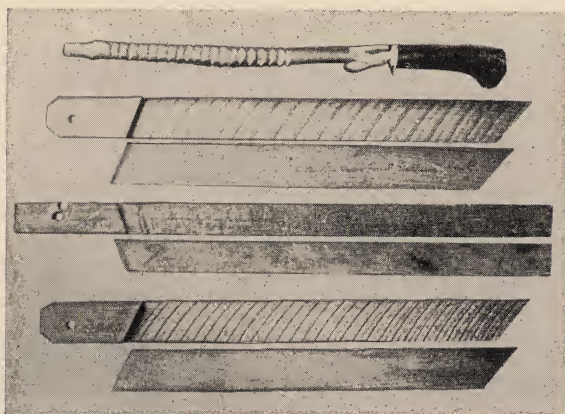
And he took them and bound them together, and sealed [them] with the rings of the leaders of the tribes, and he laid them up in the Ark of the Covenant before the altar of God. And he closed the Ark and sealed the locks, just as he had the rods. Then he said unto them: Men and brethren, that tribe whose rod shall blossom has been chosen of God to be priests and ministers to Him. And when it was

morning, he summoned together all Israel, the 600,000 men, showed the seals to the leaders of the tribes, opened the Ark of the Covenant, and brought out the rods. . . .⁵⁶

A variation on this theme is the very ancient story of "how all the men of Israel were required to attend a great assembly, bringing each his staff, to be handed over to the high priest and used in a lottery for the distribution of brides." It has close parallels among the Bedouins, Scythians, the ancient Turkish, Finnish, Mongolian, and Ossetian tribes.⁵⁷ There is a remarkable expression found in the colophon of the oldest known Hebrew text of the Pentateuch (the Aleppo Codex, cir. 930 A.D.), in which the author of the text is designated as "Mar Rab Ahron Mar Rab Asher, may his soul be bound in the Bundle of Life with the righteous and wise prophets."⁵⁸ Farther on, the colophon speaks of a group of other venerable doctors: "May their souls be bound in the bundle of Life in the Garden of Eden beneath the Tree of Life. . . ."⁵⁹ From these expressions it is apparent that the tribal bundle was actually an ancient Hebrew institution.

It is quite obvious that these customs, found throughout the entire world (we have but skimmed the surface here), are no local inventions, but all go back to a single prototype. When Fovkes compares the holiest possession of the Cheyennes, a ritual

(Continued on page 123)



Modern English tally-sticks. The photograph shows how the sticks fit together to "become one," as well as the manner in which simple rods of willow or other wood could be used to cut primitive tallies.

(Reproduced from "Archaeologia" Vol. 62 (1911), Plate xlviii.)

"As Unto The Bow..."

by Edith P. Christiansen

CONCLUSION

SYNOPSIS

Norwegian-born Canute Peterson joined the Church in Illinois. While he was on his first mission to Norway, his wife, with the help of neighbors, endeavored to keep his farm in Dry Creek (Lehi) going. Her wheat was late being planted one year, and consequently was not up to be destroyed by the horde of crickets. Her grain kept the community from starving that winter, and when Canute returned from his mission, a small bottle of the wheat was given to him. Years later Canute and his families were called to settle in Ephraim, where he was bishop. As the instalment ended last month, an Indian uprising was just being put down.

SOME months later a visitor called at Canute's home. A trusted Indian warrior, he came with the message that Chief Black Hawk wanted to talk with Canute, would he come to the Indian camp in the mountains east of Ephraim?

After Canute had told the brave that he would come to their camp the next day, the Indian quickly mounted his horse, and rode off.

The next day Canute loaded boxes with sugar, hams, bread, a jug of good molasses, flour, medicines, and clothing to take as gifts to the red men. He then asked his friends, Henry Beal, George Taylor, and Charles Whitlock, an interpreter, to accompany him. And the journey to the Indian encampment was begun.

When the four men arrived at their destination, the same Indian that had brought the message directed them to Chief Black Hawk's teepee.

Black Hawk, sick and weak, explained to Canute that he had great love in his heart for him, the white father, and he was thankful to him and his people for their kindness to his people, and that he wanted peace and friendship between them.

Charles Whitlock interpreted as fast as the chief spoke.

Canute's ability as a mediator had served well.

Besides the numerous duties about the home, Sara was busy with her Church activities.

Soon after settling in Ephraim, she was chosen president of the Relief Society and in this capacity was a

capable, energetic, and conscientious leader.

Under her able management the sisters did many things to prosper the work of the organization. They built a Relief Society Hall in which to hold their meetings, and by glean- ing in the fields they stored up many hundreds of bushels of wheat.

Sara also initiated the novel idea of "Sunday Eggs." This idea was that they would give to the Relief Society all the eggs that were laid on Sundays, and the society would sell them. Hundreds of dollars were raised through this project alone. The money thus collected was used to help poor, worthy immigrants with their immigration costs.

Also through this Sunday Egg project, over thirty-seven hundred dollars was raised by the sisters and given towards the construction of the Manti Temple.

On one occasion when so many Sunday Eggs were brought in, Sara smiled and happily remarked, "It seems that even the chickens have entered into the spirit of this thing. They seem to lay more eggs on Sunday than on any other day of the week."

It was not "all work and no play,"

for Sara realized, with her keen sense of understanding, that to keep children and grown-ups happy and more eager to attack the tasks at hand, there must be fun and relaxation along with all the hard work.

Therefore, picnics and parties were devised in which all the family members participated. On one such occasion, the entire community turned out, arriving at the designated picnic ground in buggies, wagons, and on horseback.

It was a successful occasion with everyone having a good time. And it was at this picnic that Sara noticed Peter paying more than usual attention to Johanna Thompson, a lovely, attractive young girl. Sara smiled to herself, thinking her son was getting along in life.

Glancing in the other direction, she saw Sanie walking hand in hand with Anthon Lund, the young, scholarly lad from Denmark who was teaching school in Ephraim. She remembered then that Sanie had seemed preoccupied and absorbed in her own thoughts of late, and she wondered if Anthon was the cause of her abstractions. Bless their hearts, Sara mused, youth is the time for love.

During the winter months, Peter kept steady company with Johanna, and Sanie seemed to prefer Anthon's company to any of the other boys in the community. Often on moonlight nights during the spring, the four young people would go for rides in the surrey and on horseback. It therefore came as no surprise to Canute and Sara when the young people announced their intention of marrying in the spring of 1870.

At practically the same time, Canute received a call to go to Scandinavia to preside over the mission there.

The household was now in a flurry of work and preparation, preparing both for the double wedding and for Canute's departure for his two-year mission.

Final preparations were completed, and the four young people and Canute drove off for Salt Lake City, the

(Continued on page 98)

"As unto the bow the cord is,
So unto the man is woman;
Though she bends him, she obeys him,
Though she draws him, yet she follows;
Useless each without the other!"

Longfellow, *Hiawatha*, Part 10, l. 1.

tomorrow's way...



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THE IMPROVEMENT ERA

DEDICATION

by Helen H. Jones

THE bishop, his face radiant though his eyes were misty, stood with his wife at his elbow in the foyer of the new chapel accepting congratulations on the completion of the building. Strangers might have questioned the hand shaking, the back slapping, but in the closely knit organization the love and enthusiasm was like that manifested by a large family at a reunion or a wedding. "It's done." "It's finished." "Do you remember the night when—?" "I can hardly believe it's really completed." . . .

When the group moved inside the chapel for the dedicatory services, the feeling of a task well-completed persisted. The local brethren talked about the progress of the work, the troubles that had been ironed out, the problems that had been solved, the weight of responsibility that was now lifted from shoulders grown weary under pressure. The visiting Authority praised the members for their sacrifice of time and effort and money. He said that it was wonderful that a group so small could accomplish a project so large and promised that those who had contributed would be blessed.

There was a warm feeling of shared accomplishment in the chapel, yet I felt something was lacking. Not that I, too, wasn't rejoicing, but it seems to me that a chapel dedication, like a school commencement or a wedding, celebrates not only the completion of one segment of an important thing, but also the beginning of an even more important period. School days, courtship, the time spent in actual building construction—these are like earth life compared to eternity. They are important but brief, and essential because they lead into a richer future.

It seems to me that a dedication service shouldn't be the time for contented sighs, but for the "girding up of loins" to face a greater challenge.

THE junior Sunday School assembly room— Will it be a place where our babies learn to love Jesus and receive the impetus to try to be like him?

The classrooms— Will they be

study rooms where teacher and students together may consider and evaluate in terms of everyday living the principles of the gospel as taught by ancient and modern prophets?

The Scout room— Will it be a real boy center where boys and men who are capable of leading them will work together to make these important years of a boy's life a period of growth toward the highest of human ideals?

The Relief Society rooms— Will they be a center for culture and good works where all of the women in the ward will profit by the lessons and share in the joy of service?

The amusement hall— Will it be a recreational center where our young people may enjoy the association with others in an atmosphere free from temptation and finally select for life companions other Latter-day Saint young people so that God's children may be "equally yoked" and begin their lives together in God's holy temple?

The font room— Will the people who go down into the waters of baptism in the beautiful font go, knowing what covenants they are making with God, what blessings they are receiving through following the pattern set by Christ?

The chapel— Will it be a meeting place so sacred that the spirit of God will seem close even when it is empty?

None of these values is attained when the chapel has been newly completed; none will come to us as a matter of course. Each must be achieved through tireless and persistent effort, through humble and constant prayer.

WHEN the chapel is dedicated, one part of the work is finished, and we are glad; but the greater work remains to be done. The work behind us was not really hard. Perfect plans were prepared for us; it is easy to work together when progress is measurable, where results are tangible. That which is before us is more difficult. For it, there is the blueprint "Be ye therefore perfect," but there is no standard for measuring daily accomplishment; the goals to be achieved are frequently intangible.



SCIENCE AND RELIGION

(Continued from page 82)

must apply in their work if they are to succeed which, however, are not allowed under the rules of the scientific game. Faith is one of these. The scientist may have faith in himself, his work, or anything else, and without it he would be a poor scientist, but when he presents his arguments and discoveries, the form must be according to the scientific game, and there is no place for faith.

If the matter in question cannot be observed, tested by the physical senses, and subjected to the principles of logic, it is not in the realm of science but becomes philosophy, metaphysics, or perhaps religion. This is according to the rules. Hence, if a scientist makes the statement that we don't know the physio-chemical basis for the origin of life now, but someday in the future *will*, he is breaking the rules and is not being scientific.³ He is using faith and speaking as a philosopher, not a scientist. As a scientist he may only state that which may be proved. That most scientists at some time become philosophers in part is not a bad thing, but the distinction should be made clear.

According to the limitations of the scientific method, science is powerless to approach the purpose of man's existence or, for that matter, even to recognize such a purpose. If man exists as part of some master plan such as the ultimate perfection of the human soul, science alone can neither affirm nor deny it. Science may study the *how* of man's existence but can say nothing about the *why*. It is simply not applicable to the scientific method. There are no sources of information that may be tested by the senses. There are only two other obvious ways in which man might obtain answers to the questions concerning the why of his existence. One is through his own philosophical speculations. It is conceivable that man, by outlining and classifying all of the possible explanations for his existence that he could imagine, might hit upon the true one. The next problem would be for him to determine which was the true one. Obviously this system has been tried by many great thinkers and philosophers throughout history.

The other way would be for man

to receive the answers to his questions by direct revelation from a supernatural source—from a God who was responsible for the purposes and knew the answers. Assuming a supernatural source and its ability to transmit information to mankind, the logic of this method is infallible. Revealed religion is based upon this assumption and the evidence for its being true.

The logic of this situation should be made very clear: If there is a God in command of the destiny and purpose of man, and if this God is able to hide himself from or reveal himself and his word to man according to his will, then absolutely the only way man may learn of God is when God chooses to reveal himself to man.

(Continued on page 112)

The Problem of Disciplining People

Richard L. Evans

THERE is an always urgent field for thought in the problem of disciplining people. Parents, and others, may frequently find themselves searching and praying and pleading for wisdom and guidance in the teaching and disciplining of young and impressionable people, and of others also. There has been a long-continuing controversy on the question of how harsh to be, how severe, how lax, how indulgent—a controversy that has seen the duty of discipline torn at times between the tendency to be too severe, too demanding, and the tendency to be too soft, too indifferent, too indulgent. Not only from one generation to another, but also perhaps from time to time in our own lives as individuals, we have seen the swaying between the old adage "Spare the rod and spoil the child" (which concept has often been abused), to the softer sound of simply "spoiling the child" (which has also been abused). There may be no known infallible formula for the problem of disciplining people. To prepare such a prescription for all circumstances and situations would seemingly require a wisdom exceeding that of Solomon. But in any such prescription, there are some essential component parts and some elements to be utterly avoided: First of all, there should be no laxness or indifference to duty. There should be a fairness and consistency of penalties imposed, with a judicious weighing of facts. And, finally (and in punishment it may seem paradoxical), there should be love. Punishment in hate may leave its ugly ineradicable marks both upon the giver and the receiver. But punishment in love is likely to leave its lasting benefits without leaving marring marks upon the man—punishment that reproves "with sharpness" as occasion may require, and then shows forth "an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy."¹ In the highest tradition of teaching and in the real work of making men, we can't lead anyone, very far without love. We can drive with hate, with threats, with fear, with force. But if we want a girl or boy to be his best, there must be a basis of love underlying all our actions and attitudes.

¹Doctrine & Covenants 121:43.

"The Spoken Word" FROM TEMPLE SQUARE
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³Au Noug, Lecomte, *Human Destiny*, (Longmans, New York, 1947), p. 134.

What it takes to find oil for you

Not too long ago, within the memory of living men, exploration for new petroleum deposits here in the West was a matter of discovering oil seeps or drilling on "hunch." But even hunches had a reasonable chance of success. Although methods were primitive, the early Western fields were brought into production at a cost which nowadays would seem extremely low.



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On My Honor

(Concluded from page 85)

and I wish I could take you, but I have an appointment in the city at six o'clock. When you come up to the city, though, I want you to come and see me. Will you do that? Here's my card."

Andy slipped the small card into his pocket and opened the door. He reached for his bag, and turned to thank Mr. Mangum. The big man clasped his hand.

"Good-bye and good luck, Andy," he said. Wish I had a boy just like you."

Andy blushed with pleasure and closed the door of the car. From the side of the road he watched until the machine was only a speck in the distance. Then he turned and started back down the highway.

Suddenly he remembered the card in his pocket. He put his suitcase down and took out the card.

"Judge Lawrence J. Mangum," it read. Andy whistled—a judge—wasn't that something! Carefully he tucked it into his shirt pocket. Someday he would see the judge, yes, someday he would. And picking up the suitcase he went on down the road.

"As Unto The Bow"

(Continued from page 92)

young folk to have their marriages performed in the Endowment House there and Canute to start in company with the other departing missionaries on the first lap of their journey to Norway.

Again the fast-traveling team and surry was brought into service. The surry, gleaming in its freshly applied coat of paint, seemed eager for the occasion.

The emotions of the family as they all gathered around to see them off was indeed mixed. The joy and good wishes for the young couples were at variance with the heartache of saying good-bye to the beloved and highly esteemed father Canute.

"Take good care of the family, Sack," were Canute's last words as he drove away.

"God bless you," Sara called. This was her third time to bid farewell to her adored husband.

Much work and activity helped to speed the time that Canute was gone

(Continued on page 100)

THE IMPROVEMENT ERA

Let's Look at Books

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9. PROPHECY AND MODERN TIMES

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The author has here assembled all the prophecies pertaining to modern times which appear in the Bible, Book of Mormon, Doctrine & Covenants, Pearl of Great Price and the writings of Church leaders. Classified into prophecies concerning America, Palestine and the Millennium, the book is a handy reference for students and speakers. \$1.75

Each of the books discussed above may be conveniently ordered by mail from the Deseret Book Company with handy coupon at right.

FEBRUARY 1953

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"AS UNTO THE BOW"

(Continued from page 98)
 on his mission. The two years that he was gone soon passed. When he returned home in 1872, he brought with him the largest company of Saints. Nine hundred of them had come with him from the Scandinavian countries. Some of them came on to Sanpete, settling in the different communities and settlements. More Scandinavian names were added

to the already confusingly similar "sons" and "sens" list.

It became very confusing to know of whom one was speaking. For instance, one night in meeting the presiding brother asked Brother Peterson to please pronounce the benediction. Twenty men immediately arose to do his bidding, upon which the presiding brother explained that he

(Continued on page 102)

For "God Saw That It Was Good"

Richard L. Evans

IN commenting on this Christmas, may we pass for a moment the usual texts that we might turn to, and take one from far back, from the first book of the Bible, that recalls how the Creator of heaven and earth looked over what had been brought into being—"and God saw that it was good."¹ And it was good: a beautiful and bounteous earth with its seasons and its sustenance, with forests and fields, the sun and the sea, the fruits and flowers, the meadows and mountains, and so much else unmentioned, given for our good by a loving Father in whose image men were made. The centuries and the ages have come and gone since then. The earth has seen its sorrows, its setbacks, its peace and its progress. The prophets have often been stoned in their own age and accepted in others. The world has seen dark days and dark deeds—but under and over all has been an always-emerging truth that could never be permanently suppressed in the unfolding of the plans and purposes of Providence. And despite the mistakes that men have made, despite discouraging circumstances and situations, despite cruel contrasts, ignorance and adversity, despite it all, there is so much that is good within the limits of this life, and much reason for faith in the future. The spirit of Christmas is in itself one of the evidences of a finer future, that gives a glimpse of hope, almost it seems a glimpse of heaven. As this Christmas comes, let it be a time that lights the eyes of children and puts laughter on their lips. Let it be a time for lifting the lives of those who live in loneliness; let it be a time for calling our families together, for feeling a nearness to those who are near to us, and a nearness also to those who are absent. Let it be a time of prayers for peace, for the preservation of free principles and for the protection of those who are far from us. Let it be a time for re-examining ourselves, and for dedicating our lives to the values that endure. As this Christmas comes let it be a new witness to the world of the mission and message of Jesus the Christ, the Son of God, our Savior, the Prince of Peace. Let it be a time for thanksgiving, for faith in a finer future that ever comes closer as each Christmas comes—for "God saw that it was good"—and it was and is and will be good in the eternal working out of his plans and purposes.

¹Genesis 1:25.

"The Spoken Word" FROM TEMPLE SQUARE
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You bet everybody's happy!



EVERYBODY'S HAPPY

Selling or buying something that's just brand new is always a thrill and somewhat of an adventure to both merchant and customer, and our photographer has captured just such a moment here. Tommy Van Meter, owner of the Van Meter Equipment Company in LaVerne, recently advertised the new John Deere Model "60" Tractor, a tractor with many engineering innovations. Within a week he sold his first one to Harold Luck, a farmer in southeast Beaver County.

Luck is no stranger to LaVerne. He had made three previous trades with Van Meter, and Van Meter, who knew of Luck's interest in top-performing machinery, immediately thought of him as a prospect.

Luck manages to stay pretty busy most of the year 'round and likes to have the best equipment. He is married and has two boys, Floyd, 5, and Stanley, 11, shown above. Each of them will be finding out about that new tractor before long.

Condensed from an article which appeared in The Leader Tribune, La Verne, Oklahoma, August 7, 1952.

THERE'S a brighter future ahead for the Lucks and for the thousands of other farm families who are getting delivery of their new John Deere Models "50" and "60" Tractors. And no wonder—for John Deere Tractor engineering advancements have made farming more profitable.

New Duplex Carburetion engines provide smoother, snappier, faster-starting power. New "live" power shaft speeds up every PTO job and saves money. New "live" Powr-Trol cuts shifting and clutching as much as 40 per cent. Exclusive Roll-O-Matic front wheels absorb the shocks of rough fields. Steering is easier . . . comfort is greater . . . controls are more convenient . . . view is better.

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"AS UNTO THE BOW"

(Concluded from page 100)

had meant Peter Peterson, so six of the men sat down again. Some means of identification had to be devised, so the system of nicknaming came into being.

In the spring of this year, 1877, on April twenty-fifth, a conference which President Brigham Young attended was held at Manti. The people were highly pleased when Canute Peterson was chosen as the president of the newly-organized stake.

During the conference, President Young, Brother Warren Snow, and the visiting brethren arose and left the conference. Peter saw him leave, and he, too, slipped out of a side door in case he would be needed to drive the horses. Peter went to the rig. Soon President Young came and climbed in, telling Peter to drive on the side of a hill right on the northeast side of town. Peter drove to the designated spot, and the brethren stepped out of the rig.

Taking a shovel from the surrey, President Young thrust it into the ground, turned over a shovelful of sod, and said to those with him, "This is where the cornerstone of the Manti Temple will be."

After the conference, President Young, and a large following, went onto the hill again, and President Young dedicated the hill for the site of the temple.

Now that the site for the temple had been dedicated, work of excavating and preparation went rapidly ahead under the intelligent direction of Stake President Canute Peterson. Every available man and team was brought into service. With plows and scrapers, the work of excavating and foundation building took a long time.

When the excavating was finally done, the tremendous job of mining, sawing, hauling, and fitting the stone from the nearby quarries was begun. This, too, was a long and arduous ordeal as the implements were crude and inadequate. But the patience and willingness of all the settlers in the surrounding towns made up for the paucity of the implements and tools, and, slowly but surely, this beautiful edifice took shape.

The best masons, carpenters, and craftsmen of all trades were pressed into service in its construction, and

only the best of everything went into this temple since Canute would not be satisfied with anything short of that both in workmanship and in materials. This was to be the temple for the Lord, and nothing was too good for it.

Gray Hill, as it was known before it was dedicated for the temple site, was the scene of constant activity and building for the eleven years that it took to build the massive structure.

For the first two years especially, the men knew back-breaking labor of digging, blasting, scraping, hauling until the foundations were laid deep and secure to support the massive stone walls. Steadily the temple rose, like a huge beautiful mast on the crest of the hill. The contributions of labor and the donations of produce and money all helped towards the swelling of the construction fund, which finally reached the million dollar mark.

The Sunday Egg fund swelled the total as the project was entered into by all the Saints in the vicinity, and the cooperation, labor, and sacrifices bore fruit. The temple grew and stretched its mighty towering spires towards the sky as if in gratitude to the Father for the work of these noble people.

When the thousands came to attend the dedication services of the temple, many of them attested that they heard the singing of the great, invisible angel choir that had come to voice their approval and praise of the accomplishment.

The big house, during these years, closely resembled a beehive. The comings and goings, the living and dying, the births and marriages, the guests from all walks of life, the important and the unimportant all to be entertained with the same degree of graciousness and hospitality, made the house a haven for all.

The sick were administered to and their needs and wants provided for; the hungry were fed; the tired were rested; the sorrowing were comforted; the confused were counseled.

As time wore on, Sack began feeling that her health was failing, but she tried bravely to conceal the fact from her beloved husband and family.

It had been a great ordeal for Sack to say good-bye to her youngest son, John, when he had left some

time before for a mission to Norway. She had kept up her courage, even though she knew full well that she was saying her last farewell to him. Following his departure, in spite of herself and her insurmountable courage, she knew that she was treading the downhill slope. Finally, life with all its struggles became too much for her, and she slipped away.

The saddest day in the lives of the whole family was May 20, 1896, when the Lord called Sara, and she answered. The mantle of sorrow and mourning fell heavily upon all the members of the family. The final parting of Canute with Sara was the hardest ordeal he had ever borne in spite of his firm convictions and belief in the hereafter and the ultimate reunion with his loved ones. His dependence upon this courageous, cheerful, inspirational woman was of such magnitude that to suffer its deprivation was almost more than a human could endure, at this stage of life.

As the year 1903 moved on into its maturity, Canute felt with a surety that his springtime and summer of life had passed, and he leaned more heavily on the cane that now helped to support his aging limbs. He felt that his usefulness was over, and he longed for Sack with an intensity that was almost unbearable. When the wind whistled around the big house, he would sit by the stove in the dining room.

The Lord was merciful to Canute and on the fourteenth day of October, 1903, he called Canute home, and wrote the final chapter in the life of Sack.

The children and grandchildren were all brought to see their father and grandfather who looked so peacefully lying at rest. When Peter lifted his youngest child, four-year-old Edith, up to see her grandfather in his casket, she looked with pride and amazement. Later, taking her father aside, she asked.

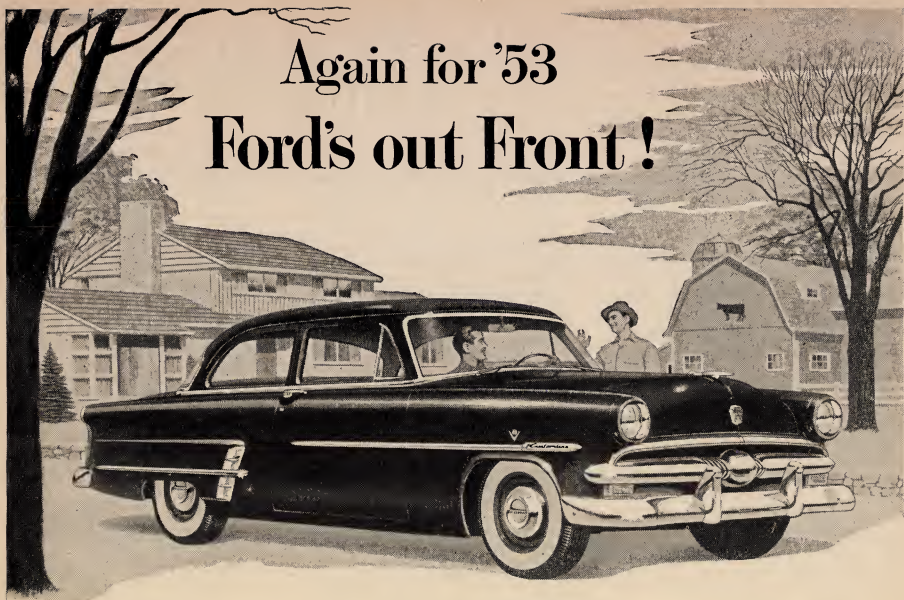
"Papa, what is that bottle of wheat standing by grandpa's feet for?"

"Sweet girl, that is the bottle of wheat that was saved from the wheat that your grandmother raised in Lehi. It saved the people from starvation that winter. Father thought more of that bottle of wheat than anything he ever had, and he wanted it buried with him."

(The end)

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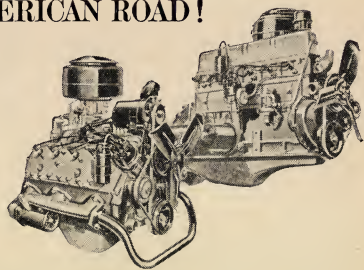
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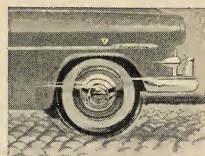


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Melchizedek

1953 LESSON COURSE

THE Melchizedek Priesthood lesson course for 1953 is a continuation of the 1952 course.

This is a most important study for all members of the Church in order to give them a better understanding of the original church and its falling away. To assist class instructors in their preparation, and the class itself in the study of these lessons, the Melchizedek Priesthood committee has arranged with Elder William E. Berrett of Brigham Young University, to prepare teacher's supplements for each lesson.

There are published in this issue of the ERA supplements for lessons 1 to 9, inclusive. Each month hereafter additional supplements will be published and it is hoped that all instructors will take advantage of this assistance in giving their lessons.

Lesson 1

THE DONATIST SCHISM

Text: James L. Barker, *Church and State*, Chapter 1

Teacher's objective:

To bring priesthood members to appreciate the divine leadership of the Church by showing what happened in early Christendom when divine leadership was lost.

Suggestions on teaching procedures:

The approach.

The success of a lesson is largely determined by the approach used, as the way the lesson is introduced affects the interest of the members and their desire to participate in the discussion. There are always several possible approaches. That approach is best which succeeds best in helping the class to reach the objective. The following is a suggestive approach to this lesson.

A. By use of problems:

1. Can a church properly be called the Church of Jesus Christ unless He has a part in selecting the officers and in directing their work? How does this direction by Christ operate in the Church of Jesus Christ of Latter-day Saints? How is the freedom of the Church members preserved?

2. How could the fundamental characteristics of the government of the Church of Jesus Christ, divine leadership and individual freedom, be lost?

(In the discussion of this problem bring out the fact that divine leadership is lost when Christ has no part in appointing Church leaders, or when Church leaders decide doctrinal questions by debate rather than by revelation.)

(Further, divine direction to the Church as a whole requires that the Church has a head—a central author-

ity to whom all questions can be appealed.)

3. The class is now ready to examine what happened in the Christian Church of the second, third, and fourth centuries. This must be done by keeping the above factors in mind and then examining one situation after another. In this lesson we see a great controversy arise in the Christian church that church historians now refer to as the "Donatist Schism."

A schism is a split or gulf in the membership of an organization.

Tell the story of the dispute over the appointment of a bishop for Carthage and the division of church members that followed.

Ask these questions:

1. Why did not the Donatists appeal to a central church authority?
2. Why was an appeal made to the Roman emperor to intervene? What had happened in the attitude of the Roman government toward the Christians? Tell the traditional stories concerning the conversion of Constantine.
3. What problems arise when civil authority is invited in to help settle a doctrinal question in the Church?
4. When a state gives money to a church, what dangers may follow? Where do we find state dominated churches today?
5. Why is a union of Church and state incompatible with the kingdom of God? Can God ask a political state to confirm his appointments?
6. Would there have been any danger from the influence of the state if Apostles had continued in the Church?
7. How did the division of the Roman Empire into the Eastern and Western Empires affect the Church? How did political division of the American states during the Civil War period affect the organization of American churches?

The Summarization:

These lessons involve so many new names and decisions and situations that the priesthood members may leave the class with a hazy picture of what the lesson was all about unless the instructor and class members review the various parts of the lesson together. This can be done by a brief summary at the close of the discussion. At least one or two minutes should be reserved from the class time for this purpose. The first page of the text will serve as a useful summary of this lesson with such additions as are made necessary or appropriate by factors brought out in the class discussion.

Assignments:

It would be ideal if each member of the Melchizedek Priesthood should not only purchase a text, but would also read and ponder it. The instructor, however, should not rely on such reading but come prepared to meet a Sunday morning group who have read little or nothing upon the subject to be discussed. Some things can be done to encourage reading by all members, and some individual assignments can be made successfully.

1. Arousing interest in the next lesson by the presentation of a problem:

- a. How does a state gain control over a church?

Read your text, lesson 2, to see some of the natural steps by which such control occurred in the Christian Church of the fourth century.

2. Individual Assignments:

The instructor should never assign a class member to "take the next lesson." Such a procedure is both pedagogically unsound and unfair. There can be no lesson and assignment continuity unless the instructor retains the reins of class discussion in his own hands. Some special assignments of parts of a lesson can, however, be made. For lesson two, the following such assignments are suggestive:

- a. Assign one member to come prepared to tell the story of how the Council of Arles came to be called and who supplied the expense money.
- b. Assign one member to come prepared to tell what the Council of Arles decided.
- c. Assign one member to come prepared to tell how the decisions of the Council of Arles were enforced.

Lesson 2

THE COUNCIL OF ARLES

Text: James L. Barker, *Church and State*, Chapter 2

Teacher's objective:

To bring priesthood members to an understanding of how interference by the state destroys divine guidance of the Church.

Suggestions on teaching procedures:

The approach:

A. By use of problems:

1. How does a state gain control of a church?

In the discussion of this question bring out various possibilities, such as:

- a. By appointing the church heads.
- b. By supporting the church with money, so that the church becomes dependent on the government.
- c. By stepping in to settle church disputes, whether by invitation or otherwise.

2. Which of these methods do we find in operation in the fourth Christian century?

- a. Review or have a member review the Donatist Schism and the invitation to Constantine to intervene.
- b. How did Constantine attempt to solve the problems of the church in Africa?

If any assignments have been made previously, have the individuals so assigned relate:

- (1) How the Council of Arles was called and financed.
- (2) What the Council of Arles decided.
- (3) How the decisions of the council were enforced.

- c. What important decisions were made by the Council of Arles?

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Priesthood

- (1) That Caecilian should be recognized as bishop of Carthage. (This decision is the beginning of the power of the state to appoint and depose bishops.)
- (2) That any baptism was valid so long as the correct formula had been used, i.e., baptism in the name of the Father, Son, and Holy Ghost.

The discussion:

Having shown how the power of Constantine affected the Council of Arles and what that council decided, we are ready to discuss how those decisions and the methods used to enforce them furthered the apostasy of the church. Such questions as the following will aid in accomplishing this purpose:

1. In the Church of Jesus Christ who has the authority to call a council of Church leaders together? How did Constantine in calling the Council of Arles usurp that authority?
2. In the Church of Jesus Christ, who may baptize? How did the decision of the Council of Arles depart from the principle of ordinances by priesthood authority?

Read to the members the quotations used in the text which show how church historians have regarded this decision of the Council of Arles. What should be the answer to these questions put to the Council of Arles:

- a. Is baptism valid when performed by an unworthy man holding the priesthood?
 - b. Is baptism valid when performed by an excommunicated person or a heretic who is without priesthood but lives a good life?
- (Point out that if the church in the time of Constantine had had a prophet at its head these changes in the practices of the Church would not have taken place.)

One of the early bishops, Hilary, in his *Epistle to Constantine I*, 4-5 writes:

"It is a thing equally deplorable and dangerous, that there are as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us; because we make creeds arbitrarily, and explain them just as arbitrarily. The Homosian is rejected, then received, then explained away by successive synods. The partial or total resemblance of the Father and of the Son is a subject of dispute for these unhappy times. Every year, nay, every month, we make new creeds to describe invisible mysteries. Then we change our mind, defend those who have changed theirs, and damn those whom we lately defended. We condemn either the doctrine of others in ourselves, or our own in that of others; and, reciprocally tearing one another to pieces, we have been the cause of each other's ruin."

The leading Roman Catholic historian of the present time thus sums up the situation in the fourth century:

"If there had been, in the Church of the fourth century, a central authority, recognized and active, it would have offered a means of solution. But it was not so. . . . Athanasius, when deposed by the Council of Tyre, does not seem to have had any idea that an appeal to Rome might restore

his fortunes. . . . There was not a guiding power, an effective expression of Christian unity. The Papacy, such as the West knew it later on, was still to be born. In the place which it did not yet occupy, the state installed itself without hesitation." L. Duchesne, *History of the Early Christian Church*, (London, John, Murray, 1931).

3. Would the division of the Roman Empire have divided the church had the division occurred while the church had a central head in the Quorum of Apostles?

(Recall to the class the defiance of Peter and John to civil government. Acts 4:19: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye?")

Is the division of the Christian churches under the Eastern and Western Roman Empires an evidence that all central church leadership had disappeared?

4. What is meant by "orthodoxy"? How was orthodoxy determined from the time of Constantine? How had it been determined before? How is it determined in the Church today?

The Summary:

The first page of the manual may be used to summarize the facts presented in the lesson. To this summary should be added additional conclusions reached through class discussion. In these rather lengthy lessons the summary is valuable in leaving with the class a unified message.

Assignments:

1. Arousing general interest in the next lesson:
 - a. By stating a problem: How did early Greek philosophy affect Christianity? Brother Barker has given us an interesting treatment of this problem. Read your text, Chapter 3.
2. Individual Assignments:
 - a. Assign one quorum member to come prepared to tell what the edict of Milan was. (See Lesson 1.)
 - b. Assign one quorum member to come prepared to give briefly Plato's ideas concerning the nature of God. (The text, Chapter 3, is sufficient for this.)
 - c. Assign one quorum member to come prepared to give Aristotle's views concerning the nature of God. (See text, Chapter 3.)

Lesson 3

CHRISTIAN CREEDS INFLUENCED BY PAGAN PHILOSOPHY

Text: James L. Barker, *Church and State*, Chapter 3

Teaching Objective:

To show how prevailing philosophies of men affect the church when divine direction is absent.

Suggestions on teaching procedures:

The approach:

- A. By use of problems and questions:
 1. We read in one of the Protestant creeds: "There is but one living and

true God, who is infinite in being and perfection; a most pure spirit, invisible, without body, parts or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his immutable and righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin; the rewarder of them that diligently seek him; and with all most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty." (Presbyterian Church Confession of Faith, Chap. 2, Art. 1, quoted from *Liahona*, Vol. 23, No. 14, p. 269.)

Question:

Where did the ideas contained in that prayer come from? Discuss with the class the philosophy of Plato and Aristotle as to the nature of God. If special assignments have been made, as suggested in the previous lesson, the reports can be given at this time. If class members are unprepared, the class leader will have to supply this information.

2. What conflict do you see between the philosophy of Plato and the teachings of Christ and Paul?
- In parallel columns list on the blackboard the basic ideas in Plato's philosophy of God as compared with the teachings of Jesus and his Apostles. The lists might begin with such ideas as the following:

Teachings of Jesus

- (1) God has a body, for Jesus is like the Father.
- (2) The New Testament speaks of God, the Father; God, the Son; and God, the Holy Ghost.
- (3) Both element and spirit (intelligence) are realities.
- (4) Matter is desirable. "Spirit and matter inseparably connected obtaineth a fullness of joy."
- (5) God is a God of love, forgives, condemns, rejoices.

Teachings of Plato

- (1) God is without a body.
- (2) There can only be one God, the first Great Cause.
- (3) Only the "idea" or "form." Abstract ideas for us are realities.
- (4) Matter is a contamination and therefore evil.
- (5) The Supreme Being is immaterial—can have no sensations, no impressions, no passions.
3. How did the philosophy of Plato and Aristotle crowd out the true teachings of Jesus and the Apostles?

In the discussion of this question stress the following:

- a. The Greek philosophy was deep-seated. It had pervaded the Greek world for three hundred years.
- b. The early Christians were without a written scripture.
- c. When the Apostles were killed the Church was without both scripture (except the Old Testament in Jewish area) and divine direction.

(Continued on page 108)



The Presiding

Aaronic Priesthood

Priests Under 21

Assistant Secretary May Be Appointed Where Necessary

WE emphasize again that where the work of the secretary (formerly coordinator) to the ward committee is so heavy as to suggest the need for an assistant secretary, such appointment should be made without hesitation.

Where an assistant secretary is appointed, it is recommended he be given full responsibility for all clerical work in the program. This will leave the secretary free to perform the many responsibilities formerly assigned to the coordinator.

The above suggestions and recommendations apply to both the program for Aaronic Priesthood under 21 and for senior members of the Aaronic Priesthood.

Suggestions for Ward Aaronic Priesthood Meeting

THE second priesthood meeting in January (probably in February) is history. What did history record of your success or failure in your attempt to hold the recommended ward Aaronic Priesthood meeting? The meeting, to be held the second week in each month, is outlined in each lesson manual for Aaronic Priesthood under 21 and for senior members of the Aaronic Priesthood. The meeting is to be attended by all Aaronic Priesthood bearers both over and under 21 years of age and their leaders.

The key to the success of the ward Aaronic Priesthood meeting is squarely in the hands of the bishopric. If adequate and advance preparation is made, the meeting cannot fail; If little or no advance thought is given, the meeting cannot succeed.

Would it not be well for the bishop and his counselors to determine immediately upon their respective assignments in this special meeting and have these assignments made now for the remaining ward Aaronic Priesthood meetings to be held during the year? Such advance assignments would permit the bishop and his counselors to make ample study

Individual Award Requirements For 1953 Include Cottage Meetings For Priests

PRESIDENT David O. McKay has long been an advocate of cottage meetings conducted, and participated in, by priests in keeping with their responsibilities outlined by the Lord:

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament.

And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties.

(D. & C. 20:46, 47.)

To provide priests with the opportunity to comply with this obligation of their priesthood calling, it is recommended that the bishop, as president of the priests quorum, set such program in motion as will permit each priest under 21 years of age to speak in at least two cottage meetings during the year.

While cottage meetings for priests are to be arranged under the direction of the bishop, they are to be conducted by priests, with both opening and closing prayers and all addresses given by priests only.

L.D.S. girls of priests age, or younger where advisable for special reasons, may be invited to accompany priests to such

cottage meetings to render instrumental or vocal solos, duets, trios, quartets, or choral singing to give variety and finesse to the meetings.

Cottage meetings for priests are not to be held in connection with any other cottage meetings held by any other Church groups. Cottage meetings for priests are to be arranged for, by the bishop, in the homes of understanding saints who are sympathetic to such training program for our young men. The bishop may call upon the secretary of the ward committee to assist him in the details of this assignment to priests.

COTTAGE MEETINGS FOR PRIESTS ADDED TO REQUIREMENTS OF INDIVIDUAL AWARD

Beginning January 1, 1953, the requirements of the Individual Aaronic Priesthood Award for the priest will specify his participation, as a speaker, in two or more cottage meetings for priests during the year. The priest's participation in cottage meetings does not relieve him of requirement number six to deliver "one or more public addresses in a Church meeting."

and preparation to insure a forceful and carefully considered presentation of the assigned subjects.

Should not the bishop and his counselors alternate each third month, thus providing four assignments to each member of the bishopric throughout the year? Such assignments, made in advance, should be flexible enough to permit the bishop to give such other counsel as may be expedient in any one of the meetings.

We are not unaware of the tremendous responsibility resting upon the bishop and his counselors in making a full and desired success of this meeting. Neither are we unaware that they are entitled to receive the inspiration of the Lord in the righteous exercise of the keys of their presidency of the Aaronic Priesthood. We have full confidence in our bishoprics and pray for their success as they expend their best efforts in the promotion of this feature, and all other features, in our Aaronic Priesthood work.

Ward Teachers Asked not to Collect Funds

SOME bishops have adopted the practice of having ward teachers collect funds for various ward purposes in conjunction with ward teaching. To impose this responsibility on ward teachers handicaps the effectiveness of the work.

One of the important objectives of the ward teaching plan is to promote good will between ward teachers and the families they are calling on each month. The chances of maintaining a favorable relationship are reduced when ward teachers are requested to collect funds for any reason.

There are no objections to having ward teachers take bishops' messages into the homes of the members, urging support of campaigns to raise funds and to explain the purpose and necessity of raising funds for stake

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Final Award Record for 1951

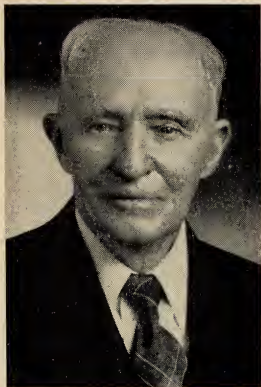
During the year 1952, the Presiding Bishopric approved and issued Aaronic Priesthood awards earned during 1951 as follows:

	Priests	Teachers	Deacons	Total
Standard Quorum Awards	108	183	439	730
Individual Awards	2502	3786	7730	14,018

We are particularly delighted to announce that 1294 seals for one hundred percent attendance at priesthood and sacrament meetings during the year were affixed to individual Aaronic Priesthood awards for 1951.

Challenging Record in Ward Teaching

Until six months ago, when age (83 years) compelled his retirement from active ward teaching, Eli Williams, currently residing in the Ogden Third Ward, North Weber (Utah) Stake, "cannot remember missing a month" while serving continuously as a ward teacher for fifty-eight years. This is believed to be an all-Church record in ward teaching—a record we are delighted to publish here as an example of loyalty to the Church and devotion to duty.



Eli Williams

and ward projects, but they should not be expected to collect these funds.

Bishops, combining other activities with ward teaching, are urged to discontinue such practice and to do ward teaching as recommended.

FEBRUARY 1953

Proper Attitudes Vital to Success in Ward Teaching

THE attitude which one has toward his work is an important factor in determining the effectiveness of the effort put into his work. If one feels his task below his station, unimportant, or unnecessary, his attitude will be reflected in the quality of his work. Therefore, without the proper attitude toward ward teaching, the ward teacher will not have the inclination to accomplish his work successfully. It affects him in numerous ways: He lacks enthusiasm; his work is half-hearted; he fails to demonstrate sincerity and conviction; he doesn't make favorable impressions; his message isn't inspirational; and in short, he fails to strengthen the members.

When a ward teacher exhibits a negative attitude, it is, in most instances, because he fails to comprehend the importance of his work. He is unaware that ward teaching presents an opportunity to engage in a work which offers a rich reward in the kingdom of God.

During the Savior's ministry, he emphasized the value of souls, which has always been the primary objective of the gospel of Jesus Christ. In this dispensation, the Lord has declared again the saving of souls as the greatest work for man:

And now, behold, I say unto you, that the thing which will be of most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. (D. & C. 15:6.)

The foremost objective of the ward teaching program is to "see that all the members do their duty." Urging and teaching the members to do their duty is one of the most effective means of saving souls.

The Purpose of Ushering



Richard Birrell

(Excerpts from an address by Richard Birrell, a deacon from Beacon Ward, Monument Park (Salt Lake City) Stake.)

WHAT is the purpose of ushering in Church? Probably one of the best reasons for having ushering is that it adds dignity to our meetings. This alone should be enough to make it worth while. There are other benefits derived from ushering. Members of the congregation are aided in finding seats quickly and quietly, thus maintaining order and eliminating confusion. It relieves the bishop of any concern or worry over seating problems, permits the meeting to run smoothly, and avoids delays in starting. It teaches young men assigned to do ushering to be polite and friendly, and it increases their confidence. Ward members, visitors, and strangers are made to feel the warmth of friendship and the spirit of being made welcome when efficient ushering is carried on.

Ushering, if not done in the right spirit, loses its value. If ushers are not attentive to everyone, there is evidence of discrimination from which embarrassment and resentment may develop. Ushers can set a good example by working quietly. Ushers need the cooperation of members of the congregation.

Let us all try to do our utmost to help Aaronic Priesthood bearers do better and more efficient ushering and we then can receive blessings that result in good for all of us, is my prayer in the name of thy Son, Jesus Christ. Amen.

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(Continued from page 105)

- d. The Christian schools of theology were founded by men who had been previously trained in Greek philosophy. These schools, especially the powerful ones at Antioch and Alexandria, sought to reconcile Christian views with Greek philosophy. The result was a dangerous compromise in which the basic views of Plato and Aristotle pertaining to God were united with the ethical teachings of Jesus.

The Apostles had not argued with the Greek philosophers; they had merely testified to what they had seen and heard. But the succeeding generations of Christian leaders had had no such experiences and felt easy victims to the skilled Greek philosophers who had become Christians.

(Note—the instructor in using the term *pagan philosophy* as applied to the text should distinguish between the pagan philosophy of Plato and Aristotle and the pagan cults which worshipped many gods, such as Jupiter, Mars, Venus, Neptune, etc.)

Read from the text statements by Christian historians showing the influence of Greek philosophy upon Christianity, read especially statements by Gualben, Johnson, and Foakes.

4. The method used by Plato in arriving at his philosophy is called the "speculative method." Why is it unreliable? How does it differ from the "scientific method"? Why is it dangerous to rely on speculative reasoning? Point out that speculations by the philosophers and hypotheses by the scientists have their uses but are subject to change and must be discarded when new facts are discovered or revealed. Examples of such change might be cited such as the Darwinian theory of change in species.

The Summary:

Summarize, for the class, the message of the lesson. The synopsis at the beginning of Chapter 3 of the text may be used with such additional thoughts as have been developed from the discussion.

Assignments:

1. Arousing interest in the next lesson:
 - a. By stating a problem

What effects would you expect that Greek philosophy would have on Christian thinking? See Chapter 4 of the text for an interesting discussion.
2. Special Assignments:
 - a. Have a quorum member come prepared to tell what Neo-Platonism was.

Lesson 4

CHRISTIAN CREEDS INFLUENCED BY PAGAN PHILOSOPHY (Continued)

Text: James L. Barker, *Church and State*, Chapter 4

Objective:

To show how compromise with early Greek philosophy led the church away from the true doctrine of God.

Suggestions on teaching procedures:

The Approach:

A. By use of problems:

1. We have noted in our previous discussion that the Greek philosophers, Plato and Aristotle, by a process of reasoning, had come to the conclusion that God was immaterial, "without body, parts or passions." Neo-Platonism attempted to reconcile these views with Christian beliefs regarding God.
 - a. How did the two differ? (List the differences by way of review of the past lesson.)
 - b. Who won out?
 - c. Why, in such a conflict of ideas, did the philosophical point of view win over the scriptural point of view?
 - (1) The most learned leaders and writers were philosophers.
 - (2) Gospel writers were considered ignorant and uneducated.
 - (3) Compromise seemed an easy way to unity of the Church.
 - (4) No revelations were had to correct errors.
 - (5) Disputes were settled by councils, and the emperor enforced the decisions.

2. Are there any conflicts today between philosophy and Mormonism? Is there anything in common?

Point out that the philosopher by himself has only speculative reasoning to guide him in his search for God, and that speculative reasoning may lead him far from the revealed word. However, there is nothing to prevent a philosopher from accepting the scriptures and all that they contain and altering his major philosophical premise so as to include the basic facts found in them. The Latter-day Saint must not shun reasoning, even speculative reasoning based on revealed truth. The Lord has said, "Come let us reason together as one man reasoneth with another."

As Mormonism is a reasonable religion, it has much in common with philosophy—each can enrich the other. Mormonism is not opposed to true philosophy but to erroneous conclusions.

- a. Is there a danger of a Latter-day Saint losing the faith if he studies the philosophies of men?
- b. What factors can make a study of philosophy safe for LDS students. (Holy Ghost, respect for modern scriptures, and present divine leadership.) These were lacking in early Christendom.

The Summary:

Briefly summarize the conflict areas between Platonic philosophy and the teachings of Jesus and the effect of Greek philosophy upon the Christian doctrine.

Assignments:

Arousing general class interest in the next lesson.

By stating a problem.

1. How were controversies over doctrine settled in the fourth Christian century?

What was the Arian Controversy? Read your text, Chapter 5, for answers.

Special Assignments:

1. Assign one quorum member to come prepared to show that there was no

central authority in the Church at the time of the Arian Controversy.

Lesson 5

THE ARIAN CONTROVERSY

Text: James L. Barker, *Church and State*, Chapter 5

Objective:

To bring quorum members to an understanding of what the Arian Controversy was and why it was significant to Christianity.

Suggestions on teaching procedure:

The Approach:

By use of narrative.

The class leader should be prepared to relate here how the Arian Controversy arose and to explain the problem involved. To do this a map of the Mediterranean world and an outline on a blackboard would be very helpful. The following outline is suggestive:

1. In the third Christian century controversies arose easily in the church.
 - a. There was no central church authority.
 - (1) The highest authority was the bishop.
 - (2) There were about 1800 bishops.
 - (3) Each bishop felt equal in authority to every other bishop. A few bishops were, however, natural leaders and writers.
 - b. There was little or no written scripture in most churches. The gospels had been written and some letters of the Apostles preserved, but there were no printing presses, and copies had to be made laboriously by hand copying and were subject to many errors, which in themselves gave rise to controversy.
 - c. Greek philosophical ideas of God were much more widely known than were the ideas in the gospels.
2. Controversies which arose were generally the result of clashing ideas between Greek philosophical views of God and the story told in the gospels. (This has been covered in the previous lesson and need only to be reviewed here.)
3. The Doctrine of the Trinity
 - a. Greek philosophy demanded that there be but one God.
 - b. The gospels spoke of three, God the Father, God the Son, and God the Holy Ghost.
 - c. To satisfy both the philosopher and the gospels, the idea of a "Trinity" was adopted by some. This was the idea that there is but one God as to person, but three as to manifestation. That is, while God was in the heavens, he was the Father; when he came to earth in the flesh, he was the Son; and when he manifested himself in men's hearts, he was the Holy Ghost, but he was in reality not three persons but one person. The new name "Trinity" is first used by Theophilus near the end of the second century.

- d. Other explanations of the relationship of Father, Son, and Holy Ghost were promulgated.
 - (1) The apostolic view that Jesus Christ was both God and man; yet in divine unity with the Father; that Father, Son, and Holy Ghost were three distinct beings.
 - (2) The view of the philosopher that God was superior to a

THE IMPROVEMENT ERA

physical body and could create a material world only through an inferior being, an intermediary, Jesus Christ, the "Logos," or "Word."

5. Bishop Arius and Bishop Alexander, both bishops of churches in Alexandria, Egypt, became the leaders and spokesmen to two powerful opposing factions.

a. The Arian View

Arius taught that Jesus was not equal with the Father, did not always exist, but was the first-born or first creature God produced. Only the Father was God. "If one wishes again to attribute to the Son the name of God, it is not in the proper meaning of the term, but only because he excelled all other creatures, and, for this reason, is the adopted Son of God."
(Read the various definitions of the Doctrine of Arius given in the text)

b. The Alexandrian View.

(Followed by Bishop Alexander and his deacons, Athanasius, a powerful writer.)
Alexander taught that Jesus was absolutely divine. Jesus was co-equal from all eternity with the Father. Jesus Christ was entirely God and not approximately.

c. Seriousness of the controversy.

- (1) Bishops and church members lined up on both sides of the controversy.
- (2) Congregations and families were divided.
(Note—Point out on map the point where this conflict centered and how it spread.)

The Summary:

Summarize briefly the ideas brought out in the class. (A quorum member might be assigned at the beginning of the class to make a summary at the close of the lesson.)

Assignments:

1. Arousing class interest in the next lesson.
By stating a problem:
Without a central church authority how was the Arian Controversy settled? Read your text Chapter 6 for information on the problem.
2. Special Assignments:
 - a. Assign one quorum member to tell how Constantine became emperor of both the East and West Roman Empires.
 - b. Assign a quorum member to come prepared to relate the steps taken by Constantine to bring the Arian Controversy to an end.

Lesson 6

THE ARIAN CONTROVERSY (Continued)

Text: James L. Barker, *Church and State*, Chapter 6

Teaching objective:

To show how the church without central authority of its own became subject to the central political power.

Suggestions on teaching procedure:

The approach.

1. The class instructor should review briefly the nature of the Arian Controversy.

(Continued on following page)

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(Continued from preceding page)

2. State the problem that faced the Christian communities. How could the Arian Controversy be settled and the Church restored to unity?

The discussion.

Discuss the following events:

- a. The Council of North African Bishops meeting at Alexandria, Egypt, 321 A.D.
- b. Arius and the council in Bithynia.
- c. Letters of Alexander to the bishops. (Read the letter to the quorum members.)
- d. Arius publishes his views to the bishops.

Discuss the following questions:

- a. Why did Alexander and the partisans of Arius write to all the bishops and not to the head of the church?
 - b. Why did not the central authority of the church intervene?
 - c. In the days of the Apostles how were church disputes settled?
 - d. In the Church of Jesus Christ of Latter-day Saints how are doctrinal disputes settled?
3. Have special report given on how Constantine became emperor of both the Eastern and Western Roman Empires.
 4. Continue the discussion by asking such questions as the following:
 - a. Why did Constantine want religious unity in the empire?
 - b. How did he go about to secure such unity? (If a special assignment was made, this is an appropriate time for the report.)
 - (1) Attempt at reconciliation through his religious advisor, Hosius, Bishop of Cordova.
 - (2) The call to a general council of the church.
 - (a) Call made by Constantine.
 - (b) Money provided on own initiative by Constantine. (Read Constantine's letter of convocation.)
 5. Read extracts from historians showing there who attended, the nature of the council, and the general interest manifested.

The summary:

The synopsis in the text at the beginning of Chapter 6 will serve as excellent summary of this lesson.

Assignments

1. Arousing class interest in the next lesson.
- By stating a problem:
 - a. What are some of the evidences that the Church was without a central authority at the beginning of the fourth century? See your text, Chapter 7, for information on this matter.
2. Special assignment:
 - a. Have a quorum member come prepared to discuss the question: "What part did the bishop of Rome play in the Council of Nicea?"

Lesson 7

THE NICENE COUNCIL

Text: James L. Barker, *Church and State*, Chapter 7

Teaching Objective:

To show the absence of a central authority

in the church in the first part of the fourth century.

Suggestions on teaching procedures:

The approach.

By use of problems:

1. What influence did the Emperor Constantine have at the Council of Nicea? List means by which his influence was felt, such as:
 - a. He issued the call for the council.
 - b. He furnished the means of travel to those who attended.
 - c. He held private council with some of the bishops.
 - d. He attended the council in his royal robes and addressed the assembled bishops.

(Read a description of his entry at the first meeting and his recorded speech.)
2. Who presided at the meetings of the council?
 - a. No general church authority.
 - b. Bishop of Rome is absent.
 - c. No bishop is recognized as head.
 - d. Statements of historians on the matter.

Further discussion:

1. After the Apostolic Fathers, who guides the Church in doctrine?

Answer: Any man with a reputation for knowledge, regardless of his office or position in the Church. Layman, priest, bishop, monk—nothing counted except the ability to furnish some kind of answer.

One of the first great doctrinal guides, Origen, in his book on the "First Principles," shows how the church is left leaderless and how few of the church problems were answered in the meager scriptures available:

De Princip. I, 4: "As to the Holy Ghost, it is not clearly discerned whether he is begotten or unbegotten or is to be regarded as the Son of God. But these things must be investigated by us according to the best of our ability through sagacious examination of the holy scriptures."

I, 6: "Concerning the devil and his angels, the teaching of the Church is that they exist . . . but what they are or how they exist is not explained with sufficient clarity."

I, 7: "As to what existed before this earth, what shall come after . . . there is no clear statement in the teaching of the Church."

I, 10: "The Church teaches that there are angels . . . but when they were created, or what sort of creatures they are, or how they exist, is not stated with sufficient clearness."

I, 9: "Even the problem of how God is to be thought of must be inquired into; whether he is corporeal, or what his proper form is, or whether he is corporeal in another sense from other bodies is NOT clearly set forth in our teachings. And the same questions must be answered regarding Christ and the Holy Ghost, and likewise the nature of every spirit and rational nature must be investigated."

2. What was the attitude of the early Church fathers toward the Greek philosophers?

Answer: The early Church always condemned such philosophy. This is shown in the writing of Tertullian in the second century:

Tertullian, *de Anima* 3: The philoso-

phers, "may indeed by a lucky chance sometimes stumble on the truth, as men groping in the dark may accidentally hit upon the right path; but for the Christian who enjoys the benefit of revelation from heaven it is inexcusable to commit himself to such blind and treacherous guidance."

Tertullian, *de Praeser*. Hert. C. 7: "all false doctrines of the Church may be traced to heathen philosophy. . . . There are some who would bring forth a Christian dialectic."

Justin, *Cohort. ad Grace*. VI, 256: The philosophers have been able to produce nothing certain about God. They give themselves away by their mutual disagreements. "For neither by nature nor by human intellect is it possible for men to know great and divine matters, but only by the gift that descends from above upon holy men, who do not need training of the schools; neither skill in controversy and debate, but rather to be sustained by the power of the Holy Ghost, which like a plectrum descending from heaven to play upon them as upon an instrument, makes use of righteous men and reveals to them the divine and heavenly Gnosis."

It was immediately after the passing of the Apostles that this philosophizing began in the Church: Euseb. *CH V*, 28:

"With perfect impunity and the greatest of ease they proceeded to do violence to the scriptures, blithely disregarding the original teachings. . . . They never consulted the scriptures, but busily worked out elaborate structures of syllogism. . . . They deserted the Holy Scripture for Euclid, Aristotle, and Theophrastus. . . . They cultivated the arts of the unbelievers and took to hairsplitting discussions about the simplest faith of the Holy Writ. . . . Thereby they brazenly undertook to lay hands on the scriptures, saying that they should be corrected and reinterpreted."

The summary:

Briefly summarize the evidence that the church, at the time of the Nicene Council, was without a head and that the emperor acted as a head to settle disputes.

Assignments:

1. Arouse class interest in the next lesson.
 - a. By stating the problem:

What was determined by the Nicene Council? What is the Nicene Creed and how has it affected Christendom? Read your text Chapter 8 for information on the matter.
2. Special assignments:

Lessons 8 and 9

THE NICENE CREED

Text: James L. Barker, *Church and State*, Chapters 8 and 9

This lesson is a single unit but covers too much material for a single discussion period; hence two discussion periods are devoted to it. The trend of the class discussion will determine the part covered in the first of the two discussion periods.

Teaching objective:

To show that the Nicene Creed is neither scriptural nor the result of revelation—but is the result of debate and compromise.

(Concluded on page 112)

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MELCHIZEDEK PRIESTHOOD

(Concluded from page 110)

Suggestions on teaching procedure:

The approach.

1. Briefly review how the Nicean Council was called together and for what purpose.

2. State the chief problem before the council.

a. How could the idea of one God (accepted by the Jews and Pagan philosophers) be reconciled with the idea that the Son is divine? How maintain that the Son is divine without believing in two Gods? What is the relationship of the Son to the Father?

3. Explain the three parties in the council and their respective positions.

a. *The Arian Party*

This party contended that Jesus was divine, a separate and distinct personage from the Father. The Son, however, was subordinate to the Father, having been created (out of nothing) by the Father.

Ask the question—What scriptures could the Arians quote to support their position? List these scriptures and passages and read the text:

Proverbs 8:22

Mark 13:32

John 14:23

John 17:3

John 3:19

Mark 10:18

Philippians 2:9

b. *The Athanasian or Alexandrian Party*

This party contended that the Father and the Son were of one substance, were of perfect equality and had existed from all eternity.

Ask the question—What scriptures could Athanasius quote to support his position?

List these scripture passages and read the text:

John 10:30

John 10:38

John 14:9

c. *The Moderate Arian Party*

This party held for the divinity of Christ but hesitated to recognize his perfect equality with the Father.

4. The bishops from Egypt and the Western part of the empire favored the Athanasian view. Most of the orientals took the moderate position. Only about twenty bishops sided with Arius.

5. Discuss the following questions:

a. What was the role of the Emperor Constantine in the Council?

b. What was the Emperor's feeling toward Arius?

c. What tactics did the friends of Arius use to try to protect Arius in his position? What did Eusebius of Nicomedia propose? What was the proposal of Eusebius of Caesarea? (Note there are two bishops named Eusebius. Both of them befriended Arius, but belonged to the moderate party.)

6. Read the baptismal formula of Eusebius of Caesarea. Which view did this formula favor? (Note the phrases underlined by the author of our text.)

The Athanasians were willing to accept this statement as a basis for a creed but insisted upon certain changes. What was changed? In its finished form it is a compromise that ignores both scripture and tradition. It favored,

however, the Athanasian position. The Compromise Creed came to be called the "Nicene Creed."

7. Read the argument of Athanasius in his attack on the Arians.

8. What was left as an incomprehensible mystery in the Nicene Creed? The Council affirmed that the "Son is distinct numerically from the Father." At the same time, they asserted that the Son is "The same substance as the Father," and that this same substance could be neither divided nor diminished."

These affirmations are contradictory. How they both can be true is the incomprehensible mystery, which men are not to try to solve. (Read the statement of Tixerant, given in the text, on the above mystery.)

9. What was the position of Constantine in the Council?

10. Why did Athanasius and Arius not try to harmonize their biblical quotations with each other?

There were a number of reasons why the scripture did not remain a doctrinal guide. The early Church historian Eusebius gives an insight into the true situation:

Euseb. *Ch. Hist.* III, 24, 3 (quoting a very early writer):

"The Apostles . . . speaking the common tongue . . . were wholly in the power of the revealing holy spirit that worked in them . . . as they preached the kingdom of heaven to all the world, and they gave almost no thought to having their speeches written down."

Even Paul, the most skilful and gifted of the lot in thought and expression allowed only a few exceedingly short notes to be written down, though it was given him to *speak* in-expressible things without number."

Clem. *Recog.* I, 21: Peter: "The things of our faith . . . were indeed plainly spoken by him (Christ), but

are not plainly written; so much so, that when they are read, they cannot be understood without an expounder.

Clem. *Homil.* III, 43 (PG II, 137, 144f) Simon: "How were you taught to interpret the scriptures?" Peter: "The scriptures are a mixture of truth and (unintentional) falsehood . . . wherefore it is impossible to know the saving truth without his teachings, even though one should search until doomsday he could never find it. . . ."

The scriptures are all but silent without an inspired interpreter. But when such an inspired person is present, the written word itself becomes a very secondary thing (Euseb. above); lacking such a person, barnful of scripture are not enough."

What knowledge of pre-earth life did they lack that might have solved their problems?

11. What is the Latter-day Saint position on this question? (See the statement of the First Presidency 1916—Talmage, *Articles of Faith*, Appendix. See also *Doc. & Cov.*, Sec. 130; Joseph Smith's, *King Follett Discourse*, *Church History*, Vol. VI, pp. 243-254 or in Smith, *Teachings of the Prophet Joseph*, pp. 342-362.)

The summary:

At the close of the second period of discussion on the Nicene Creed summarizing the proceedings of the Council. The synopsis given in our text at the beginning of lessons 8 and 9 is excellent for this purpose.

Assignments:

1. Arouse interest in the next lesson.

a. By stating the problem:

What is the effect of the adoption of the Nicene Creed? How was it enforced upon the churches? Read the text, Chapter 10, for answers.

Science and Religion—Their Basic Positions

(Continued from page 96)

Revealed religion asserts that God has revealed himself to his prophets, and many men bear testimony to the truth of this assertion. The value of testimony should not be underestimated. When a man, such as Paul, says that he heard the voice of God on the way to Damascus, his statement is either the truth or a lie. The suggestion of the agnostic that Paul might have been "honestly mistaken" seems completely untenable when one considers the number of men with him who also bore witness, the information given to him that he should be healed of his temporary blindness by Ananias in Damascus, the vision to Ananias of his duties, and the subsequent healing of Paul. (Acts. Chapter 9.) There is no middle ground. It is the sort of challenge that should

lead to investigation. What purpose would God have in communicating with Paul? Would Paul have any reason to lie? There are men who testify, sometimes to their very death and often against great persecution, that they have received intelligence from a supernatural source, and according to their testimony, the manner in which it was received left no doubt at all as to its validity.

If Moses had harbored the slightest suspicion that his conversations on Mount Sinai were a product of his fevered mind, he would gladly have taken an easy way out rather than face his difficult task. Men of science such as Bruno have also suffered persecution unto death (Bruno was burned at the stake) because they would not say that something they knew to be true was a lie.

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The scientific method proper cannot be applied to a study of religion. A scientist cannot repeat a supernatural occurrence by setting up the same set of circumstances, as he can a chemical reaction. This is what one would expect when dealing with a thinking, supernatural power. God will reveal himself to man only when and if he wants to do so. Still, the Spirit behind the scientific method will apply to an investigation of revealed truth. The evidence for the basic assumptions can be examined. The logic built upon these assumptions may be tested. The results may be evaluated: Does this plan for mankind give a satisfying answer to the questions concerning man's existence?

The first evidence to be examined is the testimony of those who believe. The lives and teachings of the prophets are studied, not always with an eye to the detection of fraud, but more with a sincere desire to learn the answers to the questions of existence. Perhaps testimony alone should be enough for the seeker after truth (many serious court decisions are made on the basis of pure testimony), but revealed religion declares that one honestly desiring the word of God will receive an answer to sincere prayer and as a result of honest, seeking study, a personal testimony as to the truth of the words of the prophets. Many thousands of people solemnly testify that the words of Moroni have been fulfilled for them, in that the Holy Ghost has given each of them personal and positive knowledge that God lives and that Jesus is the Christ. Indeed revelation affirms that when we obey God's commandments, he is bound to his promise. (D. & C. 82:10.) For the individual concerned, this becomes closely akin to a direct application of the scientific method.

Omitting further details, it should be clear that this system of gaining knowledge of the reasons for the existence of man and nature is as logically sound as the scientific method itself. Direct word from God is the truth, it could almost be said by definition, although it often requires very sincere study and prayer to gain the exact import of specific scriptures. The difference between revealed religion and the scientific method lies in the basic assumptions. The sources of science are an induction from direct observation of nature. These may

(Continued on following page)

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Science and Religion

(Continued from preceding page)

be perceived by the physical senses of any man who is trained in the proper techniques. The basic assumptions of religion: there is a God, etc., appeal to a spiritual side of man over and above his physical senses. The skeptic may debate the spiritual in man, but testimony declares its existence and says that every man may know for himself. An honest man will want to know and will investigate with an open mind.

Revealed religion as the word of God must embrace all truth including that produced by use of the scientific method, and in addition to scientific truth, religion admits the use of faith. Things not seen nor clearly understood are believed because they are the word of God. This is in complete harmony with the basic assumptions of religion, and in the light of these assumptions is the purest of logic.

The purposes of science and religion are entirely different. Science studies the processes of nature. It is restricted to this field by the scientific method. Revelation could give answers to the problems of nature, but a wise God leaves this mostly to the scientist. God's commandment that Adam must obtain his living by the sweat of his brow would seem to apply intellectually also. Application of the scientific method develops man in his love of truth. The purpose of revealed religion is to explain to man the reasons for his existence (science is powerless to approach this subject) and to help man to live in a manner that will justify the reasons for his existence.

The essence of science is honesty, and it is very conceivable that application of the scientific approach could lead to moral standards in harmony with religious teachings; that is, by observation, deduction, and induction, science could one day tell man how to live with himself. Various fields of science are striving toward this end. But the purposes for which man was created require that the proper moral standards be present upon the earth for men to examine and, by use of their God-given free agency, to accept or reject. This is not only part of their development as individuals but is also necessary for the progress of a people. If use of the scientific method one day produces results in harmony with the

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16

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moral teachings of religion, mankind will have made a great advancement, but in the meantime, the moral problems of the human family are in the hands of God.

Men in science have a superior training in seeking after physical truth. Sometimes some of them will attempt to apply this training to disprove some of the claims of religion, especially the miracles and the story of the creation. Truly enough, creation is not understood by anyone. God has revealed no details, and science can only offer theories as to possible mechanisms. At least the religious man is permitted by the rules of his game to use faith and state that some day he will understand. The scientific method will not permit this statement unless warranted by the physical evidence. Attempts to disprove miracles are a wasted effort, as an examination has shown. Induction always leaves room for exceptions, and the Principle of the Uniformity of Nature does not apply, for the very fact that the event was miraculous implies that the circumstances differ from those commonly found in nature (i.e. a supernatural influence in control of the elements).

The point to be emphasized is that science and religion are two different fields based upon two different methods of obtaining knowledge, both of them logically valid within their own limitations. The scientific method cannot be applied directly to religion because revelation cannot be called in the range of the physical senses simply because an observer so wills it. A man can obtain answers to the questions of his natural curiosity by appealing to both fields but should not break the rules of either by introducing the methods of the other, for their methods are based upon different systems of logic or at least different basic assumptions. Thus, with this concept in mind, there should be no conflict between science and religion, but, on the contrary, these two fields should complement each other to the end that man might find peace and satisfaction in his quest for both spiritual and material knowledge.



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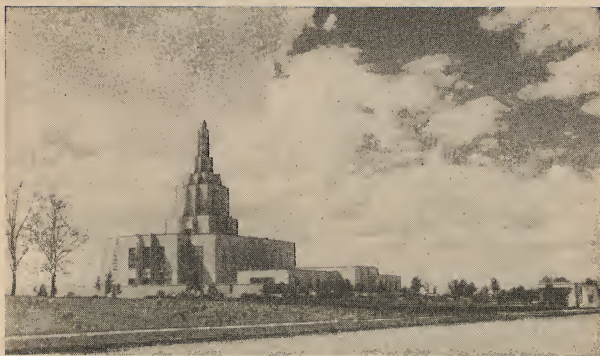
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Today's Family—

RUBY H. MORGAN
Editor



IDAHO FALLS TEMPLE

IS TEMPLE MARRIAGE BEST?

by Rex A. Skidmore, Ph.D.

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK, UNIVERSITY OF UTAH

AS THEY strolled leisurely homeward, Joan and Ruth, popular teen-agers, discussed the talk given by the bishop at sacrament meeting. "Do you think that temple marriage is really as important as our bishop said?" asked Joan. "I've always thought I'd like to get married in the temple, but I've never realized that it means so much to Latter-day Saints."

Ruth pondered a minute, then replied, "Gee, I feel about the same as you. I've never really known that getting married in the temple has responsibilities as well as blessings."

The discussion continued. The two girls mentioned that some young people shy away from such a marriage; others marry in the temple and then disregard their obligations. As they neared Ruth's home, they agreed they needed to study more about temple marriage.

Most teen-agers have questions about temple marriage. Is it best for all Church members? Should one be

married civilly first and then go to the temple later? What about a couple who are not living up to the standards of the Church?

The answers to these questions concern every young person in the Church. Getting married is one of the most important of life's experiences. Isn't it desirable then that one have the best kind of marriage?

At the time of the wedding, most young people, with starry-eyed mist in their eyes, fully expect their marriage to continue on a happy, wonderful basis. Many jolts and problems usually appear. Couples who are married in the temple have many valuable resources and consequently are more likely to stay married than those married otherwise.

In THE IMPROVEMENT ERA, January 1952, Dr. John A. Widtsoe cited a recent study concerning divorce in three areas in the Church. The Salt Lake, St. George, and Arizona temple areas for the year 1936 were used. The study reported (1) those married

in the temples; (2) those married outside the temples but by ward and stake authorities; and (3) those married by civil authority only. The tabulations showed that (with reports on 87 percent of the marriages completed) among those married in the temple, 6.4 percent of the couples had been divorced. However, of those married by ward and stake authorities, outside the temple, there were nearly two and one half times more divorces, namely 15.6 percent. Among those married by civil authorities, the number rose to three times that of temple marriages, namely 19.4 percent.

ADVANTAGES OF TEMPLE MARRIAGE

1. *The ceremony is simple, sacred, and beautiful.* Couples married in the temple never forget the simplicity and beauty of this event. Ornateness is not the attraction; the aim is to join together two human personalities with faith and spirituality into a loving oneness.

2. *Temple marriage gives a permanent view of family life.* Husbands and wives belong to each other, not for a page in the book of life but for the whole book. When children are born, they, too, become a part of this eternal unit. Temple marriage provides a wonderful union for the present life and forms the basis of a continued association throughout the eternities.

3. *Temple marriage is based on the gospel of love and involves giving, serving, and sacrificing.* Counselors recognize that as couples give of themselves for the benefit and happiness of family members successful marriage results. Selfishness is pushed into the background, and mature love emerges.

4. *The importance of children is stressed.* Some couples today postpone having children to further their own selfish goals and ambitions. Children add purpose, meaning, and love to marriage. Husbands and wives can become co-partners with God in bringing children into this world and guiding them, spiritually and otherwise.

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5. *Our Church teaches that temple marriage is highly desirable, and a privilege.* Those who get the most out of marriage abide by the rules of the Church and marry for "time and eternity." President Joseph Fielding Smith describes marriage as:

An eternal principle upon which the very existence of mankind depends. The Lord gave this law to man in the very beginning of the world as a part of the gospel law, and the first marriage was to endure forever. According to the law of the Lord every marriage should endure forever. If all mankind would live in strict obedience to the gospel and in that love which is begotten by the Spirit of the Lord, all marriages would be eternal; divorce would be unknown.

WHO SHOULD MARRY IN THE TEMPLE?

All Latter-day Saints who are living their religion and who are prepared to benefit from such an experience, should marry in the temple. This means, frankly, that couples need to be living the gospel and want to go to the temple; otherwise, it may be mockery. Temple marriage should not take place merely to please a parent; it should be desired and prepared for by each couple individually.

A marriage for time and eternity can make all the difference in the world. Contrast a young man and woman joined together "until death do you part" with a couple who have formed a loving union for eternity. A family which enjoys each other in this life and is joined together by the priesthood throughout the eternities is beautiful to behold. Temple marriage is a privilege available to every worthy Latter-day Saint.



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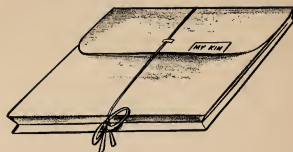
Illustration of a woman in a dress dancing joyfully with musical notes floating around her.

Illustration of a woman in a dress dancing joyfully with musical notes floating around her.

INCH BY INCH

by Berneice Nash Neeley

"Inch by inch
It's a cinch;
Yard by yard
It's hard."



EVER heard that? It holds as true for keeping a Treasures of Truth book up to date as it does for mending, for writing letters or for doing dishes.

But the trouble with most things is that you have to start on them. With so many interesting things to do, it's usually difficult to make time for an uninteresting task. Of course the trick is in finding the time, and the real challenge is to keep the things that need to be done in small batches so they are not so formidable.

And I think the secret's in finding a system—not only in getting things done, but in beginning the task in the first place.

Take my Treasures of Truth book, for example. I had been collecting things for my book since childhood. But that's all I ever did—just collect things. I never put them together in a neat book, or in a looseleaf notebook—I just put things in drawers, boxes, corners, tops of closets. That is, until I found a system.

I had seen the brown manila folder-envelopes in a local dime store, and I bought several. Then one Saturday I sorted out my collection into various piles on the bed. I had in mind the titles of certain sections of my book: "My Story," "My Kin," "My Hobbies," "My Friends," and "Sacred to Me." (Oh, yes, I had one pile "Miscellaneous!")

When I had sorted everything into the separate piles, the day was over,

and I couldn't work on it any longer, so I stuffed as much of each pile as I could in one of the envelopes, labeled it, and put it away. I put all the labeled envelopes away until the next time I could make time to work on them. And, do you know, it was easier to start the next time because the big job of sorting the whole lot into workable groupings had been done. It was so easy, and fun to assemble the collected material from a single envelope into logical arrangement suitable for written comments, that I worked on it more often than I had thought possible.

It's the same way with mending. If you have a peach basket loaded with socks that need mending, you don't seem to get at it. But if you first sort them into batches according to colors, kinds of socks, etc., that you can do while listening to your favorite program on the radio, then it's not so hard.

Of course it's better not to get behind in doing things, but, alas, if you're like me, you don't do everything you should when you have the opportunity. But strange as it seems, opportunity usually knocks more than once when it comes to getting things done, and you'll find the time to do things if you'll just allow yourself a little time at the beginning to sort things into workable batches. And I'm sure that you will find, as I did, that "Inch by inch it's a cinch!"

Handy Hints

If you have a tendency to wear down the heels of your house slippers, cement a tire patch on the side of the heel that gets the hardest wear when you next get a new pair of slippers. They will last longer and be more comfortable. —N. D., Evanston, Wyoming.

On the evening before the day of buying groceries, make a complete list of everything needed, grouping items according to the store's de-

partments. That way it isn't necessary to retrace steps for forgotten articles. Mrs. C.R.A. Liberty, Texas

Bottle washing during next year's canning season will be much easier if clean empty jars are stored with the used lid and ring in place. Turn lid upside down to keep rubber from sticking to the rim of the jar.— Mrs. B. M. B., Salt Lake City, Utah.

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Martha Meade

BOUNTIFUL MARASCHINO CHIFFON CAKE

All measurements are level. Sift flour before measuring. Preheat oven to baking temperature, 325°, a slow-moderate oven. Have all ingredients at room temperature (about 70°). Measure all ingredients before starting to mix cake. Have ready an ungreased tube pan, 10 inches diameter, 4 inches deep. Sift together into a mixing bowl—

- 2 cups sifted Sperry Drifted Snow "Home-Perfected" Enriched Flour
- 1½ cups sugar
- 3 teaspoons double-action baking powder
- 1 teaspoon salt

Make a well in center of dry ingredients and add in the order listed—

- ½ cup cooking oil, such as Wesson
- 2 egg yolks, unbeaten
- ¾ cup liquid (put 2 tablespoons maraschino juice in cup and fill to ¾ level with cold water)
- 1 teaspoon vanilla
- 1 tablespoon strained lemon juice
- ½ cup finely chopped maraschino cherries

Beat with a spoon until it forms a smooth batter. In a very large mixing bowl place—

- 1 cup egg whites, unbeaten (7 or 8)
- 1½ teaspoon cream of tartar

Whip (using hand whip, rotary beater, or electric mixer) until whites form very stiff peaks. Do not underbeat. (Whites should be much stiffer than for angel cake or meringue.) Then pour batter slowly and gradually over stiffly beaten egg whites, while gently folding in with a rubber scraper or large spoon. Fold in just until blended; do not stir. Pour immediately into the ungreased tube pan. Bake for 1 hour 15 minutes in preheated oven. When done, top surface of cake will spring back when lightly touched with the fingers, and the "cracks" will look dry. Take from oven and immediately turn pan upside down, placing the tube part over neck of funnel or bottle. Let hang, free of table, until thoroughly cold. Loosen cake from sides and tube with spatula. Turn pan over and hit edge sharply on table to loosen. Spread top and sides of cooled cake with Fluffy Pink Icing. 16 to 20 servings.

Fluffy Pink Icing

Measure into the top part of a double boiler—

- 1 large egg white, unbeaten
- 1 cup sugar
- ¼ teaspoon cream of tartar
- ¼ teaspoon salt
- 3 tablespoons maraschino juice
- 2 tablespoons cold water

Stir to blend ingredients. Place over continuously boiling water and beat steadily with rotary beater for 6-7 minutes, or until mixture holds its shape. Cool slightly before using.

HIGH ALTITUDE ADJUSTMENTS

For best results use these corrected ingredient amounts for the altitude in which you reside.

Altitude	Flour	Baking Powder*	Oven Temperature
2000-3500 ft.	2 cups	2½-2 tsp.	325°
3500-5000 ft.	2 cups plus 1 tbsp.	2-1½ tsp.	350°
5000-6500 ft.	2 cups plus 2 tbsp.	1½-1¼ tsp.	350°
6500-8000 ft.	2 cups plus 3 tbsp.	1¼-1 tsp.	350°
Over 8000 ft.	2½ cups	1 tsp.	350°

*Use larger amount of leavening at lower altitudes within each given range and smaller amount of leavening at higher altitudes.

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OGDEN, UTAH

Make Your Head Save Your Head

by Georgia C. Nicholas

DOES your memory take vacations? Do you become flustered and confused? (Do you often wonder if you need your head examined?) We can't open your cranium and look at your brain, but we can open your handbag and observe the outward demonstration of what goes on inside that brain. The arrangement of your most personal properties is an index to the processes of your mind.

If your handbag has one large cavity into which you toss your keys, a pencil, tissues, hankies, your address book, and bits of torn paper with additional addresses scribbled on them, numerous old receipts and claim tickets, no wonder you have trouble remembering things and finding articles.

Handbag designers take great pains to provide you with divisions and compartments; make use of them; know where your keys belong, and keep them there. Once a week instead of twice a year go through the contents of your bag and destroy useless notes. File the receipts. Enter the addresses. Put each item in its place. You will increase your efficiency and self-esteem.

I said file the receipts. Where do

you do your filing? In the biggest drawer of your desk with a jumble of letters . . . answered and unanswered? You can buy or make a simple file that will enable you to increase your efficiency and self-esteem still further. Why do you keep answered letters? Decide, and file them or toss them out. Do something definite with every piece of paper in that drawer. Put all the items back if you must, but sort and arrange them so that you can tell your husband or your roommate where to find the current telephone bill.

How much more considerate to keep a pad and pencil at the telephone than to say, "Hold the wire while I hunt for a piece of paper."

The disorder in your handbag, your desk, and your kitchen cupboards may be the result rather than the cause of your frequent state of harassment. Applying simple engineering methods to the arrangement of your tangible properties and the papers representing your intangible properties can carry you a long way toward order and peace in the inner mind.

Here are a few of the engineering methods that can help you:

(1) *Do one thing at a time and give that one task your all.* This does not mean that it must be done well. Perhaps it doesn't rate a thorough and painstaking job. If you're mending an old shirt and it is not to be worn for dress purposes, do it fast and forget about it, but while you're doing it let it absorb you. Background music or visiting is per-



Why do you keep answered letters? Decide, and file them or toss them out.

THE IMPROVEMENT ERA

missible for work that requires little or no concentration, but not both. If the telephone or doorbell rings while the radio is going, switch off the radio until you are ready to listen again.

(2) *Work in one direction at a time.* Squeeze the tooth paste tube at the bottom and roll it, always working in the same direction. When you enter a cluttered room that must be straightened, don't stand there saying, "I don't know where to start." Shut your eyes, reach out, and touch something. That is where you start. Now go back to: "Do one thing at a time."

(3) *Provide yourself with good tools and keep them in good condition.* Avoid too many trick gadgets and gimmicks. Keep your knives and pencils sharpened ahead of time.

(4) *Use the best implement for the job.* Don't be content with a soup spoon for serving food if a larger spoon is available.

(5) *Before tackling any job, clear a working space.* Don't try to work on cluttered space that can be cleared.

(6) *Assemble all your tools.* Have at hand whatever you need of both implements and materials. Don't start a cake, then discover you're out of baking powder. Before you start cutting out a dress, be sure you're making the most efficient use of the material—and that you have enough!

(7) *Have a blackboard or bulletin board where you can write notes to yourself, family, or roommate.*

(8) *Drop everything now and then to take a nap or to do something that amuses or pleases you.* Learn to relax at the oddest moments. Have fun! Do rhythmic to music! Hop into the tub or take a warm shower. Walk in the rain. Give yourself a chance to recuperate from nervous tension every hour or two instead of being all tied up in knots by the end of the day.

(9) *When something is misplaced, look for it a short time then turn to something else.* Charge your subconscious with the need of finding it. Like you, it works better when not under pressure.

(10) *Remember that orderliness is next to cleanliness.* As "a stitch in time saves nine" so can a moment of thoughtfulness when placing an object in the logical place save hours.

FEBRUARY 1953



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1 cup Morning Milk, undiluted
1/4 lb. American cheese, grated
1/2 tsp. salt

Heat Morning Milk in a small saucepan over low heat. Remove from heat before the milk simmers. Do not boil. Blend in grated cheese until smooth. Add salt. If cheese does not completely melt into sauce, place pan over hot water and stir until blended. Serve with vegetables, eggs or fish.



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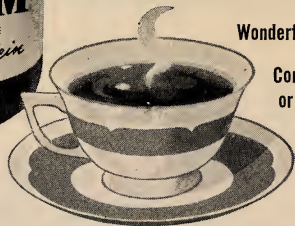


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Fruit cookies such as Pineapple Nut or Applesauce Raisin stay fresh for days. Each cookie should be individually wrapped and packed tightly.

Pineapple Nut Cookies

(Bake at 375° F. for 10-12 min.)

- 1 cup shortening softened
- 2 cups brown sugar
- 2 eggs
- 1 No. 2 can crushed pineapple well drained
- 1 teaspoon salt
- 4 teaspoons baking powder
- 1 cup chopped nuts
- 4 cups flour
- 1 teaspoon vanilla

Cream shortening, add sugar and beaten eggs. Beat well. Add pineapple and mix. Sift dry ingredients, flour the nuts, and add to cookie mixture. Mix and bake in greased pans.



THE IMPROVEMENT ERA

The Stick of Judah

(Continued from page 91)

arrow-bundle, with the Jewish Ark of the Covenant," we are faced with a challenge that cannot easily be brushed aside—whence this amazing uniformity in the ways of ancient men the world over? We cannot investigate the problem here: *Why* the ancients chose to be represented individually and collectively by marked rods when they came together at their great national assemblies is a subject I have treated elsewhere; what concerns us here is simply the fact that they did practise such a strange economy, and that the tribal rods of which Ezekiel is speaking are no fanciful invention of his own but something quite familiar to the people to whom he is speaking. The ruin of Moab is represented by Jeremiah as the breaking of his rod (48:17): "... and all ye that know [or recognize] his name, say, How is the strong staff broken, the beautiful rod!" Here the name is recognized written on the rod. Ezekiel himself (19:10ff) depicts the fall of the nation by the breaking of its rods (verse 12): "her strong rods were broken and withered..." the rods being (verse 11) "strong rods for the sceptres of them that bare rule..."

It is only natural that an identification-staff should serve as a rod of office or authority. As such it commonly served in ancient times as a message-staff or "summons-arrow."

Throughout the ancient world a ruler was thought to command everything his arrow could touch. Thus whenever a ruler of the North would summon all his subjects to his presence, he would order an arrow, usually called a "war-arrow" (*herôr*) to be "cut up" and sent out among them. Upon being touched by this arrow, every man had immediately to "follow the arrow" (*fylga örum*) to the royal presence or suffer banishment from the kingdom.... The "cutting" of the arrow was the placing of the royal mark upon it, giving it the force of the king's seal. As often as not the arrow took the form of a simple rod (*stefni*), bearing marks of authorization, while the message was delivered by word of mouth....

Such a use of the message-stick is found everywhere in antiquity—we need not go through the list again but should point out that the institution was also found among the Jews. Thus "the Lord, calling upon a city to declare its allegiance to him, sends his rod to it, and a herald (a man of *tushiah*), seeing the name on the rod, calls out to the people; 'Heed ye the

(Continued on following page)

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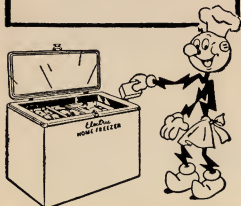
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The Stick of Judah

(Continued from preceding page)

rod and the one who hath appointed it." ²³⁰⁰ (See also Micah 6:9.) In Ezekiel 37:18ff it is evident that the inscribed sticks are to serve as messenger-staves. The prophet is to show them to all the people, and when they ask him what the message is, he is to repeat the words summoning them all to the great assembly: "the Lord Jehovah . . . will take the sons of Israel out of the nations among whom they walk, and will gather them from round about, and lead them into their land. . . ." The prophet is God's herald, sent to gather in the hosts for the last time. Jane Harrison has noted that the herald's staff "is, in intent, a king's sceptre held by the herald as deputy," ²³⁰¹ and few have failed to observe that the sticks in Ezekiel 37 are among other things scepters.

How thoroughly familiar the Jews of old were with the use and significance of various types of symbolic rods may be seen from the wealth of tradition built up around the wonderful Rod of Aaron. This was "the rod that the Holy One . . . created in the twilight of the first Sabbath eve and gave to Adam. He transmitted it to Enoch," from whom it passed down in succession to Noah, Shem, Abraham, and Joseph, from whom it was stolen by servants of Pharaoh, only to be stolen back again by the man whose daughter married Moses who alone of all her suitors was able to grasp the rod without being consumed. ²³⁰² According to another account, "Jacob wrested the rod from Esau, and . . . he always kept it with him . . . at his death he bequeathed it to his favorite son Joseph." ²³⁰³ We are assured that "Aaron's rod is identical with the rod of Judah," and that the same rod was in David's hand when he went to fight Goliath, and that "it will come from hiding in the time of the Messiah." ²³⁰⁴ It is this very rod "that the Judean kings used until the time of the destruction of the Temple, when, in miraculous fashion, it disappeared. Elijah will in the future fetch it forth and hand it to the Messiah." ²³⁰⁵ For when the Messiah comes, it is by this rod, which bears his name, that he will establish his identity before the people: first of all, we are told, will come Elijah, and to make sure of the identity of the Messiah, the Jews will demand that

he perform the miracle of resurrection before their eyes," instead of which he will "wave the sceptre given him by God. . . . Then the Jews will believe that Elijah is the Elijah promised to them and the Messiah introduced by him is the true Messiah." ²³⁰⁶ The Book of the Bee brings this same staff into the Christian system by claiming that "it belonged to Joseph . . . at the moment of the birth of the Saviour, and it served afterwards as one of the planks in the Cross of Christ." ²³⁰⁷

Note that this staff in the hand of a prophet or patriarch is a true herald's staff, "in intent a king's sceptre, held by the herald as deputy." Thus God is represented as promising to Moses in the hereafter: "and one of my many sceptres upon which is engraved the Ineffable Name, one that I have employed in the creation of the world, shall I give to thee, the image of which I had already given thee in this world." ²³⁰⁸ And thus Moses speaks to the Red Sea: "For a whole day I spoke to thee at the bidding of the Holy One . . . but thou didst refuse to heed my words; even when I showed thee my rod, didst thou remain obdurate." ²³⁰⁹ When Pharaoh asked Moses and Aaron, "Who will believe you when you say that you are ambassadors of God, as you pretend to be?" the credentials they produced were the rod and its miracles. ²³¹⁰ This aspect of the rod as a sign to the world that God has given his authority to the holder is very significant, since it represents the power of priesthood: Indeed, the early Christian Fathers insist that the rod is simply a symbolic representation of the power of priesthood: "The rod of Aaron," says Justin Martyr, "bearing blossoms showed him to be the High Priest. A rod from the root of Jesse became the Christ. . . . By the wood God showed himself to Abraham. . . ." ²³¹¹

It is exceedingly convenient to have such a message-stick to confirm one's claim to have been sent by some king or by God himself. There are many instances of the usage in the ancient world, and they all seem to go back to the divine pattern. Thus, "the Herald of Zeus goes forth to summon his subjects armed with a golden wand that subdues all creatures with its touch." ²³¹² This is the civilizing and governing rod of Hermes that makes its holder ruler of the world, the golden wand of the two entwined

THE IMPROVEMENT ERA

serpents, the caduseus, the arrow of Zeus in whose name all things are compelled to do obeisance.⁶⁰ It was this same caduseus with which Aesculapius presumed to raise the dead—an office reserved to God alone, and to this day the life-giving staff of Aesculapius with its two serpents is the symbol of the medical profession. Strangest of all, the episcopal staves borne by the heads of various ancient Christian churches are still adorned by the two serpents that clearly betray the pagan origin and descent of their emblems of priesthood.⁶¹ Innocent III tells us that the pontifical staff signifies the power of Christ and quotes Psalms II and XLIV to prove it.⁶² Yet there are few better-known traditions in the Roman Church than that which reports that the Pope has no rod, because the rod of Peter, the only one he could have, was given by Peter to Eucherius, Bishop of Trier, when he was sent on his mission to the Germans; this rod is said to have raised Eucherius' successor, Maternus, from the dead,⁶³ just as the rod of Elijah was said to have raised the dead.

The various aspects of ancient rods of office are given here not by way of picturesque diversion, but because we cannot understand the sticks of Ezekiel until we know what such sticks could and did represent. At this point some general observations are in order:

1. The ancients used marked staves for identification. The staff and ring of the Babylonians (Herodotus, History I, 195) recalls the staff and ring by which Tamar identified Judah.

2. A king's staff in the hand of another showed that the other was a delegate of the king, with authority to act in his name. The royal staff is thus a sign of power, a scepter.

3. In referring to the sticks of Joseph and Judah, Ezekiel is using a familiar custom (not inventing fantastic imagery) to illustrate a lesson. The lesson has to do with the establishing of identity and the exercise of divine power, or priesthood, in the days of the restoration of Israel. An important clue to the situation is the peculiar way in which the two sticks "become one."

(To be continued)

⁶⁰This is the chief passage in which Ezekiel reaffirms the social ideal characteristic of the prophets: an age of peace under the government of a righteous ruler." Cooke, *op. cit.*, p. 400.

⁶²S. R. Driver, *Einleitung in die Litteratur* (Continued on following page)

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HOTEL UTAH

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The Stick of Judah

(Continued from preceding page)

des *Alten Testaments*, trs. Rothstein (Berlin, 1896), p. 311.

¹⁰Fisch, *Ezekiel*, p. 249: "The prediction of national resurrection, as symbolized in the vision of the dry bones, is followed by the symbolic action of the reunion of the two kingdoms to indicate that unity is an essential factor in preserving the life of the nation."

¹¹H. Nibley, in *Western Political Quarterly* IV (1951), p. 226.

¹²For a general treatment of this subject, Lord Raglan, *The Origins of Religion* (Thinkers' Library, 1945).

¹³Nibley, *Wstrn. Pol. Quart.* II (1949), p. 334.

¹⁴*Ibid.*, p. 336.

¹⁵Jas. M. Freeman, *Handbook of Bible Manners and Customs* (N.Y., 1877), pp. 305f.

¹⁶Nibley, loc. cit.

¹⁷*Ibid.*, p. 337.

¹⁸A. C. Fletcher and F. La Flesche, in *Bur. Ethnol. Rept.* XXVII (1905-6), pp. 228, 242, 274.

¹⁹Nibley, op. cit., p. 337.

²⁰Loc. cit., esp. note 5.

²¹*Poetic Edda*, *Völuspá* 63.

²²Like the kings of Persia and Babylon, the host among the Kwakiutls gives away all his wealth at the New Year, as he sits with the staves or arrows of all his guests spread out before him, F. Boas, "Kwakiutl Indians," *U.S. National Museum Report* 1895, p. 503f.

²³Nibley, loc. cit.

²⁴L. Ginzberg, *The Legends of the Jews* (Philadelphia: Jewish Publication Soc., 1909ff), III, 306.

²⁵I. Clement, *Epist. ad Corinthos*, Ch. 43.

²⁶Nibley, op. cit., p. 335.

²⁷Paul Kahle, *Masoreten des Westens* (Stuttgart, 1927) I, pp. 3f.

²⁸*Ibid.*, p. 6.

²⁹In *Bureau of Ethnol. Rept.* XIII (1891-2), p. 116.

³⁰Nibley, op. cit., pp. 331f.

³¹*Ibid.*, p. 333.

³²Jane Harrison, *Prolegomena to the Study of Greek Religion* (Cambridge, 1924), p. 44.

³³Ginzberg, *Legends of the Jews*, II, p. 291.

³⁴*Ibid.*, V, p. 412.

³⁵*Ibid.*, VI, p. 106.

³⁶*Ibid.*, III, p. 307.

³⁷*Ibid.*, IV, p. 234.

³⁸Quoted in A. S. Rappoport, *Myth and Legend of Ancient Israel* (London, 1928) II, p. 366: "When Adam was driven out of Paradise, he cut a branch from the fig tree which was the tree of Life, and this branch served him as a staff all his life. This staff he left to his son, and it was transmitted from generation to generation till it came into the possession of Abraham. It was with this staff that the Patriarch smashed the idols of his father Terah. Jacob used the staff as he tended the flocks . . . and his son Judah gave it as a pledge to his daughter-in-law Tamar." Later it was hidden by an angel and found by Jethro, who gave it to Moses. "The staff then came into the possession of Phineas, who buried it in the desert. It belonged to Joseph . . . at the moment of the birth of the Saviour, and it served afterwards as one of the planks in the Cross of Christ."

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⁵⁸Ginzberg, *op. cit.*, III, pp. 430f.

⁵⁹*Ibid.*, III, p. 19.

⁶⁰*Ibid.*, III, 335.

⁶¹Justin Martyr, *Dial. with Trypho*, 86, in *Patrol. Graec.* VI, 680-1: "The cross is the symbol of the wood of Life in Paradise. Moses with a rod was sent to liberate the people; and holding this rod in his hands as commander of the nation he divided the Red Sea. By its power he struck water from the rock, and by throwing it into the waters of Merra he made them sweet. . . . Jacob boasts that he passed through the river on this staff," etc.

⁶²Nibley, *op. cit.*, p. 332, with special ref. to the notes.

⁶³See the interesting series of photographs in the *National Geographic Magazine* liii (1927), 683-9. For the serpent on the earliest staves of the Western Church, see *Archaeologia*, Vol. 74 (1924), pp. 314-5. Usually the staff of authority is thought to represent the thunderbolt by which the enemies of God are smitten: for extensive identifications see C. S. Blinkenberg, *The Thunderweapon in Religion and Folklore* (Cambridge, 1911); A. B. Cook, *Zeus* (Cambridge, 1925) II, 1045-9; 473; 574, n. 2; 774; 777; 780; 786-9 (the trident is the lightning.) Thunderbolt, caduceus, plant of immortality, and the lance of St. George are identified by Dougherty in *Annals of the American Schools of Oriental Research* V (1925), 6-8; 19; scepter, "rods" of Israel, and the staff of the inspired poet are identified by Ludw. Deubner in *Archiv fuer Religionswissenschaft* 30 (1932), 82-84; extensive comparisons are given by E. D. Clarke, "On the Lituus of the Ancient Romans," *Archaeologia* 19 (1821), 386-400. On the trident and fleur-de-lis (found on early Christian bishops' staves), W. M. Wylie, in *Archaeologia* 35 (1853) 48-53, and H. B. Walters, "Poseidon's Trident," *Jnl. of Hellenic Studies* 13 (1892-3) 13-20, 11: "In the archaic period . . . Poseidon has, instead of a trident a lotos-sceptre," as does Zeus. Significantly, early bishops' staves were topped with the lotus-sign, G. F. Lee, "Episcopal Staves," *Archaeol.* 51 (1888) 374, the "Finger of God" (*Idem*, 376), or the hunter's sign of St. Hubert, and bore such formidable inscription as "Strike-Spare," (*Idem*, 360). The earliest bishops' staves resemble the caduceus, crowned with double serpents, as can be seen from the photographs in the *National Geographic Magazine* 52 (Dec. 1927), Pl. i-vii, from Savari's staff (c. 1200 A.D.), see *Archaeol.* 58 (1903), p. 409, fig. 2, Pl. xxvii; p. 412, fig. 5, and the oldest such staff from the north, reproduced in JJA Worsaae, *Nordiske Oldsager i det Kongel. Mus. i Kjöbenhavn* (Copenhagen, 1859) p. 150, Pl. 542; cf. C. H. Read, "A Morse Ivory Tau Cross Head of the 11th Century," *Archaeologia* 58 (1903), p. 409, fig. 2; p. 412, fig. 5. In the oldest pictures Hermes' caduceus is topped by the serpent or the fleur-de-lis, Ed. Gerhard, *Etruskische Spiegel* (Berlin, 1884) V, taf. 8, nos. 1, 2. In these and many other cases the rods of office borne by Christian bishops can be traced back to the pagan priesthoods of antiquity. Their use in the Christian churches is first met with in the seventh century, and is not general until the eleventh century, L. Duchesne, *Origines du Culte Chrétien* (Paris, 1898), p. 383.

⁶⁴In *Patrol. Lat.* CCXVII, 790.

⁶⁵In *Patrol. Lat.* CCXXI, 600.

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"HERE," said Johnny to his father, "is my report card. And here," he added triumphantly, "is an old one of yours I found in the attic."

* * *

A FOUR-YEAR-OLD girl told her mother that her Sunday School class sang the Amos and Andy song during the morning exercises.

"What do you mean, the Amos and Andy song?" the astounded mother asked.

"Oh, you know," little Jean answered.

"Andy walks with me; Andy talks with me."

—Dick Blanchard

* * *

THE stranger found the customers in the barber shop discussing boxing.

"Well," said a quiet little baldheaded man, "I've boxed some of the best men in these parts, from heavyweights to bantams, and not one of them ever fought again after I'd done with him."

"Good heavens!" gasped the stranger to the man beside him.

"He doesn't look like a fighting man at all!"

"He isn't," grinned the other. "He's the local undertaker."

* * *

TRUE LEADERS OF HUMANITY

—February is the month of Washington and Lincoln—two historic figures in the annals of the American nation. Each man was a leader and statesman in time of crisis, and each had the human touch . . . Lincoln was once taken to task by an associate for his attitude toward his enemies.

"Why do you try to make friends of them? You should try to destroy them," advised the friend. "Am I not destroying my enemies," Lincoln gently replied, "when I make them my friends?"



Sandrestrom, Greenland

Dear Editors:

AS AN AIRMAN away from home, I want to tell you that THE IMPROVEMENT ERA is the only way I have of keeping in contact with the Church. I wish to express my thanks to those making it possible for me to get this fine publication. Possibly I am the only L.D.S. member in Greenland or for many miles around.

As Latter-day Saints, it gives us the avenue by which we can receive the words of advice from the General Authorities.

In closing I wish to extend again many thanks and may God always bless and prosper the good work.

Sincerely,

/s/ A/3C Olen Googe

Prescott, Arizona

Dear Editors:

I AM writing in hope of getting some information about some very dear friends. If anyone reading this has any information as to the whereabouts of Mr. or Mrs. Emil Lindstrom, I would appreciate hearing about them.

The last account I had of them, they were in Blackfoot, Idaho. Their son, Jack Lindstrom, was operating a service station there. . . .

It has been thirteen years since we lost track of them. Mrs. Lindstrom is a member of the Church and had sisters who are also members.

I will appreciate any information concerning any of them. I have been a Latter-day Saint for four years now and find the ERA a very wonderful magazine and helpful in many ways.

May our Heavenly Father bless each and every one of you.

Your sister in the gospel of Jesus Christ,
/s/ Mrs. G. L. Sigferson

Wolcott, New York

Dear Editors:

WHILE I am writing, I would like to tell you, that the conference numbers are so much more enjoyable, now that each speech is finished without having to look up a "continued on page . . ."

I thank you for a wonderful magazine.

Your sister in the gospel,
/s/ Mrs. Helga Jones

Scott Air Force Base, Illinois

Gentlemen:

I WOULD like to express my appreciation for the efforts put forth by those who send the ERA to servicemen. My subscription was given to me by the Wales Ward, and I thank them for one of the finest gifts I have ever had.

When I was home, with all the pleasures I took for granted, I did not pay too much attention to the ERA. I just accepted that it was there, and that was about it.

Since I have been in the air force, I have received four issues, and I now look forward to the time when the next will arrive. It is something that helps fill the gap between me and home, and it is really swell to be able to read the messages that the leaders of our Church have for us.

Again I thank you,

A/3C Douglas Lamb

Camp Pickett, Virginia

Dear Editor:

AS SOON as I went in the army, I started to receive THE IMPROVEMENT ERA, and in this letter I want to thank you for the fine service you have given me. I am always very glad to receive and read it from the beginning to the back. I have learned a lot out of it and am very grateful to all that are helping to make it possible to send a magazine like that to all the soldiers.

God bless you all.

Sincerely,

/s/ Hendrik W. Tak

Note: This letter arrived in our office shortly after Dr. Widsote's passing.

Sendai, Japan

Dear Dr. Widsote:

I ENJOYED your article in the August issue of THE IMPROVEMENT ERA about "May God's Word Be Interpreted?" In fact, I have enjoyed many, many of your articles in the past, Elder Widsote, and I wish to thank you very much for your efforts. . . .

Please accept this with my sincere gratitude for the many articles you have written which have enlightened and pleased so many of us.

Sincerely your brother,

Sherman W. Thorpe, M.D.

Honolulu, Hawaii

Dear Editors:

I AM a seaman in the U.S. Navy and due to the fact that I am at sea a good part of the time, it is quite hard to get Church literature. Lately I have been able to receive THE IMPROVEMENT ERA and oh, the joy and contentment it brings to read of the activities of the Church; to read the words of God spoken by those great disciples of truth, the leaders of our Church.

THE IMPROVEMENT ERA is a missionary in itself. There are many, many articles that help us, both temporally and spiritually.

How can one say thank you when it means so very much.

I know that I represent the feelings of all L.D.S. servicemen when I say, God bless you in your wonderful work.

Sincerely,

/s/ Robert D. Bagley, USN



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