



The Improvement Era

DECEMBER, 1944

VOLUME 47 NUMBER 12

RETURN POSTAGE GUARANTEED

SALT LAKE CITY 1, UTAH



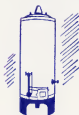
...and *THIS* flame
symbolizes the

5 HOUSEHOLD FREEDOMS *of tomorrow's better homes*



FREEDOM from COOKING FAILURES

By faithfully following a good, tested recipe, even an inexperienced bride can cook successfully . . . with a CP (Certified Performance) gas range . . . thanks to its automatic controls, as flexible and simple to operate as a push-button radio. And gas is quick!



FREEDOM from "COLD WATER BLUES"

Install a good automatic gas water heater of ample capacity . . . and forget it! Always plenty of hot water at the mere turn of a faucet . . . for laundry, dishes, bathing, every household need, 24 hours a day, 365 days a year. *That's* convenience for all the family.



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Automatic gas heating is all comfort and no work. Puts an end to stoking, fuel storage, noise, smoke, soot and grime. Just set the thermostat or press a button and relax! ★ And now, complete year-around air-conditioning or cooling summer ventilation is optional . . . with gas heating. Investigate!



FREEDOM from REFRIGERATOR NOISE

The gas refrigerator is the only type that's permanently silent . . . no moving parts; hence, long life and minimum upkeep expense. You get these exclusive advantages *plus* attractive design and all the modern features you want. Before buying any refrigerator, stop, look and *listen* . . . then decide.

THERE'S A FIFTH FREEDOM TOO: FREEDOM FROM HIGH COSTS

All good gas appliances are distinguished by economy in upkeep and operation. ★ In planning your new or remodeled home, ask your architect or builder to specify "all-gas" equipment . . . for *enduring* satisfaction and real savings. There's nothing more modern.

MOUNTAIN FUEL SUPPLY COMPANY

SERVING UTAH AND WYOMING

GAS FUEL

IN WAR AND PEACE

Exploring the Universe

By DR. FRANKLIN S. HARRIS, JR.

SOME states have different titles on the official state seals than just the ordinary name. The "Republic of Connecticut," the "Republic of Massachusetts," and the "State of Rhode Island and Providence Plantations" are the official titles of those states. In Rhode Island, until 1854, the General Assembly met in Newport, South Kingston, Bristol, East Greenwich, and Providence. After 1854, Providence and Newport were dual capitals until 1900, when Providence became the sole capital of the state.

COLUMBUS wrote in a mixture of Spanish and Portuguese.

IN some parts of the world when a Moslem is too poor to buy a copy of his sacred *Koran*, he may rent pages of the book.

THE potential nylon hosiery yarn production for postwar now appears to be enough for four hundred fifty million pairs per year, with a cost down to ten cents a pair for the material.

IN the Ross Sea off Little America on the Antarctic continent, a compass points straight east, as does a compass also in the middle of Victoria Island off the north coast of Canada. Inland part way toward the South Pole on the Antarctic continent at 110 degrees east longitude, a compass points straight west, as it does in the Fox Basin north of Hudson Bay. This is because the magnetic poles of the earth are twelve hundred miles or more from the geographical poles. The north magnetic pole is on the Boothia Peninsula in northern Canada.

A NEW process called "reslooming" puts wool or cotton cloth through a bath of a water-thin and resin-forming plastic. When so treated the fibers are soaked through and retain their texture, and the cloth lasts longer, resists wetting and keeps its shape after many washings or dry cleanings. Cloth so treated such as Palm Beach will be good for light suit materials which ordinarily wrinkle easily.

FOR the first time in history one form of cancer can be completely controlled, according to a recent statement by Dr. E. C. Dodds of the University of London. A result of British-American cooperation, the use of the synthetic hormone diethylstilbestrol can make sufferers from cancer of the prostate gland symptom-free.

(Continued on page 740)

SANTA'S FAVORITE!



Among children, grown-ups and even Santa, too, *Honey Bee* GRAHAMS are always the favorite! Because only *Honey Bees* are made with genuine Chapparral honey — and they're fresher, too — made in the only cracker factory between Denver and the Pacific Coast.

Look for The Rich, Brown Package



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GRAHAMS & PURITY

Wherever they go—

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WILL KEEP THEM CLOSE

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for the gift that gives itself twelve times
a year.

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Fill in, tear out, and mail the attached coupon.

(The "Era" will send a gift card with your name as donor, if you so request.)

The Improvement Era,
50 North Main St., Salt Lake City 1, Utah

Please enter my subscription for one
year, starting with the _____
number. (My \$2.00 is enclosed herewith.)

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Ward _____ State _____



The Cover

THE wise men led by the star serve as a challenge to us today to try to follow the road that leads to the Master of men that soon his message may travel throughout the world and reach other wise men in distant lands.

The cover photograph is by H. Armstrong Roberts, adapted by Charles Jacobsen.

Church of the Air

PRESIDENT J. REUBEN CLARK, JR., of the First Presidency, will deliver the Church of the Air address Sunday morning, December 24, 1944, at 11 a.m., Mountain War Time. This broadcast will be heard over C.B.S. stations, at 1 o'clock Eastern War Time, 12 o'clock Central War Time, and 10 o'clock Pacific War Time. His subject will be, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29.)

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The Improvement Era

"THE GLORY OF GOD IS INTELLIGENCE"

DECEMBER, 1944

VOLUME 47, NO. 12

"THE VOICE OF THE CHURCH"

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

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The Editor's Page

Christmas Greeting.....Heber J. Grant 749

Church Features

To a Service Man of World War II.....	Hugh B. Brown	755
Minds Are Conquered Only By Love.....	Levi Edgar Young	756
The Measure of a Man.....	William E. Berrett	759
Mr. Church Officer, Do You Grow or Swell?.....	Marvin O. Ashton	760
Evidences and Reconciliations: LXXXVII—Why Is Jesus the Christ Sometimes Called the Eternal Father?.....	John A. Widtsoe	769
Promises of Old, Selected by William E. Bunker.....	741	
Priesthood: Melchizedek.....	742, 776	
The Seventy.....	756	
Aaronic.....	778	
Ward Teaching.....	779	
No-Liquor-Tobacco, Skidding On Life's Highway, Ab Jenkins.....	742	
What Creates the Appetite for Tea, Coffee, and Tobacco, Isaac B. Ball.....	777	
(See also pages 777 and 781)		
Mutual Messages.....	744, 745, 781	
Scouting In the Army.....	744	
The Church Moves On.....	767	
Genealogy.....	780	
Music.....	780	

Special Features

The War, the Church, and the Future.....	G. Homer Durham	750
A Mormon Wife—The Life Story of Augusta Winters Grant—II.....	Mary Grant Judd	752
The Greater Statesmanship.....	Parley A. Christensen	758
The Spoken Word from Temple Square.....	Richard L. Evans	762
After the Big Whistles Blow.....	Ira J. Markham	766
Exploring the Universe, Franklin S. Harris, Jr.....	737	
The Food of the Gods, Charles E. Dibble.....	739	
Telefacts.....	740	
A Good Citizen, Maud Mero Doolittle.....	746	
Religious Attitudes of Noted Men, Leon M. Strong.....	748	
Homing: Fun with Books for Children, Marba C. Josephson.....	770	
Cook's Corner, Josephine B. Nichols.....	772	
Here's How.....	773	
Handy Hints.....	773	
News from the Camps.....	774	
Youth of Today—Man of Tomorrow, David S. Murdock.....	781	
Books.....	782	
Your Page and Ours.....	800	

Editorials

Of Christmas—and of Things to Come.....	Richard L. Evans	768
Christmas.....	Marba C. Josephson	768

Stories, Poetry

Singing Wires.....	James P. Sharp	754
The Sweetest Sound.....	La Rene King Blecker	761
Barnstorming.....	Jane Hart	764
Enchantment, Grace Sayre.....	738	
Disappointments, Thelma Ireland.....	746	
Frontispiece: Visiting Grandmother, Jane Rhyme.....	747	
Poetry Page.....	765	



Enchantment

By Grace Sayre

THIS is the way white enchantment is made:

Snowflake on snowflake, fluttering, laid,
Bushes and tree branches, sparkling with white—
Stars from the skies,—
scintillant, light.

This is the place where enchantment is made
Close by a stream where birches wave shade
All through the summer, for violets, sweet

As a soft kiss; now snow-kissed, their feet.
This is the song white enchantment is singing
With sleigh bells and snowflakes, rhythmically ringing.

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Change of Address:

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

Executive and Editorial Offices:

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

THE FOOD OF THE *Gods*

By DR. CHARLES E. DIBBLE

CORN has been, and is, the staple food supply for the American Indian. This food was so important to the Indians that nearly every tribe celebrated a corn festival. In many tribes corn was deified: among the Pueblo Indians the plant was reverently referred to as "Mother Corn"; to other North American Indians, a beautiful maiden, with long, fair hair, was transformed into corn—her hair is still to be seen as the silk on the cornstalk; to the Aztecs the maize-like plant was considered the "food of the gods" (*teocintle*). The extended use of corn, the numerous corn festivals, and the many origin myths show that corn culture reaches back into the dim past of tradition.

Although the archeologists have demonstrated that the cultivation of corn antedates the birth of Christ, neither the archeologist nor the botanist is ready to present categorically the details of the origin of corn. The time, the place, and the parent plant are still a matter of speculation and theory. According to recent evaluations of the existing evidence, the most probable



THE BLACK GOD OF THE MAYA HOLDS THE SYMBOL OF CORN IN HIS HANDS.
(From the Troano Codex.)

locations for the domestication of corn are: the highlands of South America, the lowlands of southeastern South America, and the high cultural centers of Middle America (Mexico and Guatemala). A study of the wild relatives of corn has not as yet provided a parent plant which we can point to as the direct ancestor of corn. As to the date of origin, archeologists are not disposed to commit themselves beyond the statement that corn was domesticated some time prior to the birth of Christ.

DECEMBER, 1944

A GIFT SO SOFT AND COLORFUL,

THE BEAUTIFUL

Vogue Blanket

100% VIRGIN WOOL



Today's beautiful Vogue is our featured civilian blanket selected to bear the Wool O' the West label. You will be delighted with the fine craftsmanship in your gift Vogue knowing that it is loomed by the men and women at Wool O' the West who proudly wear the Army-Navy "E" award for excellence in war production. These artists in wool are looming the 1945 Vogue in four attractive colors: Peach, Blue, Green and Dusty Rose. We suggest you make your selection at your favorite store as early as possible.

Lovers of jacquard patterns—ask to see the Wool O' the West NETHERLANDS blanket.



For finest women's wear, ask your dealer to show you 'Wool O' the West' Fabrics. Styled in Hollywood and distributed by M. Blumberg & Co., Los Angeles, Calif.

PORTLAND WOOLEN MILLS • PORTLAND 3, OREGON



For more than 80 years, a gift of Mrs. J. G. McDonald's quality chocolates has been a token of true sentiment—carefully chosen as the best of good chocolates. Through these many years, "the only girl" has thrilled and delighted to the thoughtfulness of this remembrance.

Today, Mrs. J. G. McDonald's Personal Selection Chocolates express the same thought they always have carried. For your "only girl" choose this exquisite assortment of the world's best chocolates.

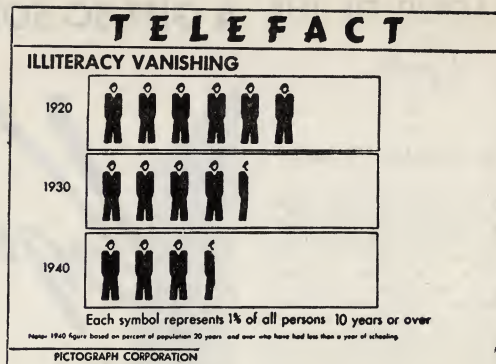
Mrs. J. G. McDonald's world-famous chocolates have been awarded six world's grand prizes and gold medals, and 44 other gold awards.



**Mrs. J. G. McDonald
Chocolate Company**

Salt Lake City—Owned and Operated by

Mrs. J. G. McDonald and B. Neal McDonald
740



EXPLORING THE UNIVERSE

(Concluded from page 737)

A POWERFUL new insecticide, called "dithane" as short for a long chemical name, which is non-poisonous to human beings, has been discovered and tested by a group of Rohm and Haas scientists. Dithane works best against chewing bugs and sucking insects such as aphids, leafhoppers, Mexican bean beetles, and the mealy bug. By impregnating the soil at planting time or spraying the absorbent young leaves of growing plants, enough dithane gets into the plant juice to kill the sucking insects, which can't be killed with ordinary poison sprays.

SAPPHIRE jewels in aircraft instruments are finding competition in new glass ring jewels which are superior to sapphire in many ways and cost only one third as much.

To construct airfields rapidly, and to save first laying a foundation of crushed rock, large quantities of dilute sodium silicate can be poured on raw meadow land. This toughens the ground

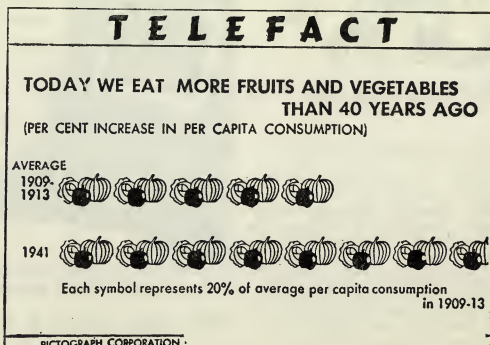
so that quick-setting asphalt can be laid almost immediately, and within a few hours heavy bombers can use the airfield.

THE juice of the milkweed contains an enzyme which tenderizes frankfurter casings and tough beef.

THE oases in the Sahara vary in size from fifteen thousand to three hundred thousand date palms. It is falsely said that an oasis is possible when a fault in the rock permits the underground water to come within one hundred fifty feet of the surface, because this is the limit of length of the taproot of a palm tree.

SOVIET research men have found cheap ways of extracting iodine from oil-field refuse, sugar from watermelons, and vitamin C from pine tree needles.

PERSONS who are blindfolded walk or guide a vehicle in circles to the right or left, into the form of a spiral, becoming smaller and smaller in radius, but never reversing the direction of turning.



PROMISES OF OLD

—Yet New

*Selected from the Book of Mormon
by William E. Bunker*

FOR, behold, saith the Lamb: I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Gentiles by the gift and power of the Lamb.

And in them shall be written my gospel, saith the Lamb, and my rock and my salvation.

And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up in the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be. (1 Nephi 13: 35-37.)

FOR those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.

For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindle in unbelief shall not have them, for they seek to destroy the things of God. (II Nephi 26:16-17.)

AND behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth.

And no one need say they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none shall stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead.

And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness.

Yea, it shall come in a day when the power of God shall be denied, and churches become defiled and be lifted up in the pride of their hearts; yea, even in a day when leaders of churches and teachers shall rise in the pride of their hearts, even to the envying of them who belong to their churches. (Mormon 8:25-28.)

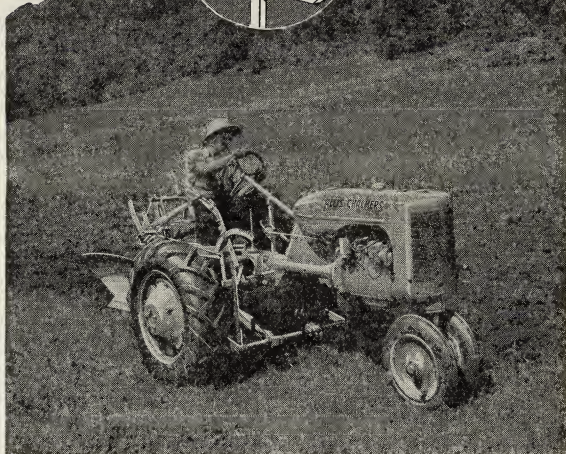
AND when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

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

DECEMBER, 1944

The Family Farm

for



Above—Lapping furrows uphill with 2-Way Pick-up Plow

AT Allis-Chalmers we believe in the farm as a way of life . . . in family-operated farms!

We are dedicated to the purpose of helping the American farmer become more independent, more successful . . . with home-owned and home-operated equipment that he can afford to buy, that he can operate at a profit, regardless of acreage.

Allis-Chalmers rubber-tired tractors and their companion tools and machines are designed, built and priced to attain this purpose.

Model C—First SELF-GREASING Tractor

Sealed Reservoir bearings end daily greasing . . . eliminate the grease gun. Hundreds of pounds of grease and hours of time are saved in the life of the tractor.

NEW BALANCED



CONTROL

Model C Hydraulically operated implements introduce "Balanced Control". Depth of penetration is exactly gauged. Planter and fertilizer attachments are in a compact, streamlined unit integral with cultivator.

ALLIS-CHALMERS

TRACTOR DIVISION • MILWAUKEE 1, U. S. A.



For people in a hurry
who would enjoy a
leisurely breakfast

Eat a Zoom Breakfast—
Do a Zooming Day's work!

A skimpy stop-gap breakfast starts you off with a handicap . . . leaves you hungry and below your peak efficiency by the middle of the morning.

A **HEARTY ZOOM BREAKFAST** gives you a flying takeoff—starts the day right!

"Cook it Fast—
Eat it Slow!"

You can enjoy piping-hot Zoom for breakfast on the busiest of mornings. It cooks *instantly*—leaves plenty of time to make breakfast what it should be—a pleasant leisurely meal!

Tomorrow—set the day's pace with Zoom!



INSTANT-COOKING
WHOLE WHEAT
CEREAL

Skidding ON LIFE'S HIGHWAY

WHEN a racing automobile blisters along the speedway, the driver doesn't have the time nor the inclination to watch the pebbles go by just ahead of his machine. He knows that to do so would be disastrous.

Rather, he looks far ahead, surveying the course, contemplating the seconds, the minutes, and the hours (if it's an endurance run) into which he must crowd as much mileage as possible. A good automobile racer simply has to be farsighted during the grind when the official clocks are ticking as well as in the preparation before the race.

We Americans, like the speedster, must take the long-range view of the tomorrow that is dawning after a miserable night of war.

You and I hear a great deal of talk about winning the peace. There is nothing, I believe, that will assure America greater health, happiness, and achievement along the highways and byways before us than a vigorous, virile youth today.

Appetites, those little pebbles along the road, can skid youth into all sorts of ruts if our young people pay too much attention to them. We must educate young America concerning their dangers. We must convince them that the boy or girl who takes up the drinking or smoking habit, or both, is putting a "governor" on himself or herself for the contest of life. In the realm of sports I have seen all sorts of promising contestants go spinning into oblivion because they let these habits tamper with their stamina.

I shall always be grateful to my mother for the teaching she gave me as a boy concerning the ill effects of the use of tobacco and liquor. She was a pioneer. For her religion she left her home in Wales and pushed out across the dreary plains, rugged mountains, and desolate deserts to find a home in Utah. Her religion, the Mormon faith, teaches against the use of these narcotics. She passed these teachings on to me.

As a boy I wanted to be a regular fellow. I liked to swim in the muddy Jordan River across the railroad tracks near our home. I liked to challenge one fellow after another to distance runs around the block under the street lamps at night. I enjoyed competitive jumping, weight lifting, and bicycle riding. But I never let my mother down by lighting a "fag" or taking so much as a sip of beer.

It has been my good fortune to be the only automobile driver ever to remain at the wheel before official timers for twenty-four hours straight riding without a relief man. I could not perform such feats without a sound body.

Wherever I have gone, in the realm of sports, business, and government, I have tried to point to youth the benefits of the clean life. Recently my racing car,



By AB JENKINS

World's Automobile Racing Champion
and Former Mayor, Salt Lake
City, Utah

Mormon Meteor III, was encased in glass in the Utah State Capitol. The state complied with my request to inscribe on the side of the car my signed testimonial:

I attribute my endurance to total abstinence from beer, whisky, and tobacco.

It was the school boys and girls, more than anyone else, who were responsible for my election as mayor of Salt Lake City in 1939. At the time of the campaign there seemed to be a fad among men seeking political office to open up cocktail bars for thirsty voters. I opened up a bar, but milk and soft drinks were the only beverages served. I simply couldn't let down the "kids."

I have no use for the man or woman who pretends to build character and clean lives in youth and then indulges in the very habits against which he teaches. Such people have more "jaw-bone" than "backbone." I have met many champions in sports who have given endorsements to tobacco companies for advertising purposes. Some of them don't even smoke. Such practices make my blood boil more furiously than during a grueling marathon on the salt flats. The people who do this don't realize that they are selling the "kids" short, because youths are great hero worshippers.

My business, racing, and duties as mayor, have carried me into a great variety of situations. I have been at banquets where toasts have been drunk in champagne. Then there have been the smoke-filled rooms of political conventions, and the night clubs where the boys gather after the race. But never have I found it necessary to veer from my abstemious course. On the contrary I have won greater respect from both friends and strangers for adhering to my convictions. Some of my best friends and many of America's outstanding citizens drink and smoke, but often the thought has been expressed to me: "I wish I had your physical condition and had refrained from these things."

Mixing alcohol and nicotine with your blood is like putting water in your car's gasoline. It's bad enough for the moment, and if continued the engine will wear down prematurely.

America has a promising future. We must make its citizens of tomorrow a strong youth today. Let us help them to avoid the stumbling blocks of appetite; to look far ahead and not at the immediate little pebbles strewn along their path.

(Taken from *The Union Signal*, Evanston, Ill., October 7, 1944.)



JANE: Hi slowpoke! Still not through milking? Why don't you get milking machines—they sure save time.

JOE: Maybe so. But milking machines can't do *this*...



JANE: Hey, turn it off! Goodness, cows aren't the only fresh things around here.

JOE: I was just doing what you say is a good thing: saving time from producer to consumer!



JANE: All I can say is, some people do it better!

JOE: They ought to! Safeway, for instance, has been working at it since before I was born.



JANE: Sure! And I bet most farmers would agree that Safeway's straightline distribution of food—the way it cuts out needless costs and handling charges—is a big help to us.



JOE: You're right, Jane. Now be a real guy and help me out—straightline a little milk production into that pail.

Here's how Idaho potato-grower C. R. Holden summed it up one day:



"The way I see it, better returns to growers are a natural result of Safeway's more direct and efficient kind of distribution. Fewer handling charges mean more money for producers and lower costs to consumers—that's just simple arithmetic. I think this country could use a lot more food distribution of the Safeway kind."

SAFEWAY THE NEIGHBORHOOD GROCERY STORES

NOTE: Better than a third of our customers are farm folks. Find out why. Trade one full month at your Safeway grocer's—and compare what you save!



THOUSANDS of servicemen going home for the holidays will use the facilities of hotels. You can help them enjoy their trip en route home and those few brief hours with their loved ones this Christmas by staying at home during the holidays. We at the Hotel Utah always welcome your visits, but we know that you want our men in the service to come first—to get the happiness they so well deserve!



HOTEL UTAH

GUY TOOMBES, Managing Director

★★★★★

Scouting in the Army

A Letter from Pvt. Jay M. Strong

Fort Riley, Kansas

THIS afternoon our platoon was sent out on a reconnaissance mission against another platoon. Our squad was acting as a unit, and I was a scout. We moved into the general area where the enemy was located, and I was sent out to reconnoiter. Sure enough, I ran smack into an enemy patrol, but they never saw me. I followed them until they halted, and then I contacted the rest of the squad. They were to sit tight and I was to look over the situation. After skirting the party (a squad) I decided to capture a lone trooper for information. He had separated himself from the rest about twenty feet and was relaxing on his pack with rifle within reach. My approach was fairly well covered by weeds but there were a lot of dry leaves in my way. Well, by cautiously creeping up, by the method I learned in Scouting and perfected in the army, I got within five feet of him. Just then one of the guards looked my way, so I just froze in good Scout style. I convinced him that nothing was there even though I was almost out in the wide open. I crept on and directly up behind the trooper and captured him and got him back to our own G.H.Q. without any of their men knowing it. I then spent about an hour watching their every movement at close quarters. Sure reminded me of all those times we've stalked animals up at Scout camp. By the way, I understand you had another commendable camp season? I knew you would; you always do.

Did I tell you about my experience on night bivouac the other night? We had contacted the enemy and were retreating to a good firing line when our side threw a gas (tear gas) bomb. My mask went on over my glasses—the general procedure is to remove them. Everything was fine until I was given the signal all clear and assemble on the double. Off pops my mask and also my glasses. Boy, was I in a fix! All this was in absolute darkness—pitch black and I mean it. Well, I spent one-half hour combing every inch of area directly around me. Finally, I chanced to run on them, and they were still in one piece, miraculously. By this time the troop had moved out—where, I know not. It was now my job to find my way to it or back to camp. I had been watching the stars all evening as they were out very bright. It reminded me of the many evenings at camp that you and I have sat out under the heavens and you taught me the stars and their places in the heavens. Well, I had found Scorpio, Cassiopea, the two dippers, and the N star, Draco, and lots of others. By these, I had figured we had been going on an NE direction, so I set what I thought was a SW course and started to follow it. It was too dark to follow ravines or streams—couldn't see which

The
roof advancement
of the century

PABCO
Alumi-Shield

**DOUBLE - RESISTANT
ROLL ROOFING**

PROTECTIVE
COATING
OF
ALUMINUM

TOP
QUALITY
65-LB.
ROOFING



Two roofs in one! A 65-lb. Asphalt Roofing of finest quality... plus a top-surface coating of aluminum that reflects heat rays... makes building interiors up to 15° cooler... reduces fire hazards... doubles the resistance of the roof to wear and weather. Alumi-shield your roof!

ONE paint does work of SEVERAL!
PABCO Multi-Service PAINT

Thanks to its Super Fine base Pabco Multi-Service is the economical, and long-lived paint for every surface. Pabco eliminates the rough particles and uses only the uniformly fine particles! Result... paint that brushes on smoother and easier... covers better.

THE PARAFFINE COS. INC.
SAN FRANCISCO 19, CALIFORNIA



Look in the
"Yellow Pages"
for your local
PABCO dealer.

Scouting in the Army

way they ran. Well, sure enough I contacted the troop about two miles out of camp. The officers are still talking about it, for they lost five others that same night. Scouting sure helped then, but it seemed like everyday to me.

Lectures on map reading, first aid, stalking, and many other Scouting subjects are dry—just a review. I've had numerous cases to use my first aid especially. As you know, we had dozens pass out about five weeks ago. I don't know what happened to some people at those times, but I've seen more officers lose their heads while some Scout, of which there are several here, steps in and revives the victim. It just seems so simple now, but I sure can thank Scouting and you. Those many years in camp really helped I know now. You know, the army rates an Eagle Scout, with the personality to go with it, very high. Many of the fellows who made O.C.S. are Eagle Scouts with no military. Seems conclusive, doesn't it?

Our ten-day bivouac starts week after next. I'm waiting with bated breath to see just how we come out. I know the answer already though. The Scouts will be the most comfortable and rested at the end. It has already shown up on the few bivouacs we've had already. I can see how Scouting has helped and so can the other fellows. Many of them have asked me where I've learned to do certain things and I could answer Scouting. Of course, they all know I'm a Scout executive's son, so I have to be "on the bit" (as the cavalry puts it) continually.

I sure prize that Eagle ring—wouldn't sell it for anything.

Special Interest Celebration

THE following letter from Emma G. Smith, Special Interest leader of Oakland Stake, bespeaks a worthwhile, enjoyable year:

As a climax to their year's study of Latin-American countries in the Special interest department, the Elmhurst Ward M.I.A. gave a very delightful Pan-American celebration during their closing party.

The opening program started at 7:45 p.m. with appropriate music for the occasion. A returned missionary from South America gave a talk on his impressions and experiences while on his mission, after which Mrs. Frank Colburn, past president of the Pan-American Association of Oakland, gave an enlightening talk on the Americas.

Then the Mutual members were invited to the amusement hall. The decorating committee had transformed the hall into a street café—gray Latin-American colors were used lavishly, flags of the different republics, gay awnings of colored paper, the street lamp-posts with colored shades, not forgetting the multi-colored parrots hanging from their perches.

The program here was lovely, consisting of Latin-American dances and Spanish songs and music.

Refreshments served by the younger group, in costume, consisted of chili and crackers and ice cream.

DECEMBER, 1944



... and your A-1 baking success GUARANTEED!

A special treat for Western housewives ... an easy-to-make cake with the tangy flavor of fresh oranges. Frost it with the sugar-saver frosting, decorate with orange

pieces and almonds ... and it's festive and delicious for any occasion! And the cook's own secret is this tested A-1 recipe and guaranteed baking. This recipe or any recipe is guaranteed to be successful when you use Globe "A1" Flour. See the amazing unconditional guarantee below.

A-1 "SUNKIST" CAKE

2 cups GLOBE "A1" FLOUR
3 tsp. baking powder (or 2 tsp. double acting)
½ tsp. salt
1 tsp. grated orange rind
1 tsp. grated lemon rind
¼ cup water
½ cup shortening
1 cup sugar
2 eggs, unseparated
1 tsp. orange extract

Sift flour once, measure; add baking powder and salt; sift three times. Cream shortening well; add orange and lemon rind. Add sugar gradually, creaming mixture until light and fluffy. Add eggs separately; beat about 1 minute after each. Add dry ingredients alternately with combined water and flavoring. Mix well after each addition; beat well after last addition only. Turn into greased, lined 8x5x2" loaf pan. Bake in moderate oven (350°F.) for about 50 minutes. Frost when cold.

Sugar-Saver Frosting

Combine 1 egg white, ¼ cup sugar, 2 tablespoons strained honey, and dash of salt in top of double boiler; mix well. Place over boiling water and beat until thick (about 4 to 5 min.). Remove from heat. Add 2 teaspoons orange juice and 2 teaspoons grated rind; beat until of spreading consistency. Frost cold cake.



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NO—We cannot send SANTA CLAUS SUITS out of town—too many needed for City use.

YES—We have splendid BIBLICAL COSTUMES, PERIOD COSTUMES and COSTUMES for CHRISTMAS FESTIVITIES and can fill your needs.

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HILLAM'S COSTUME SHOP

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10 Rooms filled with Splendid Costumes

A Good Citizen

By Maud Mero Doolittle

"HE was a good citizen." Once again the words have been spoken, and I have heard; and afterwards, in thinking of all that may be included in good citizenship, I have remembered a man who once was my neighbor in a small middle-western community. By natural bent he was one of the happiness makers of the world; by profession a country doctor. The little town, in which he dispensed more than advice and medicine in his understanding ministrations, sheltered many whose educational advantages had been slight, and the country all about was dotted with the homes of others whose early struggles with the land left them little time for the pursuit of that something known as culture.

In and out amongst them all wound the doctor's path, and through all the years of his service he carried introductions to the world's greatest writers, having always in readiness some quotation that would lead straight into this or that shelf of magazines or books.

Purchasing extra copies of his favorite volumes, just for the purpose of lending them generously, was another way of distributing good thoughts. Around about the country went the doctor's books, while the resultant discussion of them became a natural part of the conversation in almost any group of friends. The first David Grayson book was passed about in this way, and all the later ones were eagerly sought.

Someone sent out a good book at Christmas time because the doctor had recommended it; someone else was persuaded to add a new volume to the very small public library the doctor had started; and so his influence in good literature spread. New teachers in the schools were sometimes surprised, when presenting some fine bit of literature, by the pleased exclamation, "I've read that before. Our doctor lent it to me last winter." Or, "There is a stanza here that I have heard my father recite. He learned it from our doctor." It seemed that everyone in the community gained some knowledge of good literature, the new and the old, that was traceable by devious ways to the same source.

This doctor friend of the whole countryside introduced much of beauty into the lives about him, lifting above the commonplace the thoughts of many a person; he recognized and encouraged talent found in obscure places; he spread a kind of contagious growth of the appreciations that lead into fuller enjoyment of living. *He was a good citizen.*

DISAPPOINTMENTS

By Thelma Ireland

DISAPPOINTMENTS are defeating. So discouraging as a whole, But they stiffen up the backbone, And they seem to starch the soul.

THE IMPROVEMENT ERA

—Photograph by
H. Armstrong Roberts

✱

Visiting Grandmother

✱



ARE the stars little sprinkles off of the moon?
I've wondered so long—and I'm going to know soon:
I'm going to visit Grandmother!
I'll skip ahead when we go for a walk,
Skip back to take her hand and talk,
And maybe I'll ask Grandmother:
"What are snips and what are snails?"
And "Who put the curl in little pigs' tails?"
I'll ask these things and one other:
"Have I grown as tall as the cookie jar shelf?"
She will say, "Honey-bunch, go see for yourself!"
She's the nicest kind of grandmother!

By
Jane Rhyne



"Wot a Soap!"

"Wot mildness... wot speed... it's soap-erlative!"

Young man, you took the words right out of our mouth—except that you didn't say, "It's Fels-Naptha!"

But that almost goes *without* saying, if letters from Fels-Naptha users are proof. These women tell us that golden Fels-Naptha is the best laundry soap they ever used. That it gives them whiter washes. With less hard work. In less time. That it saves wear and tear on fine fabrics.

N.B.—Since so many experienced housekeepers agree about Fels-Naptha Soap, why don't you try it yourself?



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

THE *Religious Attitudes* OF NOTED MEN

By LEON M. STRONG

ROBERT A. MILLIKAN, an outstanding physicist of the present day, is deeply reverential when he says:

Let me henceforth use the word of God to describe that which is behind the mystery of existence and that which gives meaning to it. I think you will not misunderstand me, then, when I say that I have never known a thinking man who did not believe in God. (From a pamphlet entitled "A Scientist Confesses His Faith.")

Dr. Arthur H. Compton, professor of physics at the University of Michigan, has written:

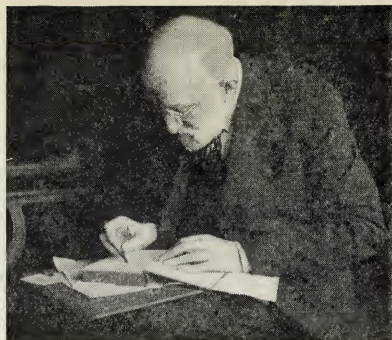
A religion without a God would be inadequate. . . . The argument for a Creator on the basis of design has never been adequately refuted. As we learn more about our world the probability of its having resulted from chance processes becomes more and more remote. . . . Almost none of the hypotheses of science are considered as proved; this does not destroy their value. Neither would the idea of an intelligent God have to be demonstrated true before it can be accepted and acted upon. (*Religious Digest*, May 1940, p. 1.)

Thomas A. Edison most of his life appeared to feel that there was no certain knowledge of a hereafter. Yet his attitude during his illness immediately preceding his death is reported in this fashion:

Perplexed that he could not fathom the depths of possible life after death, he nevertheless reached the conclusion that the soul might live on. . . . The family issued a statement after his death. Denying he was an atheist, the statement said he carried a reverence for a supreme intelligence, even though he subscribed to no orthodox creed. . . . A few days before he passed away he was sitting in his chair apparently enjoying a pleasant dream. Suddenly opening his eyes and gazing upwards into space, his face illuminated with a smile, he said: "It is very beautiful over there." (Associated Press dispatch to the *Deseret News*, Oct. 19, 1931.)

Nicholas Copernicus (1473-1543), Polish astronomer, is described as:

. . . a man who was devoutly religious, full of faith and prayer. He had lived a life of Christian virtue—imitating his Master, who went about doing good, healing the sick and preaching the gospel to the poor—yet so far from having anything whereof to boast before God, he said himself that he felt his need of infinite mercy; and in seeking the pardon of his sins he would not place himself on a level with Paul or Peter, but, rather, chose a point in self-humiliation by the side of the penitent thief. (Encyclopedia and John Stouten, *Worthies of Science*, pp. 42-43.)



To My Dear Friends:

IT does not seem possible that the twelve months of another year have passed since my greetings of the season appeared in the pages of the *Era* last December.

Since then much has happened—in our own lives and in the world. Since then Sister Grant and I have each completed our eighty-eighth year and started out upon our eighty-ninth year. The Lord has blessed and sustained us richly in many ways, and among the richest of our blessings are our brethren and sisters and our friends, whose prayers, whose many kindnesses, whose cards and letters, and gifts and thoughtful inquiries and good wishes have warmed our hearts and blessed our lives.

We wish that it were possible for us to acknowledge by letter or by card our love and appreciation to each and all of you, for your many birthday and Christmas remembrances, and for all else—but this we cannot do. And so again this year, as last, will you accept this message, through the *Era*, as my personal greeting—as a renewed expression of my love and blessing.

To those who are separated from their loved ones this Christmas, may your loneliness be lessened by the companionship of the sweet and satisfying spirit of our Father in heaven.

Into many homes sorrow has come since last Christmas. May the peace and comfort of him who lives, and who died that all might live, bring its healing influence to all of you who are sorrowing at this time.

And may God accomplish his purposes, overrule in the affairs of nations, hasten the end of war and of wickedness, and bring peace on earth and good will among men.

Again my wife, who has been preserved with me, and with whose companionship I have been blessed these many years, joins me in extending very best wishes for an enjoyable Christmas and for the New Year—and may peace, prosperity, and happiness attend you and your loved ones during the entire journey of life, and may there be for all of you an eternity of joy in the life to come, is my earnest wish and prayer.

Affectionately your friend and brother,

Heber J. Grant

December 1944
Nearing my 89th Christmas



The Editor's Page

THE WAR, THE CHURCH, and

THE standing roll of acting ward teachers, priesthood, and ward officers had been taken, and I was half-dozing, contemplating the length of Brigham Young's beard in the portrait hanging behind the choir when the bishop rose to make the announcements. His words aroused me:

The M-Men and Gleaner fireside will be held immediately after sacrament meeting at the home of Brother and Sister Benjamin Russell. Dr. Elliott of the College will be present to lead the discussion on "The War, the Church, and the Future."

This statement brought me back from the state of worshipful repose, where the organ had deposited me during the passing of the sacrament, to the pressing world we live in. You see, I am Professor Elliott. I looked around the meetinghouse and tried to assemble my later prospective audience. I recognized some. Peggy Evans would be there, college graduate in economics (teaching at the high school while awaiting Joe Collins' return from New Guinea); then, of course, Harold Williams, returned missionary waiting for induction next week; Nancy Bowman, ward belle and currently occupying seat four on row B of my introductory course in "American Institutions." Mary Lawrence and that army fellow, Lewisohn, from the pre-medical training program would be there, and perhaps three or four other non-Mormon boys from his outfit at the College. Besides these there would be the usual collection of seventeen-year-old squirmers and gigglers, and the older, more serious-minded girls who worked downtown. Then there would be my wife, Anne, Ben and Alice Russell, perhaps the bishop, and the stragglers. I sat, lost in thought, throughout the rest of the meeting, looking up at the speaker, High Councilman Peterson, only when he reached the peroration of his talk . . .

. . . And I tell you, my brothers and sisters, the world's problems cannot be solved, until, as President Joseph F. Smith once stated, the gospel of Jesus Christ is accepted and practiced, by rulers and ruled alike.

I looked over at Peggy Evans, whose great-grandfather had been one of the twelve apostles who prepared the *Proclamation to the Kings of the Earth*, April 6, 1845, and decided I had my tip-off for the evening's discussion: *The meaning of the Church and kingdom of God*.

FORTY minutes later I was seated in a comfortable armchair, ready to compete with certain good-looking young women for the attention of the boys and the men in uniform present; and, vice-versa. While Brother Russell pattered around with logs for the fire, Sister Russell introduced me.

SISTER RUSSELL: I think you all know Dr. Elliott, who is professor of

American Institutions and Government at the College. I also think you ought to know that he served in the European Mission during the last depression, and knows something about Church history.

ELLIOTT: Thank you, Sister Russell. I think they also ought to know that you and Ben know something about government and war problems. It seems I remember some very pleasant visits in your home in Washington, D.C., a few years ago.

(At this point the doorbell rang, and Ben Russell admitted J. G. Randall, one of our prominent businessmen, not a member of the Church, who had married Ben's sister. Randall had a law degree, earned in Washington, where he had known and married Gretta Russell. Randall was active in state politics. He waved at me and sat down. Gretta was on the stake board and I took it for granted that Ben had good reason for getting J. G. out to the fireside.)

ELLIOTT (resuming and addressing one of the service men): Well, Private Lewisohn, are we going to win the war?

LEWISOHN: No question about that, sir. I'm worried about the peace. I've just been reading *Woodrow Wilson and World Settlement* by Ray Stannard Baker and can't see much hope, particularly the way the country is now splitting up over the proposed peace plans.

WILLIAMS (the returned missionary): More than that, I'm afraid the American people, at least the older ones who are left at home during the war, do not trust the Russians.

PEGGY EVANS: We're certainly foggy in our information about the Russians. Eddie Rickenbacker says we've been somewhat wrong in our views of their system, particularly over such questions as religion and family life. But I think we're wasting time to get off on these questions. I think we should pin Dr. Elliott right down to his announced subject: "The War, the Church, and the Future."

NANCY BOWMAN (from the couch by Lewisohn): Let's get off the war and trim the subject down to simply "The Church and the Future."

ELLIOTT: That suits me. However, I would like to point out that both the Church and what, for want of a better word, we describe as the "future" will be affected to some extent by the war! For example, may we not discover new missionary fields in China and the Orient? If any of you have read Captain Ted Lawson's book, *Thirty Seconds Over Tokyo*, you will all remember the Parkers and the other Protestant and Catholic missionaries in China and the remarkable work they are doing, in addition to the help given to Lawson and the rest of the Doolittle flyers. Then, too, at home, with building activi-

THE characters in this article are entirely fictitious, including "Dr. Frederick Elliott." However, the documents quoted are strictly accurate, and the scenes portrayed, and the discussions themselves are representative of many that we experience. The author adopted this literary device in the articles here presented.

ties and stake board activities and general conferences and other Church activities curtailed, may we not expect some new developments?

WILLIAMS: Don't forget the role of revelation in meeting the new conditions to be found in the postwar era.

J. G. RANDALL (speaking up): Come on, Harold, you don't need to pass any tracts here. Let the professor get on with it.

ELLIOTT: Maybe we need some clarification on that subject, Randall. I'm sure the role of revelation, while the basis of Mormonism, is still the most misunderstood doctrine of the Church, ranging from some folks' belief, almost, in a super-electric conduit from Kolob to the Church Office Building (with perhaps a few private wires attached to the P.B.O.), to the belief that inspiration is merely the result of perspiration and hard work. If you will be patient, perhaps we can get a little light on this problem, too, before we're finished.

In Church tonight, while Brother Peterson was speaking, I was reminded of an important document released by the Church in April, 1845.

RANDALL: Elliott, will you please tell me what you mean by "the Church"? You've used it in half a dozen ways already.

ELLIOTT: Perhaps our discussion should start there. We won't try to define the war! We'll leave it for what it is, recalling General Sherman's effort at definition. Let's hope for speedy victory and cessation of hostilities, and turn to the relationship of the Church to some of these matters. Curiously enough, my reference to April 1845 may as well be the starting place. On April 6, 1845, midpoint between the death of Joseph Smith and the exodus from Nauvoo, there appeared from Sam Brannan's press at 7 Spruce Street, New York City, published by authority of Wilford Woodruff, a *Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints to all the Kings of the World, to the President of the United States of America; To the Governors of the Several States, and to the Rulers and Peoples of all Nations*.

WILLIAMS (interrupting): I know something about that. The 124th section of the Doctrine and Covenants, a revelation given to Joseph Smith, Janu-

THE FUTURE

By Dr. G. Homer Durham

ASSOCIATE PROFESSOR OF POLITICAL SCIENCE,
UTAH STATE AGRICULTURAL COLLEGE,
VISITING LECTURER, UNIVERSITY OF UTAH, 1944-1945

ary 19, 1841, called upon the Mormon people to—

... make a solemn proclamation ... to all the kings of the world, to the honorable president-elect, and the high-minded governors of the nation in which you live.

ELLIOTT: Can you find that section for us, Harold? (Williams then read the first five verses of section 124 of the Doctrine and Covenants. Elliott also had him read the seventh and the one hundred seventh verses.)

RANDALL (*grunting*): Sounds pretty much to me like Church interference in politics.

(At which all the company laughed, but Elliott looked serious, and continued.)

fore doing so, I want to bring you a few more lines from the *Proclamation*:

... as this work progresses in its onward course, and becomes more and more an object of political and religious interest and excitement, no king, ruler, or subject—no community or individual will stand neutral. All will at length be influenced by one spirit or another, and will take sides either for or against the kingdom of God.

Again:

You cannot, therefore, stand as idle and disinterested spectators of the scenes and events which are calculated, in their very nature, to reduce all nations and creeds to one political and religious standard, and thus put an end to Babel forms and names and to

group of American nationalists I've seen.

SISTER RUSSELL: Dr. Elliott, did not President Grant make a statement favoring the League of Nations in the October 1919 conference?

ELLIOTT: That is correct, Sister Russell. But neither that instance nor our friend, Randall's, charge, that some of our people today are opposed to the idea of world government, has much meaning for what we are talking about. I will be glad to examine those questions for you, but would prefer following tonight's subject as started.

WILLIAMS: But, Dr. Elliott, don't you think that our belief concerning the inspired character of American constitutional institutions plus the fear of European absolutism, or repressive state socialism, is the real bogey to which Mr. Randall referred as troubling some of us?

ELLIOTT: I'm glad you raised that question, Harold. For, certainly, any discussion of the meaning of the term, "Church and kingdom of God" in Mormon history is meaningless without reference to American history and Mormon experience within the framework of American life.

WILLIAMS: Well, then—

PEGGY EVANS (*beating Williams to the draw*): Yes, Dr. Elliott, how can you square the statement you have been reading from *The Proclamation*, that all nations are going to be reduced to one, with our belief in the inspired character of the American Constitution? Does this mean, in our belief, that the American government is doomed, or foredoomed, to extinction along with "other Babel forms and names and strife and war"?

ELLIOTT: Peggy, you sounded for a moment like some of the non-Mormon agitators back in the 1880's who always claimed that it was the aim of the Mormon people to overthrow the United States government. Your question, however, is better than that and is pertinent to our discussion tonight of the Church and the future. We must remember that there are British, Canadian, Mexican, German, and other nationals who are members of our Church. Also, after almost sixty years of confusion on that subject, President Wilford Woodruff can be safely said to have put all doubts to rest when, in an "Official Declaration" of December 12, 1889, he declared

... that this Church does not claim to be an independent, temporal kingdom of God ... aiming to overthrow the United States or any other civil government.

This document was signed by the twelve apostles, their counselors, Daniel H. Wells and John W. Young, as well

(Continued on page 797)



To these young Latter-day Saints weekly "Home Night" is the answer to many problems which might beset young people away from home in these times. The photograph is of a fireside gathering at the Braun home, Los Angeles.

ELLIOTT: I want to read the opening lines from the *Proclamation*:

Know ye that the kingdom of God has come, as has been predicted by ancient prophets, and prayed for in all ages; even that kingdom which shall fill the whole earth, and shall stand forever.

Now, if you should read the entire document carefully, you will discover that its author's meaning was that the Church of Jesus Christ of Latter-day Saints represented the kingdom of God on earth.

BEN RUSSELL: Do you mean that our Church is the kingdom of God on earth?

ELLIOTT: I will answer, categorically, yes. That is the way I interpret many thousands of pages of documents, history, and discourses, I have examined on the subject. However, I hope to be able to explain my answer in detail. Be-

strife and war. You will, therefore, either be led by the good spirit to cast in your lot, and to take a lively interest with the Saints of the Most High, and the covenant people of the Lord; or, on the other hand, you will become their inveterate enemy and oppose them by every means in your power.

RANDALL: That sounds pretty much to me like delusions of grandeur. At best, it approaches the hare-brained thinking of some of these world planners who want to erect a super-government, a world-state, in the place of the existing national governments.

ELLIOTT: You may be closer to the truth than you realize in making those, shall I say, "derogatory statements," Randall.

RANDALL (*butting in*): The funny thing about it, Elliott, is not, as you say, that I am close "to the truth," but that many of your prominent members seem more opposed to any idea of world government after this war than any other

A Mormon Wife . . . THE LIFE

AUGUSTA
WINTERS
GRANT



II

GIRLHOOD RECOLLECTIONS

Now come my earliest school day recollections. I remember my first appearance in the school room. I stood with others near the door, big boys and little girls all in one room waiting to be registered. One big boy said, "That's a pretty little girl," and another one said, "I'm going to wait for her." I burst out crying and had to be rescued, for I was always scared to death of boys.

I remember a summer school taught by "Auntie" Hyde. It seems to me the pupils were all little girls. I suppose the larger ones had to work in the summer. I don't remember what we sat on, it seems to me that we were mostly standing up. "Auntie" had a chair and called us to her knee, one at a time, to learn our lessons. When we were through we could do as we liked as far as I can recall, and I remember what a good time we had. Since she was "hard of hearing," and gave her attention strictly to the child at her knee, the rest of us enjoyed considerable latitude. We had a playhouse in the corner of the room back of her and, while we tried to keep quiet, when we got into the excitement of supervising the housekeeping arrangements, etc., the noise disturbed her and she would raise her head and say in a very loud voice, "Silence!" And there was quiet—for about one minute, and then we began gradually ascending the scale until we aroused her again. The frequent utterance of that ringing "Silence!" is about all I remember of that school.

After a while we moved out on a farm at Twin Creek, about a mile and a half from the fort, where we went to a school taught by Cam Billingsley—that is all I ever heard him called. Here I remember the spelling class where we spelled "up" and went "down" to the foot of the class, the one getting to the top the greatest number of times during the week gaining the prize for being the best speller. I still have the little piece of paper decorated with fancy penmanship saying: "Hulda Winters is the best speller in the school." This

caused some heartburnings in the "big girl" who stood up with us smaller girls in the class. It seemed to me that she was a grown woman, but she may not have been more than fourteen or so, for I was not over seven, I know, because I had my eighth birthday after we returned to Pleasant Grove.

My father was not educated for a teacher, though he was a well-read man who kept informed on all topics of general interest. I can remember seeing him reading Greek history, biographies of noted men, etc., and for years he was a regular subscriber to the *New York Sun* and *Toledo Blade*, when those papers were a great rarity in Utah. (I got my first introduction to politics and the world's leaders at that time.) But I am sure my father never had the remotest idea of teaching school. However, Bishop Seeley called him on a mission to take the winter school and manage the big boys while Mother was to be the assistant. As a "call" by the bishop was considered a duty, and since he could rely upon Mother who had always been a teacher, he undertook the task. Well do I remember those crisp winter mornings when Father and Mother and all the family who were old enough would start off blithely for the schoolhouse some distance away. Those early morning walks and runs holding Father's hand, with the crisp snow crunching under our feet, were a joy and a delight that made us feel fit for anything.

In that school we had a long desk extending the whole length of the room. We sat on a high-backed bench in front of it with our backs to the teacher. Considering the going to and from our recitation periods, too slow a process, we jumped over the back of the bench, if Father wasn't looking. School over, our family trooped home to find everything comfortable and orderly with capable Grandmother Pratt in charge. By nature energetic, self-reliant, and blessed with enormous energy, she took charge of everything and everybody; even of my tiny mother who was little bigger than a child, and who always depended upon her aid and advice. I remember the delicious meals—the best that could be had in those days—ready to appease our healthy appetites when we got home.

As a child, I greatly admired my self-reliant, orderly, resourceful Grandmother Pratt and tried to pattern after her in every way. And, because I was quick to learn, she singled me out and nick-named me "Nimble-Toes." After we moved from Mount Pleasant back to Pleasant Grove, I lived at her home when, for years, she was the only midwife in the town. Pleasant Grove had no doctors in those days. Many and

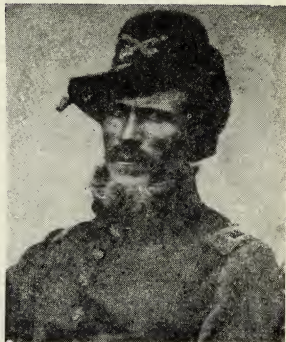
many a night they came and got my grandmother out of bed, and I was left alone until she returned hours later. She was entirely self-trained and so went humbly to her task, never failing to ask God's assistance. When, later, she gave up her home and came to live with my mother, she would always say to her as she left to take charge of a confinement: "Pray for me, Mary-Ann, that all may be well." And these prayers must have been heard, for out of the hundreds of births at which she assisted, she never lost a single case. (For which skill the patient paid the enormous amount of three dollars!)

Grandmother Pratt used to tell us children many stories about her earlier life and that of my mother. One of our favorite stories was one which my own grandchildren love to hear. "Tell us 'needles and pins,'" they coax and then I begin.

I relate how, when my grandmother (their great-great-grandmother), was a little girl in the small village of Bethel, Maine, she had to go ever so far to reach the little red schoolhouse where she learned her A, B, C's. Little Mary-Ann Frost, as she was then, with lunch pail in hand, trudged a mile and a half every day to the Androscoggin River. My grandchildren laugh at this funny sounding name and must always know just what was in the lunch pail; so, at this point, I elaborate to their hearts' content.

Then I tell how queer it was to have to cross a river to get to school, which the children had to do every single morning in a little boat rowed by some workmen. At night they would return to the river and wait until the workmen came to row them back again.

One afternoon the children were



OSCAR WINTERS, FATHER OF AUGUSTA, FROM
AN OLD DAGUERRETYPE

STORY OF AUGUSTA WINTERS GRANT

By Mary Grant Judd

MEMBER, GENERAL BOARD, NATIONAL WOMEN'S RELIEF SOCIETY

playing in the boat as they waited. They would let it out into the river as far as it would go and then pull it back to shore by the rope. Once, when it struck the bank, Mary-Ann, the little girl destined to be my grandmother, was on the very back, running around on the flat edge of the boat, and was knocked off into the deep water. The children ran screaming for the workmen who were quite a distance away. The child rose to the surface of the water three times, but when the men arrived she had sunk to the bottom of the river. They got her out, rolled her on the grass, and the water came out of her ears and out of her nose and out of her mouth. They took her into a house nearby and rolled her in warm blankets and put her to bed. Pretty soon she opened her eyes and said, "Oh, I feel so funny; just like needles and pins all over me."

I finish by telling the children how little Mary-Ann's mother felt when she heard of her narrow escape and realized that she was safe home again.

My Grandmother Pratt was an expert at the pioneer craft of weaving on the wooden loom, and I helped her at everything. And the number of things she had! There were cards, spinning wheel, warping bars, "kniddy-knoddly" reel, the "swifts," quills, shuttle, lathe, harness, reed, treadles—I knew them all and could use them all, including the blue dye-pot that produced a beautiful blue color. By tying a band tightly around parts of the white yarn, a clouded effect could be produced that was very popular for stockings. Peach tree leaves, copperas, alum, and various other things were used as dyes. One winter every article of clothing we children had on, except shoes, was made of wool, carded, spun, colored, and woven by my grandmother, and fashioned and sewed by my mother's deft fingers. Our dresses were very pretty plaid ones, and we loved them. It was well that we did, for we had only the one suit throughout the winter, and were put to bed while it was washed, dried, and ironed.

We used to glean in those days. It was rather enjoyable to find a cool spot by a stream under the willows and eat the bounteous lunch our mothers had prepared for us. But I was not very successful at the real work; I never could find a spot where the grain was thick enough, and there was no Boaz to order his reapers to leave it in the way. So I spent most of my time looking for "a good place" with the result that when it was time to go home, I had

only a few little "handfuls," while Eliza Driggs, the best worker in the lot, who had picked up the first head she came to and kept steadily on, had all she could carry. And there's a lesson!

We would bind up the wheat into "handfuls," tying up the long stems, and then beat it out on the ground with sticks and winnow it until the wind had blown out all the chaff, and then it was ready for market. I managed to earn enough during all one summer to pay for a calico dress.

Parenthetically, I might say how odd it was that every girl in town bought a dress from the same piece. Plain green it was one summer, another summer blue, and our dresses were all made alike. We would have felt entirely out of the fashion if we had been obliged to be dressed differently.

Other country work I did was to plant potatoes and corn. Of this latter work, my father said he could tell every row I planted. We had an old gray mare that walked pretty fast as Father ploughed the furrow, while we—Delia and I—followed along and dropped the corn. Father told us to put in three, four, or five kernels in each hill, but I made up my mind that I would keep up with "Old Peg"; so I just dabbed in my hand and took what came handy. Delia, being more conscientious than I, always came out way behind, and I smiled to myself thinking how much smarter I was. But when the corn commenced to grow, it was very easy for Father to tell which row was the result of speed and which of painstaking care.

I learned to make soap, though not quite in the primitive fashion in which our first pioneers did. They took wood ashes and put them into a barrel to "leach" them, as they called it. When they put water on the ashes, the drippings formed strong lye, which, combined with fats, turned into a reliable, homemade, soft soap that answered for all cleaning purposes. Although, in my day, the "concentrated lye" was prepared commercially, so that the process of soap making was not nearly so complicated, we still had an immense black kettle placed over an outdoor fireplace where we boiled and stirred the creamy mixture until it formed into hard soap.

Besides soap-making I learned to card, spin, weave, dye, sew carpet rags, paint, paper, wash, iron, knit, crochet, do tatting and netting, and make candles, molasses, and adobes! Some of these things I did from necessity and some just from curiosity. I can't say that I really became an expert in all of them; I



REBECCA BURDICK WINTERS,
MOTHER OF AUGUSTA

just wanted to see if I could do things that I saw others doing.

MOLASSES-MAKING brings pleasant memories to me. Father had a molasses mill consisting of two rollers with a "sweep," to which a horse was attached. The horse walked around in a circle, supplying the motive power, and the long stalks of sugar cane—it was sorghum and not real sugar cane—were fed between two rollers and the juice pressed out and carried by a tin trough into a vat. Then this juice was poured into great boilers placed over a furnace and boiled until it became the very nicest kind of sorghum syrup. The season of molasses-making came rather late in the fall, and oh, those early mornings when the white frost was on the canes and our fingers were nearly frozen while "stripping" them! But the sunny afternoons made up for it, when we drove old "Pinto" or "fed" the cane, or played on the bagasse—that was the pulp after it was squeezed perfectly dry and pitched into huge piles, soft and white, that would nearly bury us, as we jumped on them.

In the process of boiling there was a great amount of "skimmings" that rose to the top; the first of this was of no account and was thrown away, but towards the last boiling it was very good, and we could have all we wanted to make into candy. Of course, we had the real molasses, too, and in the evenings we used to have candy pullings.

Once Father gave me and my young friend, who had been helping me, half a gallon of molasses apiece to sell, and with the money earned we were to buy anything we wanted. After much puzzling we decided to go to an immigrant woman who had recently arrived in town from England and who

(Continued on page 792)

Singing WIRES

By James P. Sharp

OLD SOL had apparently lost all his heating power. One thing he could still do was make a person, without colored glasses, snow-blind in a very short time.

More dead than alive I stopped at a ranch house and read this sign:

STORE—POST OFFICE
PUBLIC TELEPHONE
LODGING—MEALS
STABLING

I climbed off the horse and walked to the store porch where hung a large thermometer. No wonder I felt cold. It was early afternoon, but the thermometer registered thirty degrees below zero. I opened the store door and entered. A middle-aged man was behind the counter. Seeing me he said, "Howdy stranger. What can I do for you?"

"I'd like about everything that you have on your sign—meals, bed, some feed for the horse, and to do some phoning."

"Can supply all that, providing?"

"Providing what?" I asked.

"Providing you ain't one of them 'Infernal' Revenue collectors."

"I can assure you I am not working for the government."

"Then what you doing out here this kind of weather?"

"A banking institution in Salt Lake has loaned considerable money to livestock men, and I am here checking on some of those loans."

He sized me up and then said, "Got to be mighty careful."

THE horse tended and dinner over, we went to a large front room where there was a telephone hanging on the wall. He took the receiver down and listened, for this was a party line. Then he hung it up and rang central.

"Phone's a-ringing, son," called an old man who had been sitting in a large chair, unnoticed.

"Sure is. I'm a-ringin' it," answered the middle-aged man.

The old man got up from his chair and said, "Must a been takin' a nap. Now, why in thunder don't Lyman answer, when you ring. Suppose central is asleep? Possibly line's out."

"Might be. I'll try again."

He did, with no better results. Then it was I noticed a large fireplace in one end of the room. The storekeeper went to a pile of logs along side of the hearth and selected one about five feet long and possibly eighteen inches in diameter which he rolled in front of the fireplace. He took two long pieces of round iron, placed one end in the fire and the other

out on the floor. On these he rolled the log, picked up the ends from the floor, lifted them up and the log rolled onto the bed of coals.

"Sit down," said the old man motioning me to a chair and continued with, "Now, I always say this young and rising generation was a bunch of sissies, afraid of the cold and work. Now, when I wuz a boy I remember seeing the old Overland stages go through—"

The telephone was ringing so "Son" answered it. We heard him say, "That right? Well, I be darned." He hung up, came over to us and said, "Lem, that's our neighbor. Says line's been down for three days, and chances are the boss can't get no one to fix it up till this cold spell breaks."

"Just like I was a saying, everyone afraid of a little cold. Now, when I was a boy the stage would go through and the driver never even tied his ears up. Such a bunch of men we have nowadays."

DISGUSTED he sat down, spat on the fire, got up and walked around the room, mumbling to himself. When again he sat down, I ventured: "You spoke of the Overland Stages. Where did you see them?"

Author's Note

IF Porter Rockwell had been alive, he could have identified this man who made the wires sing. And from those who know Port, he'd have been glad to do so—to have "got" his man!

"Right down at Bridger. You see Dad came here in '58, when I was only a small boy, and settled down t'other side of Bridger. Road passed right by our place."

"Were you there when the Pony Express went through?"

"Sure was. Say, them wuz the days when men wuz men and not kids. Would see one of them riders comin' and say, 'Here he comes,' and a streak of something would go by and you would say, 'There he goes.' Them riders had to dress light, so wore a suit of beaver skins, fur inside, and over this had a buckskin suit. They never seemed to mind the cold. Then came the Overland Telegraph, along about '61 and what a celebration we had. Them men as kept the line up sure had a tough time, for Injuns were bad and wires down; but

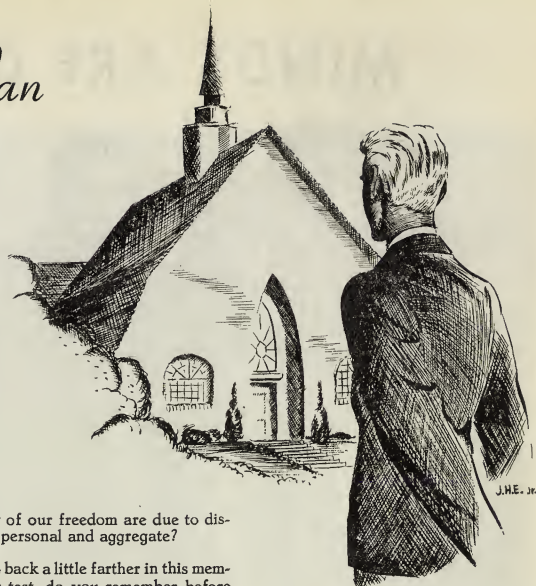
(Concluded on page 794)

MORE DEAD THAN ALIVE
I STOPPED AT A RANCH
HOUSE AND READ THIS
SIGN . . .



To a Service Man of WORLD WAR II

The L.D.S. Coordinator's Office
London, 1944



J.H.E. Jr.

DEAR BROTHER:

Now that the conflict is nearly over, and you, too, can look back upon the experiences of a war, let us compare notes and see if there were not many things which were common to us although more than two decades separate the times of our service. Retrospect seems, somehow, to clear the vision, or perhaps events when sifted through the memory are classified and labelled, and arranged in the order of their importance. I think you'll retain the salutation which we have used throughout the years. Whenever you meet a comrade, I think, instead of "How are you, Bill?" or "Hello," or "Good morning," or "Hi, there," you will say, as we have said, throughout the years, "Do you remember. . . ?"

And so, although we did not serve together, may I presume to say, do you remember how you felt when you first changed your civilian clothes for a uniform, when you stripped down for the medical examination and heard the sergeant barking an order at you? Did you resent his attitude of "master" and rebel against the implication that you had become a servant? And did it take you quite some time to adjust yourself to military discipline? Do you remember how difficult it was to curb your will and say, "Yes, sir!" when there were many other words which would have more accurately expressed your feelings?

Do you remember how the word "obey" stood out as an indication of approaching servility, and how later you came to realize that it was the magic word which made military laws innocuous, and smoothed your way throughout your service. How the word "discipline" seemed to connote punishment and force, and how you questioned your drillmaster's definition of discipline, viz: systematic training, exercise, development, and control of the mental, moral and physical faculties, obedience to command, self-control, orderly behavior? How you came to realize that it was discipline which made the difference between an army and a mob, and that the success of our forces and the

security of our freedom are due to discipline, personal and aggregate?

GOING back a little farther in this memory test, do you remember before you went into military service how you had come to grips with discipline although you did not recognize it, or understand the meaning of the word, when at home there were those who, because of their authority, and their love for you, guided, directed, restrained you? Perhaps you can recall events when, but for this supervision, you would have suffered injury or loss.

Do you remember the thrill of hearing your officers say, "Now you are fully trained and ready to defend your country"? And how, in the meantime, you had come, almost automatically, to obey commands, restrain impulses, and act in harmony with established procedure? How you pitied the occasional misguided one who tried to "get by" by taking the circuitous route by disregarding the rules, and being a law unto himself? How, when on parade, he was led onto the hollow square to hear the reading of the verdict of the court-martial, and how you pitied him as he drank the bitter cup of folly?

But now I must talk with one of my comrades of the other war, about some of the things which for us are also past, but which for you are experiences which are just over the hill. "Old Comrade, do you remember how we felt, when we first came home, when we laid off the uniform and took up civilian work, and tried to find our place in the community? How strange it seemed to suddenly be released from constant supervision, to be free to do as we pleased, to go and come without hindrance, to go to bed and get up, or stay in bed 'as the spirit moved,' to tell all and sundry to go to blazes, and to keep our right hand in our pocket no matter whom we met?

"Do you remember how, when the first thrill of our newly-found freedom

was over, it dawned upon us that we were still subject to discipline, which though less blatant was even more insistent; though less punctilious, was still inexorable? That though we were released from the army and no longer subject to military law, we had not, and could not, escape from the necessity to obey? Our maturity, the fact that we were veterans placed upon us a new responsibility. Suddenly we found ourselves handling the controls, solo flying with all its ecstasy—and danger.

"Do you remember how so many of our comrades found it very difficult to control and direct the pent-up energies which had pyramided behind the military wall like waters backed up behind a dam? How there was a flood of lawlessness and maladjustment with accompanying sorrow and distress? And how others had the good sense to take firm hold on the controls and make a successful and happy landing?

"Do you remember how anxious the civil authorities and all the folk at home were to cooperate with us, how grateful they were for what we'd done, and how ready they were to grasp our hands in friendship and united effort?

"How gradually we came to realize that the law of cause and effect was still in operation, and that we would reap as and what we had sown. That our military service, no matter how glorious, was not the *summum bonum* of all effort, that our service was but part of the work we gladly undertook in our determination to pass on to those who were to come after us a better world than we had known. That from our homecoming to the end of life we

(Concluded on page 795)

MINDS ARE CONQUERED

Only by



—Photograph, Underwood & Underwood

The holy scroll of the Samaritans, with the silver case closed. The silver case contains an inlay of copper and silver, depicting symbols of the temple furniture to be restored by the Messiah. It is the chart of the Tabernacle in the Wilderness. The silver case is wrapped in green brocaded silk and supported upon a special chair.

Who shall ascend into the hill of the Lord?
or who shall stand in his holy place?

He that hath clean hands, and a pure heart;
who hath not lifted up his soul unto vanity,
nor sworn deceitfully. (Psalms 24: 3, 4.)

THE outstanding events of the world's history have had their setting in spiritual and cultural backgrounds. The children of Israel at Sinai, the conquest of the world by Alexander the Great, the discovery of America, the formation of the government of the United States are examples of this statement. So it was when Jesus of Nazareth ushered in a new period of the world's development. Greek culture and the Greek language were everywhere known. The evangelists who gave us the New Testament wrote their manuscripts in Greek, and the Jews re-established in Jerusalem their temple and temple worship, and preserved the precious heritage of their faith which has been and is for all time the hope of mankind. What Israel did in the field of religion is far more epoch making and effective than what Rome did in government, or the Greeks in that of art or science. Greek art and science aroused the interest only of a chosen few. The religion of Israel on the other hand embraced all kinds of peoples of the earth, and among peoples today, religion is a subject of far more universal interest than art or science or any political institution whatsoever.

Great changes have come during the past few years in the study of ancient literatures due to the archeological dis-

coveries that have been made at the end of the last century and the beginning of this. They have changed our views of bygone nations. They have added to our knowledge of scripture, and the history of Israel is now seen in a far different light. Throughout the lands of Assyria and Babylonia and Egypt, archeological societies of both Europe and America have brought to light ancient cities with their temples and places and libraries of thousands of clay tablets written in the cuneiform script. Thousands of papyrus rolls written in Greek have been found in Egypt written before and in the first centuries of the Christian era all of which form an archeological and historical treasury from which we shall derive a more correct view of the Old and New Testaments. Another country has given us important finds. Asia Minor is a field of excavation discoveries rivaling that of Egypt or Mesopotamia; and as for ancient Greece, her civilization has been made to live again by the preservation of her temples, philosophy and literature, which to this day have an imperishable influence on civilized man.

It was formerly believed that the period between the writing of the book of Malachi, the last book of the Old Testament, and the advent of John the Baptist was "voiceless" as far as prophetic religion was concerned. A flood of Jewish books have come to

light, however, written during this period of silence, and the recovery of others long lost "have made it perfectly plain that this period was one of eager intellectual inquisitiveness and splendid theological and ethical development." Some of the ancient literature deals wholly with Jewish history, while other works like *Ecclesiasticus*, and the *Book of Wisdom* have been known from ancient versions. *Ecclesiasticus* was brought into prominence a few years ago by the discovery of the Hebrew text, which had been lost for eight centuries. This book is invaluable for the information it contains concerning the wealthy and cultured people called the Sadducees during the hundred years before the birth of Christ.

THE BOOK OF ENOCH

ONE of the most valuable books brought to light—a book written to explain the religious development of Judaism from 200 B.C. to 100 A.D.—is that known as the *Book of Enoch*. In the days of Jesus, this book was regarded by holy men as an inspired work. There are close verbal connections in the book with the New Testament as the Messiah is referred to as "Christ," "The Righteous One," and the "Elect One." It was widely read and stands out prominently in its influence on the New Testament. The book was lost to the world for centuries with the exception of a few fragments, until 1773, when a traveler in Abyssinia found an Ethiopian version of *Enoch* embodied in an Abyssinian Bible. In 1890 the Greek original of a part of the book was discovered. In the Ethiopian version, the book contains a series of revelations supposed to have been given to Enoch and Noah, "which extends to the most varied aspects of nature and life and are designed to offer a comprehensive vindication of the action of Providence." The book was never included in the canonical scriptures. Who the author was, nobody knows, but a description of the "Son of Man" sounds strangely familiar to the New Testament student.

And there I saw one who had a head of days
And his head was white like wool,
And with him was another being whose
countenance had the appearance of a
man.

And his face was full of graciousness like
one of the holy angels.

And he answered and said unto me:
This is the Son of Man who hath righteousness,

With whom dwelleth righteousness.
And who revealeth all the treasures of that
which is hidden:

By PRESIDENT LEVI EDGAR YOUNG

of the First Council of the Seventy

Love

Because the Lord of Spirits hath chosen him,
And whose lot hath the pre-eminence before
The Lord of Spirits in uprightness for-
ever.

On that day mine Elect One shall sit on the
throne of glory,
And shall try their works,
And their places of rest shall be innumerable.

And at that hour the Son of Man was named
In the presence of the Lord of Spirits,
And his name before the head of days.

And he sat on the throne of his glory,
And the sum of judgment was given unto the
Son of Man.

And he caused the sinners to pass away
from off the face of the earth,
And those who have led the world astray.
(1 Enoch 45, 46, 48, 69.)

THE BOOK OF WISDOM

The Book of Wisdom, written about
50 B.C., glorifies the Jewish people,
and the discussion of the future world
makes an appeal to us in this day. It
was composed in Greek by some writer
who lived in the old city of Alexandria.
Of the future world the writer says:

God made not death;
Neither delighteth he when the living perish:
For he created all things that they might
have being:

And the products of the world are health-
some,
And there is no poison of destruction in
them:

Nor hath Hades royal dominion upon the
earth;
For righteousness is immortal.

The souls of the righteous are in the hand
of God,

And no torment shall touch them.
In the eyes of fools they seem to die;
And their departure was accounted to be
their hurt,

And their going from us to be their ruin:
But they are in peace.
For though in the sight of men they be
punished,

Their hope is full of immortality;
And having borne a little chastening they
shall receive great good.
Because God tested them and found them
worthy of himself.

TESTAMENTS OF THE TWELVE PATRIARCHS

This book was originally written in
Hebrew by a learned and religious
Pharisee, 100 B.C. The known original
nucleus of the book in an Armenian
translation was found in the city of
Cairo in 1896. It purports to set forth
the autobiographies and dying com-
mands or testaments of the twelve sons
of Jacob. "There is in the book an amaz-
ing breadth and universality," says Hen-
ry Kendall Booth, "for it even proclaims
the redemption of the Gentiles." The

work is of supreme importance because
of its high ethical teachings. Its author
looked for the speedy coming of the
Messiah and believed in the resurrec-
tion of the body and "a new trans-
formed life after death." The book was
used freely in the first century of our
era, but it shortly afterward disap-
peared to be found again in the thir-
teenth century. "So strikingly close and
frequent are the parallels between this
book and Jesus' words that it is difficult
not to believe that he knew it at first
hand. It may be well to quote some of
the utterances taken from some of the
"testaments" of the book:

Then shall the Lord raise up a new priest,
And to him all the words of the Lord shall
be revealed;
And he shall execute a righteous judgment
upon the earth for a multitude of days.
And his star shall arise in heaven as of a
king. . . .

And there shall be peace in all the earth. . . .
And in his priesthood the Gentiles shall be
multiplied in knowledge upon the earth,
And enlightened through the grace of the
Lord:

In his priesthood shall sin come to an end. . . .
And he shall give to the saints to eat from
the tree of life,
And the Spirit of holiness shall be on them.
And Beliar shall be bound by him.
And he shall give power to his children to
treed upon the evil spirits.

And now, my children, I
say unto you, be not drunk
with wine; for wine turneth
the mind away from the truth,
and inspires the passion of
lust, and leadeth the eyes into
error. [and], it disturbeth
the mind with filthy thoughts. . .
but if you would live soberly,
do not touch wine at all, lest
you sin in words of outrage
and in fighting and in slan-
ders and transgressions of the
commandments of God, and
you perish before your time.

And after these things shall
a star rise to you from Jacob
in peace.

And a man shall arise like
the Son of Righteousness,
walking with the sons of men
in meekness and in righteous-
ness, and no sin shall be
found in him and the heavens
shall be open unto him. . . .
and he shall pour out the
spirit of peace upon you.

GOSPELS MANUSCRIPT, JOHN 1:1-15

—Photograph,
Underwood & Underwood

But love the Lord and your neighbor,
Have compassion on the poor and weak.

Love the Lord through all your life. . .
And one another with a true heart.

Hatred, therefore, is evil, for it constantly
meth with lying, speaking against the
truth; and it maketh small things to be great,
and causeth the light to be darkness, and
calletth the sweet bitter, and teacheth slander
and kindly wrath, and stirreth up war and
violence and all covetousness: it filletth the
hearts with evil and devilish poison.

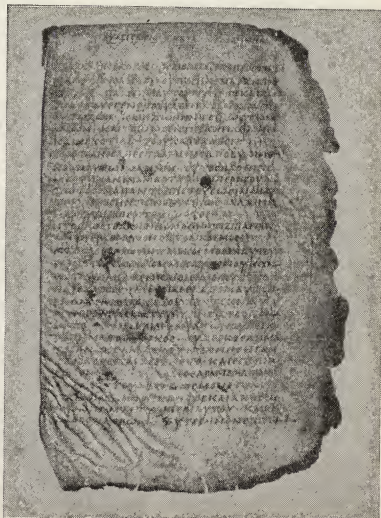
Love ye one another from the heart; and
if a man sin against thee speak peaceably
to him and in thy soul hold not guile; and
if he repent and confess, forgive him. . . .
If a man prospers more than you do not be
vexed, but pray also for him that he may
have perfect prosperity.

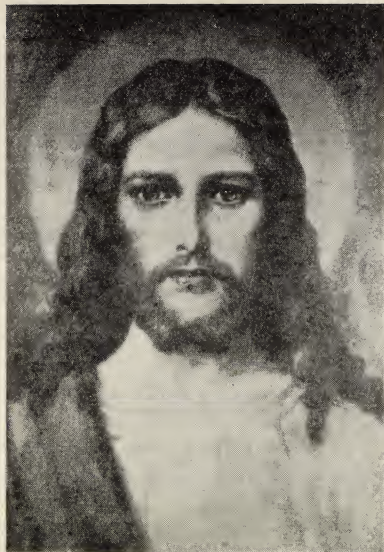
If you work that which is good, my children,
Both men and angels shall bless you;
And God shall be glorified among the
Gentiles through you.

And the devil shall flee from you,
And the wild beasts shall fear you,
And the Lord shall love you. . . .

Blessed is the man who does not defile the
Holy Spirit of God, which hath been put
and breathed into him, and blessed is he who
returneth it to his Creator as pure as it was
on the day he entrusted it to him.

Hebrew poetry is always character-
ized by a deep concept of what life
means. It belongs to the class which we
call lyric or song and has all the charac-
teristics of great literature. The
apocryphal writings at the time of the
birth of the Savior are among the
literary masterpieces of the world. They
all have for a theme "Obedience to the
laws of God" as written by the ancient
prophets. When we read such writings,
we recall the words of Aristotle, "Every-
thing ideal has a real basis, and
everything ideal has an ideal fulfillment."





THE Greater STATESMANSHIP

By Parley A. Christensen, PH.D.

HEAD OF ENGLISH DEPARTMENT,
BRIGHAM YOUNG UNIVERSITY

STUDENTS tell us that Palestine in the days of Jesus was a fertile field for the social reformer. In the Roman empire, of which Palestine was a part, there were millions of slaves. Indeed, the human chattel was a basic element in the economic structure. Women, in all classes of society, were little better than serfs. Children fared badly. Unpromising ones, particularly girls, were frequently exposed to perish. Among the wealthy and official classes, intemperance was a common evil. Everywhere there was exploitation of the poor and underprivileged. Everywhere there was ignorance of the nature and cause of sin and crime, with corresponding miscarriage of justice. Palestine, Jesus' native land, was in subjection to an empire that had grown and flourished by ruthless warfare against weak or backward nations.

But Jesus was not a social reformer in any ordinary sense of the term. In everything he said and did there was a deep, almost passionate, concern for the welfare of mankind. His days and nights were given to the amelioration of human distress, both of the body and of the spirit. And certainly the primacy of the mission of atonement did not preclude his participating in the solution of social problems. The divine love that accepted an atoning death that men might live knew no limitations in time or place. It reached out eagerly to men and women in all their human relationships.

Jesus failed to employ the usual ways of the social reformer, not because he was unmoved by widespread injustice and distress, or because he was cir-

cumscribed in his earthly mission by the work of atonement. He failed to employ them because he knew ways that would in the long run prove infinitely better. In the first place, he saw that he must meet men as they are. To adopt the attitude of militant reformer was to invite failure, if not disaster. He knew that the way of the reformer is hard even when there is a public consciousness of wrongs to be righted, and that, when no such awareness exists, reform is almost impossible. He knew what ordinary reformers often fail to recognize, that laws and reforms to endure must find a deep-seated sanction in the minds and consciences of men. There was little evidence in Jesus' day of any lively sense of social ills crying for remedy.

But what is much more important, Jesus could see clearly that all social ills are organically related, that they cannot be separated or isolated and cured one at a time by specific remedies. An individual ill in human society is but an aspect of a universal disorder. Jesus' purpose was to find a universal remedy, one that would strike at the taproot of all evil. He found the taproot of all social ills in the workings of the human spirit. His prescription was therefore for the mind and heart.

He accordingly attempted to establish the kingdom of God, not at first as a substitute for the secular state, but as a complement to it, a complement to exist, not in the trappings of external authority, but rather in the promptings of the inner life. Men must be born again. They must cease to live by bread alone, and begin to live by the things

of the mind and heart. The two great demands of the kingdom were love of God as Father, and love of fellow men as brothers. Love of God and fellow men was not an arbitrary prescription. Rather it was an assertion of Jesus' conviction that in the universal scheme of things the personality of God and the personality of man are of first importance. It was merely a call to men to give themselves in love and loyalty to the supreme values in the universe.

IF Jesus could help men to find in their world a God who is indeed an all-wise and loving Father, if he could help them to discover in one another common qualities and latent powers of infinite worth, then he could do more than statesmen with social programs had ever done, or ever could do, because then all the social inequalities, the injustices, and brutalities among men would tend to disappear. Man's inhumanity to man cannot exist where men really love and respect one another. In a society conscious of God as a Father to be loved and worshiped, and of fellow men as brothers to be loved and respected, slavery, sex discrimination, cruelty to children, perversions of justice, intemperance, exploitation of the underprivileged, and war with all its attending evils would naturally disappear. Not perhaps without leadership, but in such a society the necessary leadership would always be at hand. Leaders schooled in the principles and ideals of the kingdom of God would inevitably apply those ideals and principles to the solution of the problems of the kingdoms of men. Jesus' task, therefore, was to provide the mental and spiritual soil and climate congenial to the germination and growth of the leadership that the world needs. Jesus was not to be a statesman with a specific for every social ill, but he was to be a teacher of the social mind and heart. There he was to plant the soul qualities of which great leadership is born. Such appear to have been the underlying reasons, the rationale, of his program among men.

It seems to me that in his ministry Jesus justified his method and realized his purpose. He did his part in the re-

(Continued on page 795)

THE IMPROVEMENT ERA

The MEASURE OF A MAN

By William E. Berrett

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IF I were asked: "Which of all great Americans will probably be longest remembered and most widely known throughout the world?" I would answer unhesitatingly, "Joseph Smith, the Prophet."

Born on the twenty-third day of December, in the year of our Lord 1805, the birthday of the Prophet falls nearly on the day on which the world commemorates the birth of the Master.

Though born an American, the Prophet's program exceeded national boundaries. He is perhaps the only American whose followers are found in every land and whose birthday has significance to men and women in all the world. In both camps of the present world conflict, men will pause in the sordid tasks of war to bless his name—while mothers and children in contending lands seek comfort and consolation from the words of life he uttered.

Judged by those standards by which Time measures the stature of a man—Joseph Smith, the Mormon Prophet, takes his place among the immortals.

It is a century since Joseph Smith died at the hands of a mob in an Illinois jail. Devotedly loved by his friends, and bitterly hated by his enemies, unprejudiced observers did not then exist, and few could foresee clearly whether time should deal kindly or harshly with his memory. At the close of a century some honest appraisal of the man can be given.

It is almost proverbial that the way of the prophet is hard. This is the story of prophets as proclaimed in the Bible. One by one both they and their messages were rejected by their contemporaries, while they were branded as fanatics and ridiculed in the market places. Most of them met violent death at the hands of those they would have helped. And yet, the contemporaries of the prophets were wrong—their experiences entirely too limited for sound appraisal. In each instance it has remained for later generations to pass final judgment; for while later generations, like the first, may be too limited in experience to understand the prophet and his

relationship to God, their experience is sufficient to enable them to contemplate the effects of a prophet on the generations which have followed him, and in the light of those effects to evaluate the man more clearly. The judgment of society in general is only sound when it is made at long range, for a prophet is finally honored or forgotten in accordance with the permanent or temporary effect of his life and teachings.

It has been a century since that tragic judgment of Joseph Smith by a part of his generation. Already the unerring hand of Time is beginning to write its own appraisal of the man, and in reading that writing we observe that the effects of the life and teachings of Joseph Smith have grown and spread with the years—have reached into all parts of the civilized world, and show no signs of abating.

He who would appraise Joseph Smith must take into account numerous factors.

HIS WRITINGS

JOSEPH SMITH left to mankind writings now found in three books of scripture, in addition to many other volumes containing writings of historical and theological interest.

Those who look upon the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price as containing the word of God, complementary to that contained in the Holy Bible now number nearly a million.

While most books soon lose their popularity, these have not only survived the years, but for them there is a constant demand. To have produced one living book is to have achieved greatness. Joseph Smith is responsible for three. A living book is not an ordinary book. A book can live only if its



STATUE OF THE PROPHET JOSEPH SMITH ON
TEMPLE SQUARE, SALT LAKE CITY

—Photograph by Jeano Orlando

message is forever applicable to the needs of man—only as it brings to man the answers to those problems that arise perpetually in every land, among people of every race, and in every age. Such books in the world's literature can be counted upon the fingers of one's two hands. Strange that three of these volumes are associated with the name Joseph Smith.

In 1830, when the Book of Mormon appeared, fewer than five hundred copies were sold. Enemies of the Prophet predicted its early oblivion. But their prejudice blinded their judgment. One hundred years later, the book was selling at the rate of 50,000 copies a year, the numbers increasing with rapidity and with amazing regularity. It had entered into the list of those unique books in which all ages find interest.

Less than half a dozen books published in America a century ago are being republished at all today, and none, except the Holy Bible, shows an increase in popular demand. Some critics may deride the Book of Mormon—none have power to stay its influence. It has become a potent force which is destined to keep the name of Joseph, the Prophet, forever before the world.

The book touches the wellsprings of human needs. Men reading it have abandoned the religion of their fathers, given up homes, changed occupations,

(Continued on page 796)

Mr. Church Officer: Do you GROW or SWELL



under your position? ? ?

—Illustrated by Nelson White

MR. CHURCH OFFICER, do you *swell* with your job or do you *grow* with it? Do you consider your job as a *position* or an *opportunity*? No matter what your devotions or ambitions may be, probably no greater opportunity could come your way, under which to grow than in the office that is yours. Yes, there are blessings that come with your responsibility, but if you are to have those blessings, you've got to go out and get them. We are not forgetting virtues you must have. We are not forgetting charity and all that this word means; we are not forgetting prayer. If you are not prayerful, you will go flat in your responsibilities. But, we repeat, you must *grow* in your position. Some people *swell* in a position instead.

Someone has said, "Thou shalt not take thyself too seriously." Let's take our job seriously, but not *ourselves*. Robert Burns said, "O wad some Power the giftie gie us to see ourselves as ithers see us." It wad frae monie a blunder free us." Someone else having in mind a self-centered individual's conception of himself has aptly changed the above wording to read: "Oh, wad some power to others gie, To see myself as I see me."

To you people, are you a progressive, on-your-toes servant, or do they see you *smug* in the glories of your authority? Mr. Officer, are you learning more about your job every day and

By *Marvin O. Ashton*
OF THE PRESIDING BISHOPRIC

functioning the most modern way? Are you content to do things as those things were done fifty years ago or do you know the short cuts? Are you alert, searching for new ideas and new methods? "The Lord feeds the birds, but he doesn't take the worms to their nests." Lorimer, who wrote the book, *Letters of a Self-made Merchant to His Son*, says, "You can still kill ducks with a muzzle-loader, but if you want to take as many ducks home as the other fellow, you've got to carry a hammerless." Since he wrote those words, even the hammerless is old-fashioned. Now you've got to carry an automatic. "As with the priest, so with the people." That saying is almost as old as the hills, but it is true. Are you a light to the people of your organization, or are they behind the times because of your lack of vision?

Sometime ago at a farm convention, an implement salesman was explaining a new twelve-inch plow, said plow to be used in the spring to scrape the accumulated moss from the irrigation ditches. The sales talk went over very well, and the farmers were very much interested. In the salesman's invitation for questions, one wide-awake young farmer from a "Sleepy Hollow" village

raised his hand and asked, "Mr. Johnson, your company, I suppose, wouldn't make a plow of that design, the blade being about two inches, would it?" Of course, the salesman was as inquisitive as he was interested in the question. "My dear friend," asked he, "to what use would you want to put a blade only two inches wide?" Then came the answer, "Mr. Johnson, we have just a lot of old moss-backs over in our section and if we had a two-inch blade of this kind to run up and down their backs, it would be a wonderful thing for the community." Are we moss-backs? Are we *alive*?

IF there ever was a time of adjustment it is *now*. If you can't conform yourself to new changes, you are going to find yourself "out on a limb." Those who have eyes and see not, and those with ears who hear not are in trouble. There are those who pretend to play the roll of leadership, who are uncomfortable in confronting new ideas and new methods. You can bet your life, ahead of us it is going to be the survival of the fittest. He who cannot adjust himself is going to be left behind.

They tell a story of a fellow with others who was running a race, the race to end after the runners had gone around the track several times. They had been going around a few times and the finishing lap was getting close.

(Concluded on page 794)

The SWEETEST SOUND

A True Story of Pioneer Life as told by

RACHAEL M. JENSEN

to

LaRENE KING BLEECKER



—Illustrated by John Henry Evans, Jr.

A FROWN OF ANXIETY CREASED HER FOREHEAD AND HER PRETTY LIPS DREW TIGHTLY TOGETHER. IT WAS ON NIGHTS LIKE THIS THAT MEN PERISHED.

THE evening before Christmas 1855, Martha Middleton stood before the fireplace in her one-room cabin, stirring meal into an iron kettle. The day had seemed endlessly long with Charles away with the herd in West Weber.

She shivered as she thought of the dangers surrounding her husband—the intense cold of a wintry blizzard raging outside which would send the hungry wolves in droves to attack the starving cattle. Men had to stay with the diminishing herd day and night. There was nothing to feed the cattle except the bark of young trees and occasionally the meat, cooked over campfires obtained from the carcasses of dead stock. Their own herd of thirteen cows had been reduced to five.

Martha was young and pretty, with pink skin, gray-blue eyes, and hair as golden and fine as corn silk. She loved to dance and ride, and with all the fervor of a child, she loved Christmas. She wondered, now as she stirred the meal, if Charles would be home.

With her toe she gave the cradle a swing. Baby Charles' first Christmas, she thought, and him so small. She took a coat from the wall-peg and spread it over the sleeping child. She had never known such bitter weather! Frost formed a coating on the chinks between the logs and glistened in the firelight.

The table, made of the stump of a cottonwood with a dry goods box lid for a top, was set with tin cups, plates, spoons, and Martha's precious blue pottery bowl in the center, filled with milk. A coating of ice topped the milk. Martha smiled, as she ran a spoon around the edges of the bowl and stirred the forming crystals, plopping a spoonful into her mouth.

"Ice cream for Christmas," she thought, "Charles won't know what he's missing."

UNCONSCIOUSLY, she was listening for a certain sound: "Swish, swish, swish!" It was the sound made

by Charles' buckskin trousers as he walked along, for he had to wade through drifts of snow and often crossed the Weber River on chunks of floating ice. Many times he slipped from the ice into the water, and his trouser-legs would be frozen stiff and hard as a rock.

A frown of anxiety creased her forehead and her pretty lips drew tightly together. The wind hurled sleet against the canvas that served as a door and swirls of dry snow sifted in like dust on the dirt floor. It was on nights like these that men perished. She thought of Art Willis and the Selby boy. Only last week they—she must not think of such things. Men set little store by sentiment when their livestock was in peril and if Charles stayed away on Christmas eve it was only because he was compelled to do so.

She gave a last stir to the steaming meal and, placing a small portion in her own cup, sat down to eat. Her teeth were chattering, her feet like wooden slabs. She would take baby Charles and get into bed.

A large straw tick in the corner comprised the bed. Shivering with apprehension as well as with the chill of the room, she tugged and pulled at the tick until she got it closer to the fire; then spread it with blankets and even piled on the tanned hides of small animals that Charles had brought home from his trapping excursions at various times.

Then she dropped to her knees by the bed and said her prayer, the tears stealing from under her long lashes and

falling on the front of her flannel gown. Had the wolves got Charles? Was he lying frozen somewhere along the trail?

"Dear God—please, oh, please—take care of Charles, keep him under Thy protecting care. It is not that I mind spending Christmas alone. I want only one thing, dear Father, that Thou wilt keep him safe from harm and danger. Amen."

Feeling suddenly warm and reassured, she crept into bed, her baby beside her, and was soon sound asleep, the firelight shining on her gentle, serene face. . . .

SWISH, swish, swish!

She awoke to the familiar sound and soon she saw her man, tall, sinewy and brown, his clothes steaming before the fire, his quizzical smile turned toward her.

"Merry Christmas, Martha," he said, "I don't know of a prettier sight than you and the little 'un lying there. A man 'ud surely fight blizzards to get home to this." He held the palms of his stiff, calloused hands toward the blaze.

Martha smiled.

"There's mush in the iron kettle," she murmured sleepily, "and milk in the blue bowl. . . . You know, Charles," she continued after a moment, "I think the sweetest sound on earth is the swish, swish, swish of your frozen breeches."



The Spoken Word

By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 12:00 NOON EASTERN WAR TIME, 11:00 A.M. CENTRAL WAR TIME, 10:00 A.M. MOUNTAIN WAR TIME, AND 9:00 A.M. PACIFIC WAR TIME.

Prelude and Postlude to War

FOR quite some time now, the war has been, and still is, our greatest immediate worry. The world is waiting prayerfully, solemnly, hopefully, for any news which will indicate the end in sight. Indeed, so absorbed have we become with this one great emergency, that it has overshadowed all else—to the point where we have more or less forgotten what were our worries before the war began. War takes so much of our attention and effort that there is seemingly little time to prepare for peace, but to prepare for peace is a grave and urgent obligation, because war is merely a symptom of a disease, the germs of which are already at work in times of peace. Long before the actual outbreak of war, men are at war in their hearts. Our courts of law are filled with the evidence of private wars—of quarrels, hatreds, misunderstandings, lying, deception, covetousness, and infidelity—and war among nations is merely the organized evidence of what has been in the hearts and minds of men long before its actual outbreak—and the order to cease firing does not heal the souls of men, nor rid the world of its sorrows, nor quiet the hatreds and vows for vengeance, nor destroy the greed for power. And if perchance we have been guilty, any of us, of oversimplifying the problem, we should ask ourselves, in all frankness, what was the nature of our difficulties before war began? And then comes the next logical question: What have we done or what are we doing to justify the conclusion that those same conditions, or others equally aggravating, will not rise to plague us when war ceases? Suppose we ask ourselves honestly what we have done to remove the basic causes of those troubles? What have we done, honestly, to clean our own house? And so, much as we yearn for peace, much as we shall rejoice when it comes, if peace should come without some changes in us and in others, it will inevitably fall short of our hopes and expectations. War is electrifying and absorbing. Despite its sordidness and sacrifice, its terror and its sorrow, in the preparation for war and in the waging of it, there is always an element of the dramatic and the spectacular which seems to fire the imaginations of men and stir them to heroic activity. But if men would have the peace they cherish, they must prepare for peace and pursue it as earnestly and heroically as they now wage war.

—October 1, 1944.

Some Principles of Public Leadership

NO matter when men live, and no matter what kind of society they live in, they always find themselves with some kind of leadership in matters pertaining to the common welfare. In some types of society a leader is a leader as long as he chooses to be, or until some undeniable circumstance displaces him. In other types of society a leader is a leader only so long as the majority of the people he serves, desire him to be, in accordance with established laws and procedures. Some ardently seek offices of public leadership; some are sincerely reluctant to do so, but are sought by the office. Some leaders are born, some appointed, some self-imposed, and some elected. But regardless of differences in leaders, and regardless of differences in the manner of their choosing, of this we may be sure: there will always be leaders, as there always have been; and men, whoever they are and wherever they may be, will always follow the leadership of someone. Now since we are a nation that has the privilege and the responsibility of choosing its public leadership, rather than having it thrust upon us, and since we are again nearing that time when thousands of public servants and public officers will be selected, perhaps it would be in order to suggest to ourselves what we might look for in those who seek office. In the selection of a public servant, there are at least two important considerations, among many others, of which we should ever be mindful: One is the personal life and integrity of the individual—his record as a man. And the other is the public principles and policies to which he is committed. Both are important, because no matter what the avowed public principles of a candidate for office, if he hasn't been able to order his private life with wisdom and restraint, one may well ask how he can order public affairs wisely and safely. It is written: "Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold. . . . When the wicked rule, the people mourn." (Doctrine and Covenants 98:10 and 9.) In public affairs as in private life, safety lies first in good men, and more especially in good men publicly committed to sound principles. Of these things a free people may well be mindful, as they face the privilege and obligation of choosing their public leadership from among the thousands who aspire to office.

—October 22, 1944.

from Temple Square

*Evil is Where You Find It**

THE question of expediency frequently arises to plague us—the question as to whether or not, under pressure of circumstances, to accomplish seemingly desirable ends, we should resort to things which, ordinarily, we do not do—the question as to whether or not evil is to be condoned in some people, and some places, and under some circumstances, and not under others. There has been much written and spoken in justification for employing evil devices with allegedly good motives. But the fact is that evil is where you find it, and making an alliance with it is hazardous even when it would seem to serve good purpose. If evil comes with high credentials, it is still evil. If it is found in places that are ordinarily above reproach, it is still evil. If it affects only one man, or a whole nation, or a whole world, it is still evil. A public lie that deceives millions is fundamentally no different from a personal untruth from one man to another, except that its results are more far-reaching. An official proclamation based on falsehood in any man's country, is no different fundamentally from a false story whispered over the back fence. A misrepresentation of fact concerning a world problem is basically no different from swindling on a small scale, except that it grows worse according to the greater number of lives it affects. A legal and licensed evil is fundamentally no different from an illegal or unlicensed evil. Evil is where you find it, and it is what it is, no matter where you find it, or who proffers it, or for what purpose. And if we want to live in a world free from it, we must fight it where we find it, without regard to personalities, and we must be equally as wary of it when it comes with high credentials as when it comes with no credentials. On this question, perhaps we can do no better than quote again this utterance of Abraham Lincoln: "You will never get me to support a measure which I believe to be wrong, although by doing so I may accomplish that which I believe to be right." He who makes an alliance with evil for a present advantage is inviting future trouble. False expediency always returns to be paid off.

*Revised from a comment on *Expediency*

—October 15, 1944.

The Search for Mysteries

ONE reason for progress is the fact that there are always living among us those who are never content with what they know or with what other men know—those wholesomely restless spirits who are always searching for what lies beyond the obvious.

To a greater or lesser extent this is a common characteristic of humankind. Somehow we like to pry out the secrets and search out the mysteries and try the untried. This quality, like all other useful qualities, is also subject to its abuses and excesses. Sometimes in looking for what lies beyond the obvious, we overlook what is obvious. Sometimes in our search for the mysteries, we ignore the plain and simple truth. Sometimes in looking for elusive answers, we forget present realities. For example, there are those who are forever looking for the economic mysteries, always hoping that the factors of soundness can somehow be suspended for their particular convenience and peculiar purposes—searching for the mysteries of a procedure that will permit us to live beyond our means and still remain solvent. There are those who are forever looking for legal mysteries—searching for loopholes—hoping somehow to find a way of ignoring the laws both of man and of God and avoiding the consequences. There are those, too, who think so much upon the unrevealed and at present unknowable mysteries of heaven that they neglect the opportunities and responsibilities of earth. Now it is quite within reason to want to look beyond—but successful searching begins *with* facts—it doesn't ignore facts; it begins with known truth—it doesn't discard truth. Progress is a process of improving upon the past—and not a process of throwing away the past, because the past has much of hard-earned truth, as well as much of error, and its truth must be preserved. In our quest for the unknown we must remember that many mistakes have already been made, that many things have been proved false, that much of truth is already discovered, that many questions have already been answered—and if, in searching for mysteries, we overlook the obvious, and disregard what has already been proved, we have moved backward rather than forward.

—October 29, 1944.

(The Spoken Word for October 8 appeared in the November Era, page 725, as part of the general conference proceedings.)

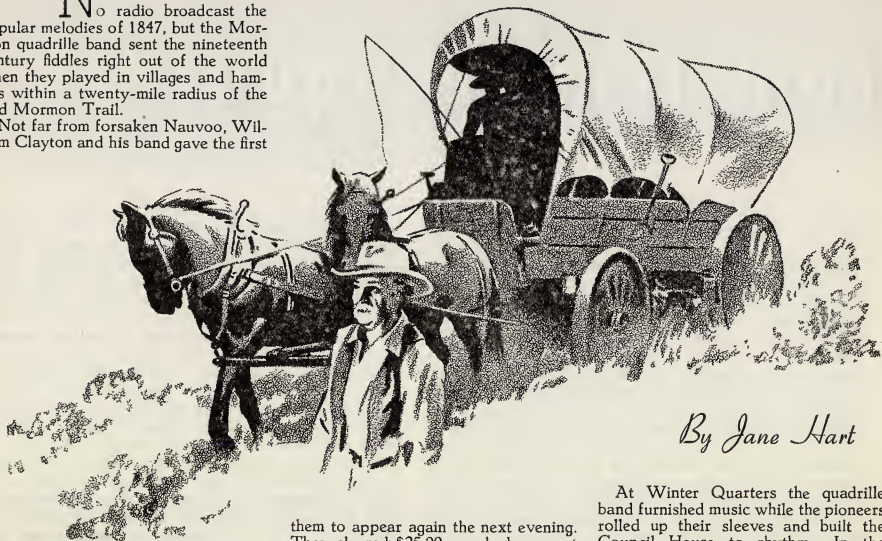
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BARNSTORMING

No radio broadcast the popular melodies of 1847, but the Mormon quadrille band sent the nineteenth century fiddles right out of the world when they played in villages and hamlets within a twenty-mile radius of the Old Mormon Trail.

Not far from forsaken Nauvoo, William Clayton and his band gave the first



By Jane Hart

concert of the westward exodus. The pioneers had crossed the frozen Mississippi in February and were suffering from broken-down teams, wagon-boxes smashed by artillery, and the vanishing menace of the mob. But in neutral Iowa, the citizens of Farmington invited the band to "play some" at their principal hotel. The band accepted and were rewarded with a good supper, five dollars in money, and three cheers. But they arrived back in camp so late that Brigham Young had become anxious and had sent out a guard of thirty to meet them.

At the next campground, the band went to work splitting rails for a doctor who paid them in corn; and that evening the band "played some" for the good doctor, and people came from "all around" to listen. The band's soloist sang songs that "pleased all."

While they were awaiting further orders to "proceed into the west," the citizens of Keosauqua pressed them for a concert. So the band piled into wagons and drove to Keosauqua, ten miles distant in two hours. There, a grocer asked them to play a certain tune. They did, so he invited them in and offered them anything he had—and they took a little. The grocer down the street asked them to play a tune, which they did, and they were told to take what they wanted. They marched to the Des Moines Hotel, ordered supper, and played and sang from 7 to 9:30 p.m. The house was filled, and the music-hungry audience shouted applause and invited

them to appear again the next evening. They cleared \$25.00, reached camp at one a.m., and were well pleased.

The following night they made \$20.00 and expenses, but found much excitement when a townsman was sentenced to be hanged for murdering a child, and a gang of socialists feuded with a party of priests. They didn't reach camp until three a.m., and heavy rains had made mud of the road, and their bedding was soaked.

They played Keosauqua a third night, but the priests had been on the job and influenced the sectarians to stay away from the concert. So they only cleared \$7.00, although they played for a private party after the concert. But they got eight bushels of corn, enough to last them until they came to Green River.

THE next day it took them six hours to get over a bluff; their teams were very tired, and Band Leader Clayton lost his cow. But a farmer invited the band to play at his house in return for some honey. They played for an hour but saw nothing of the honey. Afterwards they learned that one of the bandmen had had a pail of honey under his cloak after the others had left the house.

They held their next concert at the Pottawattamie Indian village, a village of windowless houses, for Lamanites, a few whites, and an Indian trader named Sarrapee. The Indians collected \$10.10 for the band, and the agent gave a dinner to all that came. Clayton took time out to buy a scythe, pick a supply of gooseberries, and tried unsuccessfully to trade a watch for a yoke of oxen.

At Winter Quarters the quadrille band furnished music while the pioneers rolled up their sleeves and built the Council House to rhythm. In the evenings they danced until midnight and had plenty to eat and drink.

On the march again, they played on the boat at Horn River but did not enjoy this experience because the wind was high, the boat loaded with cattle, and the crossing dangerous. They were now in wild country and they traveled in companies of ten wagons each, and at Elk Horn new rules were established:

From here, every man must keep his loaded gun in his hand, or in his wagon where he can get it at a moment's notice. The wagons must keep together and not separate as previously done, and every man must walk beside his own wagon and not leave it except by permission.

The first evening from Elk Horn, some traders from the Pawnee village camped below them, and the band "played some" for which the traders gave them buffalo meat.

The month of May finds them far from civilization; even the Indian villages are forsaken. The winds blow hot and dry from the south, and they are thirsty, their throats dry, lips parched. At night, their wagons covered with thick layers of prairie dust, are camped in a circle to protect the horses from Indians. The nights are chill and they gather buffalo chips for fuel, and while the musicians "play some," the others dance to warm themselves.

There is no one but themselves to listen to their melodies now, but Mormons still sing some of the songs that were fiddled forth valiantly in a wilderness.

Poetry

REUNION AT CHRISTMAS

By Eva Willes Wangsgaard

THIS is the one bright hour, the invisible star
Toward which we have been climbing, bar
on bar;
One spot illumined in a darkened void.
And these are merely symbols: celluloid
Reindeer and Santa, cotton snow and trees,
One tree supreme and set apart by these
Small, colored lamps like song-birds from a
prism,
Blending to make the perfect synchronism
Of Christmas day with families back to-
gether,
A day as shining as white, crystal weather.
Tall soldier sons, their children, and our
daughter—
Brown eyes and gray and blue as deep lake
water—
Grandchildren, young, the oldest half-past
seven,
And one small girl just six months out of
heaven;
This Christmas feast, red berries, roasted
bird,
All, all, are symbols of the one bright word
Glowing like sun on water from each face,
Fixing this moment out of time and space,
Under our roof, around our hearth. . . . How
blest!
After the climb to stand upon the crest!

CHRISTMAS CARD FROM A FOXHOLE

By Dott J. Sartori

I SEND no midnight scene of Bethlehem
Illumined in the distance by the star,
No tinted picture of the peaceful hills
Where herding lambs and watchful shep-
herds are.

No sapphire arc of sky with amber glow
Suffuses color over this white plain,
Yet here is Christ light bright within my
thought
To strike the holy note of joy again.

Here He has passed the years of innocence,
Here lies the pathway of His ministry,
Here holds His word the sure, the just reply
To questioning and all adversity.

Here is the written testament of one
Who learned at last the surety that He,
If called upon, will fill the limpest stocking
Which hangs beneath the smallest Christ-
mas tree.

A HOUSE AT CHRISTMAS

By Frances Stockwell Lovell

I AM only a house and my eaves are low
But through the years that were so slow,
The Christmases have come and gone
Like summer shadows on the lawn.
I am only a house, and my stairs are worn,
My floors are rough and quite forlorn
Where small gay feet of long ago
Ran in and out and to and fro.
I'm old, and old things like the quiet
Of silent rooms and dreams at night.
But when bells ring across the snow
And carols past my window go,
My timbers ache to dance once more
With small gay feet I knew of yore.

NORTHERN CHRISTMAS

By Elaine V. Emans

LET him who loves his tropics know one
white
Cold Christmas in the north before he claim
He has the fairer morning, noon, and night
For honoring the Christ-child, for the flame
Of scarlet candle in the window burning.
Let him go silently on Christmas Eve
Through feathery flowers drifting, falling,
turning,
Chillier than any bloom he can believe,
And let him hear a caroler sing out,
And bells, in turn, add their adoring voice—
And if he, loving color, still can doubt,
Let him, becoming as a child, rejoice
In northern spruces, fairy-lamped, that glow
Like beauty dreamed about, in dooryard
snow.

SNOWFLAKES

By Lois Bodine

SOFTLY they wish outside my door
Each tiny flake shattered by more.
Quickly they fall in drifts so fair
It must be God sifting the air.

TIME ERASED

By Della Adams Leitner

THE little boy that used to be
On Christmas morning watched the tree.
He hid beneath a man's disguise,
But, oh, the sparkle in his eyes.

He watched small son with great delight
And how his heart leaped at the sight
Of Junior opening up his toys.
And then—there were two little boys.

One half past three and one—oh well,
His age in years you need to tell;
It did not matter as they played
With auto, train, and gay parade.

A circus, games, toy pop-gun,
I'm sure I do not know which one
Was happier—the half past three
Or grown-up lad that used to be.



—Photograph by H. Armstrong Roberts

DECEMBER

By Lalia Mitchell Thornton

ALL about us drifting snow,
But the holly berries glow;
Cold and wind their menace bring
But the bells of Christmas ring:
Ice upon the lakes and streams,
But the star of Christmas gleams;
Winter, but on Christmas morn
Christ the King of kings was born.

PALESTINIAN SONG

By Vesta P. Crawford

I HAVE not seen the roads of Bethlehem
That wind upon the hill;
I have not seen the stars shine there
In radiance white and still.

I have not seen the lights of Nazareth
Along a quiet street,
Nor any step of twilight come
With gray and silent feet;

Nor have Jerusalem's ancient walls
Been opened for my sight
Nor view of storied temples
That etch the purple night.

And yet within these cycled years
We still must watch and wait
Beneath a flaming star to see
The shepherds at the gate.

These are but words—repeated names—
And yet the world shall come to them—
Jerusalem where Jesus walked,
Nazareth and Bethlehem!

PRAYER FOR THE WAR-SCARRED

By Gene Romolo

DEAR LORD, extend your hand and make
them whole,
These who must bear the maims and scars
of war!
They have paid to Mars, extortionate toll,
And now they pause in thoughts about the
door
That leads to You, the God of love and
peace
To plead, not for themselves, for other men
Who battle on and must till strife shall cease.
They have returned to gather up again
Strands left of life to weave a pattern new,
Yet one as old as time. Each tangled thread
Help them to smooth and ply, for only You,
Who heal the sick and who have raised the
dead,
Can raise them from their agony of soul.
Touch them, dear Lord, touch them and
make them whole.

WINTER NIGHT

By Jean Anderson

FROST-STILL the northern night!
In solemn hush that glows
With glimmering light,
Prismatic streamers lift
Their mingled hues of green,
Of lingering violet and rose. . . .

Even the sentry pacing slow,
Forgets the stain upon the snow.

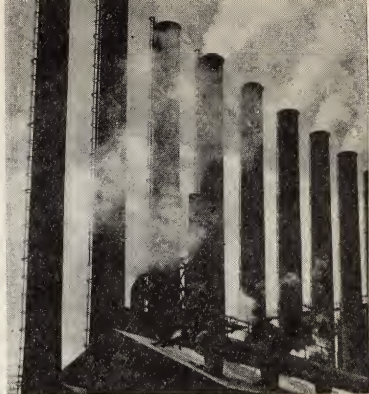
After the

BIG WHISTLES Blow

BALANCING THE SCALE
OF LOWER INCOMES
AND HIGHER LIVING COSTS

By Ira J.
Markham

Photograph by
H. Armstrong Roberts



THE Johnson family had a problem to solve. The family income was reduced one third at the same time that the cost of living was increasing. Following is an account of how they faced this problem and reached a solution.

The family had become accustomed to a high standard of living as a result of high rates of pay and overtime wages.

The higher income had become the expected income and Mr. Johnson was afraid the sudden change would have an adverse effect on his family. Something had to be done.

Mr. and Mrs. Johnson decided to ask the three children to participate in a family discussion and help make decisions since their plans and activities might have to be modified. The follow-

ing tentative budget, based on the reduced income, was presented to the family for consideration.

(Continued on page 791)

ESTIMATE OF ANNUAL INCOME AND EXPENSES

Item	Actual for Previous Year	Estimate for Coming Year	Estimated Reduction
INCOME	\$3,600.00	\$2,400.00	\$1,200.00
CONTRIBUTIONS			
Tithing	360.00	240.00	120.00
Past Offerings	6.00	6.00	—
Ward Budget	12.00	12.00	—
Relief Society	5.00	5.00	—
Quorum Dues	5.00	3.00	—
Church Welfare	3.00	3.00	—
Red Cross	3.00	3.00	—
War Chest	5.00	5.00	—
Total Contributions	\$397.00	\$ 277.00	\$ 120.00
FOOD	\$ 800.00	\$ 460.00	\$ 340.00
CLOTHING			
New Clothing	\$ 100.00	\$ 85.00	\$ 15.00
Cleaning and Pressing	30.00	20.00	10.00
Repairs	20.00	15.00	5.00
Total Clothing	\$ 150.00	\$ 120.00	\$ 30.00
HOUSING			
Rent	\$ 480.00	\$ 420.00	\$ 60.00
Fuel	65.00	65.00	—
Mortgage Interest	—	—	—
Fire Insurance	—	—	—
Water	12.00	12.00	—
Electricity	60.00	60.00	—
Gas	8.00	8.00	—
Total Housing	\$ 625.00	\$ 565.00	\$ 60.00
OPERATING EXPENSES			
Household Supplies	\$ 35.00	\$ 35.00	—
Bus Fare	25.00	25.00	—
Transportation to Work	75.00	75.00	—
Total Operating Expenses	\$ 135.00	\$ 135.00	—
AUTOMOBILE EXPENSES			
Gasoline	\$ 40.00	\$ 30.00	\$ 10.00
Oil	5.00	5.00	—
Repairs	25.00	25.00	—
Total Automobile Expenses	\$ 70.00	\$ 60.00	\$ 10.00
TAXES	\$ 341.00	\$ 63.00	\$ 278.00
SAVINGS AND INVESTMENTS			
U. S. War Bonds	\$ 360.00	\$ 240.00	\$ 120.00
Federal Old Age Benefits (Payroll Deduction)	36.00	24.00	12.00

Item	Actual for Previous Year	Estimate for Coming Year	Estimated Reduction
Cash Savings	113.00	106.00	7.00
Insurance	150.00	100.00	50.00
Principal Payments on Automobile	51.00	—	51.00
Equipment	30.00	15.00	15.00
Total Savings and Investments	\$ 740.00	\$ 485.00	\$ 255.00
EXPENDITURES FOR BETTERMENTS			
Health (Doctor, Dentist, Medical Supplies)	\$ 50.00	\$ 50.00	—
Education (Tuition, Fees, Books)	15.00	15.00	—
Recreation (Community Concert, Entertainment, etc.)	40.00	25.00	15.00
PERSONAL ALLOWANCES:			
for Father	52.00	30.00	22.00
for Mother	52.00	30.00	22.00
for Lucretia	39.00	20.00	19.00
for Jay	26.00	15.00	11.00
for Marilyn	13.00	10.00	3.00
Newspapers	15.00	15.00	—
Books	25.00	15.00	10.00
Magazines	15.00	10.00	5.00
Total for Betterments	\$ 342.00	\$ 235.00	\$ 107.00

RECAPITULATION

Item	Actual for Previous Year	Per-cent	Estimate for Coming Year	Per-cent	Reduction
Income	\$3,600.00	100%	\$2,400.00	100%	\$1,200.00
Contributions	397.00	11%	277.00	11%	120.00
Food	800.00	23%	460.00	20%	340.00
Clothing	150.00	4%	120.00	5%	30.00
Housing	625.00	17%	565.00	23%	60.00
Operating Expenses	135.00	4%	135.00	6%	—
Automobile Expenses	70.00	2%	60.00	3%	10.00
Taxes	341.00	9%	63.00	2%	278.00
Savings and Investments	740.00	20%	485.00	20%	255.00
Betterments	342.00	10%	235.00	10%	107.00
Total	\$3,600.00	100%	\$2,400.00	100%	\$1,200.00

The Church Moves On.

Chaplain Pays Tribute

LT. COL. IRA FREEMAN, post chaplain at Fort Ord, California, recently paid this tribute to Latter-day Saint service men:

During several years of service in the United States Army, especially since Pearl Harbor, I have had the privilege of ministering to the needs of many members of the Church of Jesus Christ of Latter-day Saints.

The Mormon boys whom I knew intimately overseas were such outstanding good soldiers in every sense of the word that I found myself wondering from time to time if they were a specially selected group, the salt of Utah. But when I came to Fort Ord I had to dismiss that idea.

The Mormon boys on duty at this post have what it takes! There's something about a Mormon soldier! He loves the United States. He is loyal to Almighty God. Apparently, no Mormon had leaves his religion at home when he accompanies the colors to the battlefield. Undoubtedly, that is the chief reason why it is comparatively easy for them to carry on without shamming, without shirking, without snivelling. Anyway, neither worldliness on the one hand nor the roaring of guns on the other affect their faith in or loyalty to God or country. Naturally, therefore, as an American, I am proud of them.

Further to illustrate what I have in mind, I shall refer the reader to something that happened during one of the hottest battles of the Civil War. A Confederate general, while watching his hard-hitting North Carolinians storm a strong Union position, exclaimed: "God bless North Carolina troops!"

In that sense, the nation's eyes are upon its defenders today. Therefore, in my humble opinion, when the history of this global war has been written and read, and when Uncle Sam is ready to regard "every man according to his works," Americans of all faiths will say: "God bless our Mormon soldiers."

No matter where you go from here, American soldiers of the Mormon faith, I want you to remember my faith in you is unbounded, that I shall follow you in spirit, that I shall remember you in my prayers.

New Zealand Mission

A. REED HALVENSEN of Smithfield, Utah, president of the Smithfield Stake, has been appointed president of the New Zealand Mission by the First Presidency, succeeding President Matthew Cowley who has presided over this mission for six years, and will return to his Salt Lake City home.

President Halvorsen served as a New Zealand Missionary from May, 1922, to April, 1926. He has served in ward and stake capacities in central and northern Utah, and in southern Idaho.

Mrs. Halvorsen accompanies him to preside over the missions' womens' activities.

Temple Square Gardener

IRVIN T. NELSON who for the past four years has given Churchwide direction to landscaping and beautification of temple, tabernacle, and ward

chapel grounds, has been appointed gardener at Temple Square, succeeding the late William F. Nauman. He is the president of the Big Cottonwood Stake.

Among the landscaping he has accomplished for the Church are the following: the Idaho Falls Temple grounds; the St. George Temple grounds; the Winter Quarters cemetery at Florence, Nebraska; the Hill Cum-

orah, Palmyra, New York; and the spot between the Church Office Building and the Hotel Utah, Salt Lake City.

Lula Greene Richards Passes

LOUISA LULA GREENE RICHARDS, Mormon writer and poetess, died at Salt Lake City September 8. She was ninety-five years old. Born in 1849 at

(Continued on page 779)

MISSIONARIES WHO ENTERED THE MISSIONARY HOME SEPTEMBER 18 AND LEFT SALT LAKE CITY SEPTEMBER 27 AND 28, 1944



First row, left to right: Iona Finch, Bertha E. Hiatt, Alice Ackroyd, Mariam Dalton, Don B. Colton, director of mission home; Donna Van Wagenen, Thelda Critchfield, Mae H. Fletcher, June Taylor, Mary C. Jensen. Second row: J. William Norton, Margaret E. Norton, Maude H. Miller, Lizzie T. Horsley, Rayola S. Gordon, Lois Lusty, Myrtle Bernards, Grace M. Hodgson, Ann Elizabeth Weigal, Louise C. Vickers. Third row: Bromwell Z. Fox, Don C. Miner, Sanford A. Johnson, Leah Jane Johnson, Charles M. Rodley, Archie D. Johnston, L. Beth Hermanson, Thomas W. Vickers, Erven D. Johnson. Fourth row: Brent D. Hall, John T. Neilson, Keri B. West, Joseph H. Hall, Arnt Engh, Laverl Cline Hendrickson, Nephi J. Black, William E. Berrett (instructor).

MISSIONARIES AT THE MISSIONARY HOME FROM OCTOBER 16 TO OCTOBER 26, 1944



Reading from left to right, front row: Glenn Foose, Enid Williams, James H. Sullivan, Amelia Croft, Don B. Colton, mission home director; Beulah Percival, Julius F. Ogden, and Alice J. Ogden. Second row: Genevieve M. Burnside, Emma W. Bryan, John C. Bryan, Henry E. Bird, Violet Keller, Albert G. Meyerhafer, Leander Vershus, Mabel P. McNeill. Third row: Alexander L. Burnside, Charles Burgon, Lurea N. Burgon, William F. Moss, Janie G. Moss, Phil J. Heilesen, Leah Glines Moffett, Henry E. McNeill. Fourth row: James R. Webb, Abby W. Webb, C. M. Bolton, Evelyn E. Bolton, Edward Markgraf, Frederick Barfuss, Norman D. Moffett. Fifth row: C. Harvey Call, Arthur H. Anderson, Martin Christensen, Vasco Call, Louise Abegg, Frank Wilkinson, Joseph C. Critchfield, John E. Runyon, F. William Busselberg. Sixth row: Martin B. Young, Sr., Charles Ashael Allen, William E. Berrett, instructor; Raymond D. Johnson, Fletcher Memmott.



L.D.S. SUNDAY SCHOOL, COMPASS HOUSE, CAMP PEARY, VIRGINIA

On the day the picture was taken we had visitors. It was quite an unusual Sunday for this reason. A number of changes have been made in personnel here. We have generally had about fifteen to twenty men without the visitors. The men with dunghoes have not been issued "white" because of a temporary clothing shortage and "blues" were not the uniform of the day.

Since coming to Camp Peary I've had the opportunity of finding myself and gaining a stranger testimony of the gospel.

First row, left to right: Don Westover, Swan Lake, Idaho; Mr. E. A. Skinner, Mrs. Gladys Skinner, Miss Jean Henshaw, Richmond, Virginia; Riley A. Gwynn, assistant coordinator of L.D.S. servicemen, Washington, D.C.; Jeannette L. Dr. White Plains, N.Y.; Clara Seams, Clearfield, Utah. Second row: Leslie Chambliss, McNeill, Mississippi; John Milton Beck, Jr., Salt Lake City, branch president; Grant Anderson, Garland, Utah, first counselor; Ralph Smith, Thatcher, Arizona, second counselor; Lt. (jg.) J. L. A. Hamson, Ch.C., V(S) USNR, chaplain-in-charge; Stanford Carson, Sandy, Utah; Lawrence Whipple, Lewiston, Utah; James B. Gills, McNeill, Mississippi.—Reported by John Milton Beck, Jr. (U.S. Navy Photograph.)

EDITORIALS

Of Christmas—and of Things to Come

SOMEHOW the customary comments about Christmas seem less than fully satisfying this year. True, there is going to be a warmth about it. There always is. No matter what is lacking—notwithstanding vacant chairs, notwithstanding hearts heavy in their loneliness—the spirit of the day, when the eve arrives, moves in, takes over, and permeates all. Time does not dissipate it. Distance is no barrier to the thoughts and feelings that belong to this day.

And yet, this year, some things are different:

Perhaps more gifts are en route to more places this Christmas than ever before.

Perhaps more longing thoughts for the absent, and more prayers, spoken and unspoken, are in the hearts of men this Christmas than ever before.

Perhaps so many men never yearned so fervently for peace, and perhaps so few ever had it.

Never, perhaps, were so many devoting themselves to the purposes of killing, nor so many exposing themselves to being killed.

Never, perhaps, was so much of the wealth and resources, and of the powers and forces of earth, dedicated to the purpose of destruction.

Never, perhaps, did so many want to go home who couldn't.

Never, perhaps, were so many men bitter in their hearts, hopeless in their thoughts—never were so many reaching for some meaning and purpose and plan in it all.

And never, perhaps, were those so grateful who have the faith that overrules bitterness, and the assurance that there is plan and purpose in the events of this world.

There are some things different about this Christmas.

You fathers and sons and brothers, over there, and down under—you on the seven seas, and you on the borders of ancient nations—you up in the free skies where freedom is challenged—you for whom yearning hearts wait, and for whom young voices pray—you'll open packages, you'll swallow hard, you'll ache inside. But there'll be a warmth of feeling come over you. You'll know you're not forgotten—but you'll never know just how much you're not forgotten. There are tightening throats and tear-filled eyes here, too. Those packages aren't the measure of our love—but they're an evidence of it—the best we can do now. Somehow you'll understand.

And there is something more we'd like to say, which we know you'll also understand:

The world gets sick at times—and men with it. Or perhaps it's the other way around—men get sick, and the world with them. Established patterns and plans seem to break up. Values change, seemingly—and seemingly morals and principles, and the very meaning of life—seemingly, but not in reality. There is still a God in heaven who made this world and who gave men life, and who set his hand to accomplish that which will be accomplished. No truth is ever lost. No righteous cause is ever lost. No life is ever lost. No plan or purpose of the Almighty is ever lost—not even when we don't understand what is happening or why. Out of all this, somehow, will come order—and no promise will fail of fulfillment.

Another thing we would like to say: We know that the closest thing to your hearts is to come home, to all

you left—to pursue in peace your plans and dreams—to live in peace with your families and friends. And we know, too, that greatest of all the gifts we could give you would be to keep your homes as you would have them—to keep your children in those paths where you would have guided them—to keep for you the opportunity to live in freedom, to learn, to work, to be wanted and needed, to be loved and cherished and understood—to preserve for you, all those things you've fought to keep the enemy from destroying—those things you hold dearer than life, and which you may rightly expect to find when you return.

We say this to you also, wherever you are, whatever you've seen, however you've struggled and doubted: that God lives, that Jesus is the Christ, who will come again even as he said, and that the world will find its peace. The spirit of Christmas is the spirit of the Prince of Peace. The crucifixion couldn't stamp it out nineteen centuries ago—nor can it now—no matter how badly men have behaved—no matter how brutality and intolerance have reared their heads.

May the spirit of Christmas, and the certainty of things to come, give you strength, and courage, and peace—this day and always.—*R. L. E.*

Christmas

ANOTHER Christmas finds the world still at war, most of us somewhat rebellious at trying to celebrate the birthday of the Prince of Peace with loved ones engaged in fighting. Yet, even in these heartbreaking times, we must cling to fundamental Christian principles, or we are lost; and the cause for which we fight will be defeated.

During times like these, we tend to become busy, probably too busy. As a result we neglect to do the little things which indicate the love that we feel for those near to us, and which we feel they know we have for them. They do know we love them; but they also need to have this love indicated in an audible, visible manner. With hate so prevalent throughout the world, we need the reassurance of expressed love; and children, particularly, who are so emotionally unstable, need to feel that their homes are centers of affection and stability. How can they gain this assurance without our outward expression of the inward emotion? This Christmas time, we may renew our determination to let those dear to us know of our abiding affection through our words and deeds.

Apart from the home circle we also need to practice love. In our neighborhoods are numbers of families whose personal loss as a result of war is greater than our own. If we practiced the Christian principle of the good neighbor, we would step into these homes with good cheer, with genuine helpfulness, and prove our interest. In some homes, the father is away in the service, and yet there is a growing family, each member needing a father's advice and interest. Those men who are still at home could give themselves and these families a priceless Christmas present by extending their fathering to include such neighborhood families. No greater joy can come to a man or woman than to have some young person say, "When dad was gone, I took my problems to my neighbor, and he showed me how to solve them"; or, "I didn't know where to turn, and then John's dad put his arm around me and showed me that he had confidence that I could iron out the wrinkles in my life, and I did."

Christmas time should mean more of a sharing of self than a giving of gifts. Particularly now, when something of sorrow has entered most homes, real affection and brotherly love need to be given to our acquaintances. This is only one of the Christian principles, all of which should be observed. Certainly if we do not

(Concluded on page 784)

EVIDENCES AND RECONCILIATIONS

lxxxvii. Why is Jesus The Christ Sometimes Called the Eternal Father?

THREE distinct personages, the Father, the Son, and the Holy Ghost, constitute the Godhead, or Presiding Council in the heavens. That is the settled doctrine of the Church. In the first vision of Joseph Smith, he saw "two Personages," the Father and the Son. Each one spoke to the boy. There was no confusion of form or substance. Two separate individuals stood before him.¹ In the revelations that followed, there is always a clear distinction made among the three members of the Godhead.

In numerous references in the Book of Mormon, the members of the Godhead stand out as distinct personages. The Bible, if read fully and intelligently, teaches that the Holy Trinity is composed of individual Gods.

The early Christian Church, on its way to apostasy, departed from this truth. Several church councils, in which men fought for their own theories, foisted upon the Church the incomprehensible and unnatural doctrine of "one in three and three in one." They twisted the doctrine of unity of nature and of purpose among the Trinity, into a oneness of personality. They would quote Jesus' prayer to his Father, that his disciples "may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."² Yet, at the same time they ignored the clear evidence in the prayer that Jesus was on earth, at that time, speaking to a Being elsewhere; and the equally clear meaning of the prayer that he did not propose that his disciples should be fused into one personage, but that they should be of one mind with him and his Father. This false doctrine, which has been nurtured through the centuries, is an excellent illustration of philosophical-theological error and nonsense. Latter-day Saints prefer to cling to the revealed word, and to read the word of God intelligently. Only that which we can understand can be used safely by mortal men; that which is incomprehensible is useless to us.

A definite purpose with respect to humankind emanates from the Godhead. It was clearly stated to Moses: "... Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."³ To accomplish this purpose, a plan, the plan of salvation, was proposed by the Father.

In full conformity with the eternal law of free agency, the plan would not be attempted without the consent of those concerned. Consequently, the great council in the heavens was called. So vast a "work" would be of wide extent and manifold requirements. Someone would be needed to supervise and carry to conclusion the divinely formulated plan. Organization belongs to heaven as to earth. The chief episode in that famous event, after the plan had been proposed, is simply told in the words of the Lord to Moses: "... Satan ... came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one

soul shall not be lost, and surely I will do it; wherefore give me thine honor. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever."

Thus, by the will of the Father, the leadership of the plan was entrusted to Jesus. He was appointed the head of the execution of the plan on earth. He was to organize the earth, place man upon it, atone for human errors, and bring men back to God, all according to the plan. By this appointment he became the maker or creator of the earth, the savior and redeemer of men, our advocate with the Father—in short, the member of the Godhead in charge directly of affairs and people on earth.

The scriptures declare this commission of Jesus Christ. In ancient Nephite days it was stated that he is the creator of the heavens and the earth.⁴ When he visited the American continent, he declared, "I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are."⁵ To the Prophet Joseph Smith he said, "I am Jesus Christ, the Son of the living God, who created the heavens and the earth."⁶ Jesus is the central figure of the plan of salvation. It was Jesus the Christ who at sundry times revealed himself to prophets of former and latter days.

Necessarily, all that Jesus the Christ has done and will do in behalf of the earth and its inhabitants, is in conformity with the plan of salvation, with the consent and under the direction of the Father. Jesus cannot rise above his Father; Jesus is, in these matters of man's salvation, not only one with the Father, but in a sense his agent. The time will come, when the plan has been completed, that Jesus, his mission ended, will present the results of his stewardship to the Father, the presiding authority in the council of the Godhead.

The commission thus given to Jesus explains why, for example, we pray to the Father in the name of the Son. It explains also why the revelations to Joseph Smith, after the first vision, were received through Jesus the Christ; that is, he was the speaker. That explains many a saying in the scriptures which otherwise would be difficult of understanding. It makes clear why, in pursuit of his assignment, he may be called the Father of the earth and all upon it.

Whenever or wherever in the history of the world, the gospel has been taught in its fulness, the place of Jesus Christ in the plan of salvation has been understood. With that knowledge in mind, writers have often spoken of him as the Eternal Father, or God of this world. Thus Isaiah, in his famous prophecy concerning the coming of Jesus, says, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."⁷ The ancient Nephite prophets, who understood well the mission of Jesus, called Jesus the "Son of the Eternal Father."⁸ They also, speaking of the mission of Jesus, gave Jesus the title Eternal Father. Ether speaks of him as "the God of this land."⁹ Mosiah says that he is the "Father of all things,"¹⁰ and the "very Eternal Father."¹¹ Alma relates that Zeezrom asked Amulek bluntly, "Is the Son of God the very Eternal Father?" Amulek answered, "Yea, he is the very Eternal Father of heaven and of earth, and all things which in them are."¹²

(Concluded on page 795)

¹Writings of Joseph Smith (in Pearl of Great Price) 2:17, 25

²John 17:21

³Moses 1:39

⁴Moses 4:1, 2

⁵Mosiah 3:8

⁶III Nephi 9:15

⁷Doctrine and Covenants 14:9

⁸Isaiah 9:6

⁹I Nephi 13:40

¹⁰Ether 2:12

¹¹Mosiah 7:27

¹²Mosiah 16:15

¹³Alma 11:36, 39

A gift for Christmas

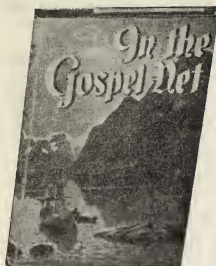
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FUN WITH BOOKS FOR CHILDREN

By Marba C. Josephson

CHINA, COUNTRY OF CONTRASTS
(Mary A. Nourse and Delia Goetz. Har-
court, Brace and Company, New York.
1944. 229 pages. \$2.50.)

To make history and geography become
vital and of interest is the rare accom-
plishment of these two authors, both of
whom have established themselves with
previous books. Replete with pictures, the
contents include twelve chapters with such
diverse headings as: A Country of Con-
trasts; Cities of Many Centuries; At Home
with the Chinese; By Land, Air, and Water;
China's Fields and Their Harvest; Handi-
crafts and Growing Industries; China's Art;
China at School; China at Play; Famous
Names in China's Story; China's Long
Story Made Short; and Teamwork Across
the Pacific.

Because Miss Nourse lived fifteen years
in China, teaching in both Hangchow and
Ginling, she knows many of the unusual
customs as well as the history of the people.
These facts she and Miss Goetz, who has
done good work for Latin America, weave
into an unusual book, which will prove of
interest to the entire family.

POGO'S TRAIN RIDE
(Jo and Ernest Norling. Henry Holt and
Company, New York. 1944.
41 pages. \$1.25.)

With end papers which indicate the
various important mechanisms of the
train, the story itself amplifies the important
work of the train in binding countries to-
gether and in carrying produce as well as
people from one end of the country to an-
other. This little book will do much to im-
press happily on younger folk the worth of
this means of communication.

FIRST GRADE
(Eleanor Frances Lattimore. Harcourt,
Brace, and Co., New York.
147 pages. \$1.75.)

DAVID spent his first day in school—and
he liked it: the writing on the black-
board; the little girl, Elizabeth, who wanted
to use her nickname, Beth, because it was
shorter to write; Billy the final letter of
whose name looked like a flipper; and the
rebird who flew by the schoolroom window.
But the real excitement of the book is how
David and his family finally came to own
a real-honest-to-goodness farm in South
Carolina.

MAGIC MICHAEL
(Louis Slobodkin. Macmillan Company,
New York. 1944. \$1.50.)

The beginning rhyme of the book is an
indication of the fun that the book holds:

Michael wasn't happy just being my brother,
He wanted to be something—something or
other.

And then the rest of the book tells what that
something or other was—a cow, a snake, a
crocodile, a kangaroo, but after he had been
all things imaginable:

"Guess what I am—a BOY!" cried Michael
And off he rode on his new bicycle.

And that was a relief to his bewildered fam-
ily.

THE BOUNTIFUL COW
(Helen and Michael Czaia. Henry Holt and
Co., New York. 1944. \$1.50.)

BUGEYE was the cow's nickname because
her eyes were like two big, black bugs.
And everyone liked Bugeye because she was
always so friendly and stretched out her
neck to be scratched. But not all of her life
had Bugeye been friendly—for when she
was a little calf she had been afraid, and
when the farmer called the other calves to
feed, Bugeye would not come. So, of course,
she became skinny as a picket fence. She
was afraid of growing up. But finally, she
was grown up—and she wasn't afraid any
more. Then she became the best cow of all
twenty-nine cows in the barn and won rib-
bons and medals, and had a perfectly fear-
less time.

THE RED TRACTOR
(Paul Corey. William Morrow and Co.,
New York. 1944. 248 pages. \$2.00.)

SEVENTEEN-YEAR-OLD Stan Shield wanted
above all else to own a tractor which
he knew he could keep in good repair and
at the same time help his family retain their
farm. How they finally obtained a com-
munity-owned tractor, later a thresher, as
well as the fun and work of farm life will
make unusually provocative reading for
young people because it tells how all these
young folk actually played their part in
making the Fairview farms succeed.

TIME OF THE SINGING BIRDS
(Grace Livingston Hill. J. B. Lippincott
Co., Philadelphia. 222 pages. \$2.00.)

THIS story of Barney Vance, invalidated
home from the war, and of his plans not
only for himself but for the young people
to whom he returned will prove of great in-
terest to teen age youngsters. How he
helped the young people of his acquaintance
give point to their lives will offer a stimulus
to readers to make their war experiences
add significance.

THE LONG TRAINS ROLL
(Stephen W. Meader. Harcourt, Brace and
Co., New York. 1944. 259 pages. \$2.00.)

FOR the older boy, this book telling the
experiences of Randy MacDougal and
his work in railroading has enough excite-
ment to keep him interested for many an
hour. Mixed with the story of Randy Mac-
Dougal which is interesting enough to raise
his blood pressure, goes the real backbone
of railroading in brief paragraphs which
precede each chapter of this stirring book.

TALES FROM THE VIENNA WOODS
(The Story of Johann Strauss. David
Ewen. Henry Holt and Co., New
York. 1944. 216 pages. \$2.50.)

THIS is a special kind of book for boys and
girls, men and women who love music
and the story of those who have made our
most famous music. The young Johann
Strauss is a person whom it will be good for
all folk to meet. And the author wisely re-
constructs the Vienna in which Johann
moved.

Fortunately, for these times of paper
shortage, the book is beautifully produced,
with large type on good paper, and is com-
plete with appendices which include many
additional features that the wise family will
wish to use. The book also has an index.

THE IMPROVEMENT ERA

POEMS FOR JOSEPHINE

(Kathryn Worth. Illustrated. Doubleday, Doran & Co., Inc., Garden City, New York. 1943. 56 pages. \$1.50.)

THE fifty-six poems in this book were written by mother and daughter and tell about ducks and geese—with picture as well as verse. The poetry was inspired by the author's young daughter and will encourage other young folk to be more observant of our feathered folk.

DERRY THE WOLFHOUND

(Margaret S. Johnson and Helen Lossing Johnson. Illustrated. Harcourt, Brace and Co., New York. 1943. 75 pages. \$1.75.)

THE story of how the wolfhound puppy grew up and became a responsible member of the Wood family by guarding the sheep and other farm animals is written in large type which will make interesting reading for the younger members of the family.

NATHAN'S DARK HOUSE

(Florence Bourgeois. Illustrated. Doubleday, Doran and Company, Garden City, New York. 1942. 66 pages. \$1.50.)

NATHAN BRADWAY decided that his home needed glass windows, even like the richest homes in New Jersey. But how he could get the money to purchase them was the problem that he must solve. Finally, after trying many plans, Nathan did earn the money—and how he did will prove interesting to many young boys and girls.

TIBBY'S VENTURE

(Ruth Langland Holberg. Illustrated. Doubleday, Doran & Co., Garden City, New York. 1943. 122 pages. \$1.75.)

THIS book deals with the Robbins family, and particularly with Tibby Robbins, whose adventures and likes and dislikes form the basis for interesting reading by young people. Tibby's father was a sea captain and the surprises that he brought home were enough to make anyone old or young shout with delight, and keep the family in high spirits until he returned again, bringing more gifts.

DON'T COUNT YOUR CHICKS

(Ingri and Edgar Parin d'Aulaire. Doubleday, Doran & Co., Garden City, New York. 1943. \$2.50.)

THIS story, based on the poem by Hans Christian Andersen, revives the old proverb, "Don't count your chickens before they are hatched." With the inimitable art of the d'Aulaires, the story becomes an experience that all children should have, for the crayon lithographs intensify the value of the story.

KIKI AND MUFFY

(Written and illustrated by Charlotte Steiner. Doubleday, Doran & Co., Garden City, New York. 1943. \$1.25.)

KIKI loved animals—but she had only stuffed ones. Santa Claus brought her a kitty-muff which she liked most of all. But during the summer, Kiki was allowed to go to a real farm where she met real live animals, and she had to learn how to care for them so that they would like her.

SOLDIERS, SAILORS, FLIERS, AND MARINES

(Mary Elting & Robert T. Weaver. Illustrated. Doubleday, Doran & Company, Garden City, New York. 1943. \$2.00.)

THIS book answers the questions of young people who are curious about what their older brothers and uncles and cousins do when they join the armed forces of Uncle Sam.

(Concluded on page 772)

Margie Says..



YOUR COOKIES WILL TASTE DELICIOUS IF YOU MAKE THEM WITH DURKEE'S TROCO MARGARINE



★ Try

THIS LUSCIOUS COOKIE RECIPE

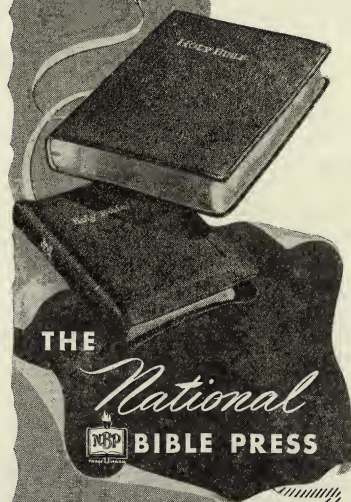
1 cup Durkee's Troco
1½ cup brown sugar
3 eggs
½ cup boiling water
Dissolve 2 scant tsp.
soda in boiling water

¾ cup flour
1 teaspoon cinnamon
1 cup chopped walnuts
1 cup raisins

★ Cream Durkee's Troco Margarine, sugar, and eggs. Add flour sifted with cinnamon. Add soda and boiling water, then add walnuts and raisins. Drop by teaspoonful on cookie sheets and bake at 375°



for someone you especially love...



PERHAPS a mother or father whose eyesight is beginning to dim. Or a just-married couple starting life in a new home... they'll need a Bible for reference and records. Or children—every boy and every girl should have a Bible.

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FUN WITH BOOKS FOR CHILDREN

(Concluded from page 771)

BIG DOG, LITTLE DOG
(Golden MacDonald. Illustrated. Double-
day, Doran & Co., Garden City,
New York. 1943. \$1.25.)

THIS story deals with the adventures of
two Kerry blue terriers, Big Dog and his
son, Little Dog, when they took a walk
one afternoon. And all the things they met
will quite satisfy the youngster who must
remain indoors—or the one who can go out
with his own little dog.

THE NEW PET
(Written and illustrated by Marjorie Flack.
Doubleday, Doran & Co., Garden City,
New York. 1943. \$1.50.)

DICK and Judy wanted pets—Dick, a dog,
and Judy, a cat. But their mother said
that they must learn to take care of them-
selves if they were to have a pet. So they
learned to do just that. Dick helped Judy
so that she could dress herself, and they
both learned to take care of their own
things, and they learned to help about the
house. Then one day, they were ready for
the pet—and it was, of all things, a real, live
baby brother! They were more than pleased
with this new pet, and watched him grow
until, I suppose, he himself wanted a pet.

A SQUASH FOR THE FAIR

(Written and illustrated by Grace Paull.
Doubleday, Doran & Co., Garden City,
New York. 1943. \$1.50.)

ONE day in early spring, Mary Jane's
mother gave her some squash seeds
which Mary Jane planted all by herself, and
then tended during the long summer. Her
care was rewarded by having squash that
her mother said was just right to eat. Then,
in the autumn when the school fair was held,
what do you think—yes, Mary Jane's squash
won first prize!

THE GOOD SHIP RED LILY

(Constance Savery. Longmans, Green and
Co., New York. 1944. 197 pages. \$2.25.)

MAKING history live for children of this
generation by transplanting them back to
the age of the Puritans is the real value
of this book. In the story of the Challoner
family, the author has incorporated the ef-
fect of Puritanism on the aristocratic fam-
ilies who felt little sympathy for the move-
ment. How the children's grandfather had
them kidnapped so that they could not go to
America and how they finally managed to
escape, make fascinating reading for the
long winter or summer evenings.

Cook's Corner

Josephine B. Nichols

THIS holiday season, share your
hearts, your homes, your hospitality
with relatives and friends. Serve gala
foods for your holiday meals:

Holiday Sandwich

Cut two slices of white bread and two
slices of whole wheat bread with a three
and a half inch cookie cutter. Butter each
slice. Spread sea food mixture generously
on whole wheat slice, egg mixture on white
slice, sea food mixture on third layer using
whole wheat bread, and top with fourth
slice using white bread. Frost top and sides
of sandwich with cheese frosting, roll in
chopped nuts, and chill. Garnish top with
poisonetta made from maraschino cherries or
pimientos.

Sea food mixture—Mix together minced
crab, lemon juice, and salt.

Egg mixture—Minced hard cooked eggs,
sweet pickles, and mayonnaise.

Cheese frosting—Six ounce package Old
English cream cheese, one can evaporated
milk. Place in top of double boiler and cook
until cheese is melted. Cool before using.

Jellied Chicken Ring

- 1 package lemon flavored gelatin
- 1 pint warm chicken stock, free from fat
- 1 cup diced cooked chicken
- 1/2 cup chopped celery
- 1/4 cup chopped green pepper
- 2 tablespoons chopped pimiento
- 1/2 teaspoon salt
- 2 tablespoons vinegar
- 1/4 cup sliced stuffed olives
- 1 tablespoon onion juice

Dissolve gelatin in warm stock. Chill
until slightly thickened. Combine remaining
ingredients and fold into thickened gelatin.
Turn into ring mold. Chill until firm. Un-
mold on crisp lettuce. Garnish with mayon-
naise.

Holiday Zoom Bars

- 1 cup flour
- 1 cup brown sugar
- 1/2 teaspoon salt
- 1/2 cup shortening
- 1 1/2 cups Zoom
- 3 tablespoons milk

Filling

- 1 cup chopped dates or figs
 - 1/2 cup sugar
 - 1/2 cup water
 - 1 tablespoon lemon juice
 - 1 tablespoon grated lemon rind
 - 1/2 cup chopped nut meats
- Cook fruit, sugar, and water together un-
til thickened. Add lemon juice and rind.
Cool. Add nuts. Sift flour, mix thoroughly
with brown sugar and salt. Cut in shorten-
ing until mixture is like coarse corn meal.
Add Zoom, mixing well. Add milk, blend-
ing well. Pack half of mixture in greased
pan. Spread filling on top. Cover with re-
maining Zoom mixture. Bake in moderate
oven (350° F.) forty minutes. Cool in pan.
Cut in 1x2 inch bars.

Molasses Peanut Brittle

- 1 cup molasses
- 1 cup sugar
- 1 teaspoon margarine
- 1/2 teaspoon soda
- 1/2 teaspoon vanilla
- 2 cups salted peanuts

Cook molasses, sugar, and margarine over
low heat, stirring constantly, until mixture
is very brittle. Remove from heat. Stir in
soda and vanilla, beat until foaming stops.
Pour over peanuts; when cold, break into
small pieces.

Spiced Sugared Nuts

- 1 cup sugar
 - 5 tablespoons water
 - 1 tablespoon cinnamon
 - 1 teaspoon vanilla
 - 2 cups walnut or pecan halves
- Bring to a boil the sugar, water, cinnamon,
and vanilla. Add nuts, let boil one minute.
Remove and pour into greased pan. When
cold, separate nuts.

Here's How

It's a Date

It's that time of year again—when dates begin to make their welcome appearance on the market. For all you date lovers, here's a brand new book that you will welcome for your holiday cookery. It's called *Date Recipes* and can be obtained from the Valerie Jean Date Shop, at Thermal, California, for fifty cents. Hope you will like it as well as we do.

* * *

Did you know that starched clothes are easier to iron if your iron is very hot? And do you sprinkle your clothes with hot water thirty minutes before you're ready to iron them? You'll find that your ironing will be much easier if you follow these two suggestions.

Handy Hints

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

* * *

When hanging sheets on the clothesline, if you would pin the bottoms together with a clothespin, they would not flap around in the wind nor would they wrap around the line.—M. A., Gardena, California.

Before giving children unpleasant tasting medicine, give them a piece of ice to hold on their tongue. When their tongue gets cold give them the medicine and there will be no unpleasant taste.—Mrs. L. A., New Orleans, La.

When making fudge to send the service men, pour it directly into the box in which it is to be mailed. Line the box, first, with waxed paper, beat the fudge until it begins to set. This method is better for two reasons: the box will contain more candy and it will stay fresh longer than if it is cut in pieces in the usual way.—M. D., Enterprise, Utah.

The next time you visit the five-and-ten-cent store, purchase a small fish bowl for whipping cream and egg whites. There is no splash because the crown of the bowl catches the drops.—Mrs. J. M., Trenton, New Jersey.

Start now to save all the boxes that come your way. Then, for Christmas, take Christmas paper and library paste and cover them. It's easy, and this year boxes are very scarce.—N. D., Columbus, Ohio.

If some article of wearing apparel or linen has too much bluing in it, soak the garment for several hours in one quart of warm water with two tablespoons of vinegar. Then wash out in the usual way.—E. P., Salt Lake City, Utah.

To save paint after can has been opened, fasten lid on can securely and turn up side down. Paint seals the can and crust will not form.—A. H., Greensboro, Md.

To cut the meringue of a pie without crumbling it, first dip your knife in hot water.—P. R., Rockland, Idaho.

DECEMBER, 1944

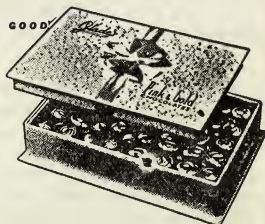


When Yuletide Candles softly Gleam

Let an open box of Glade's delicious Chocolates add just the right festive note to your holiday parties. And to remember your friends at Christmas, send Glade's—always a truly delightful gift.

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What an Army Chaplain says of the "Era"

Enclosed is a money order for \$20.00. Will you kindly extend my subscription to the Era for the full amount of the order? . . .

We continue to enjoy to the fullest the messages and subject matter of the Era. To those of us who have been away from the states of Zion for years, the Era is the true "voice of the Church" to us. Whenever I see it in the hands or tents of our soldiers, I have a feeling that here there is no hunger for wholesome spiritual food. Seen among other popular magazines, I feel a certain unexplainable pride in knowing I have it near to speak and teach me and mine. I want it in my home for a long time.

Please express to the editors and whole staff my deep gratitude for this excellent magazine. After we had read the message of President Grant to the conference, in one of our group meetings, the brethren requested that I send their love and greetings to the president and to tell him on November 22nd that his life has been an inspiration for good to us. Since we know his "heart is right" in the sight of God, we pray that his every desire will be granted. I feel sure you will express this favor to him for us. Thank you.

Send the "ERA"
to loved ones away from home

Sincerely your brother,
Reed G. Probst, Chaplain 186th Inf.

Prof. N. L. Nelson

offers a new book entitled

"The Second War In Heaven"

Some of his reasons follow:

"Woe unto the inhabitants of the earth and the sea," exclaims John the Revelator (ch. 12) "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

What about the cruelties and atrocities revealed to the allied armies as they press on into the German occupied countries? Do they not show the type of world-conquest plan that was conceived by the enemies of humanity? A plan to keep conquered people down by oppression and extreme cruelty?

Who then was the author of that plan? Could ANY human being fill the role of falsehood, hate, mercilessness, and bloody destructiveness, characterizing this war? Jesus names a being that could do it—**LUCIFER**, who. He tells us, "was a liar and a murderer from the beginning."

In spite of the darkness looming over the world, my book carries a positive, even a joyous outlook. It recognizes the hand of the Lord turning the bloody strategy of Lucifer, which would enslave the world, into liberating war for all mankind, and so preparing for the **MILLENNIUM**.

Enough of the "Joy-Intelligence Philosophy" is included in this volume to make it clear and rational. In the reading season now opening, why not promise yourself this opportunity of getting away from yourself and the ever present humdrum, into loftier fields of thought?

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PROF. N. L. NELSON
Downey, Idaho

News From The Camps



GROUP OF SERVICE MEN AT ANZIO WHO MET
ON MOTHER'S DAY, MAY 1944

Camp Endicott, R.I.

Dear Editors:

UNDoubtedly, you are receiving many "thank you" letters these days, and you may count this as another. It was with much joy that I received the recent issue of the *Era*. I am still busy reading with each spare moment that I get, and you may be sure that it will be well-worn and well-read when it ceases to circulate among all the Latter-day Saint fellows that I know here, and others, too.

At my home in Nephi the *Era* was always there when I wanted it, and so I find that I have missed it very much since I enlisted in the navy. I consider the poetry page the most interesting to me, and I find many of the other fellows here agree with

me on this score. The whole thing has always been exceptionally good and an outstanding instrument in keeping Church members informed on the doings of other members at home and in other parts of the world.

My sincere wishes for your continued success, and thanks again for remembering me.
Ernest M. Greenwood, S 2/c

* * *

From the Pacific
For the past year I have been on one of the South Sea Islands. Shortly after arriving, I was very happy to learn there was an LDS mission here. After further investigation I found my camp was only some two miles through the jungle to the nearest ward. This was indeed good news to me as I knew I would find much joy and satisfaction if I attended.

Our army believes in freedom of religion.



L.D.S. service men seated in the tiny chapel built by them with the aid of an Italian bricklayer. The meetinghouse was the first of its kind in Sardinia. S/Sgt. Alfred Kuntzen of Driggs, Idaho, is the speaker.

WAR DEPRESSION

(This is an excerpt from the letter of a soldier in the Pacific area to his young wife from whom he has been absent for nearly two years.)

I KNOW it sounds crazy, but there have been times when I've wondered whether I was losing part of my heritage. One result of this turmoil has been an increasing cynical bitterness till I couldn't stand myself. I didn't want you to receive a letter written in a mood like that, so I waited till my mind cleared a little. You've told me how brave I've been, and now you see how wrong you were. I'm not brave at all—I'm just like a little kid stumbling blindly around in the dark searching for the light that was taken away from him.

Well, to make a long story short, yesterday evening Ray brought me a magazine he had found on one of the ships—an *Improvement Era*, dated May, 1944—the conference issue. There couldn't have been anything more appropriate, more timely, and more needed. It was great just holding it and looking at it, its warm brown color and picture of the tabernacle—it almost felt alive. Last night I pored over those fine men, and I felt more refreshed spiritually than I have for months. Our spiritual diet here is—well, let's just say it's inadequate. After reading till quite late I went to bed and said the first prayer for some time, and it did me more good than even I realized. All day I've had a glow inside, a feeling that everything will be all right and not in the too-distant future.

and encourages each soldier to try and attend some religious services whenever possible. This, along with being in easy walking distance generally found me in Sunday School every Sunday. Of course the services were carried out in the native tongue, so I understood nothing. Many of the Saints do speak some English so I could talk to them.

—Pfc. R. M. Witbeck

MEDITATION

By Corporal F. Stewart Jones

WHEN I think of the things I ought to be And see the things I am,
I pray to God to forget me not
And help me build myself a man:
Build a man that's straight and true
And stands with shoulders squared,
To look the whole world in the face
With eyes that see them through;
Let his face be soft and noble and clean
And colored by a thousand things,
The love of God, the love of man,
The love of happiness he brings;
Then when I have built this man, dear Lord,
The man that you want to see,
Then answer my deepest prayer
And let that man be me.

DECEMBER, 1944

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Melchizedek Priesthood Supplies for 1945

THE new Melchizedek Priesthood Roll and Report Books, Confidential Annual Reports, Minute Books and Roll pads went to press November 17. Plans call for sending one year's supply of these to each stake Melchizedek Priesthood chairman by the end of 1944. The kind and quantity sent will be based on the requisition made by the respective stakes.

Stakes not represented at the October 8, 1944, meeting at the time of general conference were sent a letter and order blank October 16, 1944. A few stakes had not returned these order forms on November 17 when a second letter was mailed. If you have not ordered your Melchizedek Priesthood supplies for 1945 do so promptly. All orders should be placed by the stake Melchizedek Priesthood committee. If the number of groups or quorums have increased since you placed your order, write the Melchizedek Priesthood committee, 47 East South Temple Street, Salt Lake City, Utah.

All old forms will be discontinued January 1, 1945. Unless stake committees receive their supplies at an early date the 1945 Melchizedek Priesthood program may be seriously delayed.

The following is a list of the new 1945 supplies referred to:

1. Roll and Report Book for Groups of Melchizedek Priesthood.
2. Roll and Report Book for Quorums of the Melchizedek Priesthood (living within one ward).
3. Master Roll and Report Book for Quorums of the Melchizedek Priesthood (having membership in two or more wards).
4. Minute Book for Quorums and Groups of the Melchizedek Priesthood.
5. Roll Pad for use with Melchizedek Priesthood Roll and Report Books.
6. Confidential Annual Reports of Melchizedek Priesthood Quorums (for quorums only).

In addition to the above, which will be sent in quantities as requested, each stake will be mailed one copy of the Report and Minute Book for the stake Melchizedek Priesthood committee. All supplies will be mailed to the chairman of the stake Melchizedek Priesthood committees. Some stake chairmen have no doubt been changed since the 1944 directory of Church officers was published. Such changes should be reported to the Melchizedek Priesthood committee of the Council of the Twelve immediately.

Confidential Annual Reports

THE new Confidential Annual reports will be used by quorums to report the calendar year 1944. These new reports replace the old L, M, and N re-

ports for elders, seventy, and high priests. The only names recorded in the new reports are the quorum officers. The balance of the report gives total and percentage data based on personal interview of quorum members by presidencies of quorums.

(Concluded on page 784)

Melchizedek Priesthood Outline of Study, January, 1945

Text: *The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*

LESSONS 48-49

SUCCESSION IN THE PRIESTHOOD

Text: pp. 182-194. Topics: The Principle of Succession. The Relationship between the Twelve and the Seventy. The Principle of Succession Based on Eternity of the Priesthood. Succession Among the Seventy. Succession in the Twelve—Some History. President Taylor's Call to the Twelve. Reorganizations Within the Twelve.

The lessons 48 and 49 are outlined as a unit for the convenience of those who require some flexibility in the program. This is important material, however, and can profitably be dealt with in two lessons. Those persons having copies of the second edition of the text may also read the special appendix in that edition in connection with this lesson.

Discuss: What is the "peculiar connection that exists between the seventies and the Twelve"? Who are "the special helps, assistants, and fellow-laborers" of the Twelve? How is the senior president of the Seventy determined? How did Brigham Young become senior member of the Twelve? Why did not Orson Pratt succeed to the presidency of the Church on the death of Brigham Young instead of John Taylor? Why did Wilford Woodruff not become president at that time? When were the positions of Orson Hyde, Orson Pratt, Wilford Woodruff, and John Taylor finally adjusted in the quorum of the Twelve? How?

LESSON 50

SOME PRIESTHOOD QUESTIONS

Text: pp. 195-202. Topics: Relations between the First Presidency and the Presiding Bishopric. All Priesthood Functions Under Direction in Church Capacity. Fulfilling Callings in the High Priesthood (major topic). Interstake Difficulties.

Discuss: Who has a legal right to the presidency of the Aaronic Priesthood? What has the First Presidency of the Melchizedek Priesthood to do with the presidency of the Aaronic Priesthood? Is the presiding bishopric independent in authority from the First Presidency? Independent in function? Can any of the priesthood function, at any time, independent of the nominating power as handled and delegated by the First Presidency? In what capacity? When? Where? What ordinances? Is the power of the priesthood completely centralized in the

hands of the First Presidency and those acting under their delegation, or, is there any independent sphere of individual or local authority? Examine fully. See pages 197-198 particularly. Why do not the Twelve always call upon the Seventy? From what type of Church court is there no appeal? Should a high council ever convict a person on the basis of "discernment of spirits"? Why not?

LESSON 51

REVIEW: BOOK II, THE GOSPEL MESSAGE, AND BOOK III, PRIESTHOOD: THE GOVERNMENT OF GOD

Text: chapters 9-18 inclusive.

Discuss: What has the mediation and atonement of Christ to do with "the gospel"? With the priesthood? What is a "dispensation" of the gospel?

Why was the gospel restored? Could the gospel be restored without the priesthood? Does the "living" priesthood, in regulating its own affairs, operate with or without revelation? Can the priesthood operate without revelation? What is Zion? Why does President Taylor refer to the priesthood ("the government of God") as "an organized power to build Zion"? (p. 130.)

Can you have priesthood, active and functioning in human affairs, without the Church? Can you have the Church of Christ without priesthood? What is necessary before the priesthood becomes the legal means of governing the Church? Do we need a First Presidency? Why not a single president? Why not let the Twelve govern the Church permanently as they have at periods (1844-1847; 1877-1880; 1887-1889)? Why not allow the Twelve to lapse and permit the third quorum of authority, the Seventy, to govern the Church? Why are all these quorums, and the rest, necessary? If you were establishing a church would you want all these bodies? How did the practice of the senior member succeeding to positions of presidency originate? In what quorums of the priesthood or organizations of the Church is this principle practiced? Summarize the importance of the concept, "the government of God." Read again to the class the flyleaf statement opposite page 126: "To define all the laws of the priesthood would be impossible, for it is living power, not a dead letter, and although these instructions may be of general use, the living priesthood must regulate its own affairs." What is the import of this statement?

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

IN the October 1944 issue of *Hygeia*, authoritative health magazine published by the American Medical Association, is an illuminating article on some of the dangers of smoking. An outline is given of a study, published in the *American Medical Journal*, made at the Mayo Clinic by three of the clinic's doctors. The purpose was to find what advice physicians should give their patients who smoke and who have heart or blood circulatory troubles.

From these studies comes the inflexible rule "no smoking for those with heart disease or high blood pressure." This rule should be followed by soldiers and others having wounds of arms or legs, for these wounds generally involve circulation.

The studies confirmed previous observations that the poison of tobacco, nicotine, contracts the blood vessels and thus interferes with circulation. Smoking it was found also "alters the whole vital functioning of the human organism," and increased the heart beats and blood pressures of the persons studied. The average heart rate jumped from 69 to 105 while smoking, and the average blood pressure increased nineteen points. Certainly tobacco is "not good for man."

READERS of this column will find a most interesting article elsewhere in this number of the *Era* (page 742), written by Ab Jenkins who points out the advantages of total abstinence. To give space for the article other material for this column will be held for the next issue.

Ab Jenkins holds more unlimited automobile speed records than all other drivers combined. He has been acclaimed "The World's Safest Driver," having driven more than 2,000,000 miles on the highways and byways without an accident. He was Salt Lake City's mayor through 1940-43, during which time the city soared from thirteenth place among the nation's cities for traffic safety to second place.

Social & Miscellaneous

IT is a difficult job for men to put over a social evening without the help of their wives. It seems just natural for a woman to plan a party and make the plan work. In a Melchizedek Priesthood program there is provision made for an annual reunion of members and wives. Are your committeemen who have charge of the social and miscellaneous affairs of the quorum getting help from their wives in making this annual affair the biggest event of the year? And are you including the widows and the wives of all absent members?

What Creates the Appetite for TEA, COFFEE, AND TOBACCO ?

By ISAAC B. BALL

THE Word of Wisdom is wiser than even its best proponents sometimes allow. After advising and warning men and women to avoid the narcotics, alcohol and tobacco, and other harmful drinks it immediately adds to that negative advise the positive prescription for a satisfying diet that provides natural health and vigor whereby one feels no need of a synthetic "pick-up."

Is not that real wisdom?

People who continually feel fagged out and weary as they face the tempo of modern living are apt to begin in a small way, and with no intention of disobedience, the use of mild stimulants, and perhaps, later, stronger ones.

Perhaps the solution lies in pointing out more effectively and persistently the positive phases of the revelation.

Show me how to avoid those "dumpy" feelings in which my daily work bogs down, and I'll not seek the "pause that refreshes."

Is not that practical wisdom? Common sense answers "yes."

And so does the Word of Wisdom! But that part of it is still largely hidden wisdom to many Saints, though it is patent enough.

This positive, constructive part of the Word of Wisdom is not intentionally hidden by the Lord. There it is, clear as print: "all wholesome herbs . . . and every fruit in the season thereof." (This includes leafy vegetables, "herbs," with all their minerals and vitamins.) . . . "Flesh of beasts and of the fowls . . . used sparingly," "all grain . . . nevertheless wheat for man." (And this does not say part wheat as our white flour products have been, at least in the past).

In short, the Lord first admonishes the Saints not to use narcotics and stimulants, nor over-much meat, and then he promptly follows

with the prime essentials of a diet in harmony with the very "constitution and nature of man." (Recent vitamin research has again shown how literally this diet is essentially necessary for our natural bodies.)

This ordained diet, President George Q. Cannon once declared, has not been supplied at the board of the Latter-day Saints as it should be. He said:

My opinion is that it will be most difficult for fathers of families to induce their wives and children to refrain from the use of tea and coffee, if they do not supply their tables with other articles in their place; and unless food suitable to the requirements of the human system is provided, our wives and children will be exposed to constant temptation to transgress the counsels that are given in regard to our diet.

It is now more than ever our duty to aid the Saints to keep the negative parts of the Word of Wisdom by teaching them to observe from childhood the positive parts thereof. I say this because since October 1937 the Church has asked all Saints in positions of leadership who could not keep the law to step down and let others take their places.

At last to Latter-day Saints is available a wise and constructive treatise on the Word of Wisdom showing in clear and simple terms how families may select the essentials of a satisfying diet and be happy while obeying and through obeying the full Word of Wisdom. I refer to that invaluable volume by John A. and Leah D. Widtsoe, *The Word of Wisdom—A Modern Interpretation*.

Aaronic Priesthood

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

WARD BOY LEADERSHIP COMMITTEE OUTLINE OF STUDY JANUARY 1945

Text: HOW TO WIN BOYS

Chapter XXV: The Great Objective

Quotations from the Text:

1. *The great reason for a boys' class is the salvation of boys and turning boys into personal forces for God's work in this world.*
2. *The teacher who has not striven for this twin objective and who has not daily prayed for the power and ability to approach boys for acceptance of Christ as Savior, and membership in the Church, has failed in his mission to boys.*
3. *Boys are natively religious. No less authority than Colonel Jackson, superintendent of one of the finest academies in America, said, in conversation with me, that boys were the most religious group in America. By that he explained that he meant deep down within them was this spiritual flame that burned in boys as in no other group.*
4. *Thousands of boys are waiting to be asked to accept Christ! They are in your class. They linger and catch up with you as you stroll home from church. They slip into the seat beside you on the noisy street car if you are forced, as many of us are, to live in a crowded city. I've had boys try to help me with a camp fire in a park—merely to have a friendly talk. They even make overtures to us—which we are often too blind to see and too fearful to follow up.*
5. *And, oh, those thoughtful boys whose minds ponder so many hours on life and God and what they should do and what they can do with real credit!—off on long walks, sitting in their own little rooms at home or reading out under some tall tree and infinitely lonely because nobody interprets to them their very isolation!*

Youth Speaks

LEGRAND
LAMB



(LeGrand is a deacon in the Glendale Ward, Phoenix Stake. The following address was delivered during a session of the Phoenix Stake quarterly conference.)

WHAT BOYS LIKE IN A PRIESTHOOD LEADER

IF we could choose our quorum adviser, we would like him to have a pleasing personality and be neat in appearance, and have the qualities of a real man. We would like him to be the type of man who enjoys outings and be a real Scout with us, and then work with us and really help us with our serious problems. We would want him to be a man whom we really like, because

Helps for the Class Leader:

1. Discuss the author's "twin objective" for boys' classes.
 - a. The salvation of boys.
 - b. Turning boys into personal forces for God's work in this world.
2. Show how the Church is prepared to meet this challenge to accomplish these objectives.

then he would like us better and we would be more interested in going to priesthood meetings.

No one likes to be forced into anything, and if our leader is likeable and able to put over the lessons in an interesting way we will enjoy going and will be willing to take part in every way we can.

When we make mistakes we would want our leader to correct us and tell us where we are wrong, as our fathers do.

We would like a leader we can be proud of; one who lives his religion every day of the week as on Sunday. He would have to be a man who obeys the Word of Wisdom, and sets a good example before us boys, for after all, the Word of Wisdom means a great deal to boys of our age.

I think if some of us do not attend meetings, our leader should visit us and find out our reason for not coming. In that way he keeps in close contact with some of the boys who are likely to be slack in their attendance.

I don't think the age matters so much to us boys; just so he is a man who can understand our viewpoint and be a boy with us even if he is eighty or more.

We are working now to attain a higher position in life, perhaps to be a teacher as our leader is. If he sets a good example for us, we are bound to look up to him and try to imitate him. So if he is the man we like as a leader, we boys are naturally going to be aided a great deal along the rough road we are traveling before we become men.

Brigham Young Said

A Saint will never do wrong if he knows it. If a man will do a wrong thing wilfully, he is not a Saint.—*Journal of Discourses* 13:177 (1870.)

SAN DIEGO STAKE
AARONIC
PRIESTHOOD
BANQUET



San Diego Stake leaders and ward bishoprics know how to attract young men of Aaronic Priesthood age to a banquet, i.e., invite the young women of corresponding age. It has never failed yet. Such pleasant occasions under this kind of leadership are wholesome and there should be more of them. The banquet was sponsored by the Stake Aaronic Priesthood Committee with Albert O. Westover, chairman, and Earl R. Haws, Oliver Sorensen, and Thomas Sutton as associates on the stake committee. Congratulations, San Diego—you are pointing the way.

Ward Teaching

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

The Church Moves On

(Continued from page 767)

Kanesville, Iowa, her span of life began with a covered wagon trip west. At nineteen she became the first secretary of the Relief Society in Smithfield, Utah. She was also the first president of the Young Ladies' Mutual Improvement Association there, and assisted in the organizing of the first Primary associations in northern Utah. Coming to Salt Lake City she continued her Mutual and Primary work. She was the first editor of the *Woman's Exponent* which began publication June 1, 1872; she was a member of the committee on publications for the Deseret Sunday School Union Board for many years, and was editor of the "Little Folks' Department" of the *Juvenile Instructor*. In 1892, Sister Richards became a member of the general board of the Primary Association, a position she held until 1917. Soon after the Salt Lake Temple was completed in 1893, she was called as an ordinance worker, where she served until 1934.

Mrs. Richards wrote the words for many hymns now in use throughout the Church and won the Deseret Sunday School Union prize in 1905 for her poem "Joseph the Blest," commemorating the one hundredth anniversary of the Prophet Joseph Smith's birth. Evan Stephens received a like award for setting it to music.

Mrs. Richards was the mother of seven children, three of whom survive her, including Lee Greene Richards, well-known western artist.

Welfare Canning

TWO HUNDRED FIFTY THOUSAND cans of peas were processed by individual groups at the home canning unit of Salt Lake's Welfare Square during one week of July, as priesthood, Relief Society, and other groups kept the plant in operation on a twenty-four hour schedule.

Veteran Program at B.Y.U.

A FACULTY committee has been appointed at Brigham Young University to assist returning veterans who plan to take advantage of higher education that the G.I. Bill of Rights provides. Letters have been sent to each "Y" student whose college life was interrupted by the war, inviting him back and to bring his friends made in the armed forces.

Paintings for Temples

PRESIDENT HIEBER J. GRANT has given to each L.D.S. Temple a water color painting from the Joseph A. F. Everett

WARD TEACHERS

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

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

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

Ward Teachers' Message for January, 1945

"THE NEW YEAR AND REPENTANCE"

THE silent tongue of the New Year is again calling us to repentance and reformation. It seems natural that we make resolutions to begin worthy projects long neglected, or to turn our backs upon the unbecoming conduct of the past. Most of us could profitably do both.

The New Year is clean, unsullied. While our actions of the past may carry over to mar its purity, these cannot be charged against its account. It is without guile. It lies before us like a celestial path hedged up against mistakes and regrets. It is the finger of opportunity pointing the way to more noble expressions in thoughts, words, and actions. The New Year inspires meditation. It carefully introduces a feeling of shame and regret for the thoughtless blundering errors of days gone by. We cannot deny its accusations for they are the unmistakable murmurings of conscience.

Perhaps we remember the unkind words we spoke which crushed another's heart, or which turned a child from the way of life. Perhaps we recall that our tithing was not settled in full or that our fast offerings were a bit on the skimpy side. It is possible that many of us exhibited little or no respect for the Sabbath day. Perhaps we neglected to pray in secret and in family circles thus laying ourselves open to the buffetings of Satan. We may have overlooked keeping our bodies, the temples of God, clean and inviting so that his spirit could abide with us always. In moments of anger or thoughtlessness we may have called upon the name of God or our Redeemer in profane language. We possibly could have attended more sacrament meetings as the Lord has commanded. Children might have been more thoughtful of each other and of their parents. In some instances, fathers and mothers may be recognizing in their children the tragic results of negligence and unworthy examples.

Fortunately, in the midst of our New Year meditations, almost all of us can recall wholesome life-giving experiences which were associated with righteous conduct. For these we are thankful, but we must not permit such recollections, exhilarating as they are, to crowd out of our minds the conscious need for repentance. Nothing is more deadly to our progress than the anesthetic effect of gloating over a few good works to the forgetting of our many weaknesses.

Let the New Year be praised that annually it pricks and sharpens the consciousness of man, and urges him to forsake the ugliness of sin. Many are indebted to the New Year for the sobering effect of its humiliating reminders.

But if sorrow for sin, and genuine repentance, come only once each year, will not the sun of life set mercilessly upon our span of wasted years? Should not sin be rooted out as quickly as perceived lest it place us beyond the power of repentance? Why wait for the New Year to make resolutions and to forsake sin when a new day dawns upon us every twenty-four hours? A new day is just as clean and promising as a New Year and it is placed at our disposal in the ratio of 365 to 1.

Repent each day for the sins of that day and the sun of life will set in glory and in triumphant benediction upon our years.

collection which was exhibited at the Lion House during the last general conference of the Church. Due to wartime conditions the Hawaiian Temple will receive a painting sometime in the future.

Broadcast No. 800

SUNDAY, November 12, witnessed the eight hundredth weekly coast-to-coast broadcast of the world-famed Tabernacle Organ and Choir program

(Continued on page 786)

Genealogy

Limitations in Research and Temple Work

IN view of the looseness with which the term "relative" is used by some in making out family group sheets, the following rules have been adopted by the board of directors of the Genealogical Society and are issued for the guidance of all Saints doing research and temple work.

The rules of the temples permit individuals to do temple work for their own blood kindred only. They are not permitted to do temple work for "friends" or those outside their lineage, except by special permission of the Church historian and recorder.

Individuals are entitled to do temple work for the family groups of any of their progenitors (i.e., direct ancestors) and also for any families proved to be descended from any of their progenitors. However, if there are direct descendants of these collateral relatives in the Church and active in temple work, any work done should be in close cooperation with such direct descendants.

A person in genealogical research may wisely gather names from the immediate localities where his ancestors actually resided for the purpose of later working out definite ancestral connections. However, these connections should be accurately worked out and the names arranged just as far as possible in complete family groups before the temple work is begun. Lineal connection of the heir to those names should be determined in every case possible, and the exact relationship of the heir given to the names shown upon family group sheets, before these are sent to the temple.

Where this exact relationship cannot be given but the dead are known to be directly connected by lineage with the heir and to belong to the family group of one of his progenitors, or to the family group of one of the descendants of any one of his progenitors, the term "relative" may be used. If the surname on one of the heir's ancestral lines is an *unusual* and *uncommon* one, and it is reasonably certain that all bearers of that surname are descended from a common ancestor, ordinances may be administered for those of this surname as "relatives." Or again, if bearers of one of his surnames resided in the *same immediate locality* as known ancestors of the heir who bore that surname, and evidences are at hand to indicate that these are descendants of one of his progenitors even though the exact relationship cannot at present be given, then work may be done for these under the designation of "relative."

In no other cases should the term "relative" be used in temple work.

Names assembled from New England

sources cannot be accepted for clearance at the index office unless actual relationships are shown for each family, due to the high percentage of duplications in records from this area.

The board of directors of the Genealogical Society have officially expressed their disapproval of methods adopted by some Church members of gathering all names of their own or similar surnames from any book or locality, regardless of whether these are names of those belonging to their own family, or were taken from the immediate locality where their ancestors were known to have resided. Such names in future cannot be accepted at the index office. Members should endeavor always to trace their own pedigree, and obtain names of their own families so they may be properly linked up by sealing.

You are requested to send in no more records of royal families, from any country. Virtually every eligible member of every royal family has already been officiated for, and frequently a number of times.

Ingenuous Genealogical Device

YOU may be interested to know of a plan we have in operation to get the members of the ward to do their genealogical work and to get their personal records up to date. There was not time in the genealogical class period in Sunday School for the members to do any record keeping, and there were a number of people who wanted to do this work who were not in the class. The Sunday School superintendency got together with the ward clerk and the Sunday School enlistment manager and worked out the following plan which we have been carrying out for the last three months.

The enlistment manager and the ward clerk and a capable genealogical worker and a member of the Sunday School superintendency have met at a home where the genealogical worker has invited three or four other families. The meeting is under the supervision of the superintendent. When the opening exercises are over and the purpose of the meetings is explained the departments begin their work.

One family is invited to check its records with the ward records. This has revealed some very astonishing facts. One sister who was under the impression that her records were all lost, found her record intact in the ward records. She was very happy about that. No family's record has been complete so far. Some families had the older children's record but not the younger. Many priesthood holders were able to get their records from the ward records.

While this is going on, the genealogical worker who has brought individual

Music

The Ward Music Guild

THIRD SESSION
(December)

By Tracy Y. Cannon, Chairman,
General Music Committee

SOME PERTINENT QUESTIONS

IT is proposed to build this lesson around a discussion of the reasons for the use of music in the sacrament meeting and other devotional meetings of the Church. Each musical contribution to the set up of the services should be discussed separately and then, as a concluding topic, let it be shown how each item of the musical setting contributes to a unified musical service that is both logical and beautiful. The entire membership of the guild should participate in the discussion under the direction of a well-qualified teacher.

The following questions may be supplemented by others in the direction of the discussion:

I. CHURCH GOING

1. When you go to church what do you expect to get out of it—in other words, why do you go to church?
2. Do you feel that the present arrangement and conduct of the sacrament meeting services satisfied your reason for going to church? If not, why not? If it does, give reasons.

II. THE PRELIMINARY ORGAN MUSIC

1. Does the preliminary organ music contribute to your spiritual uplift? If not, why not? If it does, give reasons why and how.
2. Do you have quiet and good order during this part of the services?
3. If there is noise and confusion, what specific things can be done to overcome it?
4. What is your conception of the type of music to be used as preliminary music? Give reasons for your preference. If practical, have an organist play examples of the right and the wrong kinds of devotional music.

III. SACRAMENTAL MUSIC

1. Give your conception of the type of music best suited for use as sacramental music.
2. Why should this music be played on the organ?

(Concluded on opposite page)

record sheets and family record sheets along shows the rest how to get their immediate record in convenient form. This is the beginning of their genealogical work.

The enlistment manager during this time is completing his files and encouraging every one to attend Sunday School.

We have completed half the ward by holding two meetings a week. Each committee has two assistants, so no one has more than one meeting a week.

(From S. Voy Fairbanks, Weiser, Idaho, in letter dated September 11, 1944.)

Music

(Concluded from opposite page)

3. Organists, ask yourselves, but do not answer except to yourselves, this question: "Am I performing the right kind of organ music, to the very best of my ability?" If the answer is "no," seek self-improvement. If the answer is "yes," seek still further improvement.

IV. CONGREGATIONAL SINGING

1. Give reasons for having congregational singing and state its contribution to the Church membership.
2. Discuss the type of congregational songs you like best. Is it the "gospel song," the Sunday School song, or the solid, pure hymns? Give reasons for your preferences. (Note: The general music committee would welcome a response to this question, especially if the number preferring each type of song were given.)
3. Discuss specific things that can be done to improve congregational singing in your ward.

V. THE WARD CHOIR

1. What is the value of a choir to a ward?
2. Name factors that make for its success.
3. If your ward is lacking in these "success factors," what can you do to overcome your "lack"?
4. If you do not have a ward choir, decide right now to go to your bishopric with a well-worked-out plan for the immediate organization of one. Will you do it?

VI. THE COMPLETE MUSICAL SERVICE

1. Can the musical services of your various ward meetings be improved? If so, how? Give specific, constructive answers.

It is hoped the answers to all these questions have been positive, helpful and of such a nature that they will contribute to the general improvement of the music services in your ward meeting.

Mutual Messages

FROM the Argentine Mission, Rex Sessions and Paul Rovira send this report of success in Mutual:

"With genuine pleasure we send you a report of the first mission-wide youth convention held in the Argentine Mission. It was attended by youth coming from all parts of the republic of Argentina to Buenos Aires to enter into the various activities and to enjoy the wonderful spirit that is present when the youth of the Church unite under the Church's direction.

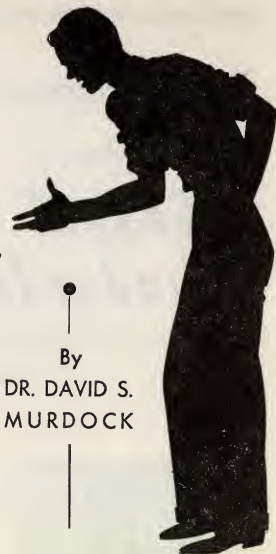
"The three days were filled with activities: A mission-wide basketball tournament, the first to be held in the mission; an open air talent show, demonstrating the abundance of outstanding talents in our youth group; a special showing of the films *Brigham Young* and *The Miracle of Salt Lake*, and a tour of Buenos Aires, especially for those coming to the capital city for the first time. These functions were culminated with a very fine banquet and dance, leaving Sunday completely devoted to the religious activities of the convention. Sunday Schools were held throughout the capital presenting appropriate youth programs. Sunday afternoon a most inspirational youth testimony meeting was held. A fitting termination of the convention was given in the special Sunday night program treating, in story and music by a large youth chorus, the lives of our chosen standard bearers, Joseph Smith, Brigham Young, and Heber J. Grant. . . ."

Youth

OF TODAY—

Man

OF TOMORROW



By
DR. DAVID S.
MURDOCK

MORE than one hundred years ago, Joseph Smith gave to the world what is known as the "Word of Wisdom"—Section 89 in the Doctrine and Covenants. At the time it was given, it was not a commandment, but a word of advice to be used in the affairs of the members of the Church. Since that time, the Word of Wisdom as the "will of the Lord" has been accepted as having the force of a direct commandment.

In that great document, the Lord makes a wonderful promise—one found nowhere else in literature—those who obey "shall receive health in their navel and marrow to their bones." In other words, they have been promised that they will be strong and healthy, full of pure red blood, the keynote of health—blood that can take the proper supply of food and oxygen to the various organs and tissues of the body.

What kind of man will you be tomorrow if you fill your body with poisons today? Let us examine only the poisons found in the cigaret habit:

Nicotine is the second most deadly poison known, yet it is colorless and difficult for the layman to detect. Its source is tobacco.

Carbon Monoxide, a very poisonous gas formed in the smoke of the cigaret kills the red corpuscles, leaving a blue, thin, sickly blood instead of a rich, red blood, and is a cause of convulsions and other ailments.

Hydrocyanic acid, or prussic acid, is a deadly poison. Sometimes merely inhaling the vapor of this acid will give rise to serious illness and may cause death. This acid softens the delicate brain and other cells of the reproductive system. All three are present in cigaret smoking.

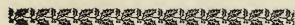
There are still more poisons in this friendly little weapon that ruin the stomach, kill the appetite, weaken the heart, endanger eyesight, injure the hearing, and weaken the nervous system. We cannot take poisons into our bodies without injuring them, and we cannot take cigaret smoke into our systems without introducing these poisons into them.

By introducing poisons into our sys-

tem, especially when we are young, we destroy ourselves spiritually, physically, morally, and we weaken ourselves economically. We wreck the foundation upon which we hope to build our Temple of Achievement tomorrow. So live today that the man you should be tomorrow will be able to take his place among the leaders of his generation.

Then, let me ask you, what heritage are you to leave for your sons and daughters? A clean mind and body will bring a clean and constructive life. Far away, or near at hand, your son is awaiting his turn. His very life, his power, his soul are in your hands. Will his be a brain unspoiled by poisonous dissipation, a mind trained to think and act, a nervous system that is steady and true? He stands there helpless, waiting to see what you prepare for him. Will you let him come as a man among men of his time, or will you ruin his inheritance before he has even had an opportunity to accept of it? This is the problem of our youth today (which unfortunately includes some mothers and fathers). In the reconstruction of the world, we will need our best crop of men and women. And our youth today will produce them if they are to be produced.

Youth Today:—What is your message to the Man of Tomorrow? Are you brave enough to accept a challenge? Then, here it is: "That I may be strong in body, mind, and heart: I will, God helping me, abstain from the use of tobacco and other harmful things, and I will prepare myself for tomorrow, and I will give my children the full power of their heritage."

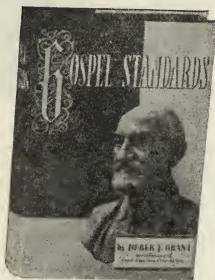


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An "Improvement Era"
Publication



(Note: Also ask for "In the Gospel Net" by Dr. John A. Widtsoe—a stirring, life narrative, more thrilling than fiction—Gift copies—\$1.25 each.)

JOSEPH SMITH, THE PROPHET
(Preston Nibley. Deseret News Press, Salt Lake City. 1944. 572 pages. \$3.00.)

THIS compendious history of the "life and labors" of the Prophet Joseph Smith is a successful attempt to recount every recorded event and circumstance of importance in the life of the Prophet, largely as found in the published *Documentary History of the Church*. In addition, the author's own words tell one continuous story of the life experiences of Joseph Smith; but these are fortified and made reliable by numerous quotations, on almost every page, from authoritative sources. Moreover, there is some interesting material in the book not easily available elsewhere; and many a clear, wise comment by the author reveals more fully the deep meaning of the Prophet's sojourn on earth.

The book includes four full-page pictures of the Prophet. A good index is also provided.

The reading of this new biography of Joseph Smith declares again the majestic, dominant power from heaven possessed by the "Prophet of the Latter-days," the man called by God to restore the light of truth to a world in darkness.

The volume, because of its wealth of detail, which makes it in effect also a history of the Church to the martyrdom of Joseph and Hyrum Smith, may become in many households, a useful work of reference. That would require a table of contents, which now is absent.

This history is dedicated to the author's parents, Charles W. and Ellen Ricks Nibley, notable persons in their own right; and they rejoice to know, we may be certain, that the love they bore the Prophet in their lives, lives and burns in the heart of their son, even to impel him to undertake the arduous toil represented by this volume.

—J. A. W.

JOSEPH THE PROPHET:

As He Lives in the Hearts of His People
(Dr. Daryl Chase. Deseret Book Company, Salt Lake City. 1944. 179 pages. \$1.50.)

THIS small and worthy volume is not a biography; it is not a history; it is not a dissertation on doctrine—although it contains some elements of all three. It could perhaps be called "an evaluation" of Joseph Smith the Prophet and his work, and its effect on his contemporaries, on our day—and, on the future. In five brief and colorful and well-documented sections, it gives a picture of the Prophet "as he wished to be remembered," as "an inspirer of men," as "a restorer among the 'restorationists,'" as a contributor to "the good society," and as a witness of "man's hope of immortality." The work places the Prophet among the prophets of all time, and evaluates him and his contribution in his own century and setting. This book is directed to a specific and limited purpose, and in the accomplishment of that purpose it does more for the average reader than could an extended biography or history. It is faith-promoting, enlightening, and stimulating.—R. L. E.

A SAGA OF SUGAR

(Fred G. Taylor. Published by Utah-Idaho Sugar Co., Salt Lake City. 1944. 234 pages. Illustrated.)

THIS book, published for private distribution, has had no price placed upon it, and is not offered for sale. But to those who

Books

have been fortunate enough to receive and to read a copy, the drama of sugar in general, and in the West, in particular, has taken on unforgettable meaning. Fred G. Taylor, the author, has been associated most of his adult years with some of the many varied phases of the sugar industry from seeds to beets to processing to marketing, in all of their delicate balances and complications. He is peculiarly qualified by temperament, gifts, and background to have written this story, which goes back to the known beginnings of man's search for and use of refined sugar. The story of the struggles, the heartaches, the disappointments, and, finally, the success of beet sugar production in the West, has in it all of the elements of fiction and drama—yet being true. John Taylor, Brigham Young, Willford Woodruff, Heber J. Grant, Elias Morris, Philip de La Mare, Arthur Stayner, Truman Angel, and many other great and vigorous figures walk the stage in this performance of trials and triumphs. With the reading of *A Saga of Sugar*, a now common household commodity takes on new meaning. Our congratulations to Fred G. Taylor, and to those who supported and encouraged and assisted him in the writing and publishing of this volume.—R. L. E.

FIFTY YEARS A RANCHER

(Charles Collins Teague, Ward Ritchie Press, Los Angeles, California. 1944. 199 pages.)

A story of a lifetime devoted to citrus and walnut industries of California, and to founding the cooperative movement in agriculture, has intense interest for all who are devoted to the arts of agriculture. That which was done for the citrus and walnut industries has been and may be done for the production of other intensive crops. Dr. Teague himself has been a man of great service in his day and generation; and the story that tells of his life is an incentive to every reader, to make good use of the days the Lord has given him.—J. A. W.

LITERATURE IN AMERICAN
EDUCATION

(Prepared for the Modern Language Association of America by a Special Committee of its Commission on Trends in Education. Published by the Enoch Pratt Free Library of Baltimore, 1944.)

JOSEPH L. WHEELER, librarian, of the Enoch Pratt Free Library, in his explanatory note states: "... this timely statement comes as a clarifying call to cleave to the 'Things of the Mind,' to give attention to reading, the first of the 'Three R's,' as a broadening study, and to realize that the sympathetic understanding of human nature and character upon which the happiness of the individual so greatly depends, grows mightily through the reading of good books."

Truly it seems that nowadays, in the rush for a practical education, leisure for study of good books should be provided in our schools. The committee titled one section of the report, "The hobby-lobby curriculum," in which they indicate that in recent years a bustling kind of activity, some of which has no genuine educational value, has supplanted what we formerly had. Also in this section, emphasis is laid on the unwisdom of dealing chiefly with contemporary letters. Matthew Arnold's defense of letters is cited, in which he states "four

THE IMPROVEMENT ERA

Books

powers go to the building up of human life: the power of conduct, the power of intellect and knowledge, the power of beauty, and the power of social life and manners. Man has need for all four: . . ." And the committee enlarges on Arnold's point of view by stating that literature enlarges the life of human beings by enlarging their experience in four ways: (1) in human understanding; (2) of other countries; (3) in quality; (4) and of the past. The study then proceeds to analyze each experience. And the final plea is that we hold humane letters in the curriculum if we are to have free men in a free democracy. "Human liberty depends not on charters and institutions alone. It depends on memory and the ancient heritage of men, on the voice of that humane confederation, scattered through many lands and through many ages, which it is the business of literature to make known."

This brochure, it is hoped, will find its way to the desks of educators planning the curricula for the countless thousands of schools throughout the world—and moreover, it is, too, hoped fervently that these educators will heed the message and restore a study of letters, so that mankind as a whole may profit from the great thoughts and feelings of those who have written their reactions to the world in which they lived and moved.—M. C. J.

THE GOBI DESERT

(Mildred Cable with Francisca French. Macmillan Co. 303 pages. \$3.50.)

A MOST excellent story of conditions of the famous desert and the people who live there. Full of lessons to us of a modern desert. Well illustrated.—J. A. W.

LOVE AND MARRIAGE IN WARTIME AND AFTER (Dr. Reuben Hill. Associated Press, 347 Madison Avenue, New York 17, N.Y. 10c. 34 pages.)

IN this little pamphlet one of the important problems of the day is interestingly and well discussed by Dr. Reuben Hill, now of Ohio State College. The suggestions made may help many who find themselves perplexed in this difficult day.—J. A. W.

A TREASURY OF MODERN BEST SELLERS

(Abridged in the authors' own words by the editors of *Omnibook*. Simon & Schuster, New York. 1944. 620 pages. \$3.50.)

A BARGAIN—if there ever was one—for in this book are condensed in the authors' own words ten novels in addition to an introduction by Orville Prescott, of the *New York Times*. Some of the books are non-fiction, including such significant titles as *One World, Thirty Seconds Over Tokyo*, *Between the Thunder and the Sun*, and *God Is My Co-pilot*. Fiction titles include *The Human Comedy*, *Junior Miss*, *King's Row*, *Mr. and Mrs. Cugat*, *Dragon's Teeth*, and *Centennial Summer*.

Omnibook does exceptional work in cutting full-length novels into shorter ones. Soldiers who are naturally kept very busy and find it difficult to carry full-sized books with them have found this magazine a particularly happy one, well suited to their needs and desires.—M. C. J.

A GREAT TIME TO BE ALIVE

(Harry Emerson Fosdick. Harper and Brothers, New York. 1944. 235 pages. \$2.00.)

CONTAINING twenty sermons which, with the exception of one, have been given since Pearl Harbor, and have as their unifying theme the present situation. Each sermon has some special message, but probably

to the greatest number the cry, "Righteousness first," will have the deepest significance, since, as Dr. Fosdick states, "We cannot get what we want for America if we put America first; we must put something else first: Righteousness first, a decent world order, an established reign of law among all nations, mankind organized for justice and peace."

Dr. Fosdick offers encouragement to all of us by saying that even if we have made mistakes we can put our weaknesses to good use—after we have repented of them. He moreover tells us that we must believe in miracles, and that Christianity is not a form but a force. One section that will prove of great interest is the sermon titled, "Why Is God Silent While Evil Rages?" For every reader there is something of cheer and much of challenge from these sermons by one of the most celebrated preachers of our day. —M. C. J.

WAR'S END AND AFTER

(Stuart Chevalier. Macmillan. 337 pages. \$2.75.)

AN informal discussion of the problems of a postwar world, including those of science, education, and religion. It is stimulating reading.—J. A. W.

THE HOUSE OF MACMILLAN

(1843-1943) (Charles Morgan. Macmillan Company, New York. 248 pages. \$3.00.)

CHARLES MORGAN, noted for his novels, has undertaken a different type of work in this story of the rise of a great publishing house. Yet into the writing of this book go many of the characteristics that have distinguished Mr. Morgan as a writer of fiction. While the protagonist is an industry, the treatment personalizes this great institution through ideals of the founders which were to help disseminate knowledge and increase genuine faith.

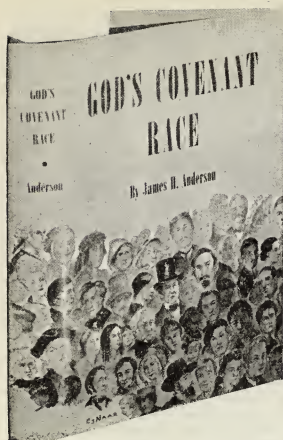
(Continued on page 784)

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What Did Joseph Smith say?—

"You do not know who I am?" . . .

(Page 121 "The Gospel Kingdom," John Taylor.)

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Books

(Concluded from page 783)

Since events are bound in the lives of men, Mr. Morgan lays the background for his book in the biography of the two brothers, Daniel and Alexander Macmillan, Scotchmen who had received but little formal education since their father had died when they were ten and five, respectively—and in all had left twelve children.

And into the pages of the book walk, with all the diffidence of beginning writers, young Thomas Hardy, shy albeit extremely gifted; Lewis Carroll, always creative and different; John Morley; Henry James; and many other Englishmen as well as many American authors who joined the publishing house when Macmillan's expanded to America.

Moreover, good advice to those who would market books is to be found in this book. And all in all, everyone interested in literature will be interested in reading this fascinating story of the development of a great publishing house.—M. C. J.

EUROPE'S CHILDREN

(Therese Bonney. Duell, Sloan & Pearce, Inc., New York. 1943. \$3.00.)

TERESE BONNEY, American-born, American and European educated correspondent and photographer, has made one of the most graphic and important contributions to the literature of the war and of the peace to follow the war. Taking the children of starving Europe, she shows, by tragic pictures, the present generation. The book was turned down by publishers who felt that "the public couldn't and wouldn't take it . . . it was too real, too devastating."

But Therese Bonney knew that her message must reach more people than she could reach even in a lecture at Carnegie Hall. So she privately printed a limited edition, which was sold out almost immediately, even though it had no advertising to foster its sale. The new edition includes all the original plates and several new photographs, and in addition is bound in hard covers.

The book deserves to be considered seriously with a view to immediate action.—M. C. J.

SIMONE

(Leon Feuchtwanger. Viking Press, New York. 1944. 238 pages. \$2.50.)

FIFTEEN-YEAR-OLD Simone Planchard had the rare courage that made her face a fate worse than death, incarceration in the ill-reputed Grey House. That she derived much of her courage from the indomitable Joan of Arc will not seem strange to the reader who cannot help admiring the artistry with which the author weaves the story of Joan and Simone into a unity.

This novel serves to indicate a way in which history can be made dramatic and at the same time meaningful.—M. C. J.

MAN DOES NOT STAND ALONE

(A. Cressy Morrison. Fleming H. Revell Co. 107 pages. \$1.25.)

THIS is a book with a purpose—to build faith in God in the hearts of men. It is an argument—to prove that all of nature testifies of the existence of God. The work is done so well that every reader, whatever he is, must admit, or take refuge in ignorance, that the universe is one of law and order, with chance ruled out, and therefore a product of intelligence.

It is a most readable, interesting volume. A multitude of scientific facts, often surprising even to the well-informed person, have been collected and are presented in a simple,

easy manner. The book is well worth reading, aside from its avowed purpose, as a popular treatise on the wonders of nature.

In our age, often careless of the richer, nobler things of life, such books should be welcomed.—J. A. W.

PARTNER IN THREE WORLDS

(Dorothy Duncan. Harper & Bros., New York. 1944. 340 pages. \$2.75.)

DRAMATIC reading is this biography written in the autobiographical manner, thereby gaining intensity and veracity. For parents and teachers, the early life of the little boy, Jan Rieger, will prove a joy and a lesson, for they will see what the unfolding mind of the child finds most important. For poets, the writing of the book will prove a delight and an example, for the author writes poetry rather than prose—although it is in prose form. For students of world affairs, the book will be a stimulus, for the protagonist is as the title states, "partner in three worlds": the world of Austria-Hungary, Czechoslovakia, and America.—M. C. J.

Editorials

(Concluded from page 768)

live the principles of Christianity during this Christmas season, the celebration will be ironical indeed. We must learn to live the principles and practice the virtues of Christianity to prove that Christ's life was meaningful and that this war should be won by Christian nations. And we must establish peace in our own hearts, love of mankind in our own natures, if peace and love and good will are ever to come to all nations.—M. C. J.

Melchizedek Priesthood

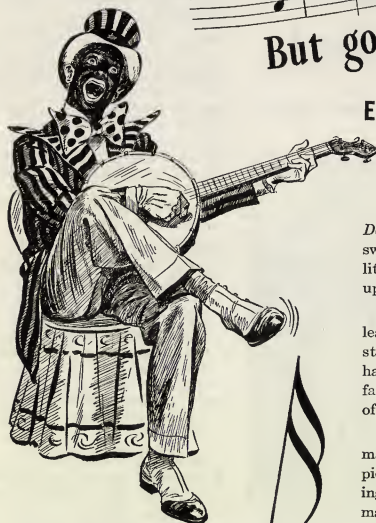
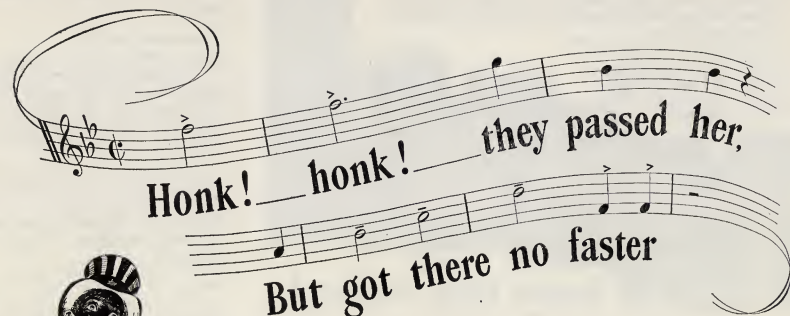
(Concluded from page 776)

The personal, confidential interview should be made by quorum presidencies. It is suggested that only one member of the presidency interview any quorum member. It is believed that if the work is divided between members of the presidency it can be done without undue burden to anyone. However, in the case of high priests, where quorum membership is unusually large, the quorum presidency may, for this year only, call on tactful and wise group leaders to assist with personal interviews under the direction of the presidency.

The new Confidential Annual report is a simple one-page report and is to be filled in promptly and completely at the end of the year. Full instructions will be attached to the report forms which should be mailed, when completed, to the Melchizedek Priesthood committee of the Council of the Twelve, 47 East South Temple Street, Salt Lake City, Utah.

The immediate job is to complete the survey, using rough forms on which to make temporary records for summarization on the annual report. After study and analysis by the Council of the Twelve, these Confidential Annual reports will become part of the permanent records of the Church.

THE IMPROVEMENT ERA



Erratic driving proves so inefficient
in Wartime that it's no longer
favored any of the time.

Deftness is the style in motoring. Tactics like swooping in and out of line seem wasted, when the little coupe—from miles behind—presently shows up anyway in the "thrill-driver's" mirror.

That's skill—making a steady good average; not leaping and bounding to make it *up*. You'll show still greater regard for dutiful mechanism by having your engine **OIL-PLATED**—internally surfaced to resist corrosion by the unavoidable acids of combustion.

Changing to Conoco *Nth* motor oil will automatically give you an **OIL-PLATED** engine. Costly pioneer research created the special Conoco *Nth* ingredient that gives this popular-priced oil its magnet-like action. And that's what joins **OIL-PLATING** to inner engine surfaces, as if to stay.

Acids stay too, these days—infesting every cylinder in unreasonable quantities. Former chances of ousting corrosive acids are decreased these days by low engine temperatures—longer stretches of standing cold—mileage limitations of any kind. But you can keep your engine's fine inner finish under cover of protective **OIL-PLATING**—resisting corrosion! Just change to Conoco *Nth* motor oil at Your Mileage Merchant's. Continental Oil Co.

FINE FOODS TO FEATURE—FINE FOODS TO BUY!

Some foods just naturally have what it takes to please the majority of people. Royal Gelatins, Royal Puddings, Royal Baking Powder and Fleischmann's Foil Yeast rate high in popularity because they're superb in quality and goodness.

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 ROYAL BAKING POWDER
 ROYAL SALAD GELATIN
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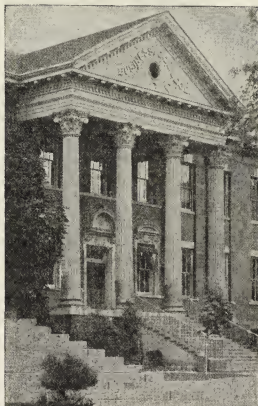
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Salt Lake City 1, Utah



The Church Moves On

(Continued from page 779)

from Temple Square. The program, now in its sixteenth year, is thought to be the oldest sustaining broadcast on the air.

Genealogical Society

AFTER fifty years of existence as the Genealogical Society of Utah, that organization has become the Genealogical Society of the Church of Jesus Christ of Latter-day Saints, with the termination of the old charter of incorporation.

Steps have been taken to give the organization legal life for another hundred years. Paid memberships will not be required henceforth of patrons using the library and other facilities of the organization.

The society was formed at the Church Historian's Office, Salt Lake City, November 13, 1894, and incorporated a week later under the laws of the Territory of Utah. The thirteen original members were soon to boast a library of about one hundred volumes. By November 1, 1944, the society had issued 8,421 life memberships, 18,491 annual memberships, and had some 27,696 volumes in the library, together with 1,078 manuscripts and 3,339 volumes on microfilms.

Elder Benson

ELDER EZRA TAFT BENSON of the Council of the Twelve has become second vice-chairman of the American Institute of Cooperation, it was announced in the October issue of *Cooperative Digest*, magazine of agricultural cooperation. The twenty-year-old institute is to acquaint cooperative members and the general public with the principles and purposes of farmer cooperation.

Servicemen's Supervisor

MORGAN PITCHER, a former bishop of the Calgary Ward, Lethbridge Stake, has been appointed as a supervisor for L.D.S. servicemen in the Western Canadian Mission. Among the Latter-day Saints in uniform in this area are Canadians, New Zealanders, Australians, British, and Americans. These men are being organized into study groups and M.I.A. organizations.

Welfare Project

ONE of the largest Church welfare agricultural projects for 1944 has been the eight-hundred-acre crop of wheat ten miles west of Nephi, Utah, as a project of Juab Stake and its elders quorums. The grain was grown on the "Dog Valley Farm" which was given to the Church welfare program in 1936 by President Heber J. Grant.

Talmage Library

THE personal library of the late James E. Talmage of the Council of the Twelve has become the property of the Brigham Young University, Provo. Many of the fifteen hundred volumes in the collection are rare books.

A Light in the Storm . . .

CONSTANCY AMID CHANGE

By ALBERT E. BOWEN

Here is fresh courage for seekers after righteousness . . . a weapon against the enemies of truth.

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The Church Moves On

Memorial

PRESENTED to the First Presidency with the understanding that it would be properly preserved in the historian's library, this document, given to a sea captain by a group of grateful Mormon emigrants, came from Mrs. Fred H. Lord, of Bath, Maine, granddaughter of the captain:

MEMORIAL, presented to Mr. Charles Owen, Captain of the Ship *Elvina Owen*, by upwards of Three Hundred Latter-day Saints, who sailed from Liverpool, on board the said vessel, February 15th and arrived at New Orleans, on their way to the Valley of the Great Salt Lake, March 23, 1853.

Captain Owen,

Dear Sir:

Permit us, the representatives of the above named company, to present to you this expression of the grateful feelings of our hearts, for the many marks of kindness shewn to us, during our passage across the Atlantic Ocean. You have truly acted the part of a man and a Christian towards us. When we call to mind the liberal and benevolent spirit you have manifested to all on board (but more especially to the sick), and that every comfort afforded by your noble ship, has been at their command; that when loathsome disease (smallpox) had made its appearance in our midst you feared not to act the part of the Good Samaritan, the warmest affections of our hearts are drawn out towards you.

When we have held our religious meetings, you have spared no trouble in making us comfortable, even to giving us the entire

use of your cabin; you have mingled with us in prayer, mourned with us when we have mourned, and rejoiced when we have rejoiced.

All these things are duly appreciated by us, and now that we are about to separate, probably not to meet again this side [of] eternity, we pray God our Eternal Father, to let his blessings go with you wheresoever you go, and abide with you wheresoever you abide, and bring you at last to sit down with us in the habitations of the just, there to dwell forever. Amen.

Signed on behalf, and with the full approbation of the said company this 23rd day of March, A.D. 1853.

JOSEPH W. YOUNG, President
JONATHAN MIDDLEY,
JAMES PICTON, Counselors
JOHN R. WINDER, Secretary
HENRY PUGH

Sunday School

The office of the Deseret Sunday School Union has received the minutes of a Sunday School which was organized on New Caledonia, September 12, 1943, under the direction of Frank A. Nicoll, Archer R. Clayton,

REXBURG STAKE PILGRIMAGE TO LOGAN TEMPLE

Marion D. Day, David A. Harris, and Ralph S. Cannon. The names and priesthood of one hundred thirty-four members are recorded in the roll book.

Japanese Missionaries

Two Japanese-Americans, Elders Tomosue Abo and Ralph Noboru Shino, both born in the Hawaiian Islands, have been set apart as missionaries to serve in the Japanese Mission on the Hawaiian Islands. They are the first of their race from the mission to serve in the Islands.

Seagull Monument Pool

ONE HUNDRED TWENTY young rainbow trout have been placed in the pool beneath the Seagull monument on Salt Lake's Temple Square, replacing goldfish that were there formerly. Several years ago modern-day seagulls developed an appetite for the brightly colored fish that then inhabited the pond and soon had them cleaned out.

(Continued on page 788)



GIVE WARMTH AND COMFORT FOR XMAS "WAVE" BLANKETS

This luxuriously napped "Wave" blanket is as soft as velvet, like all "North Stars" it is famous for its beauty, its sleeping comfort. Made of pure fleece wool in Monte blue, green, rose pink or rose dust. 72x84.....17.95

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81x108	2.10	72x99	1.89
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UNLESS
ABSOLUTELY
NECESSARY**

The scenic Route Across America

WESTERN PACIFIC

San Francisco to Chicago

The Church Moves On

(Continued from page 787)

President Smith

PRESIDENT GEORGE ALBERT SMITH of the Council of the Twelve has been elected as a vice president general of the Sons of the American Revolution. He has been a national officer of the S.A.R. for more than a decade.

Missionaries Released

AUGUST

California: Serge Balluff Benson, Logan, Utah; Linda Nelson Benson, Logan, Utah.

Canadian: Reed Aard Toone, Claresholm, Alta, Canada.

Central States: Edwin Crosby Bliss, Salt Lake City, Utah; Katherine Tuttle, Springville, Utah.

East Central States: Lyman Smith Wisner, Lewistown, Utah.

Hawaii: Dwayne Nelson Anderson, Brigham City, Utah; Randall Ekelson, Salt Lake City, Utah; LaMont Christen Hunt, Salt Lake City, Utah; Wiley Melvin Nebeker, LaGrande, Oregon; Noel Madsen Taylor, Provo, Utah; David Clair Weeks, Smithfield, Utah; Lawrence William Bird, Salt Lake City, Utah.

Japanese (near Central Pacific): Edward LaVam Cissold, Honolulu, Hawaii.

Mexican: Willis Little Jacobsen, Salt Lake City, Utah.

New England: Brian Lake Taylor, Ogden, Utah; Spencer Elmo Nelson, Preston, Idaho; June Johnson, Holden, Utah.

North Central States: Ralph Paul Csercroft, Salt Lake City, Utah; Jerold Henrie Cameron, Flagstaff, Arizona.

Northern California: John James Glenn, Salt Lake City, Utah; Louis Alma Hansen, Ogden, Utah; Alexander Stevenson Graham, Salt Lake City, Utah; Adolphus W. Nance, Kayville, Utah; Anna Estella Spurrer, Los Angeles, California.

Northwestern States: Lawrence Allred, Fairview, Utah; Lynn B. Nelson, Ogden, Utah; Albert C. Nuttall, Provo, Utah; Charles LaVern Soelberg, Salt Lake City, Utah; Dean Porter Moser, Auburn, Wyoming; Neal H. Sorenson, Yreka, California; LeRoy J. Bott, Jr., Salt Lake City, Utah.

Southern States: Charles Gilbert, Preston, Idaho; Annie C. W. Gilbert, Preston, Idaho; Pearl Ellahsen, M. Boyce, Salt Lake City, Utah; Ira John Boyce, Salt Lake City, Utah; Philetus Jones, Rockville, Utah; Annie Laura S. Jones, Rockville, Utah.

Spanish American: Grant Fredrickson, Roosevelt, Utah; Raleigh Dean Jones, Ogden, Utah; Mearl Kay Bair, Howell, Utah; Earl Garr Curtis, Richfield, Utah; Paul Stanton Groumann, Provo, Utah; Doris Eugene Moore, Salt Lake City, Utah; Briant S. Woolley, Santa Monica, California; Paul R. Stevens, Paris, Idaho; Douglas H. Orrill, Kemmerer, Wyoming; Stephen G. Hale, Afton, Wyoming; Reed M. Powell, Provo, Utah.

Texas: Keith Bagley, Greenwich, Utah; Volma W. Heaton, Reno, Nevada; Wayne K. Witcomb, Salt Lake City, Utah; Grant Mace, Fillmore, Utah.

SEPTEMBER

Argentina: James Louis Barker, (mission president), Salt Lake City; Kate Olive M. Barker (wife of mission president), Salt Lake City; Eugene K. Amundson, Salt Lake City; Stanley A. Burt, Glendale, Utah; McKay Larsen Pratt, Gardena, California.

California: Wilford Woodruff Clark, Georgetown, Idaho.

New England: Ted Louis Miller, Springfield, Utah; Foley C. Richards, Salt Lake City; James LeVoy Sorenson, Lincoln, California; Harold Pratt Sutherland, Salt Lake City; Sherman K. Fitzgerald, Salt Lake City; John Junior Worley, Pocatello, Idaho; Merrill G. Durfee, Aurora, Utah.

Northern California: Avonell Sorenson, Ruth, Nevada; Lydia Taylor Marchant Sorenson, Emery, Utah; Wylene Verna Hunter, Salt Lake City; Frederick Angel, Salt Lake City; Keith Junior Richman, American Fork, Utah; Allen Perry Thomas, Salt Lake City; Doris Remola Nielsen, Salt Lake City; Helen Toler Gunter, Robin, Idaho.

North Central States: Olive Parker, Draper, Utah.

Northwestern States: Desla S. Bennion (mission president), Spokane, Washington; Edna Louise H. Bennion (wife of mission president), Spokane, Washington.

Spanish-American: Malcolm C. Nichols, Jr., Rexburg, Idaho; Victor M. Hansen, Pocatello, Idaho.

Texas: Weldon John Griffiths, Clarkston, Utah; Kay R. Peterson, Murray, Utah; Lesley Brent Goates, Salt Lake City; Frank B. Karpovitz, Salt Lake City; Janell Warner, Richfield, Utah; Fred William Elkington, Idaho Falls, Idaho.

Western States: Mrs. Lula Bruggen Caron, Venice, California; Molly Clarinda Lindell, Sandy, Utah; Edna Reeder, Corinne, Utah.

Western Canadian: Stanley Hales Conrad, Veradale, Washington.

OCTOBER

Brazilian: Joseph Ray Austin, Salt Lake City.

California: Henry Wickley Gubler, LaVerkin, Utah; Dorothea Fae Christensen, Prescott, Arizona; Joseph



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Sylvester Pearce, Salt Lake City; Johannes Gerald Ekeles, Ogden, Utah.

Canadian: LeRoy L. Andersen, Raymond, Alberta, Canada; Howard Melvin Harris, Taber, Alberta, Canada; Phil Ebeneser Thayer, Price, Utah.

Central States: Franklin Call, Afton, Wyoming. Central Pacific: Morris Smith Bushman, Joseph City, Arizona; John Floyd Scott, Los Angeles, California.

Eastern States: Ferdinand E. Peterson, Salt Lake City; Robert Lynn Bunker, Las Vegas, Nevada.

East Central States: Martin Peter Boy, Eureka, Utah; Thayer Ray Bray, Eureka, Utah; Lester Eli Hope, Rexburg, Idaho.

Hawaiian: Edward James Stanley Barnes, Salt Lake City.

Mexican: Dean H. Farnsworth, Colonia Juarez, Chihuahua, Mexico; Loren LaSelle Taylor, Colonia Dublan, Chihuahua, Mexico; Allen Mennott, Colonia Dublan, Chihuahua, Mexico.

New England: Cuthbert June Trimble, Fillmore, Utah; Evers Junior Morgan, Kimberty, Idaho.

North Central: Vance Edward Burgon, Union, Utah.

Northern California: John Anson Call, Bountiful, Utah; LeRoy Nydegger, Salt Lake City.

Northwestern States: Lewis Klinger Dille, Wendell, Idaho; Mayo Orrel Zabrick, Richfield, Utah.

Southern States: John William Soddard, Richwood, Utah; Nephi Perkins Mathews, Ogden, Utah; Malinda Stead Mathews, Ogden, Utah; John Walter Slater, Layton, Utah.

Spanish-American: Maurice Earl Asay, Lovell, Wyoming; Harold Call, Sparks, Nevada; George William Tripp, Tooele, Utah.

Texas: Stephen Andrew Simmons, Charleston, Utah; David Fay Parker, Rupert, Idaho.

Western States: Ray Chapman, Sterling, Utah; Mrs. Veri D. Christensen, Charleston, Sterling, Utah; Gloria Clark, Bountiful, Utah; Wilford Leane, Harricane, Utah; Joseph Page, Roosevelt, Utah.

Bishops, Presiding Elders

NORTH SHORE WARD, Chicago Stake, E. Dan Boyce succeeds Gordon Owen.

Cedar Valley Ward, Lehi Stake, Afton Demont Chamberlain succeeds Harvey A. Dahl.

LaJolla Branch, San Diego Stake, George Q. Baird succeeds Warren Winthrop Fitch, Jr.

Afton North Ward, Star Valley Stake, E. Francis Winters succeeds Franklin R. Gardner.

Osmond Ward, Star Valley Stake, Leslie C. Erickson succeeds Leslie A. Harrison.

Manilla Ward, Timpanogos Stake, K. Warnick Swenson succeeds Merrill N. Warnick.

Pleasant Grove First Ward, Timpanogos Stake, Lewis F. Olpin succeeds Junius A. West.

Pleasant Grove Third Ward, Timpanogos Stake, Neil Y. Fugal succeeds Joseph S. Walker.

Verne First Ward, Uintah Stake, Jesse Austin Haws succeeds Pontha Calder.

American Fork Fourth Ward, Alpine Stake, Stewart A. Durrant succeeds John W. Puley.

Douglas Ward, Bonneville Stake, Seth W. Pixon succeeds Eugene P. Watkins.

Columbia Branch, Carbon Stake, Taliesin W. Evans succeeds George F. Larsen.

North Twentieth Ward, Ensign Stake, J. Howard Cook succeeds Eldred G. Smith.

Union First Ward, East Jordan Stake, Golden L. Berrett succeeds Arthur Erickson.

Mesa Second Ward, Maricopa Stake, Udell F. Mortensen succeeds Joseph O. Strading.

Mesa Fourth Ward, Maricopa Stake, Frederick Granger Johnson succeeds R. Clarence White.

Beaver Creek Branch, North Idaho Falls Stake, LaMont Hodges succeeds Oscar H. W. Anderson.

Glendale Ward, Oneida Stake, Bernon J. Auger succeeds Asa L. Webster.

Leland Ward, Palmyra Stake, William P. Larsen succeeds Lorin B. Creer.

Third Ward, Phoenix Stake, Blaine H. Alexander succeeds David O. Stahl.

Newdale Ward, Rexburg Stake, Ira A. Neibaur succeeds John Schwendiman.

Redlands Branch, San Bernardino Stake, Fred Kreutzer succeeds Hans Rancie Porter, deceased.

Firestone Park Ward, South Los Angeles Stake, Harold E. Slack succeeds J. Eward Welch.

Darby Ward, Teton Stake, Arnold L. Sorensen released.

Deseret Branch, Tooele Stake, David Henry Cannon succeeds John J. Skinner.

Rockville Ward, Zion Park Stake, Ira Guy DeMill succeeds D. Waldon Ballard.

Mt. Olympus Ward, Big Cottonwood Stake, Joseph Reese Baird succeeds Wehrli D. Pack.

Dragnet Branch, Carbon Stake, Allen F. Miller succeeds James C. Christensen.

North Shore Ward, Chicago Stake, Merrill O. Maughan succeeds E. Dan Boyce.

Antimony Ward, Garfield Stake, Chester Allen succeeds Ward F. Savage.

Flower Ward, Millard Stake, Orin C. Allen succeeds Joseph C. Christensen.

Lebanon Branch, Mt. Graham Stake, William Crum succeeds Nathan Childers.

Clifton Ward, Oneida Stake, Bert W. Winward succeeds Lawrence E. McDermott.

El Monte Ward, Pasadena Stake, Fred S. Hatch succeeds Thyrle E. Ellsworth.

Vanport Branch, Portland Stake, Warren T. Potter succeeds Farris E. Maughan.

Redwood Ward, San Francisco Stake, James P. Johnson succeeds William Y. Farnsworth.

Flagstaff Ward, Snowflake Stake, Frank J. Randall succeeds Robert Lee Kenner.

Evanston First Ward, Woodruff Stake, Victor W. Matthews succeeds Ralph S. Ashton.

Linden Ward, Timpanogos Stake, Alroy Gillman succeeds Jesse K. Thorne.

Pioneer Ward, Utah Stake, W. Frank Kilpatrick succeeds William D. Norman.

Ontario Ward, Weiser Stake, Earl M. Winegar succeeds Douglas R. Phippen.

Thurber Ward, Wayne Stake, Clifford Lee Mangum succeeds Reuben H. Meeks.

New Branch Organized

PARMA INDEPENDENT BRANCH, Weiser Stake, has been organized with W. Lamont Hansen sustained as presiding elder.

Stake Presidencies

IN the Blaine Stake President William L. Adamson and counselors, Zera W. Pond and Ruford Kirkland, have been released and Ferrin L. Manwill sustained as president, with Robert E. Adamson and Emerson Pugmire as counselors.

In the Smithfield Stake, W. Hazen Hillyard has been sustained as stake president, succeeding A. Reed Halversen, recently named president of the New Zealand Mission.

President Arthur C. Brown of the Millard Stake, has been succeeded by President Prael George.

President Wilford W. Warnick and counselors, Martin S. Christiansen and William C. Smith, have been released in the Timpanogos Stake. Merrill Newell Warnick has been sustained as president with Vilace Laverl Radmall as first and Ray Stoddard Merrill as second counselor.

Wards Created

EVANSTON THIRD WARD, Woodruff Stake, has been organized from parts of the Evanston First Ward, with F. Scott Taggart sustained as bishop.

(Continued on page 790)



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The Church Moves On

(Continued from page 789)

East Richmond Ward, Oakland Stake, has been created from parts of the Richmond Ward, with Alma C. Mortensen sustained as bishop.

East Layton Ward, North Davis Stake, has been formed from parts of the Layton Ward with Charles P. Maughn sustained as bishop.

Ward Divided

CLEARFIELD WARD, North Davis Stake, was divided July 31, by Elder Spencer W. Kimball of the Council of the Twelve to form the Clearfield First Ward, with Melvin G. Wood, retiring bishop of the old ward sustained as bishop, and the Clearfield Second Ward with Clarence J. Stoker as bishop. Each ward has a membership of approximately six hundred fifty.

Branch Transferred

CALLAO BRANCH, Nevada Stake, has been transferred to the Deseret Stake.

Dedications

THE Regina Branch chapel of the West Canadian Mission was dedicated recently by Elder Oscar A. Kirkham of the First Council of the Seventy.

The Grantham, North Carolina, Branch chapel of the East Central States Mission, was dedicated September 20, by Ezra Taft Benson of the Council of the Twelve.

The Ontario, Oregon, Ward chapel of the Weiser Stake, was dedicated October 1 by Bishop Joseph L. Wirthlin of the Presiding Bishopric.

The chapel of the Visalia Branch of the Northern California Mission was dedicated April 23, by President George Albert Smith of the Council of the Twelve.

President David O. McKay of the First Presidency dedicated the Sutter Ward chapel of the Sacramento Stake October 29.

Thomas E. McKay, assistant to the Council of the Twelve, dedicated the Eugene Ward chapel of the Portland Stake, recently.

Nicholas G. Smith, assistant to the Council of the Twelve, dedicated two chapels in a post-general-conference tour of the Central States Mission, one at Sedalia, Missouri, and the other at Topeka, Kansas.

Welfare Assignment

THE Salt Lake Welfare Region will operate a cattle fattening project beginning January 1, 1945, where they will "finish" cattle furnished by the other welfare regions, to be used in the welfare requirements throughout the Church. Previously the Salt Lake Region had had the assignment of developing and raising an improved strain of beef cattle on the Old Church Farm located on the banks of the Jordan River between Twenty-first and Thirty-third South streets.

The curing, processing, and distribution of this beef will be undertaken by

a special committee headed by Bishop Joseph L. Wirthlin of the Presiding Bishopric.

Sego Lily Bed

THE University of Utah has planted a block "U" eighteen feet square, in a ravine on their campus, using sego lilies of white, saffron yellow, and lavender, Utah's state flower, and pioneer food-stuff in times of famine. The project is an outgrowth of a letter written by Governor Herbert B. Maw to University President LeRoy E. Cowles, suggesting that something be done to encourage respect for the sego lily and, if possible, to prevent its becoming extinct on the hillsides.

Excommunications

CHARLES AUGUST WALL, born December 30, 1905, priest. Excommunicated June 4, 1944, in Logan 10th Ward, Cache Stake. Lavetta Coleman Wall, born January 18, 1912. Excommunicated June 15, 1944, in Logan 10th Ward, Cache Stake.

Clarence Palmer, teacher, born May 6, 1927. Excommunicated in Santa Monica Ward, Inglewood Stake, May 7, 1944.

Vincent Bousfield, priest, born February 28, 1895. Excommunicated May 7, 1944, in Santa Monica Ward, Inglewood Stake.

Mary Alice Anderson McColl, born March 5, 1903. Excommunicated May 15, 1944, in Redwood City Ward, San Francisco Stake.

Doris Rogerson Gilmore, born July 2, 1911. Excommunicated June 8, 1944, in Carlin Ward, Humboldt Stake.

Ross Wesley LeBaron, born November 16, 1914, teacher. Excommunicated April 18, 1944, in Third Ward, Liberty Stake.

Thelma Elena Cox LeBaron, born August 4, 1918. Excommunicated April 18, 1944, in Third Ward, Liberty Stake.

Edna Isabell Rae Noble, born March 18, 1893. Excommunicated June 1, 1944, in Wharton Branch, Texas Mission.

Mary Beneham Sherrill, born March 19, 1900. Excommunicated May 20, 1944, in Bay City Branch, Texas Mission.

Ervil M. LeBaron, born August 22, 1925, elder. Excommunicated in Mexican Mission, June 9, 1944.

Alma Dayer LeBaron, Jr., born April 2, 1918, elder. Excommunicated in Mexican Mission, June 9, 1944.

Benjamin T. LeBaron, priest, born May 2, 1913. Excommunicated in Mexican Mission June 6, 1944.

Edmund Richard Guenther, born December 11, 1889, seventy. Excommunicated in Thirty-second Ward, Pioneer Stake, June 10, 1944.

Edna Ada Marriehew Kinney, born June 6, 1903. Excommunicated in Emerson Ward, Sugarhouse Stake, September 19, 1944.

Maria (Tena) Rascon, born May 24, 1885. Excommunicated in El Paso, Spanish-American Mission, September 9, 1944.

Maximino Gomez, born June 8, 1885. Excommunicated in El Paso, Spanish-American Mission, September 9, 1944.

Simon Marshall, born December 6, 1913. Deacon. Excommunicated in El Paso, Spanish-American Mission, September 9, 1944.

Virginia DeLos Rios de Howe, born November 15, 1911. Excommunicated in El Paso, Spanish-American Mission, September 9, 1944.

Peter J. Smith, born November 3, 1903. Teacher. Excommunicated in 10th Ward, Park Stake, October 3, 1944.

Eliza A. Pugh Steed, born November 23,

THE IMPROVEMENT ERA

The Church Moves On

1907. Excommunicated in Antimony Ward, Garfield Stake, October 16, 1944.

Newell Steed, born October 4, 1902. High priest. Excommunicated in Antimony Ward, Garfield Stake, October 16, 1944.

Alfred Dean Ball, born May 14, 1908, a deacon. Excommunicated August 7, 1944, in Twenty-fifth Ward, Pioneer Stake.

Arthur Van Steeter, born April 2, 1891, a priest. Excommunicated August 10, 1944, in Magna Ward, Oquirrh Stake.

Sylvia A. Sheppard Van Steeter, born March 7, 1895. Excommunicated August 10, 1944, in Magna Ward, Oquirrh Stake.

Helen Dorothy Dudley Fuller, born March 26, 1911. Excommunicated June 13, 1944, in South Twentieth Ward, Ensign Stake.

John McLaughlan, Jr., born July 8, 1910. Excommunicated March 14, 1944, in Thirtieth Ward, Pioneer Stake.

Mildred P. J. McLaughlan, born February 28, 1913. Excommunicated March 14, 1944, in Thirtieth Ward, Pioneer Stake.

Marion Cecila Kirkpatrick Butters, born April 16, 1902. Excommunicated in Eighth Ward, Liberty Stake, September 5, 1944.

A. Demar Dudley, born May 6, 1901, a seventy. Excommunicated in Jensen Ward, Uintah Stake, August 10, 1944.

Mada Ann Shelley Dudley, born May 12, 1900. Excommunicated in Jensen Ward, Uintah Stake, August 10, 1944.

Roy Courtney Marsden, born July 14, 1896. Excommunicated in North Texas District, Texas Mission in 1944.

Elva Wright, born May 19, 1924. Excommunicated in North Texas District, Texas Mission in 1944.

After the Big Whistles Blow

(Continued from page 766)

Decisions had to be made on the following points when preparing estimates:

1. Should mother be allowed to get a job as she volunteered to do?
2. Should the family continue to pay tithing?
3. Should the family continue to buy bonds?
4. Should the family start to use up reserves in order to maintain the standard of living developed under the higher income level?
5. At what points could expenditures be reduced without sacrificing health or mental, spiritual, and social development?

It was decided that mother's place was in the home. Her family was at the age when they needed her care and attention. If she went to work, several classes of expenses would increase, and the net result would not be of material benefit from an economic standpoint. If mother could devote her time to careful planning and efficient household management, better health would be maintained, and savings could be made at other points which would not endanger the social and spiritual development of her children.

It was decided that the family would continue to pay tithing. They had always done it, and the present was no

(Concluded on page 792)

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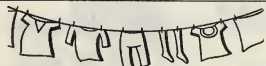
TRY THIS TODAY....

Ginger Pineapple Upside Down Cake

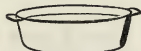
... ADD ½ teaspoon magic-flavored Mapleine to your favorite gingerbread recipe or to prepared gingerbread mix. Sprinkle bottom of greased pan with ½ cup sugar in which you have blended ½ teaspoon of Mapleine. Arrange pineapple rings in pan. Pour gingerbread batter over pineapple. Bake as usual. Turn out, serve hot with whipped cream.

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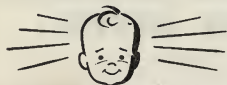
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dishpan or washtub



Keeps baby things
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**LOTS OF
SUDS**

EVEN IN
HARD WATER



AFTER THE BIG WHISTLES BLOW

(Concluded from page 791)
time to stop. With conditions as uncertain in the world as they are, the family would need the extra spiritual strength that comes from living the commandments of the Lord. They wanted, above all, to keep close to God and have him close to them. Some of the men at work had tried to convince Mr. Johnson he could not afford to pay tithing. He had refuted their arguments by stating that some were spending more for tobacco, beer, and gambling and extra doctor bills, as a result of excesses, than he was contributing for tithing.

In addition, his family had benefited materially from participation in Church welfare garden projects and canning projects and from following the sound advice of the Church authorities to get out of debt and build up reserves. It was the decision of the family that no matter what happened, the law of the Lord would be fulfilled.

The Johnsons found the greatest savings could be made in the cost of food. Contact was made with a farmer who agreed to exchange food for needed help that Mr. Johnson and the children could give in assisting with the farm work. They were fortunate in locating a house to rent near the farm. Through participation in Church welfare canning projects and by filling the cold storage locker, most of the staple foods could be preserved at a minimum cost.

The family agreed to help maintain

clothing in good condition to make it wear longer. Mrs. Johnson was to make over dresses for the girls whenever possible and cut expenditures for new clothing to a minimum. Lucretia volunteered to stay with the neighbors' children whenever she was needed, in order to earn extra spending money or to buy a new dress. Jay decided to get a paper route to earn money to build up a savings account for a mission and to go to college. All agreed to reduce their personal allowances and be more careful with personal spending to make the allowances stretch farther.

The family agreed they would like to own their own home. They desired to have sufficient land to raise their own fruit and vegetables and have some chickens. Although it would not be possible to build now, the thought of saving in order to build a home of their own after stabilization, made it easier to face present conditions.

The thought of such a drastic reduction in family income appeared at first to be a major catastrophe. However, when all elements of expenditures were carefully analyzed, it was found that the change would not materially alter the major family activities. The experience of making family decisions helped to cement the family a little closer. Since all had participated in preparing and approving the budget, each felt an individual responsibility in helping to make it work.

A MORMON WIFE

(Continued from page 753)
had brought along quite an assortment of odds and ends to sell such as thread, tape, pins, needles, etc. We owned but one darning needle in our family. (I remember it now like an old friend—size, shape, and all.) Grandmother had brought it across the plains with her. I had seen Mother so put out when it was mislaid, sometimes having to send to the neighbor's to borrow one, that, on a sudden inspiration, I decided to buy darning needles. I bought twenty-five for my twenty-five cents and, upon my advice, the other girl did the same and we trudged back home the mile that we had walked just beaming with satisfaction over our generous deed. I suppose Mother appreciated having such a supply of darning needles, but Father's sense of humor gave him a good laugh at my expense for many a day.

It seemed to be my fate to be always lacking in shoes. It was almost impossible to buy shoes. Once someone brought to town a limited supply of various shapes and sizes, for which we were to pay in farm products (wheat was the recognized medium of exchange although it was a little inconvenient to carry around). Alas! None of the sizes in girls' shoes was right for me. So I had to take a pair of boys' shoes, coarse and clumsy, while my sisters found some

quite nice misses' shoes. However, I was glad to get even this kind, for I was literally barefooted that winter. We preferred that condition in the summer. Sometimes when the warm spring sunshine came, and the snow banks were melting, I begged my mother to let me go out to the woodpile where I would find some large white chips and tie them on my feet for shoes. I thought that was fine, until I commenced skipping around when the chips fell off, and I was kept busy tying them on again.

Another pair of shoes that I had quite a bit later when I was about fourteen years old were blue merino, with pointed toes and no heels, laced up the side and several sizes too large for me, so that I had to stuff cotton in the toes. Still another pair were very pretty, fine shoes but too small and Mother cut the feet out of my stockings, and put a strap under the heel so that I could wear them at all. They caused me some suffering but, as they looked pretty, I willingly put up with that.

As I grew into a young lady, it seemed to me that my clothes were never very satisfactory. I seldom had a dress that seemed to fit just exactly right or look as I wanted it to. One sad summer I must mention.

A MORMON WIFE

The Fourth of July and the Twenty-fourth were the days we celebrated, and for these occasions every girl wanted a new dress. In the early spring we had a lot of potatoes in the cellar that needed sprouting to keep them fit for use, and Father said that if I would do this I should have a new dress for the Fourth. How hard I worked over those potatoes and oh, what a dirty, disagreeable job it was. The dirt got under my fingernails, and I never could bear to touch a dry potato anyway, but I tried to keep my mind on the new dress that would be forthcoming. At last they were all done, and I waited and waited, but as July approached no new dress appeared. Instead, my last summer's dress was pulled out of the chest—a lawn with clusters of flowers and stripes, quite pretty it had been the first season, but now I had outgrown it, and when it was washed it faded to a nondescript hue. The hem was let down which made the skirt a little too long while the waist was a little too short. We soaked it in buttermilk for days, boiled it, and put it in the sun to bleach white, but all the effect it had was to fade it a little more though it never did become white. However, it was all I had, and I wore it. It was a pretty subdued and quiet girl that took a back seat at the celebration. To add to my discomfort, I soon discovered that the other girls of our set had on new white Swiss dresses, crisp and fresh. Imagine my amazement when, later in the day, I was voted the "prettiest girl in town." I remember particularly how surprised I was that my father voted for me on that occasion, but I thought it was very nice and loyal of him to stand up and be counted with the rest of my supporters, for never had he or any other member of my family intimidated by word or look that I was pretty.

Referring to the incident of the dress again; my sister Delia told me years afterward that when she had spoken of the matter, my mother said she didn't know how in the world it had happened, but I remember that there was no bitterness in my heart about it. I knew that my parents made every sacrifice in the world for their children. They would gladly have gone without anything so that we might have had more, but it would never have entered their heads to have gone into debt for anything like that. We paid for what we had and went without what we could not pay for. Father worked from morning till night, and many a time Mother sat up all night long before the Fourth, sewing on the things we needed. She had so much to do she hardly ever got through on time, and we were nearly always late. We have had many a good laugh over one occasion when we all resolved that we would be ready on time! One member of the family said, "I do like to be early and sit there in the meeting-house cool and pleasant and watch the late ones come in tired and hot." But alas! True to form, we had to rush to

get our baths and into our clothes and just had time to join the procession as it marched past our house with the fife and drum at the head.

As time went on, we had more of the comforts of life than in the earliest days of my recollections. Father built a house in Pleasant Grove, much more commodious and comfortable than the one we had been living in. Just for fun, I helped him make some of the adobes to build it with. This was done by taking some of the soft mixture of clay and sand and water, and putting it into the wooden moulds, smoothing off the top with a board and then turning the adobes out in the sun to dry. When our home was finished, all so new and clean, we felt as if we were in a palace, so great was the contrast to our old home with its mud roof, through which the rain descended in bucketfuls.

In the large lot surrounding the house, and in the "back lot" across the street, Father had planted almost every kind of fruit that could be raised in the country. We had twenty different varieties of apples, keeping us supplied from early summer until the snow flew, with bushels in the cellar that lasted until the season came again. We knew each tree by name, and each seemed better than the other, when the fruit came in season.

We had about as many varieties of peaches. Father would give us each a tree for our very own. We could eat all we wanted of the fruit, dry it, sell it, or do as we chose with it.

Other fruits in Father's orchard and garden were gooseberries, currants, raspberries, blackberries, strawberries, grapes, plums, pears—two or three varieties of each.

In the fall we had "apple-parings" and "peach-cuttings" when the young people would meet at the various homes and work for several hours preparing the fruit for drying in the sun. Afterwards there would be refreshments and a frolic. Immense quantities of fruit were dried and shipped out of the town. One old lady, who lived opposite us and who used to amuse us by her odd sayings, said she had done very well with her dried peaches; she thought she must have had "two or three hundred and fifty pounds."

By the garden gate stood a wonderful old apple tree; I think it was the largest apple tree I ever saw. The picture of it comes back to me now after all these years: how we picked of its thousands of pink blossoms in the spring, played croquet under its shade, and climbed into a comfortable seat in its spreading branches to read your favorite book. I was sometimes so interested in reading *St. Elmo* or the *Four Belles of Bellemont* that I could not hear Grandmother calling me to some forgotten task. Though she stood right under the tree, she never suspected our hidden seat high in the leafy branches.

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Singing Wires

(Concluded from page 754)

they never stopped and when a line was down they fixed it. Now, say, if we had some of them men here, you could talk to your boss.

"Never could understand how a person could talk over them wires with an instrument as ticked like a clock, but came a man one day as tried to show me. He came to our place riding a horse. Had a quilt for a saddle and never had no shoes nor hat, besides had a bullet wound high in his leg. Told Dad he and some others had been up Big Piney way when some Shoshone Indians surprised them. Dad looked at his leg and wanted to get a doctor from Bridger, but he said he knew more than any doctor and would not let him get one.

"He stayed in the bunkhouse and got me to get him two pieces of wire about ten feet long. Then he took some kind of a thing from his pocket, fastened it to them wires, went to a telegraph pole, hooked the wires over the ones on the pole, and, durned if that thing didn't start perking. He listened some time, and when we went back to the cabin, he told Dad a lot of things; and Dad asked how he knew and he said he had been tapping the wires.

"You know he took that dingus and tried to teach me how to learn the alphabet by dots and dashes. Too much for me. Well, next day we went back to them wires and listened, and when the ticking stopped, he took hold of that thing and began to work it, smiling all the time. Said he was sending a message.

"Two or three days later, he got on his horse about sunset and rode away. I followed, for I wanted to see where he went. He rode beyond Bridger, set his contraption up, tapped a while, and came back to the ranch. That ride was too much for him. Next day Dad went to Bridger and got the doctor, but it was too late. Blood poison was all through his system. He talked a long time with Dad, and next morning he died. Dad never said what they talked about. We buried him right alongside one of them poles as carried the wires. Dad said he wanted it that way.

"Now, I'm a-telling you that man had forgot more about telegraph and wires than most of the men today know. If he wuz here, he sure would make them wires sing for you."

Mr. Church Officer

(Concluded from page 760)

Sitting close to his good dad, a wide-awake lad, keyed up to see the finish of the race, observing a particular contestant losing ground, said, "Look, Dad, that guy is so far behind that he thinks he is on ahead!"

Mr. Church Leader, do you get into that embarrassing position where you are so far behind that you think you are ahead? Do you swell or grow with your Church responsibilities?

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- 9½ Level Cups Sugar
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1. Cut oranges in cartwheels with very sharp knife to make slices thin as possible. Discard the large flat peel ends. Sliced fruit should weigh 2 pounds.
2. Put sliced fruit in 8-quart kettle. Add the water and lemon juice.
3. Bring to a quick boil; boil gently for 1 hour (uncovered). If peel is not tender in 1 hour, boil until tender.
4. Measure the cooked material. Due to boiling, the volume will be reduced below 7 cups. Add water to make total peel and juice exactly 7 cups.
5. Put back in kettle. Stir in M.C.P. Pectin; continue stirring and bring to a full boil.
6. Add sugar (previously measured). Stir gently until it has reached a full rolling boil, and BOIL EXACTLY 4 MINUTES. Remove from fire; skim and stir by turns for 5 minutes.
7. Pour into jars. If you use pint or quart jars, seal hot and invert jars on lids until Marmalade begins to set. Then, shake well and set jars upright. This keeps the peel evenly distributed throughout.

NOTE: This recipe works equally well with Navel Oranges or Valencias. When either variety is over-ripe and peel is soft, use ¾-cup Lemon Juice instead of ½-cup. (Be sure to discard any seeds.) This recipe makes 7 pounds of prize-winning Orange Marmalade.

To a Service Man

(Concluded from page 755)

should need to devote ourselves to the work of reconstruction and that with self-imposed discipline, we would strive to be worthy of the country and the freedom for which we fought!"

AND now, brother, let us join hands across the years, and finish what we so haltingly began. Between the time we came home and you went out, many things were done, and left undone, which we wish we could forget. But for the sake of our comrades, yours and mine, and for the sake of those to whom you must pass the torch, the young men of 1964-2000—let us undertake to make a peacetime world which will say in more than words: "Yes! we do remember, and with God's help we'll not forget."

Sincerely your brother,

HUGH B. BROWN

THE GREATER STATESMANSHIP

(Continued from page 758)

demptive work of the world. He provided the mental and spiritual soil and climate friendly to the growth of Christian leadership in national and international affairs, because what he taught to individual men and women regarding their personal lives permits of application to the lives of nations. Let nations, as well as individuals, seek first the kingdom of God, and all other things that really matter will naturally follow after. Let nations like men discover that they cannot live by bread alone, that ultimately it will profit no nation to gain or dominate the whole world of material things, if in doing so it lose its soul, its sense of eternal values. In a brotherhood of nations, as in a brotherhood of individuals, there may be lost coins and lost sheep over the finding or restoration of which the whole world should rejoice. We need not be reminded these days that nations on the way to Jericho sometimes fall among thieves and are left beaten and bleeding by the roadside of the world, awaiting the coming of a neighbor. Perhaps we do need to be reminded that the neighbor may be a Samaritan, that real neighborliness has nothing to do with race, or color, or geography.

AND finally, let nations as well as persons remember that the peacemakers among them will be called the children of God. But let them remember also that peacemaking and peace-keeping involve self-criticism, humility, forgiveness, patience, and forbearance. Nations like men must remove the beam from their own eyes before they take arms against the motes in the eyes of others. Before they place their offerings on the altar of world opinion, they must make amends to the nations they have offended. They must be prepared in spirit to give the cloak as well as the coat, to walk two miles as well as one, to suffer the second blow as well as the first. They must love their enemies as well as their friends.

Evidences and Reconciliations

(Concluded from page 769)

In the use of the title *Father* for God, the Father of Jesus and of us all, the presiding authority of the Godhead, and in the use of the same title for Jesus, with reference to his mission of earth, there need be no confusion. One need only understand which Being is discussed. Then the term may as properly be applied to one or to another. The word *eternal*, of course, denotes Godhood, and the everlasting nature of the plan of salvation.

In the light of the mission of our Elder Brother, the appellation to him by prophets of old, of the title of the Eternal Father, is understood, and is found fully justified. Only those who know not the fulness of the gospel fail to comprehend it.

It should perhaps be said that this injunction to love the enemy, and these figures of the cloak, the second mile, and the other cheek, whether applied to individuals or to nations, are not to be interpreted as an unqualified advocacy of nonresistance. They perhaps represent only a well-known Hebrew tendency to use striking paradox or hyperbole to give clarity and force to a great idea or principle, here the principle of patience and forbearance. Certainly Jesus recognized that a sense of justice is as much a virtue as the spirit of long-suffering. He made distinctions between general working principles and practical exigencies. On the eve of his death when he was advising his followers regarding the preaching of the gospel in the future, he saw clearly that they faced dangers that called for new measures of protection. To many men they would hereafter represent not a triumphant Messiah, but rather a crucified impostor. In their missionary travels they would meet not only the common hazards of the road but also the hostility of men everywhere. They must, therefore, carry both purse and script—and also a sword. Ruthless, aggressive users of the sword should, if necessary, perish by the sword.

And we must believe, I think, that Jesus cherished no illusions regarding the effects that would attend or follow the teaching of his principles. As his truths were conceived in his own mind, they would carry redemption and peace wherever there were other minds and spirits prepared to respond to them. But Jesus was too understanding a teacher not to know the perils to truth that always attend attempts to communicate it. Just as

Life, like a dome of many colored glass, Stains the white radiance of eternity,

so do lesser minds and hearts stain or distort the ideals and principles of

(Concluded on page 796)

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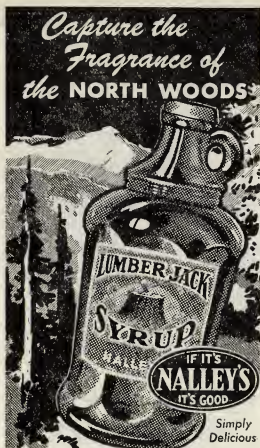
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THE GREATER STATESMANSHIP

(Concluded from page 795)

greater ones. Jesus knew that it would be so with his teachings. Even among his followers, ignorance, superstition, prejudice, pride, selfishness, and presumption would condition the interpretation and application of what he taught. Instead of using his message to create a Christian society, men would twist and emaculate it to serve private and partisan purposes, or to support and justify established systems and institutions. Many men would claim him as theirs, but few would understand him. Fewer would really follow him in thought and in deed.

And so Jesus saw troubles ahead. He saw that as a teacher of love he would die at the hand of hate, that his message of unity and peace through love would in many places breed disunity and strife. In the wake of his ministers, homes would be disrupted. Sons would turn against their fathers and daughters against their mothers. Indeed, to the observer of world events, it would sometimes seem that the bearers of the name of Christ were not so much messengers of love and peace as they were harbingers of hatred and war.

BUT notwithstanding the cruel paradoxes and bitter failures that were to attend his attempts and the attempts of his servants to establish the kingdom in the lives of men and of nations, Jesus saw for his mission an ultimate triumph. Always he would have a few enlightened and courageous witnesses to his truth, men who would advance his torch and spread his light. Through their unwearied efforts and through the harsh, relentless lessons of history, more and more minds and hearts would be

prepared for his message. Eventually all knees would bend in homage to him and all tongues would acknowledge him Lord, not through external compulsion, but through the discovery that the human race, in its deeper nature, in its most imperative need, is indeed a brotherhood, a family, in which the welfare of each is the responsibility of all, through the discovery that only in losing themselves in the larger life of mankind can men really find themselves.

There have always been too many Christians awaiting a cataclysm, a miraculous display of power, through which the ideas, ideals, and principles of Jesus would be established in human society. The statesmanship of Jesus called for no such event. Indeed, such an event would run counter to his purpose and his method. The redemption of human society, the establishment of the kingdom, is not to make marionettes of men, to strip them of freedom of choice and action. It is a joint endeavor of the divine and the human—and men bear the heavier responsibility. In realms where men are left free to choose and act, God's hands are tied until men release them. God cannot act before men act. He cannot save men until men would be saved. As men pray to him to establish his kingdom, he prays to them. He has done all he can do without them. The full realization of his purpose awaits their cooperation.

Till the people rise, my arm is weak;
I cannot speak till the people speak. . . .
Not till their spirit break, the curse
May I claim my own in the universe. . . .
They are my mouth, my breath, my soul!
I wait their summons to make me whole.
—Angela Morgan

THE MEASURE OF A MAN

(Continued from page 759)

left their native lands, even parted from loved ones if need be, in order to traverse ocean and plain and cast their lot with those others who have read and believed.

Some, reading it, have been so profoundly stirred by its challenge that they could not rest secure in their respective faiths until they could bring themselves to believe that somehow the book was a fraud, the work of an impostor.

Believe or not believe, as you will—to have produced a living book of such power marks Joseph Smith for greatness. Yet this is only one of three living books attributed to this man—writings for which he claimed the inspiration of the Almighty.

ORGANIZATIONS

MEN are remembered for the organizations they effect, provided those organizations are perpetuated. This man, Joseph, brought into existence a unique Church organization—unique in that it has survived a century of growth without basic change—unique in that it

is in full accord with what is known of the apostolic church organization—unique in that it has proven adaptable to a large as well as a small membership—unique in that the organization has proven adaptable to people living under varied forms of government, under varied conditions and among varied races and nationalities—unique in that it preserves divine authority, while perpetuating democracy. Whether or not men accept Joseph as a Prophet of God, all must take cognizance of the organization he brought into existence—an organization which has spread throughout much of the civilized world, transcending national boundaries in welding its members into a common brotherhood.

The Church of Jesus Christ of Latter-day Saints has shown to the world fruits worthy of its existence—and by their fruits surely shall all institutions of the earth be judged. A Church which can ask and receive the services of 255,000 of its members to carry on its functions without cost; a Church which can keep from two to four thousand missionaries in the field on their own expense or that

THE MEASURE OF A MAN

of their families; a Church which, in this day, can continue to collect voluntary tithes from its people, is a Church which the whole world must acknowledge as a mighty institution.

GREATNESS IN IDEAS

In the annals of time only men of ideas have been accounted great. With the passage of the centuries works of art grow dim, buildings crumble in decay, empires are overrun and wealth vanishes, but ideas survive, and surviving, shape, and reshape the destinies of men. Name the great of all the ages and you have named those who had great ideas. Christ, Buddha, Confucius, Zoroaster, their ideas carved a pathway 'round the world.

Joseph Smith was a man of ideas. Brigham Young, the great Mormon colonizer, once said of him, "All that I do is but to carry out the ideas given me by the Prophet Joseph." For over a hundred years his ideas have fed the flame of the Latter-day Church. Ideas, which, tried in the crucible of the years, have been found sound, wholesome, in accord with all known truth. Those ideas permeate the books associated with his memory, and give them life.

A new concept of God as a concrete personality of flesh and bone; a new vista of man as a god in embryo; a glorious new hope of growth and change in the personality of man beyond the grave; a new view of mortal existence as an adventure in the search for joy and happiness—these form the nucleus for a philosophy of life destined to change the religious thinking of mankind.

A MAN OF POWER

MEN have received renown of sorts for physical prowess, for unusual

feats of physical strength and power, but these achievements are insignificant beside the achievements of spiritual power. When Jesus healed the sick and raised the sinner to a life of respectability, he exercised a power which placed him above those of mere physical strength or mental acumen. Men exercising such power, in the name of God, have been accounted as prophets and slated for the archives of the great.

Joseph Smith exercised such power—the power of God—the priesthood—by which he raised up the sick, restored sight to the blind, and elevated men's souls. Further, he passed on the power he received to others so that an ever-expanding multitude continue to exercise this amazing power of the Almighty. Go where you will, wherever this power is found, the name of him who restored it to earth will be near men's lips in revered esteem.

Is a hundred years too brief a time in which to judge a man? Are the above assertions merely the wild statements of a follower who is convinced that the cause to which he has adhered himself is sound? Perhaps again only time will give the total answer. But let it be remembered that the great of the earth have never been quickly appreciated. At the end of a century after his death Confucius was still the forgotten man, his followers numbering but a few thousand, the hand of time still hesitant to appraise him great. So, more time may be needed before the human race will accord Joseph Smith his proper place. In the meantime the writer does not stand alone in this early appraisal. A million voices might be raised, if need be, beside his own—a million hearts to whom the twenty-third of December means the birthday of one of God's greatest.

THE WAR, THE CHURCH, AND THE FUTURE

(Continued from page 751)

as by the First Presidency. For most of us living in the United States, our membership in the Church is also tied up with American citizenship. Similarly for other members in other countries. But we also have to remember that our future, as members of the Church, which itself is international in character, cuts across national lines.

LEWISOHN (looking interested): You have suggested that the Mormon Church is the kingdom of God on earth, but what is the "kingdom of God" especially if it is not "independent," nor "temporal"?

WILLIAMS: Isn't it true that for many years the Mormon people believed that their Church was literally "the little stone cut from the mountains without hands" spoken of by Daniel, that was to roll forth until it filled the whole earth, breaking in pieces the nations as its onward course continued? At least that's what we read in some of our earlier tracts, such as Parley P. Pratt's, *The*

Voice of Warning, and throughout the *Journal of Discourses*.

ELLIOTT: Yes, that's true, Hal. But why did you say that we formerly believed that? Did you mean we don't believe it today?

WILLIAMS: Well, frankly, I must admit that I'm confused on the subject, especially after some of the things said here tonight. For example, I'd never heard, actually, what the 1845 Proclamation was or contained, let alone the "Official Declaration" of 1889.

ELLIOTT: You need not put undue stress on those documents, Harold. They have significance, of course, but more meaning when viewed in relationship to our history and to the entire idea of the restoration of the gospel.

However, the time is getting short, and I would like to throw out a few more ideas and facts which may help to clarify somewhat the evening's discussion.

First and foremost, I think you should

(Continued on page 798)

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The War, the Church, and the Future

(Continued from page 797)

all recognize that historically, the restoration of the gospel and the establishment of the Church had meaning for religion in the full Mormon sense. That is, that religion is life.

RANDALL: You imply, for example, that the Mormon religion has something to do with politics and "temporal" affairs?

ELLIOTT: I certainly do, Mr. Randall, and with economic life and society in general. President John Taylor once said that it is the world that is all wrong, and it is up to us to set it right religiously, philosophically, economically, socially, and in every other way.

LEWISOHN: That reminds me of the Judaistic tradition of the "chosen people."

ELLIOTT: The ideas are akin, Private Lewisohn. However, in Mormonism, to be "chosen" rests on function, performance; not alone on birthright nor even ordination, although the latter two may be important. Anyway, the well-worn phrase that "Mormonism is not a Sunday religion" simply means that in our belief, the gospel has meaning for life in its every phase; that the trend towards "apostasy" discoverable in eighteenth and nineteenth century religious institutions was not the only "apostasy"; that the gospel was preached in its fulness to the first men, Adam at their head; that

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THE WAR, THE CHURCH, AND THE FUTURE

the gospel principles embrace the true "social science" if we may use that term; and, that the heaven of the restored gospel was needed, in 1830, to help make the world a better place to live, as well as (shall we say) to reveal the proper meaning of the Godhead and do away with infant baptism, etc.

MARY LAWRENCE (*speaking for the first time*): Wowee! Now, I'm beginning to see what the tenth Article of Faith means! . . . "that the earth will be renewed and receive its paradisaical glory!" It's up to us to renew the earth!

LEWISOHN: But isn't it that attitude which always got the Jews into trouble? And isn't that the same attitude that we disliked about Hitler and his plans for a "new order"? Too, what about all the studies which compare Mormonism to Mohammedanism, to Joseph Smith's being the founder of a new, American-type "Islam"?

ELLIOTT: The objectives of the groups you name, and the objectives of Mormonism cannot be compared, although on first blush they appear to be similar. Perhaps we should quote the 1889 Declaration further:

I [the Church] has been organized by divine revelation preparatory to the second advent of the Redeemer. It proclaims that "the kingdom of heaven is at hand." Its members are commanded of God to be subject unto the powers that be until Christ comes, whose right it is to reign.

More strikingly different from anything "Islamic" are the means employed by the Church. Here, let's ask Hal Williams a few questions. He's just come from the Argentine Mission. Hal, as one of the "shock troops" of "the kingdom of God on earth," what did you ask the people to do?

WILLIAMS (*thinking, so as to produce a concise and brief statement*): Merely to give us a hearing, of their own free will. Then, if they accepted what we had to offer, and learned the gospel plan, they usually, of their own volition, if at all, requested water baptism and admission to the Church.

ELLIOTT: Did you ever try to "sell" baptism to any of your friends?

WILLIAMS: No. However, we did know of cases in the mission fields of the Church where people had been, perhaps, urged to join the Church before they were entirely ready. As a result, I think our general practice in every mission field is to teach the principle, but leave to the individual the question of time and place; also, of requesting or petitioning for entrance to the Church.

ELLIOTT: That bears out my experience, and I was in a good position to observe the practices of all the foreign missions of the Church in Europe. Think of it! No armies marching; no high-powered salesmen (although our American personalities do recommend themselves oftentimes!); not even an individual solicitation, "won't you please let me baptize you!" Instead, a peaceful "army" of young priests, recognizing and accepting the principle of free will, the doctrine of free agency,

inviting the world to learn truth and, if it will, to be immersed in pure water by proper Christian authority! Think of the symbolism in these times! To ask the men and women of the world to "take a bath," symbolic of a new way of life! Political realists can well afford, I suppose, to sniff at Mormon methods and dismiss them as of no significance as a world force.

PEGGY EVANS: But, please, Dr. Elliott, what of the Church and the future? Do we go on in the same old way, sending out nineteen-year-olds, each with a camera and a new raincoat, for a little world travel plus a few hours' study and occasional preaching, mostly to members of the Church in organized branches? (Here Peggy sniffed, as if she knew something about missionary life; and I remembered that she had lived in the mission field while her father held a position in the east.)

ELLIOTT: The hour is late, Peg, and Sister Russell's ice cream should be privileged to melt in the throats of the Army Specialized Training Corps, as well as in her kitchen, don't you think? These boys have to be in soon.

LEWISOHN (*a bit timidly*): Thank you, sir. But do you . . . do you think we could continue the discussion of "The Church and Kingdom of God" and really look the concept in the face in these modern times? (Randall scowled in his corner.)

ELLIOTT: Well, I don't really know. Perhaps the bishop and the Mutual officers, in addition to folks like the Russells, ought to have something to say. . .

RANDALL (*explosively*): There you go, you Mormons. Always getting tangled up in your organization. Talk about free agency! You're about as free as mice in a trap.

ELLIOTT (*continuing his statement and ignoring the remark*): . . . about how much ice cream you young people should eat. (Randall looked abashed here.) For myself, however, if Ben and Alice will consent, I will meet you here after sacrament meeting each Sunday for the next few weeks until we iron things out to your satisfaction.

ALL consented, with the understanding that the discussion would center on the topic, "The Church and Kingdom of God" as the means at getting at the inner core of the problems raised by our preliminary talk about "The War, the Church, and the Future."

As Anne and I left the youngsters to their ice cream and reharsing of the Constitution, the Proclamation, and water baptism, J. G. Randall slipped up to me as I put on my coat (in order to go home and pore over material for the next day's lecture) and said: "Elliott, would you mind awfully if I dropped in on these talks of yours beginning next Sunday?"

I replied that if he would bring Gretta along I should be delighted, and bade him goodnight. Anne smiled her wise smile at him and took my arm as I opened the door.



For the Ladies

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The
Salt Lake
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Your Page and Ours

Dear Editors:

YOUR magazine is certainly popular down our way. I am especially interested in the verses by Thelma Ireland. How about more?

Respectfully,
Ruth M. Berry

Provo, Utah

Dear Editors:

WAY out here in these torrid tropical isles, the *Era* is like a deep breath of cool Rocky Mountain air.
Lt. H. J. Hart, U.S.M.C.

Compton, California

Editor *Improvement Era*
Salt Lake City, Utah

Dear Brother:

THE *Era* has just arrived. This one conference issue is worth the price of the year's subscription. I am indeed grateful to you and to the authorities of the Church for printing the most inspiring messages given to us. There would indeed be no fear in the hearts of any Christian people if they could read and believe the words of the prophets of God.

I felt as if our Heavenly Father, himself, were speaking to his "flock" through the mouths of our leaders. May we read and remember and rejoice that God, in his infinite mercy has numbered us among his chosen people.

Yours truly,
Mrs. Fern C. Ingram

El Centro, California

Dear Editors:

I RECEIVED *The Improvement Era* several days ago and the counsel and advice contained in it, from the authorities of the Church, during the conference is surely inspiring to me, as I am sure it is to all members of the Church.

The Improvement Era has been a source of much joy and happiness during the time I have been in the service. I have always enjoyed reading it from cover to cover. But during the time I have been in the service, it has meant a great deal more to me than before. My work has not permitted my attending Church as often as I desire to, and the *Era* has done a great deal toward filling the gap.

When I have finished reading it, sometimes before I am through there are several of the fellows wanting to read it. One young man became interested in it several months ago and has taken several *Eras* home, and his wife has also read them. Since reading the first *Era* they have both read the Book of Mormon.

Since entering the service, it has been my privilege to attend the first L.D.S. meetings held at three different camps, and with an attendance of only six or eight at the first meeting, it has now grown to many times that number.

While I have been away from my home in the service I have had the privilege of being stationed where there are members of the Church, and they have surely done a great deal to make this time in the service as enjoyable as possible.

I am looking forward to receiving my next issue of the *Era*, and I want to take this opportunity to thank you and all who are working to give us in the service the *Era*.

Sincerely your brother,
Sgt. Glen S. Rawlings

Gardena, California

Dear Editors:

MAY I express this thought: The *Era* has been the most comforting and uplifting reading material we have had in our home. It takes our minds away from the horrors of the war and gives peace to the soul as we go about our daily tasks.

Sincerely,
Melissa Anderson

Corrections

IN the conference address of Elder Thomas E. McKay, line 27, column 1, page 707 of the November *Era*, should read "Norwegian Mission" instead of "Danish Mission." The Bergen District is in the Norwegian Mission.

In the November issue, the first line of the poem "Caprice," appearing on page 644, should read, "The high wind lashed (not bashed) the naked trees."

France

Dear Editors:

THE first issue of *The Improvement Era* first reached me here in France. It has come a long way to bring the inspirational teachings of the Church, as it is the only contact I have with our Church except for the set of books that the Church sent out and the Bible which I read often, whenever I get the time.

I want to thank you for sending the *Era* as it brings more comfort and enjoyable reading than one can imagine. It makes me realize the great opportunity that we Mormons have.

Since being here I haven't found any Latter-day Saint men, but as an elder of the Church from Heber, Utah, I have had many experiences to strengthen my testimony of the gospel. I know the Lord God of Israel lives, and that I'm inspired by him each and every day. I want to thank you again for sending *The Improvement Era*.

Sincerely,
Sgt. Bob Edwards

Cinderella Comes to Life

HUNDREDS of children between the ages of 3 and 93 will have the opportunity of seeing radio's Story Telling Time come to magical life. Dramatized in three acts, *Cinderella Comes to Life*, complete with fairy godmother, enchantments, and specially constructed scenery, will take place in the Twentieth Ward amusement hall, Saturday, December 16, at 7:30 p.m. Voluntary contributions will be accepted at the door, and the proceeds will go to L.D.S. service men who are hospitalized.

Doubtless other wards will wish to follow this fine example to help their own hospitalized service men.

Economy

Billy: "Daddy, what is this political economy we hear so much about?"

Father: "As near as I can figure it out, it is persuading people you ought to run for office and then letting them pay your campaign expenses."

Subject to Upheaval

A purchasing agent who requested a supply house to send him a new catalogue received this reply:

"The only part of our catalogue we are still certain about is the line that says, 'Est. in 1885.' All other information and prices have been withdrawn."

Permanent Finisher

Hardware Clerk: "Would you be interested in something to finish your furniture, madam?"

Housewife: "No, we have a baby."

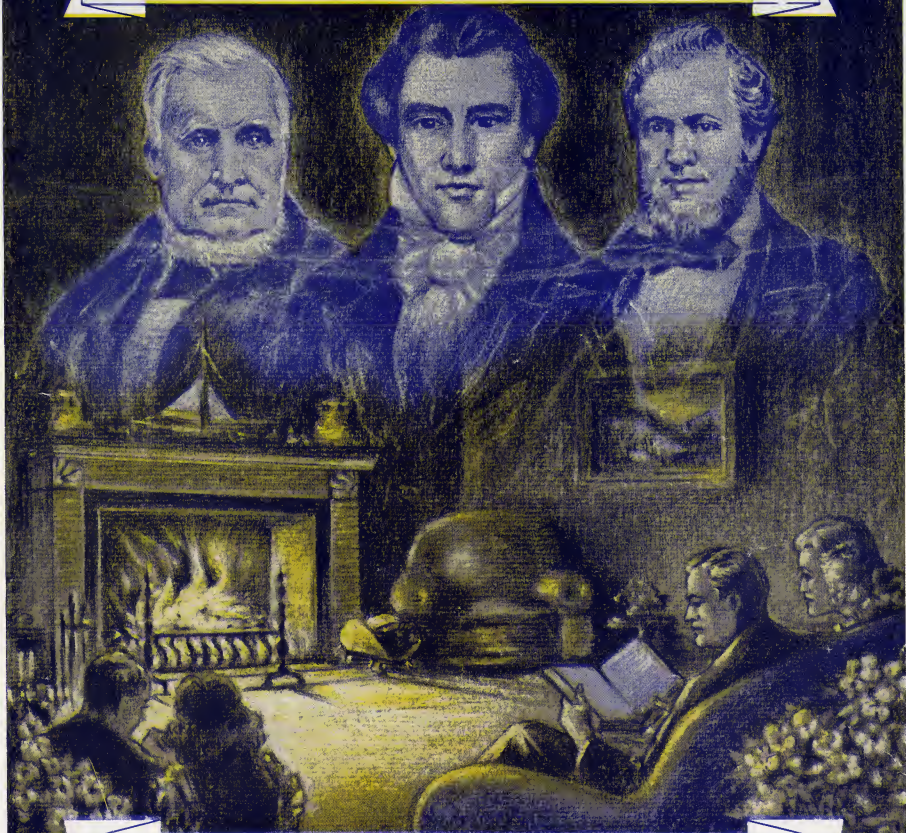
Touched

It was a soiree musical. A singer had just finished, "My Old Kentucky Home."

The hostess, seeing one of her guests weeping in a remote corner, went to him and inquired in a sympathetic voice:

"Are you a Kentuckian?"
And the answer came quickly: "No, madam, I am a musician."

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