

June

1951



PRESIDENT DAVID O. MCKAY

The IMPROVEMENT **ERA**

FUL-COLOR

(Revolutionary new velvet-flat
wall and woodwork paint)

*washes clean
in a wink!*

True, children should *not* make spots on walls. But, no longer need you exclaim: "You've simply *ruined* Mother's nice, clean wall!" No, not when your walls (or woodwork) are finished with FUL-COLOR — Fuller's NEW Latex-base interior paint.

Ful-Color washes *clean* with soap and water. All those usually so-hard-to-clean spots — finger prints, sugary deposits, lipstick, ink, grease — wipe off Ful-Color easily, quickly, almost effortlessly!

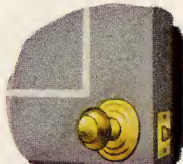
You see, as Ful-Color dries, its moisture *evaporates*, and its millions of Latex "beads" bind tightly together into a hard, smooth, *non-porous* surface that actually *resists* dirt. Non-porous Ful-Color gives dirt no place to cling — holds dirt *ON* its surface — not *UNDER* its surface.

You'll like Ful-Color. It's so easy to use, so quick to dry, so easy to keep clean, so velvet-lovely on walls *and* woodwork. Do try Ful-Color!



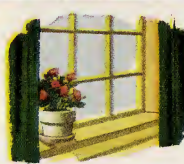
AROUND LIGHT SWITCHES

You *miss* that switch often; leave finger prints on the wall. A damp cloth cleans Ful-Color easily, quickly.



ALONG DOOR EDGES

Door edges get soiled. Ful-Color paint washes clean in a wink — helps keep doors clean, despite careless hands.



ON WINDOW SILLS

Dirt settles on sills; forms an unsightly crust! Ful-Colored sills clean instantly with just soap and water.



BASEBOARDS, TOO

Despite care, waxing mops mark baseboards. *Non-porous* Ful-Color holds wax *ON* its surface, easy to wipe off.

FUL-COLOR makes decorating 8 ways easier

- ★ **WORKS EASIER.** Spreads like "hot butter" (as Painters say). Most effortless painting you've ever known.
- ★ **NOW ONE PAINT** covers canvas, plaster, wallboard, wallpaper and woodwork. No "cutting in" around woodwork. A real time and work saver.
- ★ **VELVET SHEEN.** Soft to the eye, but so hard-surfaced it's not easily marred like usual "flat" finishes.
- ★ **SAFE TO USE.** No fumes — apply even in a closed room. Non-explosive — no fire hazard.

- ★ **DRIES FAST.** Can touch in 30 minutes. Can re-coat in 3 hours! Use room night of day painted.
- ★ **RESISTS DIRT.** Ful-Color "sets" to a hard, smooth, non-porous surface that gives dirt no place to cling. Holds out smears, to be easily wiped away.
- ★ **WASHES** repeatedly — and for years — with ordinary soap and water, or household detergents.
- ★ **CLEAN UP** brushes, roller and pan with soap and warm water — in 5 minutes. No thinner ever needed.

Everything you've ever wanted in a flat interior paint



If you need a reliable Painting and Decorating Contractor your Fuller Paint Dealer will give you the names of several.

EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

A COMPARISON of the mental ability of Nordic, Alpine, and Mediterranean racial types in Germany, France, and Italy has shown no important differences between them.

INDIA with seventy million acres has the largest irrigated area of any country, three times the area in the United States.

INHABITANTS of Tierra del Fuego, at the southern end of South America, in less than a century were reduced in numbers from about sixty thousand to two hundred, largely through infection with smallpox, measles, and tuberculosis.

IN 1936 the average Korean farms were 3.6 acres, with two-thirds of them in 1938 less than 2.4 acres, and half of them less than 1.2 acres.

IT is believed that birds must have some mechanism which allows their feet to become about the same temperature as the material surrounding them. Dr. John T. Zimmer reports that it would not be possible for a bird to eat enough food to keep its feet at body temperature in subzero weather, and it is common to see ducks paddling about in icy water. At the other temperature extreme Canada jays have perched for thirty to forty seconds on the rim of an iron pot on an almost red-hot stove, and they have even stood on the stove itself for five to eight seconds seemingly without actual discomfort.

RESULTS of the United States 1950 census showed, among other things, that the size of the family decreased from 3.8 members in 1940 to 3.4; that the median age increased from 29 in 1940 to 31.2; that almost half of the 3,103 counties lost population during the decade; that by 1947 the average person fourteen years and over had completed two years of high school compared to only one year in 1940; that the proportion of nonwhite persons in 1950 was about ten percent, the same as in 1940 but compared to twenty percent Negroes in 1790; that there were one hundred women to ninety-eight men, compared with one hundred six men to one hundred women in 1910.

JUNE 1951

Delicious! Different!



A delicate, golden brown, slightly salted and flavorful, they're so good you can't quit eating them! Perfect with soups and salads . . . wonderful with spreads.

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BITES
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A DAILY GOOD TURN

By DR. G. HOMER DURHAM

Head of Political Science Department,
University of Utah

TUESDAY in New York City, the sixteenth day of July, was hot and sultry. Even the morning sun seemed to radiate warm steam. The well-worn gray suit which clothed the young man walking from Times Square towards Sixth Avenue was of a weight better suited to the northern European climate in which it was purchased. Besides, it had been worn constantly for twenty-six days, since its owner had been released from one of the European missions. The young man looked down at his shoes, then at the baggy trousers. Something, apart from the heat, had to be done to spruce up his appearance! At one o'clock he was to appear at the entrance to the ballroom of the magnificent Waldorf-Astoria, on the slim chance of getting inside to a banquet honoring Lord and Lady Baden-Powell, founders of the scouting movements.

* * * *

On Saturday the thirteenth, fresh from Europe a few hours earlier, the returning missionary had hurried to #2 Park Avenue, 17th floor, national offices of the Boy Scouts of America. In his European mission field he had served as mission superintendent of the Y.M.M.I.A., had been instrumental in organizing some of the first officially-registered Scout troops under L.D.S. leadership in that mission, and, in fact, was fresh from the glorious experience of conducting the first mission-wide M.I.A. June conference ever to be held in that mission. Alone now and returning home, jobless, in an era of unemployment, the young man was seeking every opportunity to make friends and find guidance for an uncertain future in an uncertain age. There had been trips to the campuses of Columbia and N.Y.U.; visits to New York members of his faith in their Manhattan offices; and, on the advice of the European mission president, this call at Scout headquarters. He entered the large airy suites housing the organization. A young Scout in uniform offered greetings.

"Is D. Alton Partridge in?" The name was one remembered from Scout jamborees in Utah in years past.

"No," said the younger boy, "he's at Camp Schiff showing the Baden-Powells around the reservation." Then the uniformed lad said: "Would you like to see Dr. Fisher?"

Dr. Fisher was the chief executive. Anyone but a Latter-day Saint mis-

sionary or an insurance salesman would have said no, and the returning elder said, "Thank you, yes." There ensued a delightful twenty minutes of conversation in which scouting and Y.M.M.I.A. work in the L.D.S. Church abroad was discussed.

Then said the executive, "We're having luncheon for the Baden-Powells at the Waldorf next Tuesday at 1 p.m. They are returning to England after a world tour of scouting. George Albert has written for a table of ten, and I know he'll want you at his table."

"George Albert" was President George Albert Smith, then general superintendent of the Y. M. M. I. A. and a member of the national executive committee of the B.S.A.

The young man was gratified and delighted. But even L.D.S. missionaries know some of the amenities and have learned many restraints and conventions in their missionary labors. He thanked the chief executive and said that although President Smith knew his family, he was certain that he would have more important people to consider for the ten places than a stray missionary from Europe.

Dr. Fisher laughed. He knew George Albert Smith far better than the youth, for all his experience at home and abroad. So despite protests the official said: "You be at the Waldorf next Tuesday at 1 p.m."

* * * *

A Scout, even if not registered, is obedient. This Tuesday found the baggy pants and creased coat roaming in search of a fifty-cent "press 'em while you wait." The search was successful.

* * * *

Despite the improved, if soiled, outward appearance, it was a timid and restrained youngster that walked through the portals of the Waldorf, found his way through the labyrinth of sofas, lamps, and lush American exteriors to the ballroom anteroom. The latter was itself magnificent light green hangings, altogether too many mirrors,

(Continued on page 478)

THE IMPROVEMENT ERA

Seed of the Green Bay Tree



The story of Bingham may be likened to a chronicle of planting from which the seed grew to "flourish like the green bay tree."

Back in 1863 — September 17th, to be exact — the initial tree was planted with the locating of the Jordan Lode, Utah's first mining claim. In December of that year, this most famous mining district, and the first in the Utah Territory was organized as West Mountain to include the entire Oquirrh Range. Thus a second seed took root. Nourishment came from Colonel Patrick E. Conner, early commanding officer at Fort Douglas, and known as the Father of Utah mining. He encouraged the prospecting responsible for pioneer discoveries in this district. Since that time Bingham Canyon has played a leading role in the progress and development of our State.



From 1863 to 1904, gold, silver and lead were the principal metals extracted from the mountains west of Salt Lake. Then — and this was the most prolific seed of all — the idea of one man brought about the establishment of Utah Copper. First a dream, later a reality, Utah Copper grew with each year to become the State's biggest taxpayer, freight shipper, and purchaser of supplies, as well as one of its largest employers. The resulting benefits help make Utah a better state to live in.

The success of this major enterprise, increasingly important to our welfare and security, is owing to the American teamwork of competent workers, shareholders, and you, the Public. All three together provide the soil and climate essential to produce a "Green Bay Tree" of Utah's mining industry.

UTAH COPPER DIVISION

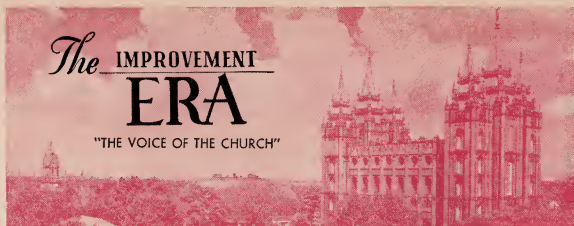
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The IMPROVEMENT ERA

"THE VOICE OF THE CHURCH"



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THE COVER

David Oman McKay became ninth president of the Church of Jesus Christ of Latter-day Saints, April 9, 1951. The cover photograph was taken by Boyart Studio. This is the second in a series of five four-color covers featuring Church leaders. Pictures of President Stephen L. Richards, President J. Reuben Clark, Jr., and President Joseph Fielding Smith will follow.

A number of the photographs used in this issue were furnished by courtesy of *The Deseret News*, and the Salt Lake Tribune-Telegram.

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NOTE: Sermons of President David O. McKay, President J. Reuben Clark, Jr., President Richard L. Evans, Bishop Joseph L. Wirthlin, and Bishop Thorpe B. Isaacson, delivered at the general priesthood meeting, are not printed in THE IMPROVEMENT ERA but will appear in the Conference Report, as will the addresses of several mission presidents who spoke at the general sessions.

The following General Authorities did not speak at the conference: President Oscar A. Kirkham, President Milton R. Hunter, President S. Dilworth Young, President Bruce R. McConkie, and Elder Thomas E. McKay.

JUNE 1951



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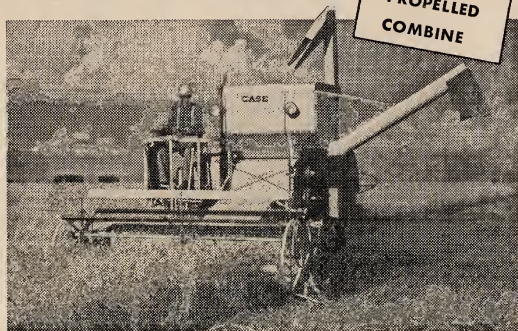
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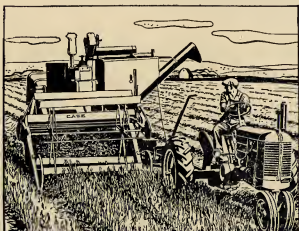
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On the BOOKRACK

THE TRUTH ABOUT SMOKING (Roger William Riis, with a special section on "How To Stop Smoking," by Henry C. Link, Gelolo McHugh, J. P. McEvoy, and Courtney Ryley Cooper. 67 pages (quarto). Grosset & Dunlap, New York City. 1951. \$1.00.)

THE author of the famous *Reader's Digest* article, "How Harmful are Cigarets?" presents here his studies of the effects. He leans over somewhat in his efforts to be fair, yet the conclusion of the book is that smoking is injurious to human health.

His own experience summarizes best the contents of the book:

"A month after the article appeared in print, the best medical advice I could get told me to stop smoking entirely, because of a heart condition. I did stop, abruptly and completely, as of one day when I wasn't feeling very well anyway. I have not smoked now for eleven months. This is what I note:

"1. I am glad I don't smoke, but it is a rationalized gladness, not spontaneous.

"2. Frequently, maybe three times a day, I feel a sharp desire to pick up and light a cigaret.

"3. I have an immensely improved sense of smell, a far keener sense of taste, which is a real pleasure, and a much more eager appetite.

"4. I am glad to be rid of the incessant little tyrannical business of reaching for a cigaret, not having a match or an ash tray, etc.

"5. I feel much more my own man, a civilized, independent chap who has even saved some \$143.00. And yet, I'd surely be glad to have a cigaret, right now!"

The bibliography, while somewhat limited, will be very useful to students of smoking.—J. A. W.

IS SMOKING HARMFUL?

(Jesse Mercer Gehman, N.D., M.N. G. & R. Anthony, Inc., New York City. 89 pages. 1950. \$1.00.)

THE distinguished author of *Smoke over America* has here assembled and presented the research of the numerous investigations that prove that smoking is harmful. Every smoker and all non-smokers, young and old, should read the book. The book is a dependable, forceful, intelligent weapon against one of the habits that are destroying the health of people and thereby sapping the strength of America. All statements made are backed up with quotations from competent authorities. There is a helpful chapter for those who want to stop smoking.

—J. A. W.

THE IMPROVEMENT ERA

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

March 1951

26 FIRE destroyed the four-hundred-foot temporary sorting and loading platform of the Church welfare coal mine near Orangeville, Emery County, Utah.

27 ELDER Henry D. Moyle of the Council of the Twelve and chairman of the Church welfare committee announced that the coal mine fire was confined to a "makeshift" tipple, and that excavation had been started for the new structure some time ago. This Church welfare mine has a top production rate of about two hundred tons a day. About 52.3 percent of its output goes to Church institutions, such as chapels, hospitals, and schools. The rest is distributed on bishops' orders to needy families in the Church.

28 GORDON B. HINCKLEY, executive secretary of the Church radio, publicity, and mission literature committee announced that a new edition of the Book of Mormon in Dutch would soon be ready. It is being printed in Holland.

April 1951

4 PRESIDENT George Albert Smith died at 7:27 p. m. at his family residence.

The forty-fifth annual conference of the Primary Association convened. A year-round program for the association was announced.

It was announced that the hymn book, *The Children Sing*, which was prepared for children of the junior Sunday School and Primary Association, but is for children everywhere, had come from the press.

5 CONCLUDING sessions of the Primary conferences were held.

D. L. Roberts of Ogden, Utah, was named to the newly-created post of national director of the Church of Jesus Christ of Latter-day Saints relationships service, Boy Scouts of America.

6 THE one hundred twenty-first annual general conference of the Church convened in the Tabernacle. It was the first conference in the memory of most people to be conducted by the Council of the Twelve.

The directors and instructors of the L. D. S. institutes of religion convened for a conference.

The Presiding Bishopric conducted an evening meeting for bishoprics, Aaronic Priesthood leaders, and others, in the Tabernacle.

The body of President George Albert Smith lay in state in the Church Administration building.

President Israel A. Smith of the Reorganized Church of Jesus Christ of Latter Day Saints arrived in Salt Lake City from his home in Independence, Missouri, to attend the funeral services of President George Albert Smith.

Many returned missionary and servicemen's groups held their semi-annual reunions.

7 GENERAL sessions of the conference were canceled for the funeral of President George Albert Smith.

An estimated thirty thousand passed the bier of the late President during the two days it was viewed. The Salt Lake police department assigned fifty uniformed officers to direct the reverent crowds and the traffic.

President Smith's funeral was conducted in the Tabernacle at 2:00 p. m. An estimated fifteen thousand were in the Tabernacle and on the grounds.

More than fifteen thousand men and boys attended general priesthood meeting.

Other groups of returned missionaries and servicemen held their reunions.

8 ELDER STEPHEN L. RICHARDS of the Council of the Twelve addressed the Church of the Air of the Columbia Broadcasting System. His subject was "Kinship of Spirits."

General conference sessions were resumed.

"The Standard Works of the Church Affirm the Divinity of Jesus Christ," was the theme of the annual conference of the Deseret Sunday School Union, which was held in the Tabernacle.

9 PRESIDENT David O. McKay was sustained as President of the Church during the solemn assembly held in the Salt Lake Tabernacle. He chose as his first counselor, President Stephen L. Richards, and as his second counselor, President J. Reuben Clark, Jr. President Joseph Fielding Smith is the new president of the Council of the Twelve.

12 PRESIDENT David O. McKay was ordained and set apart as President of the Church by the Council of the Twelve in their regular meeting in the Salt Lake Temple. Elder Joseph Fielding Smith being voice. President David O. McKay then set Elder Stephen L. Richards apart as first counselor in the First Presidency, Elder J. Reuben Clark, Jr., as second counselor in the First Presidency, and Elder Joseph Fielding Smith as president of the Council of the Twelve.

President David O. McKay became a member of the executive board of the Salt Lake Council, Boy Scouts of America.

13 THE Y.W.M.I.A. announced that 20,818 awards had been given to the girls of the Church for attendance and other achievements in the girls' program.

14 ADELE CANNON HOWELLS, general president of the Primary Association of the Church since July 1943, died at the age of sixty-five.

15 RAWLINS BRANCH, formerly part of the West Central States Mission, annexed to Lyman (Wyoming) Stake.

18 PRESIDENTS S. Dilworth Young and Milton R. Hunter of the First Council of the Seventy appointed Indian coordinators for the Church to head an enlarged Church program among the Lamanite people.

Brigham Young University announced a 6500-mile Church history tour for this coming June. Before the tour there will be an intensive five-day course in Church history given on the university campus.

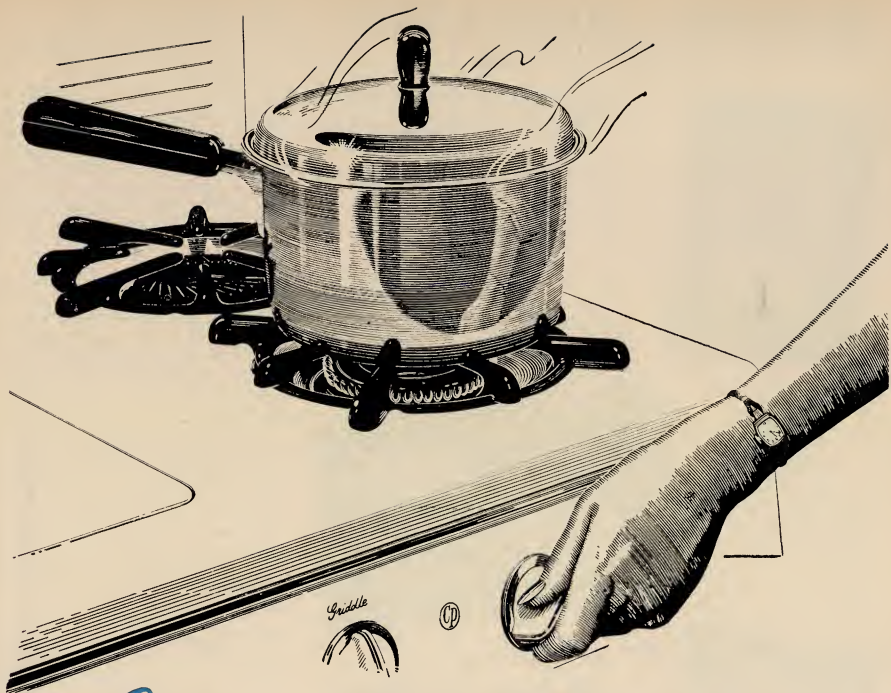
22 PRESIDENT David O. McKay, in his first out-of-state appointment since becoming President of the Church, dedicated the combination Gridley Ward chapel—Gridley (California) Stake house.

President Royal J. Brinkerhoff was sustained as president of Wayne (Utah) Stake, with Voyle L. Munson and Freeman J. Sorensen as counselors. President Willis A. Oldroyd and his counselors George Alma Taylor and J. Worthen Jackson were released after eleven years of service.

24 NORTH JORDAN and Oquirrh (Salt Lake County) Stakes, transferred from Jordan Valley Region

(Continued on page 394)

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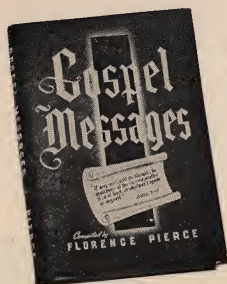


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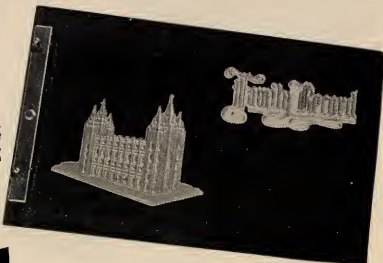


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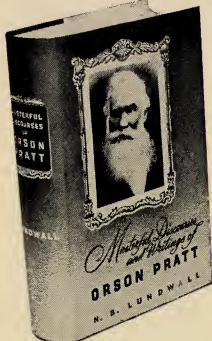
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The Church Moves On

(Concluded from page 392)

to Pioneer Region of the Church welfare plan.

Elder Ezra Taft Benson of the Council of the Twelve received the Silver Antelope for distinguished service in scouting at the annual meeting of Region 12, Boy Scouts of America. The Silver Antelope is comparable to the Silver Beaver on a local council level and the Silver Buffalo on the national council level.

25 THE appointment of Elder Matthew Cowley of the Council of the Twelve as adviser to the Deseret Sunday School Union, announced. He fills the vacancy caused by the appointment of Stephen L. Richards to the First Presidency. Elder John A. Widtsoe is also an adviser to the Sunday School.

Mission work among the Chinese of the San Francisco Bay area has begun, with headquarters of the Chinese Mission established at 1800 Seventeenth Avenue, in the Sunset district.

Fifteen hundred copies of a new hymn book in Portuguese containing both words and music, for use by the members of the Church in Brazil, came from the press.

27 SERVICEMEN will soon receive L. D. S. "dog (identification) tags," it was announced. They will also soon receive from the Church a small pocket-sized directory of Church meeting places adjacent to the camps of the armed forces. The booklet will be similar to those issued during World War II.

29 ELDER Spencer W. Kimball of the Council of the Twelve dedicated the improved and extended Windsor Ward chapel, Orem (Utah) Stake.

President Milton R. Hunter of the First Council of the Seventy dedicated the Minersville Ward chapel, Beaver (Utah) Stake.

Presiding Bishop LeGrand Richards dedicated the Tooele (Utah) Stake house, which will be used by the Tooele Fifth, Eighth, and Ninth wards.

Elder G. Homer Durham began a series of addresses under the general title "An Invitation to Faith," on the Church radio hour on KSL at 9:00 p. m.

30 MRS. EMMA LUCY GATES BOWEN, wife of Elder Albert E. Bowen of the Council of the Twelve, died. She was seventy. A generation ago she was at the height of an international operatic career.

THE IMPROVEMENT ERA



—Photograph by Don Knight

~ As Long As There Are Golden Hours ~ ~

I shall not stop expecting loveliness
As long as there are corners which it lies
Around, as long as seasons turn, as long
As there are golden hours to possess.
I shall not go with half-closed ears and eyes,
Nor banish from my heart its little song
Of hope, nor walk as if I thought tomorrow
Held nothing beautiful, and nothing new.
For this I know for certain: When I await
Its coming to me presently, I borrow
Amazing confidence, and I accrue,
To the degree that I anticipate,
Much loveliness that never comes about
For those who swear it never will, or doubt.

Elaine V. Emans



JOY IN ARTISTRY

By Iris W. Schow

THE artistry God spent on little things
Reveals he found joy in creative skill
Itself an end. He took the time to spill
A rainbow on the dragonfly's thin wings,
And where each mighty constellation
swings,
He placed the Pleiades far in the chill
Gray heights to whet our gaze. His art
could fill
The snowflake's frame with lace of frozen
strings.

Let us who see the freckle-sprinkled brow
Intently knit above the model plane
While sure young fingers balance parts
to rest,
Remember God might very well endow
His child with other aspects of his brain
Than those we think of as the godliest.

CYNTHIA SAID THE SAGE WAS SILVER

By Ethelyn M. Kincher

CYNTHIA said the sage was silver,
She said the hills were amethyst
That turned to purple in the canyons
Under the veil of twilight's mist.

She said the fields were soft green satin
Begemmed with golden filigrees
Where dandelions and rich sweet clover
Held honeydew for busy bees.

Cynthia said the little river
Was diamond bits on crystal bars,
She said the song of the small brown
thrushes
Was symphony filtered from the stars.

Cynthia gives my world warm color,
Her heart has mastered this artistry;
And I, though blind, have learned true
vision—
Cynthia's heart belongs to me!

HER FIRST FORMAL

By Joanne M. Thomas

HER eyes are wide with excitement,
Her young face is all aglow;
For this is her first Gold and Green,
And she wants to look just so.

Now around the floor she dances
In her tucked and ruffled frock,
She looks much older than her years
But beneath . . . are bobby socks!

WILD ROSES

By Rowena Cheney

WILD roses—in the light of dawn
Are sweeter than at other hours;
As bright as waking skies, they seem
The essence of all lovely flowers.

Keeping my trust with them today
At sunrise as we used to do,
I breathe their fragrance and recall
How much wild roses meant to you.

FATHER'S SERMON

By Leone E. McCune

SO QUIETLY he closed the door,
And so he lived, who now is gone;
No more his gentle kindly soul
Will touch the room with radiance.

This aching void we feel can be
Endured by memories that reach
Across the years, when every thought
Of him is clean and sweet as days
In April, he made bright with sweat
And labor of his steady hands.

His speech came slowly to his lips,
Devotion, sacrifice for home
And those he loved filled all his days.
His word was bond. And every act
Conformed to one clear pattern that
His faith had taught. More eloquent
Than words—the way he lived his life.

POET

By Alma Robison Higbee

THOUGH dawn should be a sullen thing,
Let bright words weave a magic ring
For all your days; remember still
That red leaves curve the distant hill,
So garland your words with sun or rain
For song is anodyne for pain.

GULL IN BLUE AIR

By Anobel Armour

WITH the blue air at his side
The gray gull rose into a tide
Of yellow sunlight spumed with cloud.
Hearts are quiet things, and proud,
Yet like a trumpet down the sky
The heart pulsed up to see him fly,
Who just a beat ago had been
A water bird, now riding in
Yellow sunlight and the flow
Of blue air which feathers know:
Surely strong-winged gulls like these
Prove the unknown verities
And help the earth-bound understand
How everything is in God's hand!



A CHOICE BIT

By Thelma Ireland

A JUNE breeze whispered to the trees.
Was it an idle rumor?
They laughed until they shook their sides;
It must have been choice humor.

JOURNEY OF A CHILD

By Pauline Havard

WHO knows the journey taken
By a growing child?
Out of an ordered garden
Into a trackless, wild
Forest thick with dangers
Hidden and disguised:
A wood of smiling strangers:
A journey not surmised.

Long may be the journey,
Strange the sights he sees—
Giants and gnomes and wonders,
Elves and mysteries.
Yet through tangled branches
The sun gleams bright above,
If his way is charted
By the map of love.

AVES IGNOTAE

(of the Audubon prints)

By Rachel Mack

HE KNEW the charm of feathered things;
He with artist's eye and scholar's care
He painted them, fierce beak, bright wing,
A throbbing throat, a cold eye's stare—
Creatures of water and of air.

And yet, although he freely spent
The coins of patience and of time,
The mind's imperfect instrument
Betrayed him into one false rhyme
Briefly, when, hampering facts forgot,
He named and painted what was not.

AGAIN

By Queena Davison Miller

CHERRY trees are fruity-full,
With happy robins winging;
June again is beautiful,
Made for lovers' singing!

June is sun on daisies,
And bees on fat red clover;
Shade where the river lazies,
With willow trees bent over.

June is a flash of roses,
The gleam of a strawberry bed.
June begins and closes
Dawn-pink and sunset-red.

R.S.V.P. FROM MARTHA

By Ann Williams

SHE could not come, she said,
But must go out, instead,
To gather summer up
In mason jar and cup.
Wild strawberries and grape,
Tart plums, gooseberries shape
Each moment of her time
In sparkling drops of lime
And ruby red and deep,
Deep purple that she'd keep
Against some gloomy, gray,
And bitter winter's day;
Then I should come and share
Her captured summer-fare.

The Editor's Page



By President
David O. McKay

"KEEP THE FAITH"

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

"For I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith." (II Timothy 4:5-7.)

SO WROTE Paul the Apostle to Timothy when Paul was a prisoner in Rome, possibly facing the death to which he refers when he writes, "I am now ready to be offered."

The part that I wish to emphasize of this last message from Paul to a young man whom he dearly loved may be put in three words: "Keep the faith."

Once before, in a letter, Paul had urged Timothy to do this very thing—to hold the faith:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

"... continue in them (the doctrine): for in doing this thou shalt both save thyself, and them that hear thee." (I Timothy 4:12, 16.)

"Hold the faith." Keep it. To some of you such an admonition might seem trite, but I am thinking of young men and young women who are perplexed in their minds about the problems of the day, who are striving to harmonize the teachings of the restored Church with some of the teachings they are hearing elsewhere, and with condemnatory remarks which are made occasionally by their associates. These young men and young women are sincere in their desire to do right, and I believe they want the truth, but they are perplexed; they wonder sometimes with Pilate, "What is truth?"

In all these perplexities, in all these wonderings, I would have them anchor their souls with this thought: "I am going to keep the faith, I am going to be true to the faith of my fathers until I have proved beyond a doubt that that faith is not in harmony with truth." And I know the day will never come when a sincere soul can prove that this faith is not in harmony with truth. A sincere soul will find it in harmony with truth, for it is truth.

What does it mean to keep the faith? It means first, that we accept Jesus Christ, not merely as a great teacher, a powerful leader, but as the Savior, the Redeemer of the world. Now I know that many students are reading comments from reputedly great educators who say that in order to be a Christian it is not necessary to accept Christ as the literal Son of God, it is not necessary to believe in the literal resurrection from the grave. But he who keeps the faith will accept Jesus Christ as the Son of God, the Redeemer of the world. This is the cardinal principle of the Church of Jesus Christ—and the young man who keeps that faith, who holds to the truth of Christ's divinity, will keep in harmony with the Savior's teachings by the spirit of faith.

And we walk by faith in this world. We are as the little boy who holds his father's hand in the midst of a great city: The little boy is confused by the din and bustle of the crowd, and realizes that if he breaks away he will be lost and may not be able to get back to his father. While he holds that father's hand, however, he is safe. He has an assurance that his father will lead him back to his home. So it is with the young man who keeps his faith in this latter-day

(Concluded on following page)



THE EDITOR'S PAGE

(Concluded from preceding page)

work. There may be confusion around him, his thoughts may be distracted, but he has his hand in that of his Redeemer, and with faith in that spiritual inspiration he will be led into truth, his conscience will be awakened to that great spiritual reality which is all around us.

Man is a spiritual being, a soul, and at some period of his life everyone is possessed with an irresistible desire to know his relationship to the infinite. He realizes that he is not just a physical object that is to be tossed for a short time from bank to bank, only to be submerged finally in the everflowing stream of life. There is something within him which urges him to rise above himself, to control his environment, to master the body and all things physical and live in a higher and more beautiful world.

It was James Russell Lowell who wrote in his description of that beautiful day in June:

Every clod feels a stir of might,
An instinct within it that reaches
and towers,
And, groping blindly above it for
light,
Climbs to a soul in grass and
flowers.

So there is in man a spiritual longing, a desire for spiritual communion which may at all times lift him from that which is physical and sensual to the realm of spirituality. I believe that in this day we are coming more to a realization of this great truth.

Young man, young woman, keep your faith. Know that the greatest of all Teachers, the Perfection of Humanity, the Redeemer of the world, is the only safe guide to all hungering souls. That is what Mormonism teaches. It is not dogma; it is a reality.

Millikan, the great scientist, so wrote when he penned these words: "The most important thing in all the world is a belief in the reality of moral and spiritual values."

These thoughts I associate with that one safe anchor, keeping the faith: the knowledge that Jesus Christ is the Redeemer of the world. Let neither sophistry nor golden-

tongued oratory delivered by men who have lost their anchorage in Christ, lead you away from that truth.

To keep the faith means also to accept the fact that the Savior, a resurrected personal being, has appeared in this dispensation and restored the authority to men to preach in his name, and to officiate in things pertaining to God. That, too, is a great anchor. Some of the young men say, "We do not know that"—but they believe it, and that belief, with confidence in their parents, with confidence in their own experience, their own feelings, should be sufficient to hold them in anchorage until the real knowledge takes possession of them, as it will. No sincere youth can hold to this truth and live in obedience to what it inspires without receiving an assurance of the reality that Jesus Christ has appeared in this dispensation.

O what that means to an unbelieving world! Who can grasp its full significance? What a revelation to man regarding the Godhead! What it means regarding life after death—and reality and personal relationships after death! What it means regarding God's fatherhood to man and the brotherhood of the human family! All these great questions are involved in that great declaration that Joseph Smith received a personal visitation from the Father and the Son.

Again, to keep the faith means that young men will strive to keep themselves as Paul asked Timothy to keep himself, "exemplary in action, exemplary in conversation, in charity, in spirit, in faith, in purity."

I am reminded of a message that was sent by a mother to her son. It was written on a small package containing, I think, a present to her boy. The mother sent it over with one of the missionaries, and it was handed to me in Liverpool to be forwarded to the boy. On the outside of that package, written in the mother's hand, was the boy's name,

followed by these words, "Keep clean."

In this terse sentence was expressed a mother's most sincere hope and prayer for the boy she loved better than her own life. "Keep clean." To keep the faith of our fathers we must be clean from the sins of the world, young men as well as young women. Keeping the faith means just that.

Is there anything which will contribute more to the peace and happiness of mankind than chaste living? The perpetuity of our government depends upon the stability of our homes, and the stability of our homes depends upon the purity of the parentage in those homes, the fathers as well as the mothers.

Youth of the land, when we say keep the faith, we are but asking you to be patriots as well as to be true men, to be strong in your youth, that you may be worthy of fatherhood; young women, that you may possess the beauty of honorable and worthy motherhood. Thus you will contribute to the strength of your community, to the strength and perpetuity of the nation you love, and to your own happiness here and hereafter.

Oh, I love the Church that stands for these high ideals, not in theory only, but in practice; and I love the boys and girls who are inclined to protect themselves from the evils with which they are surrounded, who are anchored in the faith of their fathers. We are not outgrowing it, we cannot outgrow it. It is truth; it is eternal. Gospel principles are truly the "power of God unto salvation."

Finally, to keep the faith means to keep the laws of our country. No man who keeps the faith will participate in illegal or disloyal acts.

To accept Jesus Christ as the Son of God, the Savior of the world; to believe in the resurrection and in the immortality of man; to be tolerant, charitable, benevolent, chaste; to defend the purity of the home; to be loyal to our country, and true to our God—these are some of the virtues connoted by Paul's admonition to keep the faith.

God help us as young men and women, as members of the Church, to do this, I pray in the name of Jesus Christ. Amen.



What Was The Vocabulary Of Joseph Smith?

By John A. Widtsoe
OF THE COUNCIL OF THE TWELVE

JOSEPH SMITH's mother wrote that of all her children he was the least inclined to give his time to the reading of books.¹ He was fond of outdoor life and physical games. His history mentions wrestling matches, jumping, and ball playing. Children grown to manhood related the story of games with the Prophet.²

He grew up used to hard work. His father was chiefly a farmer in the Palmyra days.³ Joseph had to take his share in the labors on the farm. When their farm labors permitted he sought employment elsewhere. Josiah Stool employed him to dig for a lost mine,⁴ Clark Chase to dig a well.⁵ He writes in his journal that he was obliged to earn a scant living by the toil of his hands.⁶

His school education was very meager. He could read, write an imperfect hand, and knew enough arithmetic for his needs. In the words of Orson Pratt who lived in his house and became his great defender,⁷ "His advantages for acquiring scientific knowledge were exceedingly small, being limited to a slight acquaintance with two or three of the common branches of learning. He could read without much difficulty and write a very imperfect hand; he had a very limited understanding of the elementary rules of arithmetic. These were his highest and only attainments; while the rest of those branches so universally taught in the common schools throughout the United States were entirely unknown to him." However, he had a fine mind. All who knew him, friend and foe, conceded that his mental ability was high. Under favorable circumstances he would have used educational opportunities to the full. In his later years he sought learning in many fields—languages, law, and others. From his earliest association with the Church, after the

Evidences AND Reconciliations CLV



An Answer to the Questions of Youth

translation of the Book of Mormon, he urged education upon the people.

In short, Joseph Smith was not better educated than the average boy of his pioneer period from a family reduced to poverty, inured to toil with little chance for an education. His training came from his observance of nature about him and the people whom he met.

His was a Bible reading family. In those days on the frontier, the Bible was the chief book of the household. Joseph was a Bible reader. That of itself would aid much in the education of the boy. The writings that he left behind him show his fine Bible versatility from Genesis to Revelation. In that sense he grew up a well-educated man, but it would not be suspected that he had a large or technical vocabulary.

Enemies who have read the Book of Mormon have found its contents to be beyond the capacity of a boy with such meager training for writing. Therefore they have set up the theory that some competent person hiding behind Joseph Smith was the real author of the Book of Mormon.⁸ Sidney Rigdon, a man of some education, a reader, a student, and an orator was picked by many defeated antagonists, but unsuccessfully, to be the unknown man who really wrote the Book of Mormon.⁹

If a man of superior learning wrote the Book of Mormon, it would be reflected in the extent and character of his vocabulary. If the vocabulary were small and simple, it would be another evidence for the truth of Joseph Smith's claim that he translated the book from engravings on golden plates. Every translator catches the idea in the old language and reports it in the new manner according to the nature of his own speech.

The English language has a multitude
(Continued on page 476)

¹Lucy Mack Smith, *History of the Prophet Joseph*, 1902, p. 84.

²*Juvenile Instructor*, 27:172.

³Lucy Mack Smith, *Op. cit.*, 1902, p. 24.

⁴*Ibid.*, 1902, p. 91.

⁵B. H. Roberts, *Comprehensive History of the Church*, 1:129.

⁶*History of the Church*, 1902, 1:128.

⁷Orson Pratt, *Remarkable Visions*, p. 1.

⁸E. D. Howe, *Mormonism Unveiled*, 1834, p. 290.

⁹Francis W. Kirkham, *A New Witness for Christ in America*, 1947, p. 299.

DAVID O. McKAY...

Portrait of



DAVID O. McKAY
NINTH PRESIDENT OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

By Richard L. Evans

MORE THAN thirty years ago, for a Sunday School social, the late Hugh J. Cannon wrote this brief characterization of President David O. McKay:

"... a man every line of whose face denotes firmness and courage, intensely serious when serious matters are being considered, as immovable as Gibraltar when principle is involved, but withal a kindly man and one whose heart is full of sympathy and human tenderness and an unflinching love for all mankind. In no degree sanctimonious and with a highly developed sense of humor, he still has a deep appreciation of sacred things; refined and

intellectual, he is yet one of the common people; a vital, dynamic power for good wherever he goes, he is still as humble as the little child whom we must all resemble in order to enter the kingdom of heaven...."

Twenty years after the above was written, a young man, C. Wayne Rogers by name, sat in a New York Stake quarterly conference and recorded his impressions of President McKay as he looked and listened. From what he wrote we select these sentences:

"I am always mentally reconstructing not only what he said but also how he looks: A stately figure well over six feet tall and apparently muscular—at any rate enough to be ultra forceful; a well-blocked face, handsomely engraved...; eyes fiercely tender, hardening and soft-

ening in rhythmic harmony to the beautiful thoughts that flow from a strong, expressive mouth; straight lips—the melting point of character—gave him an expression... that was wonderful...."

"Here is a man whose every feature, every line, and every expression mirror a life of kindness, a life of devotion, a life of understanding, of service, and of sympathy...."

"I still possess a haunting apprehension of the depths of his nature that will never be sounded; of the unfathomable well of feeling and sincerity that will never be drained; of the understanding that while penetrating the comprehension of a mere child drives home an unforgettable lesson to the adult. He is a man that, in full maturity, has retained the sweet, sincere simplicity of a child and has combined it with his superior intellect and mellowness of experience to stand forth as a great spiritual leader."

These two impressions recorded some twenty years apart, and at widely separated points across a continent, contain striking resemblances in certain essentials, and appropriately become an introductory part of this "portrait of a President."

A chronology of major events in the career of President McKay appears in these pages of the ERA (see page 459). A biography

David McKay, Sr., and Jennette Evans McKay, and their four eldest children. The two eldest daughters, Margaret and Elene, at right and left, lost their lives in a diphtheria epidemic. David O. is standing by his father, and Thomas E. is seated on his mother's lap.



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a President

of him would require a book. But it is our purpose here and now to say something of the elements that have gone into the making of the man who, on April 9, 1951, was sustained in solemn assembly as ninth President of the Church of Jesus Christ of Latter-day Saints (forty-five years to the day from the time he was ordained an Apostle under the hands of President Joseph F. Smith, on April 9, 1906).

The years that preceded his call to the apostleship and the years that have intervened have been richly full and varied in intensive Church and community service, with assignments and appointments and responsibilities that have taken him throughout the world, and have had far-reaching impact on the lives of innumerable people.

I have just had the privilege of spending some hours with past press notices and personal mementos pertaining to the President—and I have been profoundly impressed that he has been prepared through unusual experiences and activities for the position he occupies today, and that our Father in heaven has nurtured

him and held him in his hand (not always either without adversity).

In part at least to President McKay, Huntsville, Weber County, Utah, has always in a very special sense been his "home," since September 8, 1873, (the day of his birth), although his duties have taken him throughout the world, and most of his mature years have been lived elsewhere.

But it was as a lad in Huntsville that he learned the lesson of early rising from his wise and frugal father (a man of impressive mental and spiritual stature who accepted the gospel in Scotland and emigrated to Utah in 1859, and who

served his Church as missionary and bishop, and in many other ways, served his state as a legislator and community builder, and his family as a wise and loving father).

It was here that President McKay learned to love the fields and learned of the problems and the labor of the farm and the ways of the farmer. It was here that he learned a love of fine animals, which love he has never lost—nor has he lost the love of the land of this first farm, which he and his family have kept to this day—as he has said to others: Till your lands: Keep your birthright; cherish your farms and fields; never remove yourselves too far from the soil.

For his father he has loved the Scots—but no less has he loved the Welsh from whom his faithful, gentle mother, Jennette Evans McKay, came—she, the mother of ten, of whom David O. was the third child and first-born son. She it was who guided the family's fortunes when David McKay, senior, was sent on a mission to Great Britain, leaving David O. at the age of seven as the eldest of his father's family, the first two daughters having died of diphtheria when David O. was in his fifth year. Huntsville was ravaged that winter by the dread disease.

Less than two years after David McKay, Sr., returned from this mission he was made bishop of Huntsville Ward, which position he held for some twenty years, from 1885 to 1905. And thus it was that David O. lived his young manhood as the son of the bishop of Huntsville.

President McKay still cultivates—when and as he can—with strong hands, the fields of his father,

(Continued on following page)

TEN RULES OF HAPPINESS

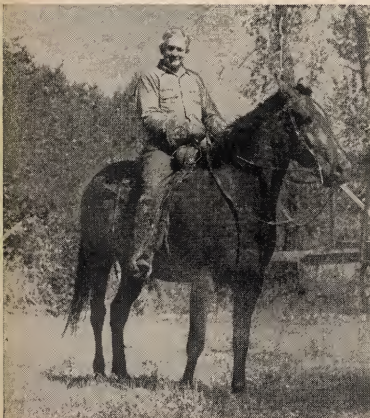
By President David O. McKay

1. Develop yourself by self-discipline.
2. Joy comes through creation—sorrow through destruction. Every living thing can grow: Use the world wisely to realize soul growth.
3. Do things which are hard to do.
4. Entertain upbuilding thoughts. What you think about when you do not have to think shows what you really are.
5. Do your best this hour, and you will do better the next.
6. Be true to those who trust you.
7. Pray for wisdom, courage, and a kind heart.
8. Give heed to God's messages through inspiration. If self-indulgence, jealousy, avarice, or worry have deadened your response, pray to the Lord to wipe out these impediments.
9. True friends enrich life. If you would have friends, be one.
10. Faith is the foundation of all things—including happiness.

President McKay with one of his saddle horses. His horses have learned to know and heed his voice.

Here in Huntsville, Utah, President McKay, when and as he can, still cultivates the fields of his boyhood.

As a lad President McKay learned to love the fields, learned the problems and the labor of the farm. On the McKay family farm in Huntsville, Utah, he learned a love of fine animals, which he has never lost.





On anniversary occasions, the clan of McKay still gathers at the family home in Huntsville to keep alive the cherished traditions which so long have held this family close together.



As a lad of seventeen.



The youthful David O. with his sister at graduation time.

David O. McKay ... Portrait of a President

(Continued from preceding page)

the fields of his boyhood, where things began stirring at daybreak, including sleeping boys roused by the kindly but commanding voice of Father McKay. And there the clan of McKay still gathers on anniversary occasions to keep alive the cherished traditions which so long have held this family close together. And there, when the pressure of official duties permits, you will find, in the field, a tall, broad-shouldered gentleman in working clothes, grooming a horse or turning a stream of water, or riding a plow or a mower or rake. And even from a distance one wouldn't fail to recognize the tall, straight form and figure of David O. McKay.

Brother and Sister McKay enjoying an evening at home around the piano.

And there are the colts and horses he has taught to obey his voice.

And thus, we find this portrait of a President beginning in the fields of his father—and continuing through the years.

President McKay's love of freedom and of the outdoors has extended into many other activities. From his Huntsville days he has carried with him a lifelong love of riding, swimming, fishing, hiking, of baseball and of other sports. A portrait of him as mission president shows him pitching horseshoes in London. He was a member of the first official University of Utah football team in 1894, (for which he was belatedly awarded a letter

in 1934 at a Thanksgiving game—since no letters were awarded when he was on the campus).

In watching him at an athletic contest within relatively recent weeks, I saw him appreciatively follow the players with a lighted face and saw him applaud the good performance of both teams with an impartial interest in youth and sportsmanship that overshadowed the ultimate outcome of the score.

President McKay first attended the community school in Huntsville (over which he later presided as principal). He later attended the University of Utah, from which, as president of his class, he was graduated in 1897. After a mission, he became an instructor in Weber Stake Academy, of which

President and Sister McKay with their children.





David O. McKay as a young man on his first mission.

President McKay's busy schedule has allowed little time for such activities as above, but he has always taken a wholesome pleasure in outdoor diversion.

Greeting Elbert R. Curtis, General Superintendent of the M. I. A. and a boy of Scout age.

President McKay and President Richards discuss a portrait of the Prophet Joseph Smith.

his father had been one of the founders, and of which President McKay became principal in 1902. In this capacity he continued until he was called to the Council of the Twelve in April 1906.

He has always been a teacher—as well as all else he has been—a teacher of youth, a teacher of men, a teacher of his own children and of the children of others. His discourses and writings are clearly outlined and presented in logical and related points, and his teaching methods were carried over with him into the Sunday Schools in which he served first in Weber Stake, and later, beginning in October 1906, as second assistant in the general superintendency of the Sunday Schools. Later he became first as-

sistant and then general superintendent of the Deseret Sunday School Union.

His academic career also included a term of service (1917 to 1922) as Church commissioner of education, and he has also served as a member of the board of regents of the University of Utah, and on the board of trustees of the Utah State Agricultural College and Brigham Young University, over the latter of which boards he now presides.

This portrait of a President must include a brief look at David O. McKay, the missionary, beginning with his first call to the British Mission in 1897, where he labored in Scotland, the land of his father, and latterly presided over the Scottish District.

It was here that one of the soul-sobering experiences of his life occurred, when, following a missionary meeting in Glasgow, President James McMurrin of the European Mission presidency said to him, as recounted in President McKay's own words:

"Paraphrasing the words of the Savior to Peter, he said, 'Let me say to you, Brother David, Satan hath desired you that he may sift you as wheat, but God is mindful of you.' Then he added, 'If you will keep the faith, you will yet sit in the leading councils of the Church.' At that moment," continued President McKay, "there flashed into my mind temptations that had beset my path, and I realized even better

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On their fiftieth wedding anniversary were gathered the children and grandchildren.



President and Sister McKay looking over an album of memories.



PRESIDENT
GEORGE
ALBERT
SMITH

Tributes Paid President George Albert

“WHEN the spirit of George Albert Smith left his earthly remains on April 4, 1951, there went home one of our Father’s children who was the very personification of the two great commandments:

“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength” . . . and “Thou shalt love thy neighbour as thyself.” (See Mark 12:30-31.)

Developing this theme at the funeral of President Smith, held April 7 in the Tabernacle in Salt Lake City, Elder Spencer W. Kimball of the Council of the Twelve said that whenever he has thought of “our beloved President” he has always felt that he was very, very near the kingdom of God. Then he added:

“It seemed to me that every act, every thought of our President would indicate that with all of his heart and soul he loved the Lord and he loved his fellow men. Is there a mortal being who could have loved them more?”

Indeed, George Albert Smith’s love for God is evidenced by a long lifetime of diligent service in an unselfish, untiring, and unflinching effort to further his work and build up his kingdom here upon the earth.

And how he loved his neighbor! All his life he was a friend and helper of the poor and the weak, the handicapped and the downtrodden. And at the same time, there was no one in too high a place, or too busy, or too important for George Albert Smith to befriend.

When he passed on, countless tributes of love and appreciation, of honor and respect poured in from many parts of the world to his family and the Church. On the floor of the Senate of the United States, time was taken from

the stress of world affairs for tributes to be paid by five senators. Tributes were also given in the House of Representatives.

By the hundreds the tributes came—by telegram, letter, and word of mouth. The great and the humble forgot him not. In and out of the Church he was remembered. Leaders in religion, government,

indicates the high position in the Church to which he would be called. Because of its length, only excerpts from the blessing are given here:

. . . the choice blessings of the heavens shall rest down upon you and thou shalt be filled with the inspiration of the Lord, for thou wast called and chosen of the Lord from before the foundation of the earth was



education, industry, and commerce, as well as Church groups, patriotic, and humanitarian organizations expressed their sympathy and paid him homage.

And whether the messages came from the pen or the lips of the most humble Saint, or whether they were delivered by seasoned oratory on the floor of Congress, almost without exception they had the same ring: George Albert Smith, man of God, great American, friend; loved and respected by all.

The Lord knew the worth of George Albert Smith. A patriarchal blessing given to him by Zebedee Coltrin on January 16, 1884, when he was but fourteen years of age, and which was found in President Smith’s papers after his death, in-

laid to come forth in this dispensation to assist in building up the Zion of God upon the earth, and thou shalt be enabled to go forth to proclaim the gospel unto the inhabitants of the earth, and shall be enabled to bring many to a knowledge of the truth, for thy voice shall be as the voice of a trumpet in declaring the words of the Lord to the nobles of the earth, and many shall believe in thy words and embrace the gospel of the Son of God. For thou shalt be filled with the mighty power of God, and shall be able to do many mighty works in their midst. . . . for thou art called to do a great and a mighty work in this great kingdom of God. . . . thou shalt become a mighty prophet in the midst of the sons of Zion. And the angels of the Lord shall administer unto you, and the choice blessings of the heavens shall rest upon you. . .

And thou shalt be wropt in the visions of the heavens and thou shalt be clothed with salvation as with a garment, for thou art destined to become a mighty man before the Lord, for thou shalt become a mighty

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Apostle in the Church and kingdom of God upon the earth, for none of thy father's family shall have more power with God than thou shalt have, for none shall exceed thee, for thy reward shall be great in the heavens, for the blessing of thy father and of thy grandfather shall rest upon thee and thou shalt become a man of mighty faith before the Lord, even like unto that of the brother of Jared, and thou shalt remain upon the earth until thou art satisfied with life, and shall be numbered with the Lord's anointed and shall become a king and a priest unto the Most High, . . .

What a blessing to be given to a lad of fourteen! His grandfather, George A. Smith, had been a member of the Council of the Twelve Apostles and first counselor to President Brigham Young. His father, John Henry, at the time of

the blessing, was a member of the Council of the Twelve. He later became second counselor in the First Presidency.

Excerpts from talks given at President Smith's funeral, held April 7 in the Tabernacle on Temple Square, are indicative of the high esteem in which he was held:

President J. Reuben Clark, Jr.:

Throughout our association together which has been close and intimate, and under various and trying circumstances, I have never known him even to indicate that he was impatient, that he had lost his temper, or even that he was under the necessity of controlling it. . . .

Evil slunk away from him at all times. It could not abide the presence of his righteous living. I do not know what more I can say in tribute to him than that. . . .

He was one of those few people of whom you can say that he lived as he taught. That was George Albert Smith.

I would like to say a word to the people of the Church. You have lost a great leader—in his line, perhaps, the greatest we have ever had. I think no man that we have ever had in the Church had a greater love for humanity than President George Albert Smith. This great gathering that is here and on the outside today testifies to the truth of that old saying, "Cast thy bread upon the waters for thou shalt find it after many days." He gave his love to everyone he met. He gave his love to all whom he did not meet, and who were seeking to keep the commandments of the Lord, and the sense of that love which came from him to them is what has brought together this great gathering to pay tribute to his memory.

President David O. McKay:

To President George Albert Smith, beloved father, honored leader, this vast congregation crowding the Tabernacle to overflowing, the Assembly Hall, Barratt Hall, and thousands listening in over the radio, say to you, "The love you have shown to your fellow men is reciprocated fourfold." It is hard for us to express that love, but this is one manifestation of it, for truly the love you have given throughout your life is reciprocated in our hearts for you and we pray for power to emulate your example throughout our lives. . . .

Your father, our beloved leader, has lived as nearly as it is humanly possible for a man to live a Christ-like life. He found that the answer to the yearning of the human heart for fullness lies in living outside oneself by love. President George Albert Smith has proved the truth of Christ's paradoxical saying, "Whosoever will lose his life for my sake, shall find it."

Elder Matthew Cowley:

He loved everyone because he could see the good within them. He did not look upon sin with the least degree of allowance, but he loved the sinner because he knew that God was love, and that it is God's love that regenerates human souls and may, by that process, transform the sinner into a saint.

Maybe there are sinners who mistook his love for respect. He didn't respect the sinner, but he loved him. I am sure that love found response in the hearts and in the lives of those whom he loved. . . .

Men like this never die. He is an eternal being. God attracts the godly, and I am sure that the shortest journey this man of God ever made in all of his travels has been the journey which he has just taken. God is love. George Albert Smith is love. He is godly. God has taken him unto himself.

John F. Fitzpatrick:

He was a man without guile, a religious man and a spiritual leader, not only in his own Church—in any group. Even alone with him you had a feeling of this man's spirituality. . . .

He liked to talk about the things that were near and dear to his heart, about the pioneers, the pioneer places and trails, and pioneer people. He loved to talk about the brotherhood of man, his genuine love of all mankind, which after all is the true charity of Christ, deeper than any doctrinal differences, that gift from above that makes for richer, fuller understanding of man's feeling toward man.

Elder Elbert R. Curtis:

He was the apostle of love; broke down barriers, overcame prejudices and misunderstandings, courted and won friendships and loyalties for his people.

He inspired us to love as he loved, and to believe as he believed; he helped to build in us the testimony which he had, and it was absolute, of the divinity of Jesus Christ.

In the *Congressional Record* of the United States Senate are printed the five talks paying tribute to George Albert Smith, delivered before that august body. In addition, by unanimous consent of the Senate, there appears a 2300-word biography of President Smith. From the talks the following excerpts were taken:

Senator Arthur V. Watkins (Utah):

Mr. President, the people of Utah and the Intermountain West generally are in mourning today. They are mourning the loss of President George Albert Smith, the eighth president of The Church of Jesus Christ of Latter-day Saints, who died at his home in Salt Lake City, Utah, yesterday, on his birthday. He was eighty-one years of age.

President Smith, as he was known to his Church, was regarded by more than a million of his fellow churchmen throughout the world as a Prophet of God. The veneration of love for this great leader, however, was not confined

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A Tribute to George Albert Smith

By IRENE JONES

Written on the occasion of his seventieth birthday, and recited at the funeral by Sister Jones, who is blind.

WHEN life beats hard with stormy hands
And bitter tearsdrops fall,
When friendless winter chills my soul
And empty echoes call,
'Tis then I turn with eager steps—
My steps though spent and lame—
To find an understanding heart
Where burns a friendly flame,
A heart where gentle wisdom dwells
Compassionate and kind,
Whose faith in God and man has
taught

A like faith to the blind.
I lay my troubles at his feet;
Each trial, each bitter loss,
The burdens of a hundred more—
He helps us bear the cross.
Consecrated by our Lord
With apostolic light,
Consecrated in his soul
He makes our darkness bright.
A loving radiance he sheds
That comes from God to man.
And we who walk in life's long night
Can see as others can.
Although his tender, loving face
From us is shut apart,
We see the gracious wisdom
Of his understanding heart.
We feel the peace within his soul
And know a peace our own,
We hear his silent prayer
And know we do not walk alone.
His faith in us will give us strength
As unseen paths we plod,
Our souls uplifted by this man
In partnership with God.



THE QUORUM OF THE FIRST PRESIDENCY SET THE PATTERN FOR VOTING IN SOLEMN ASSEMBLY HELD APRIL 9 IN THE SALT LAKE TABERNAACLE

THE GREATEST RESPONSIBILITY

MY BELOVED fellow workers, brethren and sisters: I wish it were within my power of expression to let you know just what my true feelings are on this momentous occasion. I would wish that you might look into my heart and see there for yourselves just what those feelings are.

It is just one week ago today that the realization came to me that this responsibility of leadership would probably fall upon my shoulders. I received word that President George Albert Smith had taken a turn for the worse, and that the doctor thought the end was not far off. I hastened to his bedside, and with his weeping daughters, son, and other kinfolk, I entered his sickroom. For the first time, he failed to recognize me.

Then I had to accept the realization

that the Lord had chosen not to answer our pleadings as we would have had them answered, and that he was going to take him home to himself. Thankfully, he rallied again later in the day. Several days preceding that visit, as President Clark and I were considering problems of import pertaining to the Church, he, ever solicitous of the welfare of the Church and of my feelings, would say, "The responsibility will be yours to make this decision," but each time I would refuse to face what to him seemed a reality.

When that reality came, as I tell

you, I was deeply moved. And I am today, and pray that I may, even though inadequately, be able to tell you how weighty this responsibility seems.

To the members of the Church: "We all need your help, your faith and prayers, not your adverse criticisms, but your help. You can do that in prayer, if you cannot reach us in person."

The Lord has said that the three presiding high priests chosen by the body, appointed and ordained to this office of presidency, are to be "upheld by the confidence, faith, and prayer of the Church." No one can preside over this Church without first being in tune with

the head of the Church, our Lord and Savior, Jesus Christ. He is our head. This is his Church. Without his

The Transforming Power of

Address delivered at the Sunday morning session of the 121st annual general conference, April 8, 1951, in the Tabernacle

BRETHREN AND SISTERS, I deeply sense my inadequacy in trying to express in words the message I have in my heart this morning. I earnestly pray therefore for your sympathetic mental attitude and particularly for your spiritual support.

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:25-27.)

Thus was spoken the heartfelt assurance of Job, expressed in humiliation when everything else was taken

from him and even his body utterly wasted in affliction.

If a few more million men in the world could feel that testimony—the testimony of the reality of our Redeemer—selfishness would be less manifest, war among nations would be eradicated, and peace would reign among mankind. Do you believe that, my fellow workers?

"What think ye of Christ?" was the question Jesus put to a group of Pharisees when they, with scribes and Sad-

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divine guidance and constant inspiration, we cannot succeed. With his guidance, with his inspiration, we cannot fail.

Next to that as a sustaining potent power, comes the confidence, faith, prayers, and united support of the Church.

I pledge to you that I shall do my best so to live as to merit the companionship of the Holy Spirit, and pray here in your presence that my counselors and I may indeed be "partakers of the divine spirit."

Next to that, unitedly we plead with you for a continuation of your love and confidence as you have expressed it today. From you members of the Twelve, we ask for that love and sympathy expressed in our sacred Council. From the Assistants to the Twelve, the Patriarch, the First Council of the Seventy, the Presiding Bishopric, we ask that the spirit of unity expressed so fervently by our Lord and Savior when he was saying good-by to the Twelve, may be manifest by us all.

You remember he said, as he left them: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep

see, keeping an eye single to the glory of God and the advancement of his work.

And now to the members of the Church: We all need your help, your faith and prayers, not your adverse criticisms, but your help. You can do that in prayer if you cannot reach us in person. The potency of those prayers throughout the Church came to me yesterday when I received a letter from a neighbor in my old home town. He was milking his cows when the word came over his radio which he has in his barn that President Smith had passed. He sensed what that would mean to his former fellow-townsmen, and he left his barn and went to the house and told his wife. Immediately they called their little children, and there in that humble home, suspending their activities, they knelt down as a family and offered prayer. The significance of that scene I leave for you to understand. Multiply that by a hundred thousand, two hundred thousand, half a million homes, and see the power in the unity and prayers, and the sustaining influence in the body of the Church.

Today you have by your vote

said, "... dost thou wash my feet? ... Thou shalt never wash my feet."

The Savior answered "If I wash thee not, thou hast no part with me."

"Nay then," said the chief Apostle, "Not my feet only, but also my hands and my head."

"He that is washed needeth not save to wash his feet, but is clean every whit.

"What I do thou knowest not now; but thou shalt know hereafter." (See John 13:6, 8-10, 7.)

And then he washed his feet, and those of the others also. Returning the basin to the side of the door, ungirding himself, and putting on his robe, he returned to his position with the Twelve, and said:

"Ye call me Master and Lord: and ye say well; for so I am.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (*Ibid.* 13:13-14.)

What an example of service to those great servants, followers of the Christ! He that is greatest among you, let him be least. So we sense the obligation to be of greater service to the membership of the Church, to devote our lives to the advancement of the kingdom of God on earth.

God bless you, brothers and sisters. May the spirit of this occasion remain in our hearts. May it be felt throughout the uttermost parts of the earth, wherever there is a branch in all the world, that that spirit might be a unifying power in increasing the testimony of the divinity of this work, that it may grow in its influence for good in the establishment of peace throughout the world.

I bear you my testimony that the head of this Church is our Lord and Savior, Jesus Christ. I know the reality of his existence, of his willingness to guide and direct all who serve him. I know he restored, with his Father, to the Prophet Joseph Smith the gospel of Jesus Christ in its fulness. I know that these brethren whom you have sustained today are men of God. I love them. Don't you think anything else. God's will has been done.

May we have increased power to be true to the responsibilities that the Lord and you have placed upon us, I pray in the name of Jesus Christ. Amen.

...The Greatest Honor

Address delivered at the solemn assembly held Monday morning, April 9, 1951, in the Tabernacle

By President David O. McKay

through thine own name those whom thou hast given me, that they may be one, as we are.

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17:11, 20-21.)

Brethren and sisters, brethren of the General Authorities, God keep us as one, overlooking weaknesses we may

placed upon us the greatest responsibility, as well as the greatest honor, that lies within your power to bestow as members of the Church of Jesus Christ of Latter-day Saints. Your doing so increases the duty of the First Presidency to render service to the people.

When the Savior was about to leave his Apostles, he gave them a great example of service. You remember he girded himself with a towel and washed his disciples' feet. Peter, feeling it was a menial work for a servant,

ducees, sought to entrap, to confound the Great Teacher by asking him entangling questions. He silenced the Sadducees in their attempt to ensnare him with regard to paying tribute to Caesar. He satisfied the scribes regarding the first and great commandment. Now he put to silence the Pharisees regarding their anticipated Christ.

To this congregation, to the Church, and to the world, I repeat this question as being the most vital, the most far-

reaching query in this unsettled, distracted world.

Great minds in all ages who have contributed to the betterment of mankind have been inspired by noble ideals.

History is replete with men who, as Wordsworth expresses it, "By the vision splendid, were on their way attended." There is John Milton, for example, inspired with a desire as a boy of twelve to write a poem that would live for centuries. As a result,

the world has *Paradise Lost*, and later in life, though blind, the poet as he approached the closing moments of his life, exclaimed: "Still guides the heavenly vision." Sir Walter Scott, as you know, wrote almost day and night to pay off a debt for which he was not really responsible.

George Washington, guided by the desire to build a noble character and to be of service to his country, cried: "I hope I may always have firmness

(Continued on following page)

The Transforming Power of Faith in Jesus Christ

(Continued from preceding page)

and virtue enough to maintain what I consider to be the most enviable of all titles—the character of an honest man.” Abraham Lincoln’s lofty soul, expressing himself thus: “with malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nations wounds, to care for him who shall have borne the battle, and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.” (Second Inaugural Address.)

These and others who live to their best are the men “who realize in daily life their luminous hours and transmute their ideals into conduct and character. These are,” continues the writer, “the soul architects, who build their thoughts and deeds into a plan; who travel forward, not aimlessly, but toward a destination; who sail not any-whither but toward a port, who steer not by the clouds, but by fixed stars. High in the scale of manhood these who ceaselessly aspire towards life’s Great Exemplar.”

But let me explain again, the highest of all ideals are the teachings and particularly the life of Jesus of Nazareth, and that man is most truly great who is most Christlike.

What you sincerely in your heart think of Christ will determine what you are, will largely determine what your acts will be. No person can study this divine personality, can accept his teachings without becoming conscious of an uplifting and refining influence within himself. In fact, every individual may experience the operation of the most potent force that can affect humanity. Electricity lightens labor in the home, imprisons alike on a disc the warbling tones of the mockingbird and the convincing appeal of the orator. By the turn of a switch, it turns night into day. The possibilities of the force resulting from the breaking up of the atom seem to be limitless either for the destruction or the blessing of life. Other and greater forces are already glimpsed.

None, however, is so vital, so contributive to the peace and happiness of the human family as the surrendering of our selfish animal-like natures to the life and teachings of our Lord and Savior, Jesus Christ. George R. Wendling in *The Man of Galilee* confirms this thought as follows: “Believe it! The most wonderful work in all the world is not to take iron, steel, and brass and make a locomotive; nor is it to take gold and diamonds and cog-wheels and make a watch; nor is it to take canvas and colors and brush and paint an Angelus; nor yet is it to take pen and parchment and

write an *Iliad* or *Hamlet*, but an infinitely greater work than all is to take an ignoble, cruel, impure, and dishonest being and transform him into an upright, gentle, noble, and pure man. Here we touch the creative power of the Galilean—and bow before the mystery.

“Here we find the crowning glory of all the evidences, attested by millions of intelligent men and women, the fact, mysterious but not illusory, that His very presence is found, is realized, is verified, and that He is as helpful, as vital, and as inspiring now as when the matchless Beatitudes fell upon the ears of a listening multitude two thousand years ago.”

Peter, the chief Apostle, is a striking example of this transforming power. He was a humble, reputedly a rough, uncultured fisherman to whom Jesus of Nazareth became an inspiration. The vision that bade him say, “Thou art the Christ, the Son of the Living God,” became the guiding light of his life. Conditions occasionally made him falter, but he regained the lightened pathway. Bigots scoffed at him; religious zealots, political charlatans arrested, imprisoned, and shackled him as a dangerous enemy to



pressed on the occasion of his great vision: “Lord, what wouldst thou have me do?”

Paul, as Peter, had his hours of discouragement. Pride sometimes perturbed him, and conformity to church authority was occasionally difficult. He, too, was mobbed, beaten, and imprisoned, put in stocks in a dungeon, but the heavenly vision of the Risen Lord ever guided his footsteps.

May I remind you also of the Prophet Joseph Smith, who declared: “. . . I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.” (P. of G. P., Writings of Joseph Smith, 2:25.)

Through railings, scourgings, mockings, arrests, imprisonments, persecutions that led to martyrdom, Joseph Smith as Peter and Paul before him, ever strove to the utmost of his ability to follow the light that had made him a “partaker of the divine nature.”

WHAT you sincerely in your heart think of Christ will determine what you are, will largely determine what your acts will be.

society, but the heavenly vision lightened the darkened dungeon, burst open prison doors, struck off the fetters that bound his wrists, as well as his wavering soul, and gave him courage and strength to face his accusers with the sublime testimony: He “whom ye crucified, Jesus Christ, is the only name under heaven given among men, whereby we must be saved.” (See Acts 4:10, 12.) Only a comparatively well-to-do man, making a fairly good living by fishing, of whom the world would never have heard had he not been inspired by a testimony of the divine mission of the Man of Galilee—just a humble fisherman, who, by the light of that inspiration to him and to other members of the Twelve, and disciples, “many of the world’s loveliest things have been created, many of the world’s finest minds inspired.”

Another good example is Paul, a contemporary of Peter, whose early life and teachings were entirely different from those of the fisherman, but who, when the vision of the Risen Lord pierced his prejudiced mind, was inspired throughout the remainder of his days by one guiding thought ex-

I quote these three outstanding leaders in the realm of religion to show how the assurance of the divine mission of our Lord and Savior not only transformed their personal lives to a greater or less degree, but also influenced for good the entire world.

Since man’s first advent on earth, God has been urging him to rise above the selfish, groveling life of the purely animal existence into the higher, more spiritual realm. After several thousand years of struggling, mankind even now but dimly recognizes the fact that the greatest of the world’s leaders are those who most nearly approach the teachings of the Man of Galilee. This is psychologically sound, because the thoughts a man harbors determine the realm in which he serves. “Be not deceived,” writes Paul to the Galatians, “God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” (Galatians 6:7-8.)

At the moment there is being enacted a great world drama, the final act of

which we can only dimly surmise. In Korea, one of the bloodiest wars of modern times is raging. But here is a singular thing. Engaged in it are soldiers from South Korea, United States, Great Britain, France, Turkey, Greece, Netherlands, Australia, Canada, New Zealand, Thailand, the Philippines, South Africa, and one or two other nations—all enlisted under the United Nations' banner.

Political relationships leading up to their fighting as an international army need not concern us this morning, but there is one significant fact most worthy of attention: Battling for the same cause are Buddhists, followers of Confucius, Moslems, and Christians. Opposed to these are Communists, openly avowed to be anti-Christ. Two hundred twenty-nine thousand casualties are already reported in this conflict! It would almost seem to be the beginning of the great battle of Armageddon.

More destructive to the spreading of Christian principles in the minds, particularly of the youth, than battleships, submarines, or even bombs, is the sowing of false ideals by the enemy. Particularly, during the last five years, Communist Russia has gained for the time being conquests over the satellites under her domination, including China, and is now threatening Japan by sowing seeds of mistrust in the body politic.

Misrepresentation, false propaganda, innuendoes soon sprout into poisonous weeds, and before long the people find themselves victims of a pollution that has robbed them of their individual liberty and enslaved them to a group of political gangsters. Let us draw a lesson from this.

So it is with evil thoughts that may be permitted insidiously to enter and to find lodgment in the human mind. Thoughts harbored determine destiny.

"My spirit," says the Christ, "will not dwell in unclean tabernacles." The corruption that is in the world through lust, as mentioned in one of Peter's epistles, has its source in thoughts and schemes harbored in the individual mind. A man who takes advantage of his neighbor in a business deal when the opportunity offers has prepared himself for the occasion by dishonest thinking. Young couples do not lose their chastity, named by the Book of Mormon as precious above all things, without their having previously in thought justified the act.

The husband who coolly turns from a loyal wife and family and seeks illicit relationship elsewhere, perhaps with a disloyal wife of a neighbor, has previously poisoned his soul with immoral ideas. Disgruntled members of society, faultfinders in wards and stakes, do not become such merely because of some offense, real or imagined. What they say and do have been preceded by selfish desires or unattained ambition.

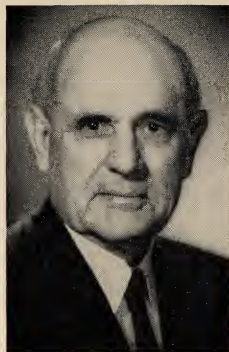
I mentioned Communism in its war against individual liberty and free enterprise as surreptitiously sowing

(Concluded on page 478)

Confidence in the PROMISES of the LORD

By
President
Stephen L Richards

Address delivered at the solemn
assembly, Monday morning, April
9, 1951



STEPHEN L. RICHARDS

I CALL upon the Lord to come to my rescue in this, the most trying hour of my life. It reaches beyond my understanding to know why I have been privileged in the providence of God to stand before you, my brethren and sisters of the Church, in the capacity in which I have this day been presented to you.

For more than forty-five years I have had a great man as a friend. I don't know how I have deserved his friendship as he has given it to me. His friendship has been one of the main factors of encouragement in my life. My association with him has brought more richness into my life and my experience than any other association outside that of my own flesh and blood.

This great man has stimulated me in times of discouragement to go forward and give the best I could to this work. I shall never live long enough to pay the debt of gratitude I owe my friend. I respond to his call with the deepest humility, with a great sense of inadequacy, but with an obligation to give to him my best.

One of the few ways in which I can account for this which has transpired lies in another friendship. My grandfather, Willard Richards, was an intimate and close friend of the Prophet Joseph Smith. I am honored to learn and to know that the Prophet prized his friendship, and is said to have remarked on one occasion that no one could ever have a finer friend than was Willard Richards.

You recall that at one time he was discouraged by his superiors to follow the Prophet to Carthage Jail. He replied by an offer of his life for the Prophet, if he would accept it, and he went with the Prophet and his brother, witnessed their assassination, and then with his great love and heavy heart took their bodies back to the people of Nauvoo, assuaged their excitement, and gave them counsel to be calm.

I have often felt that the only reason for my being in the presiding councils of the Church is in the devotion of

Willard Richards to the Prophet Joseph Smith. I believe there are councils on the other side. We have had testimonies of them, and while I cannot understand I can believe that the Prophet, out of consideration for his friend, has had a voice in bringing me into the Council of the Twelve through President Joseph F. Smith, and also in that which has brought me to this position. I would like to be as true a friend to President David O. McKay as my grandfather was to the Prophet, and in some measure show to him my appreciation of his marvelous kindness to me.

I have had the pleasure of long acquaintance with President J. Reuben Clark, and I have loved him and still love him as an exemplar, as one of the most true and solicitous friends that a man can have, and as a man of such high ability and outstanding achievement as to command the respect of all, not only within the confines of our Church but also in the nation and the world.

I have gloried in his achievements. I have felt that the credit he has reflected upon the Church has been of immeasurable value in setting this work forward. It will be a great pleasure to have even closer associations with him, and as I pledge my love and support to the President, I pledge it to him also.

I cannot go forward in this work, my brethren and my sisters, without the aid of the Holy Spirit. I must have confidence, however, in the promises of the Lord that if we will faithfully serve him he will sustain us. We must have the faith of Nephi of old. If it is of any qualification for the work, I declare my love for it. I love the gospel of the Lord Jesus Christ. I accept all of its principles, I accept its authority. I accept the great and marvelous organization of the Church as being calculated to raise humanity to the highest destiny men and women may reach.

(Continued on following page)

Confidence in the Promises of the Lord

(Continued from preceding page)

I know that it is of divine origin. I am realistic enough to believe every word that the Prophet Joseph Smith gave to us regarding his early experiences in the restoration of this work. There is nothing about his story that is not literal to me. I know it is the truth, and I know that he lives, as we sang today, in the heavens above, and has gone to a reward, the like of which few, if any, men shall ever be permitted to attain.

I know that Jesus Christ is our Elder Brother and our Lord and our Savior and the God of this earth, and that testimony permeates every fibre of my being.

I saw one of my brethren down here in the audience today — President Piranian. He will remember when he guided us into the land of Jerusalem, concerning which we spoke a little yesterday. As I went to the places made memorable and now preserved as shrines by the works and ministry of the Savior, my heart was full of meditation.

I never saw a thing in the actions of men, I never saw a thing in the paganistic buildings that have been constructed to remind me of the Savior, but I remember that it was here that he labored, and I said to myself with the deepest humility, "Brother Piranian and I are the only men in all of this so-called Holy Land who really represent the Christ about whose shrines those ignorant, deluded people were quarreling and fighting—the only men having the priesthood of Almighty God given from an angel of the Lord," and I was subdued as this overpowering thought came to me.

I know that this priesthood is divine. I know that it is more than a mere name. I know that there is virtue and essence in it, if I can discern anything by the interpretative senses God has given me. I have felt the essence and virtue of this Holy Priesthood go out as I have administered the ordinances of the gospel.

I thank the Lord from the bottom of my heart for this great power that has come to men and been so generously and widely bestowed among them, and I pray to him that I may be worthy of the investiture of that power and use it for the building up of his kingdom and the blessing of his children.

I humbly pray that the administration which has come into being this day, by your concerted action may prove to be a boon to this work that shall go beyond anything which we now may contemplate, and I humbly invoke the blessings of God upon our beloved leader, that vision may be given him to see the way in which we shall go. I ask God to bless us all that we may follow him and support him to accomplish the mighty works that God has in store for his people. I do so humbly in the name of Jesus Christ. Amen.

KINSHIP OF SPIRITS

By President Stephen L Richards—

Address presented as the
"Church of the Air" sermon
over Radio Station
K S L and the Columbia
Broadcasting System at
8:30 a.m. Mountain Stand-
ard Time, Sunday, April
8, 1951

THE RESPONSIBILITY which comes to one who is invited to participate on Columbia's Church of the Air program is very considerable. This occasion is projected as a period of worship—an invitation to the whole nation, who will listen in, to pause in secular pursuits and contemplate the ways of God. To stimulate such spiritual reflection is a task I approach with the deepest humility, for I am aware of the fact that it is the spirit in man, rather than the mind, which must be touched to bring divine worship into his soul.

If you and I, my friends, were together in an assembly—not too large, the task would be easier. Our personalities would react on each other; we would say, "We could feel of each other's spirit," and perhaps a bond of common interest could be established among us. May it not be that this "feeling of each other's spirit" is of the very essence of our joint worship?

It is true that the declaration of the word and exhortation have their place—an important place in religious services, but I doubt if there is anything which contributes more to our spiritual uplift, and our good resolutions, too, than the stimulus of association of kindred spirits.

I believe God planned that it should be so. We are all his spirit children in antemortal life. We come to earth "to be tabernacled in the flesh." In earth life we are, in large measure, the creatures of our environment, but we never entirely lose our spiritual investitures. Perhaps Shakespeare had something of this in mind when he made one of his famous characters say, "There's a divinity that shapes our ends, rough-hew them how we will." (*Hamlet*, Act 5, Sc. 2.)

We are told that the Spirit of God

always strives with men, and it is the spirit in man which responds to the extent to which the sensitivity of the spirit has not been drugged or killed by ignorance or by infraction of his laws. It is doubtful, my brethren and sisters, in the family of our Eternal Parent that anything is more important and vital to peaceful association in the world than a recognition and acceptance of this kinship in the spirits of men.

Herein lies a solid, understandable foundation for the spiritual brotherhood of the world. It has always seemed to me most difficult to establish fraternity without paternity. Surely those who acknowledge the omnipotent God to be the Creator of the universe should find no difficulty in according to him his place of distinction as the Father of all men—"Our Father who is in heaven." How else could he be "our Father" except as the progenitor of our spirits, the begetter of that part of us which is deathless and immortal?

How regrettable it is that men, seemingly oblivious to this honorable and sacred relationship, should profane his holy name and blaspheme Christ. Do you think that a son can damn his father and love him?

Some may say this procreation of spirits is too realistic, involving an assumption of personality in the Father inconsonant with the ethereal nature sometimes ascribed to him. Don't you think, my friends, that we can safely rely on the recorded words of his Son, our Elder Brother, and the prophets in the interpretation of this all-important relationship of man to God? To those acquainted with the scriptures there is no need for quotations; they are filled with references to the veritable fatherhood of God and support for a divine personality which, in terms of human understanding, can be conceived only as one in whose image we are created.

It is doubtful if there are any people in the world today who retard more seriously the progress of humanity in finding solutions for the world's problems, particularly the one of living together in peace, than those who deny and teach denial of the personality of God and his fatherhood of the spirits of men.

By so doing, they rob brotherhood of its firmest prop; they rob man of the dignity of a noble lineage; and they take from him the most impelling incentives to live to be worthy of his inheritance and to come back again into the eternal presence of the author

vine lineage. The Spirit of the Father is distributed through the universe and influences all life and all things.

There is a spirit in man which, within the limitations of his contacts in life, radiates from him and touches the lives and things about him. This spirit may be called personality. Whatever it is called, it exists, and it is a potent force. When once set in motion, it cannot well be controlled, but fortunately it is within our power to determine the characteristics which go into the structure of our lives and thus determine the influences and radiations which come from us. Our

innate goodness. The only thing that our country has to fear is spiritual disintegration within ourselves.

I had a striking example of the absence of and the need for the recognition of spiritual kinship in man a few months ago as I traveled through the countries of Lebanon, Syria, and Trans-jordan to Arab Jerusalem. I have never seen before, except perhaps in East Berlin, such suspicion, distrust, and enmity written on the faces of men. To an American accustomed to cordial greetings and friendly, smiling faces, although sometimes a bit clouded with aloofness and pretended snobbish indifference (I say pretended because I believe that at heart nearly all Americans are friendly and cordial), it was a distinct shock to see human nature so perverted in the relations which men in the Lord's providence bear to each other.

This perversion was particularly noticeable and regrettable in Jerusalem, the very land where the Savior spent much of his earthly life and performed his transcendent mission. The intense and cruel animosities built up between the peoples of this so-called Holy Land were a most painful refutation of everything that was taught and practiced by the Prince of Peace. I could not discover even a vestige of adherence to his marvelous doctrine which he left with his disciples in that loving declaration, "Except ye are one, ye are not mine." (See John 17:21; D. & C. 8:27.)

Do you think, my friends, that such a sickly spiritual world can be cured by the mere external application of economic salves? I know we all wish and pray that the underprivileged and distressed peoples of the world might have food, raiment, and shelter; and I believe that most of us are willing to sacrifice to that end. I saw the dire need for relief in the terrible conditions prevailing in the camps of Palestinian refugees around the big cities of the Near East, but I am just as sure as I speak to you this day that there is one, and only one, remedy which can bring complete recovery—and that remedy is of the spirit. I give first place in such remedy to the teachings of the Lord, some of which I have tried, very inadequately, to outline for you today.

"I BELIEVE that man has divine attributes, emanating from divine lineage. The Spirit of the Father is distributed through the universe and influences all life and all things."

of his life. I do not see how it is possible for men of religion to do much for this sorry world unless they can establish and re-establish this fundamental doctrine of the veritable fatherhood of God.

I grant that good may come, and does come, from teaching and extolling the attributes of Deity, and particularly the virtues emanating from the life and ministry of the Savior of the world. His incomparable teachings to be most effective, must be authentic. We cannot consistently worship at the shrine of the attributes and deny the sovereignty of the King. The Lord is a teacher, a persuader, and a guardian, but he is first of all a creator and law-giver, and the supreme judge of all. He is not only the exemplar of right; he is also the author and the source of right. There is no right that is not compatible with his law and his will. To know his mind and his will should be the quest of every life.

It is ordained that men should have joy. Joy and happiness are truly achieved where living conforms to law. Divine law is spiritual in origin and application; its constraints and rewards are likewise of a spiritual nature. That is why, if we are to have joyful living, we should be ever conscious of our spiritual natures and our lineage with the Father.

We keep alive this consciousness in prayer and spiritual exercise. Spiritual association is of immeasurable value in spiritual growth. Not infrequently you hear a man say, "I do not need to go to church. I can worship in nature and in the works of creation."

Such a man discounts the value of religious association, the commingling of spirits and the interaction of personalities. I believe that man has divine attributes, emanating from di-

living will mold these characteristics into our lives.

I am well aware that these are commonplace statements. There is no novelty in them. Where, my friends, is there novelty in the word of God? The only place I have been able to discover any failure in the Word is in the novelty

WE come to earth to be "tabernacled in the flesh." In earth life we are, in large measure, the creatures of our environment, but we never entirely lose our spiritual investitures.

of men's interpretations. The Word of God is not difficult to understand. It is the words of men about God that perplex us. The greatest of all knowledge is to know God, and the greatest achievement of all life is so to live that the Father can bestow his highest blessings on us. The spiritual laws of the universe are just as inexorable as are the laws of nature. Every blessing is predicated on obedience to law.

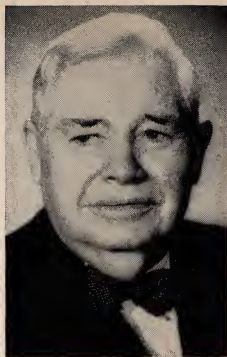
This applies to a nation as well as to an individual. There can be no spiritual growth in a nation which does not respect divine law, and all nations will die without spiritual growth. Material prosperity alone will not suffice and will not endure. The measure and manifestation of spiritual growth is goodness. So, my

THIS applies to a nation as well as to an individual. There can be no spiritual growth in a nation which does not respect divine law, and all nations will die without spiritual growth.

good friends, the worship of this hour, and all true worship, is rededication of self and life to goodness. We all know how much the world needs that dedication today, but I know of no way of carrying forth the process of spiritual regeneration except that which seems a painfully slow method of each person touching the spirit of another with the radiation of his own

The Lord keep us humble, free from arrogance and self-sufficiency. May we never forget that he is the Father of our spirits, that our lineage is noble, that life is not cheap, and that the kinship of spirits is the foundation of brotherhood. We long for peace; we pray for the enduring peace of goodness in the name of the Lord Jesus Christ. Amen.

Address delivered at the solemn assembly held in the Salt Lake Tabernacle Monday morning, April 9, 1951



PRESIDENT J. REUBEN CLARK, JR.

In addition to this brief but stirring address, President Clark presented the General Authorities and officers for sustaining vote in the solemn assembly, read the financial report, and delivered a talk in the General Priesthood meeting.

Not WHERE You Serve, but HOW

Richards the full loyal devoted service to the tasks that may come to me to the full measure of my strength and my abilities, and so far as they will enable me to perform them, however inadequate I may be.

May the Lord help me so to serve, to serve President McKay and President Richards and to serve the Lord, all for the advancement of his work.

By President J. Reuben Clark, Jr.

MY BROTHERS AND SISTERS, I begin by bearing again my testimony that this is the work of the Lord, that Joseph Smith is a prophet, that those who have followed afterward have been his prophets, and that the one whom we have sustained is the ninth in regular succession, as a prophet, seer, and revelator to this Church and to the world.

I know that Jesus is the Christ, the Redeemer of the world. I know that he is the first fruits of the resurrection, and that by and through him we are redeemed from the Fall, and thus able to overcome the results of the Fall and get back into the presence of our Heavenly Father.

I thank President McKay for his kindly words about myself. I thank you for your sustaining votes, and I

earnestly pray that I may be the beneficiary of your prayers as time shall go on, and that I may be able to do the things which I am supposed to do with an eye single to the glory of our Heavenly Father.

In the service of the Lord, it is not where you serve but how. In the Church of Jesus Christ of Latter-day Saints, one takes the place to which one is duly called, which place one neither seeks nor declines. I pledge to President McKay and to President

This I humbly pray in the name of Jesus. Amen.

"IN THE Church of Jesus Christ of Latter-day Saints, one takes the place to which one is duly called, which place one neither seeks nor declines. I earnestly pray that I may be the beneficiary of your prayers, and that I may be able to do the things which I am supposed to do with an eye single to the glory of our Heavenly Father."

EXCEPT for addresses of the First Presidency and the President of the Twelve, which have been grouped together beginning on page 406, the conference addresses of the General Authorities are here presented, in the order in which they were given at the various sessions.

... First Session ... FRIDAY MORNING, APRIL 6

A Message of Hope and Courage

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

IF I CAN enjoy the Spirit of the Lord, for which I earnestly pray, I desire to give you a message of hope and courage. I am prompted to this desire by the fact that in my recent travels among the people, I have sensed a growing spirit of uneasiness and foreboding.

Following a welfare meeting held a few months ago on the Pacific

By Marion G. Romney

ASSISTANT TO THE COUNCIL OF THE TWELVE



MARION G. ROMNEY

Coast, in which we had counseled the people to obtain permanent welfare production projects that they might produce the necessities to carry on our welfare work without calling upon the Saints year after year for cash contributions, a sister told me she was comforted by our advice, that she felt

it would not have been given if the people were not to stay there permanently. She had been disturbed and worried by talk that bombs might be dropped in that area, necessitating their moving inland.

THE IMPROVEMENT ERA

FELLOWSHIP,

Address delivered at the solemn assembly April 9, 1951, in the Tabernacle

WE HAVE just witnessed, and taken part in a most solemn, wonderful manifestation of fellowship, unity, and love.

First, I wish to say before this vast congregation of priesthood and members of the Church that I pledge myself to support my brethren of the First Presidency. They have my full support, my love, and fellowship, and I pray that the Spirit of the Lord may rest upon them in great abundance to guide them and direct them in all things pertaining to their high and holy callings.

I feel humble in standing here, considering myself the weakest of my brethren. I love each one of them: the First Presidency, the Council of the Twelve, and the other brethren whose names have been presented and approved here this day. And may the Lord be with us to help each one of us to magnify his calling.

I realize the position I have been called to fulfill is one of great importance. It makes me humble. I am grateful for the expressions that I have received from my brethren. They have expressed their confidence, and already have given me their support.

It is wonderful to see a great body such as we have here today (composed of the leading brethren of the Church and many others who have not been called to presiding capacity), raising their hands enthusiastically, feeling in their hearts to give their support, and they do give their support with all their hearts to the brethren who have been sustained.

I thank the Lord for the gospel of Jesus Christ, for my membership in the Church, for the opportunity which has



PRESIDENT JOSEPH FIELDING SMITH

come to me to give service. I have only one desire, weak as I am, and that is to magnify to the best of my ability the calling which is mine.

I need the faith and the prayers of the members of the Church. These brethren of the Presidency need them, too. We should support them, uphold them, sustain them by our faith and by our prayers, that they may feel the influence that radiates from this great body of priesthood and from the membership of the Church.

There is an influence that radiates forth. In fact, every individual radiates some influence. Our influence should be for good, for the building up of the kingdom of God. We should have no other purpose, only to bring to pass this great work and see it established in the earth as the Lord would have it.

In the early days of the Church the brethren came to the Prophet Joseph Smith asking what the Lord would have them do. The answer given to them was "to bring forth the cause of Zion." That is our work, to establish Zion, to build up the kingdom of God, to preach the gospel to every creature in the world, that not one soul may be overlooked where there is the possibility for us to present unto him the truth.

As we have heard during this con-

years to mature. Notwithstanding the comfort I got out of that assurance, we did have to leave.

I was, of course, unable to advise

the good sister whether bombs would be dropped, nor did I know whether the city would have to be evacuated, but I did have a great desire to give her some comfort and courage which would ease her mind.

I remembered that President Joseph F. Smith had said that leaders in the Church "should be men not easily discouraged, not without hope, and not

UNITY AND LOVE

By President

Joseph Fielding Smith

ference, we are all going to be judged according to our works, every soul. I have often thought of my place and responsibility in this Church. What a dreadful thing it would be to be going forth to teach, to lead men, to guide them into something that wasn't true. I think the greatest crime in all this world is to lead men and women, the children of God, away from the true principles. We see in the world today philosophies of various kinds, tending to destroy faith, faith in God, faith in the principles of the gospel. What a dreadful thing that is.

The Lord says if we labor all our days and save but one soul, how great will be our joy with him; on the other hand how great will be our sorrow and our condemnation if through our acts we have led one soul away from this truth.

Again I bear my testimony to you. I know that God lives. I know that Jesus Christ is the Only Begotten Son in the flesh of our Father, the great Elohim whom we worship. I have perfect faith in the mission of the Prophet Joseph Smith and those who have succeeded him.

I know that we have the truth of the everlasting gospel of Jesus Christ, just as well as I know that I stand here before you. If I did not know it, I wouldn't want to be here or have anything to do with this work. But I know it in every fibre of my body. God has revealed it to me. May the Lord bless us all I pray in the name of Jesus Christ. Amen.

given to forebodings of all sorts of evils to come," that if they "sometimes feel the weight and anxiety of momentous times, they should be all the firmer and all the more resolute in those convictions which come from a God-fearing conscience and pure lives. It is a matter of the greatest importance," he concluded, "that the people be educated to appreciate and cultivate the bright side of life rather than to permit its darkness and shadows to hover over them." (*Gospel Doctrine*, p. 193.)

I could not give her, nor can I extend to you, much hope and courage based upon an expectation that we are about to enter upon a period of world

(Continued on following page)

We Latter-day Saints must enjoy the hope and courage born of faith in the power of righteousness ultimately to triumph.

the Madero Revolution would necessitate our leaving the country. At the peak of the disturbances, our stake president who was my uncle, Junius Romney—planted an orchard of young apple trees. I well remember how my mind was relieved by hearing people say that if we were facing expulsion, the stake president would not be planting trees which would take

Marion G. Romney *Continued*

peace and security. I do not expect any such happy circumstances to prevail in the immediate future. As I read the signs of the times, in light of the revealed word of God, we are in line for something quite different.

A long time ago the Lord raised the curtain on the scene of destruction awaiting the inhabitants of the earth if they followed to the end the course they were then pursuing. More than a hundred years ago, he said that a desolating scourge should go forth among the inhabitants of the earth, and if they repented not, it should continue from time to time until the earth was empty and the inhabitants thereof utterly destroyed.

For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men.

... all eternity is pained, and the angels are waiting the great command to read down the earth, to gather the tares that they may be burned. (D. & C. 38:11-12.)

I am convinced that the overwhelming majority of men have chosen to continue down the path they were then following. I can discern no change in their course sufficient to justify in me a hope that the calamities which the Lord said he knew would come upon the inhabitants of the earth will be turned aside.

But we Latter-day Saints must not let ourselves be so engulfed with forebodings that we fail to obtain and enjoy such hope and courage as is within our reach—the hope and courage born of faith in the power of righteousness to ultimately triumph. I have boundless confidence in that power. I am persuaded beyond all doubt that the destiny of men and nations is in the hands of the Almighty, who has respect for righteousness, and not in the hands of conniving politicians whose wisdom has perished, whose understanding has come to naught, and who have no respect for righteousness. If it were not so, I should be in utter despair. I believe that the record and the word of God justify us in so placing our hope.

I cite your attention to the calling of Joshua, the successor to Moses, whose mission it was to lead Israel over Jordan and divide among them the promised land which was then inhabited by an armed and hostile people. It was a difficult and arduous assignment. To strengthen him for it, the Lord gave Joshua a great promise and a great charge. This is the promise:

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

And this is the charge:

Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

Only be thou strong and very courageous. . .

Now note with care how Joshua was directed to show his strength and courage, and also that prosperity was to follow his performance.

... that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

Moses had been the living prophet during the days of Joshua.

This book of the law shall not depart out of thy mouth; but thou shalt meditate there-

I AM persuaded that a complete surrender to the principles of righteousness would lift God's people out of the turmoil of this present world.

in day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous and then thou shalt have good success.

The book of the law was the standard church work of that day.

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. (Joshua 1:5-9.)

As I read this scripture, I felt that Joshua's obedience to the teachings of Moses and to the contents of the book of the law was the test of his strength and courage. The extent to which he was to prosper, be unafraid and undismayed, and have the Lord with him, depended upon his rating in that test.

We can demonstrate our strength and courage in the same way, and be unafraid and undismayed and have the Lord with us whithersoever we go, by observing the teachings of the living prophets and observing to do according to all that is written in the standard works of the Church.

During the last years of President Woodruff's life, his mind dwelt much upon the calamities which were coming upon the earth, and he gave many warnings of them. But he did not leave his hearers in despair. Always he held out to them hope and courage, conditioned on their righteousness. Here is a sample of his teachings:

Over the millions of people on this earth, there hangs a cloud of darkness almost entirely upon their shoulders. Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'll tell you. The priesthood of God who honor their priesthood, and who are worthy of their blessings, are the only ones who shall have their safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. They are at our very doors; not

even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the priesthood will be safe from their fury.

But he concluded with this note of assurance:

If you do your duty, and I do my duty, we shall have protection, and shall pass through the afflictions in peace and in safety. (THE IMPROVEMENT ERA, Vol. 17, pp. 1164-1165.)

On another occasion he had this to say:

I will say to the Latter-day Saints, if they will be faithful, and do what they should do, and listen to the counsel given to them, they need not have any fears about anything, for the whole work is in the hands of God, the destinies of nations lie there. It is better for a people to be wise, to get righteousness, to be the friends of God, than to occupy any other positions in life. (J. D. 2, p. 199, February 25, 1855, Discourses of Wilford Woodruff, p. 6.)

Nephi, speaking of our day which by the power of God he had seen in vision, said the Lord would not suffer the wicked to destroy the righteous, but that he would "preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear." (1 Nephi 22:16-17.)

The Lord renewed this same promise of protection to the righteous in 1831 when he said he was angry with the wicked, that he was withholding his Spirit from the inhabitants of the earth, that he had decreed wars upon the face of the earth, and that the wicked should destroy the wicked.

And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire. (D. & C. 63:33-34.)

Two or three months later, he continued:

... the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

And also the Lord shall have power over his saints, and shall reign in their midst. (Ibid., 1:35-36.)

I am persuaded that a complete surrender to the principles of righteousness would lift God's people out of the turmoil of this present world. Such has been the record in the past, as witness the experiences of Enoch and his people and the record of the Nephites following their visit from the risen Redeemer.

I believe a similar performance by us in our day would bring the same results. I not only believe, but I know it would, and that it will yet be done. I don't know just how soon, but I am looking forward with certainty to the fulfillment of the words spoken by

the Lord to the Church in its infancy, when he directed the Saints to gather together their riches to purchase an inheritance in Zion, which he said was to be a land of peace, a city of refuge, a place of safety for the Saints of the most high God. There the glory of the Lord is to be a terror to the wicked and a comfort to the righteous. Zion's inhabitants are to be the only people that shall not be at war one with another, and every man that will not take up his sword against his neighbor must flee unto it for safety.

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy. (*Ibid.*, 45:71.)

Now, I know, my brothers and sisters, that we will have our souls tested before we reach these glories of the future, but if we have them in view and live righteously, we shall thereby be sustained for the trials we

must endure. Paul said it was the glory set before Jesus for which he endured the cross, and President Young said it was the vision of Zion as it shall be which sustained the Saints as they pulled their covered wagons from ruts and mudholes and trudged across the plains. Therefore, with hope in the future, let us lift up our hearts and rejoice, and with strength and courage let us gird up our loins and take upon us the whole armour of righteousness, that we may be able to withstand these evil days, that having done all, we may be able to stand.

And as we journey through these anxious times,

The Lord bless thee, and keep thee:

The Lord make his face shine upon thee and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. (Num. 6:24-26.)

This I humbly pray in the name of Jesus Christ. Amen.



ELDRD G. SMITH

By Eldred G. Smith
PATRIARCH TO THE CHURCH

Obedience Brings Happiness

against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of the heaven turned he away from me because of their agency;

And they were thrust down, and thus came the devil and his angels;

And, behold, there is a place prepared for them from the beginning, which place is hell.

And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet—

Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation.

And reading from Moses:

And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the only begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (Moses 5:9-11.)

In both these references we are given the key to happiness in this life and happiness in the life to come to carry throughout all eternity.

Adam fell that men might be; and men are, that they might have joy. (II Nephi 2:25.)

Joy comes as a result of progress, as a result of accomplishment for good. That is why we all shouted for joy when the opportunity was given to us to come to this earth and partake of the blessings through obedience, made possible to us through exercising free-agency. For man to exercise free-agency he must have both sides to choose from. In every decision made there must be both a good and an evil influence; for if we had all of the good or all of the evil we would be right in the same path which Satan tried to establish in the first place, that of predestination. And so there must be both sides to choose from in every case.

As the Lord said in the Doctrine and Covenants in the verse from which I previously read:

And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet. (D. & C. 29:39.)

Therefore, in all that we do we must be tempted. Then our growth depends upon our obedience. The first step in our progress for the eternities is accepting the gospel of Jesus Christ. We do not convert others; missionaries do not convert others. We teach them to think for themselves; and when they have a desire within themselves to receive knowledge and express that desire in action, by being obedient to the desires of God, then they have fulfilled that law upon which that blessing is predicated, which brings a knowledge of the gospel to them through the Holy Ghost.

Baptism is the fulfilling of an ordinance which is an act of testifying that we will be obedient in keeping the commandments of God. The greatest blessing promised in the Word of Wisdom is that of knowledge. The promises given are:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures. (D. & C. 89:18-19.)

I am reminded of a story of a man who once tried to discontinue the use of tobacco. He became almost a nervous wreck. He worried himself sick about how much he was going without tobacco. It was on his mind constantly until he became so nervous and so shaky that he couldn't hold his hands still. Then later on, the elders—the missionaries—contacted him and told him about the Word of Wisdom.

(Concluded on following page)

And it came to pass that Adam, being tempted of the devil—for, behold, the devil was before Adam, for he rebelled

Eldred G. Smith *Continued*

and he said, "If that's what the Lord wants, then I'll do it." And with the idea in his mind that he was going to do it because of obedience to the commandments of the Lord, he discontinued the use of tobacco; and he held his hands out in front of the visitors with him and said, "Look how steady I am; I'm as steady as any of them and I have gone without tobacco for some months."

Our mental attitude has much to do with whether or not we want to be obedient to the commandments of the Lord.

The same is true in respect to paying tithing. If a man pays his tithing because he wants to be obedient to the commandments of God, he will receive more blessings as a result, and it will be much easier to pay. And so it is with all other requirements of the gospel: for example, attendance at sacrament meetings. What is said at Church is not always remembered, but we receive the blessing for being obedient. As a result we carry the Spirit of the Lord with us in our work between meetings and in our various activities until we again gather with the Saints.

Some people sacrifice all the blessings of the temple endowment and

sealing, including the blessings of godhood and exaltation just because they do not want to be obedient in wearing the temple garment. The greatest blessing that comes from wearing the garment is the result of obedience. Then the Lord will bless us. The success of our entire earth life depends upon how well we learn to be obedient. There can be no obedience without free-agency which gives us "both good and evil to choose from. Thank God for the gospel plan and the power God gives us to resist evil and choose the right."

And may the Lord be with us and give us those blessings that we need, to carry us through these troubled times, for as long as we are obedient to his will and do that which is in our power, the Lord will take care of the rest of it. And we needn't worry about distressed times, for as long as we have the gospel plan and live it with the idea of being obedient to the desires of our Heavenly Father, his way is the best way, and all other things will be taken care of. Seek ye first the kingdom of heaven and all else shall be added unto it.

May the blessings of the Lord be upon this people and those at this conference and those who shall follow me in occupying the time here. I ask in the name of Jesus Christ. Amen.

wrongs that are in the world today, for all the false teachings and terrible wars that we have experienced, all the tragedies and sufferings of humanity caused by sin and the loss of faith in God, our children will have to pay in the future. It was the historian Froude who wrote:

History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last: not always by the chief offenders, but paid by some one. Justice and truth alone endure and live. Injustice and falsehood may be long-lived, but doomsday comes at last to them, in revolutions and other terrible ways.

Our civilization has arrived at its present state after ages of conflict between right and wrong. All its achievements and all its hopes of greater things are now in a critical hour for better or for worse. Many men and women in governmental affairs have no clear idea of their responsibility that humanity should have towards the future of mankind.

It is true that good men do rise to their responsibilities. They understand the great problems of the hour. There are men who in the hours of human history have messages from God. They have been inspired because they approached life with deep faith. Fortified by faith these men have gone quietly about teaching the world the dream of moral and spiritual perfection. Such men are few, but their messages are universal. You and I, my brother seventies, know deeply in our hearts the meaning of the gospel of Jesus Christ. We are deeply convinced that we have the insight to listen to the voice from heaven. You must become profoundly convinced of your divine mission, and you will also come to know that there are men living today whose lives are lives of revelation. It is from Christ, our Redeemer, that we learn the lesson of eternal life and become conscious of the immortality of spiritual values.

The seventy of the Church bear a noble and divine title. To understand the words used to designate the meaning of our priesthood gives a better understanding of ancient life and thought. We sense more clearly the deeply religious atmosphere of Biblical life, which will awaken within us a more ardent missionary zeal. There was under Moses, and apparently in all ages, a senate or council of elders numbering seventy or seventy-two on whom lay a special responsibility as the advisers of the nation. Shortly after leaving Sinai, a council of seventy was chosen from among the elders or chiefs of all the tribes except Levi and solemnly set apart to their dignity by Moses, as a kind of senate to aid him by their counsel. After being confirmed in their dignity by the people, they assembled around the sacred tent, and the whole number broke out into prophetic enthusiasm under the

SEVEN "The Formula of Heaven"

By Levi Edgar Young

PRESIDENT OF THE FIRST COUNCIL OF THE SEVENTY



LEVI EDGAR YOUNG

DEATH has brought deep sorrow to us all this day. President George Albert Smith has been called to the great beyond, and though we know it was the will of our Father in heaven, yet his passing will be keenly felt by the thousands of people who had come under his influence. His life was one of noblest effort to attain a knowledge of the purposes of the Lord. He never held aught against his neighbor; and every day witnessed a divine act for someone who was in need. Could each one who knew him vow to do his little task even as he did his greater one, in the manner of a true man, not for a day but for eternity, what a better world we would have. He was the spirit he worked in. As an Apostle and President of the Church of Jesus Christ, he was a light unto his people and pointed the way by his purity of life and constancy to the divine purposes of his God. Traveling hopefully on day by day, he gave every hour of his life

to the dream of establishing the kingdom of God upon the earth. According to the promise, he looked for a new heaven and a new earth wherein dwelleth righteousness. He lived "... to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1:79.)

His comforting word this day would have been:

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. (Isaiah 60:1-2.)

* * * * *

I should like to speak briefly to you seventies and to the priesthood of the Church in general.

We are all greatly concerned with the present-day social and religious conditions of the world. For all the:

influence of the Spirit of God. The seventy chosen from all the tribes anticipated, in their prophetic gifts, a characteristic of future generations. Says Gekkie:

It is singular to notice the constant recurrence of the number Seven. Seven priests go before the Ark with seven trumpets, for seven days, going seven times round the city on the seventh day. The Passover and the Feast of Tabernacles each lasted seven days. To ratify an oath was to "seven it." The number seems to have been regarded as the symbol of completeness or perfection, and to have been as such, connected intimately with everything relating to God.

We recall the seven virtues or gifts of the Spirit, known in ancient times to the seventy elders. Balzac, the French historian, quotes Louis Lambert of whom he writes as declaring that the word "seven" is the "Formula of Heaven." Therefore as you live and express your thoughts, as you think, as you act, must be in accordance with the fundamental ideals of heaven. We see the beauty and the sacredness of the word "seven." We understand the meaning of the kingdom of God because we possess its power. We are reminded here of the saying above the door of the Harvard School of Music:

To charm, to strengthen, and to teach—these are the three great chords of life.

The people of the world need to be taught the gospel of our Lord and Savior. Teaching is unfolding the divine spark within every person into its fullest majestic purpose and scope. Teaching is from within out. A teacher must know something about the subject he is explaining to a listener. For this reason every missionary should be a student, and this means hard work. It means self-discipline and the desire to live the "simple life," the life that reaches out to God. Of course the missionaries are idealists, caring first for the welfare of men to awaken them to a sense of what life really means. No one can deny the force or the beauty of the desire for extending one's own belief and hopes to others, for imparting to them the comfort and light of one's own salvation. This was the thing that characterized the life of Paul the Apostle and that inspires the mighty hosts of missionaries of today. Life in the missionary's heart is made over, and no sooner has the faith and the hope of an illuminated future taken hold of him than he is desirous to disseminate this possession to all the world. It is the power of the gospel truth that gives him what he calls his "testimony." There is a splendor of spirit and often a grandeur of achievement which bring to him hallowed feelings and a grateful heart for what he, through the Spirit of God, has been able to accomplish.

At an early period in his ministry, Jesus, after a night of prayer in a lonely mountain spot, chose twelve men for his Apostles. It was an important event in history, for it indi-

cated the design of the Master to organize his ministry that the work of teaching the gospel might be inaugurated at once. The Apostles were to go forth two by two that the Master might become known. They were to work miracles, heal the sick, and bless the lowly. Reverently does James in his epistle describe how they prayed and anointed the sick with oil in the name of the Lord. (See James 5:14-15.)

After choosing the Twelve, Jesus called the Seventy. We read in Luke 10:1, these words:

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

When the Apostles and Seventy were chosen, it is natural to believe that a discourse on the ideal life, under the sovereignty of the Father, was delivered by Jesus. This was the Sermon on the Mount, for he wished to teach his disciples the way of life that they might enter into the true significance of his doctrines. It was an ideal of principles, and not a code of rules. This viewpoint, that the Sermon on the Mount was the ordination sermon, is that of Luke and many modern writers on the life of Christ.

Jesus founded his Church upon the rock of revelation, and he set forth in clearness that his Church is an organized reality, small in numbers, in its beginning, but destined to become a world movement. He inspired his Apostles and Seventies with a definite consciousness of unity. The men he called were not great men in the ordinary sense; they were representative of the common people, possessing neither wealth nor great learning. They were qualified for their calling by their deep desire for goodness and truth. In him they came to find the Word of Life.

You seventies are the teachers of righteousness to all nations. You bear your faithful testimonies to the divine light of the gospel of Jesus Christ. The spirit with which you go forth is that of the Sermon on the Mount. The results of your teachings will be far-reaching.

The world of today is awakening and looking to the future with renewed faith and hope. A spiritual epoch is upon us and a spiritual freedom is being made by mankind. President Brigham Young once said that "the one way to scatter doubt is for all to begin work." Hopes are more real than fears; faith more potent than uncertainty. Beautiful were the words of the shepherds of old when they said: "Let us now go unto Bethlehem, and see this thing that has come to pass." The world must turn to Bethlehem.

May we Seventies come to a deeper realization of what our duties are, and so long as we are pure in heart and humble in spirit, the way will be made clear by our faith in God. I ask the blessings of the Lord upon us all, in the name of Jesus Christ. Amen.

HAROLD B. LEE



ZION Must Be Strengthened

By Harold B. Lee
OF THE COUNCIL OF THE TWELVE

I SINCERELY pray for the sustaining power of your faith and prayers for the few moments that I shall stand before you this morning.

As we sit this morning with the present reminder of the hand of death, all of us moved with a common impulse of feeling toward our great leader, I have recalled a remark that was made to Elder Lorenzo H. Hatch and myself, as we waited down at Las Vegas, Nevada, a few weeks ago for a late, delayed train. We chanced to be in conversation with a life insurance salesman who is reputed to be one of the outstanding salesmen in America. He expressed a sentiment that has intrigued me, and I want to repeat it to you because of the impression it made upon me. He said, "If you ever want to stir a man into action, you want to back up the hearse and let him smell the flowers prepared for his own service."

At first that seemed to be a terribly gruesome prospect, but as I thought about it the more, it seemed to me that after all it was but a crude way of stating a great eternal truth that has been thundered to us by the prophets from the beginning. All through the scriptures we have had a counsel given us that all that we should do, we should do with an eye single to the glory of God, which glory, the Lord declared to Moses, was to bring to pass immortality and eternal life, that very reminder that death draws nearer each day that we live. It was that same thought expressed by the Apostle Paul when he said:

If in this life only we have hope in Christ, we are of all men most miserable. . . . For as in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:19, 22.)

It was also the great prophet Amulek's testimony in which he declared,

For behold, this life is the time for men to prepare to meet God; . . . [and] to perform their labors.

. . . for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this

(Continued on following page)

life, then cometh the night of darkness wherein there can be no labor performed.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. (Alma 34:32-33, 35.)

"... Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments." (D. & C. 82:14.)

It was this very reminder that the Angel Moroni gave to the Prophet Joseph, which he records in that famous Wentworth letter when he quoted the Angel Moroni as saying that

... preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fulness to be preached in power, unto all nations, that a people might be prepared for the Millennial reign. (D. H. C. IV:537.)

In making for that preparation, the Lord has defined certain great responsibilities for his Church. He said as one of the signs of his coming that the gospel of the kingdom was to be preached unto all the world for a witness unto all nations, and then should the end come, or the destruction of the wicked. (See Matt. 24:14.) That witness, we have understood, was to be a witness of the mission of the Messiah. It was to be a witness of the divinity of his mission. It was to be a witness that the gospel of Jesus Christ had been restored in all its fulness, in this the Dispensation of the Fullness of Times.

But there was something else that we were supposed to witness which was also spoken of in the revelations. Alma spoke of this to his people who were about to be baptized. As a part of the covenant which they were about to enter, he said that they were to stand as witnesses of God at all times and in all things, and in all places that they might be in, even until death. (Mosiah 18:9.) In one of the earliest revelations given in this dispensation, the Lord said,

And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it. (D. & C. 45:9.)

He again admonished us, on the day when he gave the name by which the Church was to be called. After giving us the name,

... thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints.

Verily I say unto you all: Arise and

shine forth, that thy light may be a standard for the nations. (*Ibid.*, 115:4-5.)

As I have thought of those scriptures, I have remembered a statement that was made by an official of the United States Steel Corporation after I had spent an hour or two with him and his company of officials down at Welfare Square. He said to me, "This is a practical demonstration of the gospel of Jesus Christ, in giving aid to the needy and the less fortunate."

That was a new concept to me, that in the welfare program we were standing as witnesses before the world of the divine way by which the Lord's work was to be done.

So, we witness in our missionary work the magnificent spectacle of young men and young women, for the most part, to all the ends of the earth, that by their unselfish services they stand as witnesses at all times and in all places of the divine responsibility upon the Church to teach the gospel.

So, in making sacrifice, in the payment of our tithes, and in fasting and paying our fast offerings, in raising money to pay for meetinghouses and temples, again we are witnessing that the law of sacrifice is required of all true Saints if we would claim kinship to him who gave his life that men might be.

In our social conduct, in our dancing, in our play, we must never forget that in that play we are witnessing also that we are his special witnesses of the divinity of the organizations who sponsor our play.

So, every boy in military service,

in the morning she went out with her father to milk the cows. And as the father and she went out towards the barn, her father took her by the hand and said, "My girl, you are the product of this Church of Jesus Christ, and you are also the product of a true Latter-day Saint home. If you fail, so far as you are concerned the Church has failed and your home has failed." That girl from that time has realized that she, as a member of the Church of Jesus Christ, was a witness of it to all the world either for good or for bad.

Oh, the majesty of Joseph sold into Egypt, who shamed the beautiful but apparently unloved wife of Potiphar, when she would have tempted him to a serious sin, and he said, "My master trusts me, and thou art his wife. How can I do this great wickedness and sin against God?" (See Gen. 39:8.) He, too, felt his great responsibility in being a true witness of the divine truths which he professed to believe.

In one of the revelations the Lord said something else that to me has significance here. He said,

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. (D. & C. 82:14.)

I heard a lovely Japanese missionary girl down at Kamuela on the island of Hawaii a few years ago make what I think was a personal application of that principle as it pertained to her home. There were few missionaries in that day, the war was not yet ended, and this young lady with her companion were two of the only four missionaries on that island. We had in the audience eighty-five United States marines, all Latter-day Saints, who were being trained there supposedly for an invasion of Japan, the

WE WITNESS in our missionary work the magnificent spectacle of young men and women who by their unselfish services to all the ends of the earth stand as witnesses at all times and in all places of the divine responsibility upon the Church to preach the gospel.

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and every girl in her social conduct, every businessman in his dealings with his neighbor, is a witness as to whether or not this work in which he believes is divine. The Church rises or falls on the tide of these personal witnesses.

A few weeks ago I sat in fast meeting in the South Eighteenth Ward (Salt Lake City) and heard a lovely girl in her mid-twenties stand to bear her testimony. It was a thrilling testimony of a beautiful Latter-day Saint girl. She told in her testimony about a morning out on the farm in a little country district where at four o'clock

homeland of these two lovely missionary girls. Our sister missionary was called to speak before that kind of audience. Tremblingly she stood at the pulpit, and this is what she said: "When my father came to me and told me that they wanted me to go on a mission, I said to him, 'No, Father, I can't go on a mission.'" He pressed her as to why, and she said, "Oh, I just can't." But he urged further, and then she said, "I can't go because if I go out into the mission field I'll be expected to preach certain principles of the gospel, principles which my own

father and my own family are not living."

The father asked, "What are we not doing that you'd have to preach?"

"Well," replied his daughter, "I'll be expected to teach the law of sacrifice. You're not even paying your tithing. I'll be asked to teach them about family prayers, and we never have family prayers. I'll be expected to teach the Word of Wisdom; we're using coffee and tea in our home. I'll be expected to teach the importance of giving service in the Church, and you are shunning that service. No, Father, I can't go out and be a hypocrite."

I think that father spent a sleepless night. "The next morning," our Japanese sister said, "Father came to me and said, 'You go, my dear, and your father will try to live as his daughter will preach.'"

Two days later, I met her over at Honolulu at a missionary conference, and she had just been home for the first time in nearly two years. And during the course of the conference I whispered to her, "How did you find things at home?" She smiled, and tears were in her eyes as she said, "It's all right. Father is, and I'm happy."

Youth that we send out from us rarely ever will be stronger than the kind of homes and environment from which they come. The challenge of this time, what with military service of young men eighteen years, young girls disturbed in their social life, is to see that Zion is increased in holiness. We must increase in beauty. Our homes, our quorums, our wards, and our stakes must be strengthened. Zion must arise and put on her most beautiful garments.

A short while ago I read wise counsel from a lovely mother, Susannah Wesley, mother of John Wesley, famed in religious circles. This was what this lovely mother said to her son, which was a criterion by which he could judge right and wrong, in pleasure, and for that matter in all the affairs of life. These were her words:

Would you judge the lawfulness or unlawfulness of pleasure? Then use this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sight of God, takes from you your thirst for spiritual things, or increases the authority of your body over your mind, then that thing to you is evil. By this test you may detect evil no matter how subtly or how plausibly temptation may be presented to you.

Oh, I wish that every youth would use that rule and measure everything presented to him in order that he might choose the right. God grant that we may strengthen Zion within ourselves, that we might live nobly and prepare to present ourselves in honor at the close of our lives here, before him whose name we bear as members of the Church of Jesus Christ of Latter-day Saints, I humbly pray in the name of the Lord Jesus Christ. Amen.

JUNE 1951

... Second Session ... FRIDAY AFTERNOON, APRIL 6



LeGRAND RICHARDS

Signs of the Times

By LeGrand Richards

PRESIDING BISHOP

that probably it wasn't as cold and dreary a world, after all, as it might be.

I said, "You just go on, and live right, and don't you lose your courage, and don't think that life isn't worth while and isn't worth living. Whether you live or whether you die or whether you are permitted to live a long life or a short life isn't going to be the thing that is going to determine the success or failure of your life; it's how you live. And if we only live right, it will not matter whether the time is short or long; we won't have to worry much about it."

As I thought about that conversation, I thought of the words of the Savior. On one occasion, the Pharisees and the Sadducees came to him, and tempting him, asked him to show them a sign from heaven. And Jesus answering said unto them,

... When it is evening, ye say, It will be fair weather: for the sky is red.

And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? (Matt. 16:2-3.)

If the world could discern the signs of the times, it would not be difficult for them to understand that the God of Israel has set his hand to do a marvelous work and a wonder among his people in the earth and that there is a kingdom established that is ultimately destined to fill the whole earth. And it will do it because it is God's work and not the work of man.

While I was president of the Southern States Mission, one of our missionaries wrote in from Florida and said, "President Richards, I have been reading about the signs of the coming of the Lord." He said, "When the sun darkens and the moon ceases to give its light and the stars fall from heaven, everybody will know that he is coming."

And I wrote back and said, "Probably they will know. The newspapers might announce some great phenomenon in the heavens, misplacement of planets, that have caused this consternation, and scientists will have their explanation to make of it, and unless they have faith in the Living God, unless as Jesus said, they can read the signs of the times, they may not know anything about what is going on in the world."

"Why," I said, "if the inhabitants

(Continued on following page)

MY BROTHERS AND SISTERS, I feel humble as I stand here this day but grateful to the Lord for my association with his people and his great Church. I should like to express the love of my father's family and myself and my wife and children for our worthy president, President George Albert Smith. He has been a great friend to all of us, and we have loved him deeply, and we have honored him in his high and holy calling as the President of this Church.

What I say this afternoon, I pray the Lord will direct, that it will help to inspire others to want to live nearer to the Lord and keep his commandments and help to build his kingdom here in the earth.

A few weeks ago, a young lady phoned me for an appointment, and when she came to the office, she sat there and cried for a little while, and then she said: "I guess I'm jittery."

"Well," I said, "that's all right." Then when she had composed herself, she said, "Bishop, what is there for the young people today? We have war. They are taking all the boys; it looks like another great war is ahead of us. What do we young people have to live for?"

I looked at her for a few minutes and said, "Have you ever thought of the other side of the story?"

She said, "What side?"

"Well," I said, "you remember the story of the two buckets that went down in the well; as the one came up, it said, 'This is surely a cold and dreary world. No matter how many times I come up full, I always have to go down empty.' Then the other bucket laughed and said, 'With me it is different. No matter how many times I go down empty, I always come up full.'"

I said, "Have you ever stopped to realize that of all the millions of our Father's children, you are one of the most favored? You are privileged to live in the Dispensation of the Fullness of Times that the prophets of old have looked forward to, when there is more revealed truth upon the earth than there has ever been in any other dispensation of the world's history, and where we enjoy blessings and comforts of life that kings did not enjoy a few years ago. Have you ever stopped to think of that side of the story?"

And before she left, she decided

(Continued from preceding page)

of this earth had the ability and the power to read the signs of the times, they would know that already the Lord has given far more than the darkening of the sun or obscuring the light of the moon or causing the stars to fall from heaven, for what he has accomplished in the establishment of his kingdom in the earth in these latter days, and the unseen power operating in the world for the accomplishment of his purposes, are

LeGrand Richards

greater signs than any of these phenomena that we read about—the signs of his coming.”

Now, I want to bear my testimony to you that I know God has set his hand to gather scattered Israel, just as Moroni told the Prophet Joseph, as part of this work, before there was any organization of the Church, before there was any priesthood or power to officiate in the name of the Lord.

The Angel Moroni told the Prophet Joseph that, quoting the words of Isaiah, the Lord should gather scattered Israel and bring in the dispersed of Judah and set up an ensign for the nations. Well, hasn't he done it? Let us consider what has happened here in these valleys of the mountains as a part of the fulfillment of the promises the Lord has made through his prophets of old: how he should cause the waters to flow down from the high places where it has been reservoired in these mountains, how the rivers should flow in the deserts (and if you go up through Idaho and see those great canals out of that Snake River, you will see that those canals are larger than the average rivers you see in the world), and how the waters should spring up in the dry places. When I was in Arizona recently, I saw pipes at least twenty inches in diameter running day and night, all the time, full of water, and as I saw them, I said to myself, this is what the prophets saw when the Lord declared through their mouths that he would turn the wilderness and make it to blossom as the rose. And we are living here in that day.

And then he said that he would cause the daughters of Zion to come up and sing in the heights of Zion, and where in all the world is there anything to compare with what has gone out of this tabernacle from the heights of Zion, week after week, for these twenty-odd years as the Tabernacle Choir has broadcast to the world?

Where could you pick a group out of any other school like this group that is here today? (I'm referring to the mixed chorus from the Brigham Young University furnishing the music for this session of conference.)

God bless the youth of Zion. They are following in the footsteps of their parents. They love the Church, and they have a testimony of the divinity of it, I know, through my association with these young people.

And then read the words of Isaiah, 420

where he saw the house of the Lord established in the tops of the mountains in the last days, and he saw that all nations should flow unto it, and they would say:

... Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. (Isaiah 2:3.)

Has that ever happened in this world before? And if the Lord is about to

come, as he has indicated that he would in these latter days, in the establishment of his kingdom, should we not have a fulfillment of these promises? And then Isaiah goes on to tell us when that time would be, because he adds:

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. (*Ibid.*, 2:4.)

Ever since I was a small boy, I have thrilled every time I have heard the words spoken to John upon the Isle of Patmos when the voice from heaven said, "Come up hither and I will shew thee things which must be hereafter." (Rev. 4:1.) Then John said:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come. (*Ibid.*, 14:6-7.)

I have always understood that the coming of this angel with the everlasting gospel, and there can be no other, should precede the great judgments of the Lord.

You will remember, when Jesus was upon the Mount of Olives, his disciples came to him, and he told them how the temple should be broken down, that there should not be one stone left upon another. Then they said,

Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? (Matt. 24:3.)

He proceeded to tell them of the wars and destructions that should come upon the nations, and that there should be tribulations such as had not been known from the beginning of the world and should not be known until the end.

Those of us who know of the numbers who were killed during the last world war know that we have lived in the day when tribulations have come to this world the like of which the world has never known from the beginning of time. Of course, we do not know just what the end is going to be, or whether we have reached that end or not. As another sign, the Savior made this statement:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (*Ibid.*, 24:14.)

A friend of mine sent me a newspaper clipping from Los Angeles the other day. It gives a report of the growth of the churches. It goes on to say, "The Mormon Church, devoting a great deal of effort to the missionary field, is one of the fastest growing orders in the world"—not just in the Rocky Mountains—but in the world. How could the gospel be preached in all the world for a witness unto all nations before the end should come, without a system of having it preached such as the great missionary system of this Church. To me it is one of the most marvelous things this world has ever produced: To think that the Church can send missionaries by the thousands, and they don't have to be paid for going!

One sister came into my office a few weeks ago for me to interview her missionary boy, and she said: "Bishop, I have a son in Switzerland. I have a daughter in the Great Lakes Mission. Here's my last boy." She was not very well clad. And I looked at her and said, "Sister, can you do it?"

She replied: "We will make it some way."

That is the kind of faith that is going to carry the gospel message to every land and every clime. And that kind of faith has been in this Church from the very beginning, and it will continue because it is God's work, and that unseen power that motivates it will continue to carry it on.

When you read an article such as the one I just quoted from the newspaper in Los Angeles, it is not difficult for you to understand what Daniel saw when he interpreted Nebuchadnezzar's dream, when he saw that the God of heaven in the last days should set up a kingdom, like a little stone cut out of the mountain without hands, that should roll forth and fall upon the kingdoms of this world, and they should all be destroyed, and the little stone should become as a great mountain and fill the whole earth.

Why will it become as a great mountain? Because it is builded upon eternal truth!

And God can plant in the hearts of his children, for he created the feelings of the human soul, a will-iness to preach the truth until it shall ultimately triumph over all the kingdoms of this world.

In Florida, one of our missionary boys preached on that subject in one of our meetings. At the close of the meeting I stood at the door to shake hands with the people, and a minister of the gospel came up and introduced himself to me.

He said, "You don't mean to say that you think that little stone is the Mormon Church, do you?"

I said, "Why not?"
He said, "It couldn't be."
"Well, why couldn't it?"

He said, "Well, you can't have a
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kingdom without a king. And you don't have a king, so you haven't a kingdom."

"Oh," I said, "my friend, you didn't read quite far enough. You just read the seventh chapter of Daniel, and there you will see that Daniel saw one like the Son of man coming in the clouds of heaven, and there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him. Now," I said, "tell me, how is a kingdom going to be given to him when he comes in the clouds of heaven if there is no kingdom prepared for him? Maybe you would like to know what is going to become of that kingdom. And if you will read a little farther, you will see that Daniel said: 'But the Saints of the Most High shall take the kingdom, and possess the kingdom for ever.' And as if that were not quite long enough," Daniel adds, 'even forever and ever.'"

That is what the Latter-day Saints are working for. That is the work they have to do. That is the blessing the Lord has in store for them. And there is no power under heaven that can stop it growing because it is his kingdom, and he will see it on to its ultimate destiny. It is the only time in the history of the world that God has set a work afoot with a promise decreed that it should ultimately subdue all the powers and the kingdoms of this world and should stand forever.

My time is gone. You add to this, in your own thinking, the coming of Elijah, the prophet, before the great and dreadful day of the Lord should come, because the whole earth was to be utterly wasted at the coming of the Lord if Elijah failed to come. Then add the coming forth of the Book of Mormon, the companion volume of scripture which the Lord promised he would join to the Bible and make them one in his hands. Then remember Paul's declaration that the Lord had made known the mysteries of his will, that in the Dispensation of the Fulness of Times, he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him. There has never been a program to accomplish that objective in the history of the world, so far as our records indicate, until we had the coming of Elijah with his great sealing power of binding the dead that have gone beyond, as Paul said, "for they without us cannot be made perfect, nor we without them."

Now, brothers and sisters, if your boys and girls are worried about what is going to become of them, just let them acquire in the depths of their souls a testimony of the value of being privileged to live in this the Dispensation of the Fulness of Times, when God literally has set his hand to do a marvelous work and a wonder, as he promised to do, and then let us not be like the hypocrites, "Ye can discern the face of the sky; but can ye not discern the signs of the times?"

God help us to understand the signs of the times, I pray in the name of the Lord Jesus Christ. Amen.



EZRA TAFT BENSON

Faith in the Youth of Zion

By Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

I PRAY for the inspiration of heaven and your faith and prayers, my brothers and sisters, as I stand before you this afternoon. My soul has been subdued and my heart made tender through the passing of our great leader, President George Albert Smith. I have mingled feelings of humility, sadness, and gratitude, at the passing of a prophet of God. All Israel, I am sure, has been weeping. And yet, back of it all has been a feeling of thanksgiving for the life of this great man.

The Lord said in this dispensation:

Thou shalt live together in love, inasmuch that thou shalt weep for the loss of them that die. . . . (D. & C. 42:45.)

And so it is fitting that we should have sadness in our hearts and should weep at the passing of one we love, and one whom the Lord loves and has magnified. He was a man without guile, and as President McKay said this morning, with Christlike attributes.

Since Wednesday night there have been going through my heart and through my mind, these lines under the caption, "A Real Man":

Men are of two kinds, and he
Was of the kind I'd like to be.
Some preach their virtues, and a few
Express their lives by what they do.
That sort was he. No flowery phrase
Or glibly spoken words of praise
Won friends for him. He wasn't cheap
Or shallow, but his course ran deep.
And it was pure. You know the kind.
Not many in a life you find
Whose deeds outrun their words so far
That more than what they seem, they are.

There are two kinds of lies as well:
The kind you live, the ones you tell.
Back through his years from age to youth
He never acted one untruth.
Out in the open light he fought
And didn't care what others thought
Nor what they said about his fight.
If he believed that he was right.
The only deeds he ever hid
Were acts of kindness that he did.

What speech he had was plain and blunt.
His was an unattractive front.
Yet children loved him; babe and boy
Played with the strength he could employ,
Without one fear, and they are fleet
To sense injustice and deceit.
No backdoor gossip linked his name
With any shady tale of shame.
He did not have to compromise
With evil-doers, shrewd and wise,
And let them ply their vicious trade
Because of some past escapade.

Men are of two kinds, and he
Was of the kind I'd like to be.
No door at which he ever knocked
Against his manly form was locked.
If ever man on earth was free
And independent, it was he.
No broken pledge lost him respect,
He met all men with head erect,
And when he passed I think there went
A soul to yonder firmament
So white, so splendid, and so fine
It came almost to God's design.

—Edgar A. Guest.

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God bless the memory of President George Albert Smith. I am grateful beyond my words of expression for the close association which I have had with him in the last few years. I am grateful that my family has lived in the same ward and has come under the benign influence of his sweet spirit. I shall never cease to be grateful for the visits he made to my home while I was serving as a humble missionary in the nations of war-torn Europe at the end of World War II. Particularly am I thankful for a visit in the still of the night when our little one lay at death's door. Without any announcement, President Smith found time to come into that home and place his hands upon the head of that little one, held in her mother's arms as she had been for many hours, and promise her complete recovery. This was President Smith, he always had time to help, particularly those who were sick, those who needed him most.

Last Monday evening at the Lion House, there was held a party for those who had served on the general boards of M.I.A. in years past under the leadership of Brother George Q. Morris and Sister Lucy Grant Cannon. It was to have been an April Fool party, a fun party, but the gathering turned out to be a spontaneous meeting of tribute to the man who, probably as much as any other who has ever lived, inspired and loved the youth of Zion. I wish you could have heard the tribute paid by dear Sister Ruth May Fox, ninety-seven years of age, as she stood on her feet and bore testimony to the worth of President Smith and the inspiration which he has been to the youth of Zion through all the days of his life.

I wish you could have sat with me the past two years in close association with the National Executive Board of the Boy Scouts of America
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Ezra Taft Benson *Continued*

and heard leaders of industry, financiers, business executives, and leaders in the professions speak of the fine life of President George Albert Smith. Their first words after greeting were usually, "How is my good friend, George Albert Smith?" Many of them would add, "A man of God, if there ever was one." Then as we parted they often said, "Take my love and greetings to President George Albert Smith." He loved all men. They reciprocated that love. What an example he has set for us all, my brother-

street corners and hear them bearing testimony to the truth of this great latter-day work. I thrill as I see them in action on the basketball floor. I thrilled with them as they received what was probably the last telegram which President Smith sent, which went to our B. Y. U. basketball boys back in Madison Square Garden. I am stirred as I see our boys out in the service of their country, maintaining the standards of the Church and living the gospel in the face of temptation, sin, and evil all around them.

I recall an incident which occurred shortly after World War II. With the

these choice spirits have been held back to come forth in this day and age when the gospel is upon the earth in its fullness, and that they have great responsibilities in establishing the kingdom. I presume that no generation has faced more serious difficulties than they face. They live in an age which seems to question all the standards of the past, and which is discarding many of those standards. Yes, they live in a period when even some spiritual leaders, so-called, point out that the question of smoking, drinking, and carousing has no relationship to salvation, that these are personal matters.

I have the conviction that these young people, if they have the benefit and blessing of the full program of the Church, are going to come through, in spite of the temptations, with colors flying in a way that will make us proud of them. However, they will need more than material things. They are going to need more than real estate.

Our first interest as a Church is to build character, to save and exalt the souls of the children of men.

IN the youth of Zion there must be established real character as the one thing they can take with them into the world to come.

ers and sisters, in this spirit of love, fellowship, and brotherhood!

His great objective has been to help save the souls of the children of men. You remember, the Lord said to the Prophet Joseph:

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

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. (D. & C. 18:10-11.)

The Lord said to Moses:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (P. of G. P., Moses 1:39.)

This is our first interest as a Church—to build character, to save and exalt the souls of the children of men. President Smith was interested in this project above all others. He realized that in the youth of Zion there must be established real character as the one thing they can take with them into the world to come; that they must prepare themselves here for exaltation. I am grateful that he had faith in them. I am grateful for the inspiration that he brought to the youth of Zion. Yes, we do have faith in them. We have faith that they will carry on, that they will measure up, that they will maintain the standards of the past, the standards of their parents and their grandparents. It often would grieve President Smith when he would hear people discredit the youth of the Church and suggest that they were probably headed for destruction. I recall his saying at one time that what they need is a few more models and not so many critics.

I have faith in the youth of Israel, my brothers and sisters, inspired in large measure by President Smith. I have seen them in action, as you have. I rejoice to see our missionaries go out into the world, to meet them on the

"I HAVE faith in the youth of Israel, my brothers and sisters. I have seen them in action, as you have. . . . I rejoice to see our missionaries go out into the world, to meet them on the street corners and hear them bearing testimony to the truth of this great latter-day work."

president of the Northwestern States Mission, I was making a tour of that mission, and we were up in Alaska. While there we visited one of the camps and held a meeting with our servicemen in the little army chapel. I noted as the service progressed that sitting down in the far corner of the building at a table was a Protestant chaplain. Apparently, he was trying to give the impression that he was working, but we could tell he was listening to every word that was said in that service. This fine group of servicemen led the singing, offered the prayers, administered the sacred emblems, and bore testimony. As we finished our meeting and were leaving the building, I went over to the chaplain to express gratitude for the use of the building. As I did so, he said in substance, "I wonder if you realize the kind of young men you have represented here in this camp. They are truly a marvelous group of boys." Then he went on to say, "They don't need a chaplain; any one of them could take my place." I thanked him for the compliment and started leaving when he added, "One other thing. I have two boys of my own—eleven and thirteen—and you know, I couldn't wish anything better for them than that when they grow a little older, they become members of your Church and develop into the kind of young manhood I have seen represented here in your group of Mormon boys."

My brethren and sisters, it is my conviction that the finest group of young people that this world has ever known anything about has been born under the covenant into the homes of Latter-day Saint parents. I have a feeling that in many cases at least,

stocks and bonds, life insurance, or even democracy. They are going to need a sane spiritual foundation, if they endure, if they are going to be able to live clean and to maintain the standards of the Church. God expects great things of them. He expects them to develop into noble characters, into good citizens—citizens which may eventually provide in part, at least, the heaven which may help to save this great nation. He expects them to live clean even in a wicked world. He expects them to grow up with a testimony of the gospel. He expects these young men to live so that they can receive the holy Melchizedek Priesthood and so that eventually they can be married in the temple of God to worthy companions for time and eternity. He also expects them to know the glorious blessings of honorable parenthood and eventually to be exalted in the celestial kingdom of God.

I am convinced, my brethren and sisters, that we have in the Church the finest program available anywhere to help bring about these objectives, if our children are only put in touch with this program. I am thinking now of the blessings which come to our children in the full and rich program of the Primary. They have just held a convention here on this block. Are we missing any of our children? Is the Primary program reaching them? And the same with the Sunday School. Are our children in Sunday School? Are they being taught the gospel in the Sunday School classes? Are our boys and girls attending M.I.A.? Are our boys receiving and enjoying the rich blessings of the program provided through the

THE IMPROVEMENT ERA

scouting and Explorer program? Are they being ordained to the Aaronic Priesthood, and are they active in the rich program which is provided?

I know that the one great reason why President Smith has been so active for many years in the scouting program is the fact that the ideals of scouting follow closely the ideals of the Church. The scouting program is not a substitute for the Aaronic Priesthood program. The most important possession that a boy can have is the Aaronic Priesthood. But scouting is a supplementary, a complementary program. It works hand in hand with the program of the Primary, Sunday School, and the Aaronic Priesthood, and is an important and vital part of our program for our boys.

Scouting is dedicated to a four-fold program: First, it teaches the boy his duty to God—reverence, observance of the Sabbath, and the maintenance of the spiritual standards and ideals of his Church. Second, it teaches duty to country—true patriotism—a love for the constitution, for our free institutions and our American way of life. I was thrilled as I stood in Valley Forge last summer facing over forty-seven thousand representative boys as they saw depicted before their eyes that terrible winter of 1777-8 when Washington and his bedraggled forces all but perished there in Valley Forge. These boys' hearts were touched as they saw the father of their country leave his troops and go off into the trees in the snow and bow in humble prayer before the Almighty that this young nation might be preserved. This was part of the two-year Boy Scout theme to "Strengthen the Arm of Liberty." Third, it teaches the value of service to others—willing, unself-

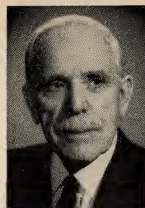
training and vocational exploration. Many boys have found their vocations through this program—through the 111 merit badges which are concentrated courses in vocational guidance in fifteen different activity fields. Scouting teaches boys the crafts and the skills and to do something useful with their hands.

And so, in view of the richness of the scouting program and the fact that these ideals coincide with the ideals of the Church, President Smith has urged our full support in these words: "It is my desire to see scouting extended to every boy in the Church." Under his leadership and inspiration the Church has moved forward to an enviable position with something over 2290 scouting and Explorer units, an increase of 180 during this past calendar year. But there are still approximately fifteen percent of our boys who are not enjoying the benefits of the scouting and Explorer program.

One of our great needs, of course, is effective leadership. Some of our boys are not being reached by this program. Some are not being reached by the Aaronic Priesthood program. Some of them are missing the benefits and blessings of Primary. It is largely a question of leadership. Boys want the scouting program, we want them to have it; and if we have the right kind of leadership through real boys' men, they'll have it, enjoy it, and receive the blessings which come from the program. The responsibility rests with the priesthood—stake presidencies and bishoprics—to see that this leadership is provided and that every boy is reached.

And so, my brothers and sisters, we have a well-rounded program for the youth of the Church. And we are not dealing with ordinary young people. We are working with choice spirits who need the full Church program. We want them to have the benefit of this program in its fullness, that they might develop into the kind of young men and young women which the Lord would have them become. Of course, these programs are not ends in themselves. They are tools. They are a means to an end. The end is the salvation and exaltation of God's children.

But these programs are not optional programs. They are the youth program of the Church, approved by the leadership thereof. May God bless us, my brethren and sisters, that as leaders in Israel we may have the power and the inspiration to make our young people want to enjoy the full program of the Church offered through the Sunday School, the Primary, the M.I.A., and the Aaronic Priesthood program, that they might eventually meet the expectations of their parents, their Church leaders, and our Heavenly Father. God bless us to this end. God bless the youth of Israel everywhere, that they may grow and develop into sterling characters, faithful and true to this great latter-day work. I humbly pray in the name of Jesus Christ. Amen.



JOSEPH F. MERRILL

REPENT— Live The Golden Rule

By Joseph F. Merrill
OF THE COUNCIL OF THE TWELVE

BRETHREN AND SISTERS: To stand in this pulpit to address the many thousands who assemble here and the countless thousands who listen to the radio broadcasts is to be greatly humbled by a keen feeling of heavy responsibility to such a vast audience to say something that will be worth listening to. I am comforted, however, in my humility, by the thought that Mormonism, the restored gospel of Jesus Christ, is so fraught with precious truths that any of these we may talk about are worthy of the attention of every one of us—of every normal human being. But are not all Latter-day Saints familiar with these truths, having previously heard them discussed many times? Yes, this may be the case, but if they love them, a restatement or discussion will be listened to with more-or-less satisfaction. At least this is my experience. I hope it is yours.

Mormonism, as I have just defined it, is not a Protestant, Catholic, Jewish, or any other faith as taught by other churches. It is characterized by many teachings and doctrines not accepted by other churches. This fact is sometimes indicated by the statement that we are a peculiar people—something of which we are proud yet very humble and grateful for; for we believe and testify that these characteristic teachings are absolutely true because they have come to us through visitations and revelations from heavenly sources—from God and his messengers.

It is trite to say that Mormonism is an everyday religion because it requires its adherents to implement in their daily lives the teaching that faith without works is dead—as the Apostle James stated it; that we must practise all those virtues that will make them Saints in very deed. Some of these

(Continued on following page)

"I HAVE the conviction that these young people, if they have the benefit and blessing of the full program of the Church, are going to come through with colors flying."

ish service, and that the greatest among them must be the servant of all—symbolized by the "good turn." Fourth, it teaches duty to self—that they must keep themselves physically strong, mentally awake, and morally straight. They must be prepared for any eventuality to serve themselves, their Church, and their country.

There is held up before them the Scout oath and the Scout laws, which focus attention on those things that are worth while—that a Scout must be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, reverent. To be a good scout he must be faithful in his religious duties. Scouting provides a program of training and experience. It is a program for character development. It is a supplementary educational program, a program of citizenship

virtues, however, are considered basic to an acceptable Christian life by all Christian churches. A statement of some of these is found in articles eleven, twelve, and thirteen of our faith and are as follows:

"11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may"—an ideal statement of religious tolerance, something much

sofar as it is in our power. But is there not existent in many places among us a reprehensible indifference and laxity relative to these things? Yet do we not teach tolerance and free agency? is a question sometimes asked. Why interfere with other people's business? This is a Satan-inspired question. We certainly are expected to defend ourselves against the marauder, the robber, the despoiler of the sanctity of our homes and families and the destroyer of things we hold sacred and dear—as life, liberty, and the pursuit of happiness. Free agency is a priceless, God-given

tensive use is made of the pictures of young girls on billboards. This invasion of the home to advertise beer by means of the radio and television has, of course, met with vigorous denunciation.

What can we do about it? This is a problem that every home should try to solve. Let us not forget the warning divinely given us in the Doctrine and Covenants that "evils and designs do and will exist in the hearts of conspiring men in the last days." Loyalty to our doctrines and principles demands that we shall be alerted and active in keeping evils and wickedness as far from us and our fellow men as we can. Let us not forget, but act.

There is another class of evils that I desire to refer to—evils that permeate relations with our fellow men. When asked by the lawyer which is the great commandment in the law,

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself. (Matt. 22:37-39.)

We accept another statement of Jesus as being another version of the second commandment. It is as follows:

... whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Ibid., 7:12.)

In this streamlined age we call the statement of this law The Golden Rule. This rule is also obviously implied in the thirteenth article of our faith.

To what extent do we live the Golden Rule in all of our relations with our fellows?

Immediately following the outbreak of the Korean war in June 1950, the price of foods and many other things began to go up—not that the cost of production had risen so soon. Then why? Almost simultaneously, or even before this in some cases, a demand for an increase of wages was made by the leaders of some organized labor groups. Why? Did the Golden Rule motivate those responsible for raises in price of commodities, or those who clamored for increased wages?

Oh, but, it is said, the law of supply and demand governs these things. To say that this is true is an outrage on the ordinarily accepted meaning of the word *law* as it applies to the phenomena of nature or to enactments of legally constituted human groups authorized to make enactments. To be plain and frank, does not the law of supply and demand mean, as practised in commercial affairs, "Get all you can for what you have to sell, whether it be commodities or labor or services"? And are not greed and selfishness among the real motivating and dominating forces operating in all our commercial affairs whether they be big or little, whether the participants be businessmen, professional men, or laboring men?

We complain of inflation—rising costs that deflate or lessen the purchasing power of the dollar. In the

MORAL conditions are bad, wherever we look into the world today, in some places very bad. Wickedness of the blackest and most abominable kind exists nearly everywhere.

needed today but denied to millions of human beings in the past.

"12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." Loyalty to country and obedience to constitutional laws are requirements for full fellowship in our Church.

"13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men."

It is the emphasis we place upon some of these things—chastity, for example—that makes our moral standards higher than those maintained by some other religious groups.

At this point may I digress a moment to say a word of tribute to our greatly beloved departed President, George Albert Smith. We have been friends for sixty-two years. Late in the eighties he and I were fellow students during one year at the University of Deseret. Since that time I have been more or less closely associated with him in Church work. For several years we were together in the superintendency of the Young Men's Mutual Improvement Association in the Salt Lake Stake, when the stake covered the entire Salt Lake County. I have said many times that I have never known a man who I thought tried more sincerely and harder to love everybody than did George Albert Smith. Not that he approved all people did, but the farther off the beam they were, the more he seemed to sympathize with them because of their greater need for help.

Looking out into the world today, what do we see relative to the moral standards expressed by these three articles of our faith? No matter in what direction we look, and not going beyond the boundaries of our own country, we see moral conditions are bad, in some places very bad. Wickedness of the blackest and most abominable kinds exists nearly everywhere. I speak of these things only that we may be reminded that it is our duty, as I see it, to minimize and eliminate influence in these evils among us in-

I SPEAK of these things only that we may be reminded that it is our duty to minimize and eliminate indulgence in these evils among us insofar as it is within our power.

right to every child born in mortality, but it does not include the right to mar, hurt, or destroy the well-being of our fellow men. Did you read recent newspaper statements relative to the existence of vicious narcotic rings which specialize in the teen-age trade and encourage morphine-marijuana parties of boys and girls that sometimes turn into orgies? You have heard, of course, of the countrywide slot machine racket, the income of which amounts annually to billions of dollars; of gambling and horse-race betting—these being other activities where billions are lost. Evils attendant on the consumption of alcoholic beverages (the annual cost in America of these is about eight billion dollars) have also reached an enormous magnitude. To these and many other evils are we not more or less indifferent?

The National Safety Council and other agencies repeatedly warn that alcohol is responsible for large numbers of our accidents, troubles, sorrows, and deaths. Then why do we consume alcoholic beverages? To what extent is this indulgence due to advertising? The brewers are reportedly doing a good sales promotion job. Just now they are hammering at reaching a consumption of one hundred million barrels of beer a year and are looking forward to 120 million barrels. Much of this consumption they want in the home, for it is there they can best develop the use of beer by women and young people. So it is said, brewers are giving a great deal of attention to the principles of store-selling. Most beer advertising is directed to the home, exploiting the great interest in television; also ex-

last analysis are not selfishness and greed responsible for inflation? Who in the U. S. is injured by inflation? Everyone who has bought a government bond (about eighty million people), everyone who has a savings account, an insurance policy, or a pension (at least one hundred million people), everyone who works for wages or a salary that does not rise, percentage-wise, as fast as the cost of living goes up (about sixty-two million people), and all other people except the very few who are paying off debts incurred years ago. Then to avoid injuring people, should not more than ninety-nine percent of us, even as a matter of self-interest, and more importantly, all of us who want to be honest and believe in the Golden Rule, do all we can to stop inflation?

Our country is facing one of the most critical periods in its history. Selfishness and greed are tearing it asunder. The devil is riding high and shouting in Satanic glee at the utter foolishness displayed on all levels, in all grades and ranks of human society. In this country we are rapidly pre-

IS THERE not existent in many places among us a reprehensible indifference and laxity relative to these things? Yet do we not teach tolerance and free agency? This is a question sometimes asked. Why interfere with other people's business?

This is a Satan-inspired question.

paring for war (to defend ourselves is perhaps the better expression), arming ourselves with the most destructive means and implements that human ingenuity can devise. The amazing advances made in the discovery and implementation of the forces of nature are miraculous marvels of the modern world. These are due to the achievements of research scientists and ingenious inventors. What advances have we made in the realms of social science? The art of living agreeably with one another—our fellow men—the finest of all human arts, is still in its infancy.

How can the dangers threatening America, internally and externally, and all the world, for that matter, be overcome, and peace reign everywhere supreme? The answer is short; it is simple. Let every human being *repent and live the Golden Rule*. This means to keep the two great commandments. Then the threat of war would vanish, troubles would disappear; wickedness would cease, and righteousness prevail. There is not a sane person in all the world who can successfully controvert this truth. Then why do we not repent and let the Golden Rule govern our lives? Who has the answer? Mormonism has it; you have

it; Satan has it, and he will not repent. And myriads of our fellow men will not repent either because Satan has them in his power. So peace will not come to the earth and be worldwide until Satan is bound. But the millennium is coming—the Lord has said it. But when it will come, no man knoweth, for neither the day nor the hour has yet been revealed.

However, brethren and sisters, it is your duty and mine, the duty of everyone who believes in God and his righteous purposes to try, try to bring the Golden Rule into our lives. This we can do measurably well with the Lord's help, help that he will readily give to each of us if we worthily seek it.

Let me recite two actual occurrences relative to the Golden Rule. Years ago, the winter in Cache Valley was long, and an acute shortage of hay resulted. A Church official was told by his farm manager that they could spare several tons of hay and that the going price was fifteen dollars a ton. The manager was told to ask only eight dollars a ton, that being the reasonable cost of production. I told of this occurrence in the last October conference.

Another one: Years ago an eight-room house in Salt Lake City was sold on a monthly instalment plan. About two years later the purchaser said he would have to give up the contract, not being able, because of financial reverses, to continue it, and he was moving out into a three-room shack. The vendor asked the man to estimate the equity his two years' payments had made in the house, the vendor telling him that the excess payments would be gladly returned. The man insisted that his monthly payments had only been reasonable rent.

FREE agency is a priceless,

God-given right to every child born in mortality, but it does not include the right to mar, hurt, or destroy the well-being of our fellow men. Selfishness and greed are fast tearing our civilization asunder. How can this danger be met and overcome? The answer is short, and very simple: "Repent, and live the Golden Rule."

He refused to accept any refunds. Notwithstanding the provisions of the contract to the contrary, both parties to the arrangement were actuated by the spirit of the Golden Rule.

I said we have several characteristic teachings and doctrines. To these we are converted, and we readily accept them. But to implement them in our lives is something else. We are human beings and have more or less inherited the weaknesses of the flesh among

which are unworthiness, selfishness, and greed. Further, we are so enmeshed in worldly ways of doing things in the conduct of our businesses and ways of making a living, that we find the easiest way to get along is to do as the world does. In so doing we may grievously sin by departing more or less widely from the standards of the Golden Rule. To the extent that we do this, we need to repent.

What have selfishness and greed done? They have brought on all the major wars in history, resulting in the misery, suffering, and death of countless millions of human beings and the loss of billions of property dollars. They have brought wickedness, crime, debauchery, loss of freedom, and slavery to every part of the earth.

Because of the things I have mentioned and several others, this country is facing a very critical situation. What is the great need of the hour? The answer of course is, as I have already stated, repentance. And repentance is a call that has been made from this pulpit many, many times. Current threatening conditions are not likely to improve much unless more-or-less repentance takes place. And while complete repentance may not be expected until Satan is bound, there is one source of trouble that I think can be removed, and all lovers of America should demand its removal—the more-or-less continuous dispute between management and labor relative to wages, working conditions, etc. Lockouts, strikes, and mass picketing should be outlawed. In all disputes of the type indicated, the public has a vital interest which the law should protect. How can this be done? My answer is by *compulsory arbitration*. It is unlawful for individuals to settle their differences by fighting with fists, knives, or pistols. Courts are set up to which they may go for a peaceful settlement, and this, even though the public may have no interest in the settlement. But the public always has an interest in how labor-management disputes are settled. To settle peacefully such disputes on a basis of what is fair, right, and just to all concerned, can a better agency be found than a qualified, competent arbitration court?

Yes, the public should demand that such courts be set up.

As I see it, if wise, compulsory arbitration courts had always been functioning during the past dozen years or so, there would have been but little if any inflation. This country would have prospered to a greater degree than it has, and the outlook for America would be much brighter than it is today.

Brethren and sisters, we who have covenanted in the waters of baptism and at the sacrament table to keep God's commandments are in honor bound to be true to these obligations. I pray that with the Lord's help we may always have the desire, the strength and the courage to be true to our faith. This I pray in the name of Jesus Christ. Amen.

“Knock,

JOSEPH
FIELDING
SMITH



and it shall be opened unto you—”

By Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

I FEEL humble, and also I feel the loss of our beloved President, just as you who are assembled here feel that loss. With the help of the Lord, I shall bear my testimony. I am very grateful to the Lord for the knowledge that I have of the truth of this divine work. I was baptized when I was eight years old. It was impressed upon me at that time that through baptism I had received the remission of sins and stood pure, clean, before the Lord. I had a sister who was very kind, as all my sisters were, who impressed upon my mind the need of keeping myself unspotted from the world. Her teachings to me the day I was baptized have stayed with me all the days of my life, and I honor her memory.

I have a perfect knowledge of the divine mission of the Prophet Joseph Smith. There is no doubt in my mind that the Lord raised him up and gave him revelation, commandment, opened the heavens to him, and called upon him to stand at the head of this glorious dispensation. I am just as satisfied in my mind that in his youth when he went out to pray he beheld the actual presence, stood in the actual presence, of God the Father and his son, Jesus Christ; in my mind there is no doubt; I know this to be true. I know that he received later the visitations from Moroni, the Aaronic Priesthood under the hands of John the Baptist, the Melchizedek Priesthood under the hands of Peter, James, and John, and that the Church of Jesus Christ of Latter-day Saints was organized on the sixth day of April 1830 by divine command. These things I know. The Lord has revealed them to me, and this knowledge I have had since the day I was baptized. I know that the power of the Almighty is guiding this people, that we are under covenant to keep his commandments, to walk in light and truth. It is my firm conviction that every member of this Church should be able to bear witness and declare by words of soberness that these things are true, that the Book of Mormon is true, that the revelations given to the Prophet Joseph Smith are true, that the destiny of this latter-day work is true, and, according to the revelations, must and will be fulfilled.

I believe that the coming of the Son of God is not far away, how far I do not know, but I do know that it is over one hundred years nearer than

it was when Elijah the prophet came to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple on the third day of April, 1836. Elijah's words point to the fact that we are that much nearer. And this ancient prophet declared that by the restoration of those keys we should know that the great and dreadful day of the Lord is near, even at our doors. I have opened these scriptures to the seventh chapter of Matthew, and I want to read the seventh and eighth verses:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Matt. 7:7-8.)

“... every one that asketh
receiveth; and he that seeketh
findeth; and to him that knock-
eth it shall be opened.”

(Matt. 7:8.)

Is there any good reason why every living soul cannot know the truth and where it can be found? Is there any reason that any member of this Church can give why he does not know that Jesus Christ is the Son of God, that Joseph Smith was and is a prophet of God, and that this is his work? If we lack that understanding, we have no one to blame but ourselves. I had perfect confidence in the sayings of the Lord and Savior, Jesus Christ; and when he says, “Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth,” I am just as sure that every member of this Church may know within himself or herself that God lives, Jesus Christ is the Son of God, and that this is his work which he has established. We have no excuse whatever for not knowing and having the absolute faith and confidence in this restored gospel of Jesus Christ. It is our duty to know. In a revelation given to the Church many years ago, that is, in the days of the Prophet, he warned the members of the Church against false prophets, false spirits, against those who lie in wait to deceive. He gave us a key then by which we may know, but I repeat,

this key, given by our Savior in his Sermon on the Mount is just as true today as it was nearly two thousand years ago. It's his word and can be accepted, can be proved today just as well as it could by his disciples as he spoke to them in this Sermon on the Mount. In interviewing missionaries I frequently ask them, nearly always do, if they have a testimony of the truth. Some of them say, “No, I do not. I think it is true, but I do not know, but I have the assurance that if I go on this mission I will learn that it is true.” Down in their hearts they give an honest answer, but I think they know better than they say. However, it is the right of every baptized member in this Church to know for himself by the revelations of the Spirit of the Lord that all that I have said in regard to the establishment of this work is absolutely true. There is no reason in the world why any soul should not know where to find the truth. If he will only humble himself and seek in the spirit of humility and faith, going to the Lord just as the Prophet Joseph Smith went to the Lord to find the truth, he will find it. There's no doubt about it. There is no reason in the world, if

THERE is no reason in the world, if men would only harken to the whisperings of the Spirit of the Lord and seek as he would have them seek for the knowledge and understanding of the gospel of Jesus Christ, for them not to find it. . . .

men would only harken to the whisperings of the Spirit of the Lord and seek as he would have them seek for the knowledge and understanding of the gospel of Jesus Christ, for them not to find it—no reason, except the hardness of their hearts and their love of the world. “Knock, and it shall be opened unto you.” This is my testimony, I know it is true. I know that just as well as I know I stand here. The Lord has revealed it to me as he has to my brethren. The Lord bless you all, I pray in the name of Jesus Christ. Amen.

"How oft would I have gathered you—"



MARK E. PETERSEN

By Mark E. Petersen
OF THE COUNCIL OF THE TWELVE

WHEN the Prophet Isaiah forecast the coming of the Savior, he said this:

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. (Isaiah 53:3, 6.)

When the Savior came in the flesh and labored among men, this prophecy was literally fulfilled. He was despised and rejected of men. The people did turn their faces from him, and they did go their own way. They rejected him as they rejected his teachings, and it grieved him. One day he stood in their capital city, he said,

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate. (Matt. 23:37-38.)

When the Lord used that one little expression, "ye would not," he described the stubbornness, the wilfulness, the selfishness, of a people who would not obey the divine truth, but who turned their faces from him, each one going his own way.

Oh, that stubbornness! If only they could have realized what it did to them.

When he first began his ministry, he healed their sick; he even raised their dead. He fed them by the thousands in a miraculous way. But when he asked them to keep his commandments, the crowds melted away. Those who followed him were there no longer. So great was that falling away that he asked his Twelve:

... Will ye also go away?

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

And we believe and are sure that thou art that Christ, the Son of the living God. (John 6:67-69.)

But the people rejected him. In their blindness and in their stubbornness, as he offered to bless them and take them into his arms as a hen gathereth her chickens under her wings, they turned away. And in doing so, according to the words of the Savior

himself, their house was left unto them desolate.

As I have read that scripture from time to time, I have often wondered about its application to us who live today. I have often wondered whether the Lord cries out to us, disappointed at our disobedience, saying, "How oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not." (See Matt. 23:37.) How many of us are stubborn? How many of us are selfish and wilful, and turn our faces from him, and would rather not obey him?

This sort of thing applies in various phases of our lives. It applies in our own homes, sometimes with our own children. Have you sons or daughters who are wilful and stubborn and selfish, and who turn their faces from you, your loving parents who would take them into your arms and nurture them even as a hen gathereth her chickens under her wings? Do they reject you, these children in their wilfulness? Some of you have them, and you know how they break your hearts.

And then there are some in the Church who ought to know better, who have the commandments of God, but will not repent, but are wilful and stubborn. Even though the blessings of God are offered to them, they turn their faces, and each one goes in his own way. We reject God as we refuse to obey him. We must remember that faith without works is dead. There is no salvation except through the Lord Jesus Christ. He has said:

... I am the way, the truth, and the life: no man cometh unto the Father, but by me. ...

If ye love me, keep my commandments.

He that hath my commandments and keepeth them, he it is that loveth me ...

He that loveth me, shall not keep my sayings. (John 14:6, 15, 21, 24.)

You know whether you keep his sayings or not. Do you observe the Sabbath day? Do you uphold the Authorities of the Church? Do you pay a full and honest tithing? Do you fast on fast day and pay a proper fast offering? Are you honest? Do you

pay your debts? Are you morally clean? Do you keep the Word of Wisdom? You know whether you keep these things or not. If you do not, contemplate your disobedience and remember that the Lord calls out to you and says, "How oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not."

Sometimes in our communities we reject the Lord. Have you ever wondered about the community in which you live? Here in the state of Utah the Latter-day Saints are definitely in the majority. The Latter-day Saints have the commandments, and among them is the Word of Wisdom. Judging from our state records, do we accept the Word of Wisdom as God has given it to us? To what degree do we break the Word of Wisdom and thus reject the word of God?

Ten years ago in the state of Utah, eleven million dollars was spent for alcoholic beverages and tobacco. In 1950 that figure was up three hundred percent. It reached nearly thirty-four million dollars. In 1948 the figure reached nearly thirty-five million dollars.

What will thirty-five million dollars buy? The last temple built by the Church was that at Idaho Falls. A temple like that could be built in forty-two states of the Union with the amount of money that is spent in the state of Utah in one year alone, for alcoholic beverages and tobacco.

The amount of money spent here each year for tobacco and alcoholic beverages is almost identical to the amount we spend in this state for education. In the fiscal year ending June 30, 1950, \$35,653,000.00 was spent for operating our school system and maintaining our school buildings in the state of Utah. Think of it!

We spend as much in Utah for "booze" and tobacco as we spend for education! It is almost incredible.

The amount of money we spend each year in Utah for alcoholic beverages and tobacco is greater than the combined assessed valuation of the cities of Provo, Logan, and Brigham City.

The amount of money we spend in Utah every year for alcoholic beverages and tobacco is nearly twice as much as we spend for the construction and maintenance of our state highway system.

In Utah we spend one hundred times as much for liquor and tobacco as we contribute each year to the American Red Cross.

In Utah we spend two hundred times as much for alcoholic beverages and tobacco as we contribute to fight the dread disease of poliomyelitis.

About half of our state expenditure for alcoholic beverages and tobacco is spent right here in Salt Lake County. Do you know that in Salt Lake County we spend fifty times as much money every year for alcoholic beverages and tobacco as we pay into the Salt Lake Community Chest?

In view of all this, what do you think about the scripture that the Lord gives

(Continued on following page)

Mark E. Petersen *Continued*

us: "How oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not?"

What about the nation? A century ago the Lord offered the American people a blessing if they would repent. In a revelation given over a hundred years ago, the Lord said concerning the American people:

... I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts;

Yea, if they will come, they may, and partake of the waters of life freely. (D. & C. 10: 65-67.)

It is estimated that the total crime bill for the United States last year reached twenty billion dollars. According to the records of the F.B.I. last year, a serious crime was committed in the United States every eighteen seconds. In an average day last year, 301 persons were feloniously killed or assaulted; 146 robberies were committed; 1129 places were burglarized; 468 cars were stolen; 2861 thefts were committed.

The criminologists of the United States are of the opinion that in this

the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

Behold the day has come, when the cup of the wrath of mine indignation is full. (D. & C. 43:24-26.)

Latter-day Saints, what is your position? Are you willing to hearken unto the Lord your God who cries out to you and would nurture you and gather you together even as a hen gathereth her chickens under her wings? The Lord said something to you also about this:

Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins;

Who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call upon me in mighty prayer. . . .

For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall

HAVE you ever wondered about the community in which you live? We Latter-day Saints have the commandments and among them is the Word of Wisdom. Judging from our state records, do we accept the Word of Wisdom as God has given it to us? To what degree do we break it and thus reject the word of God?

last few years, a great moral depression has come to the United States.

J. Edgar Hoover, the head of the F.B.I., in speaking on March 26 of this year before a special committee to investigate organized crime, said this:

Those who engage in widespread vice activities and rackets could not long survive without their ally, the political renegade. No community in the land is contaminated by rackets and corruption without the assistance of local interests which hold law enforcement in restraint. Law enforcement officers are the people's representatives. They are not persons with unlimited power. They must obey those under whom they hold office. If they are dominated by criminal-aligned politicians, ruthless rackets and vice are inevitable.

To what extent does America obey the God of the land?

What about the world at large? In their blindness, the nations cry for peace but at the same time they reject the teachings of the Prince of Peace. The Lord spoke to the nations in a modern revelation and said this:

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by

be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

For the hour is nigh, and that which was spoken by mine apostles must be fulfilled: for as they spoke, so shall it come to pass;

For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. (*Ibid.* 29:1-2, 9-11.)

I declare to you in all seriousness that I, too, know that God lives. I, too, know that George Albert Smith was a prophet of Almighty God. And I know that the man who will take his place is likewise a prophet and that he holds all the keys, powers, and authorities that were ever restored to the Prophet Joseph Smith in these last days.

When he takes up the reins of office here in this Church, he will preside by virtue of all the powers that were restored through angelic ministry in these the last days.

God will speak to you through him, and he will say to you: "How oft will I gather you as a hen gathereth her chickens under her wings, if ye will not harden your hearts." (*Ibid.* 10:65.)

May we humbly follow him and obey the Lord our God, I earnestly pray in the name of the Lord Jesus Christ. Amen.

... Third Session ...
SUNDAY MORNING, APRIL 8



JOHN A. WIDTSOE

Let Us Search Our Testimonies

By John A. Widtsoe
OF THE COUNCIL OF THE TWELVE

MY DEAR brethren and sisters, I am always glad to bear testimony to the faith within me. Yet I confess that standing before such an audience, I feel a sobering effect. Brigham Young felt it in his day. He declared that since we are all children of God, there is within each one of us a part of God's very nature, and that to stand before a great group of Latter-day Saints, the accumulation, so to speak, of their godliness, lifts a man to a feeling that he stands before the great dignity of the Maker of us all.

I have listened with great interest to the messages of this conference. We have had a good time together. I know we have all been touched by the eloquent words just spoken by President McKay. He has touched the very center of our spiritual being, of our membership in the Church of Christ.

During the events of the last few days, many memories have crowded in upon my mind. In a late afternoon of a warm, sultry day in August or September, I sat in my office rather tired after the day's work. The University of Utah had had internal dissensions which had been fanned by enemies into a nationwide scandal. I had been called in to assist others who were trying to return the institution and its work to a normal condition. It was the third time in my life that I had been obliged to serve my state in such a capacity. I was weary. Just then there was a knock upon the door, and in walked George Albert Smith. He said, "I am on the way home after my day's work. I thought of you and the problems that you are expected to solve. I came in to comfort you and to bless you."

That was the way of George Albert Smith. Of the many friends I have throughout the state and beyond, he was the only one, except a few of my intimate friends, who took time to give me the loving help in the work I had to do. Of course I appreciated that; I shall never forget it. We talked together for awhile; we parted, he went home. My heart was lifted. I was weary no longer.

You see, love, of which we have spoken so much during this conference, is not a mere word or a sensation within. To be a worthy love, it must be brought into action. President Smith on that occasion did that. He gave of his own time, his own strength, to me. I hope that those of us who have attended this conference these last few days will understand that the test of love is whether the person who loves gives of himself, of his powers, to the loved one. There is no true love unless that is done. The husband must give of his own self, in a large sense, to the wife he loves; and she must give of herself, surrender perhaps, for him, the things that she would like to keep and have. Parents and children must have the same relationship. There is no true love without sacrifice for the loved one. Since we have spoken so much about love, perhaps we might keep that in memory.

Shortly before the death of President Smith, I heard one of his addresses, perhaps it was his last, I am not quite sure. He chose as his theme, the unhappy condition of the world at the present time. He laid down a principle which I believe to be correct and inspired, that there will be no peace, no final solution to the world's problems, until this body of people, comprising the Church of Jesus Christ of Latter-day Saints, cleanse themselves, accept the doctrine of the Lord Jesus Christ, spoken of so beautifully this morning, and set to work to battle for righteousness and for truth; only then can we hope for peace. He admitted that of course it was a tremendous claim, but the claim is eternal. Truth is always the winner; truth is never defeated. In the words of the old poet: "Truth crushed to earth will rise again." He left on that occasion the message to me and to others that we must cleanse our hearts, as said here today by President McKay. We must gather up our courage, and we must set forth to battle for righteousness in the world. Then, just as a leaven leavens the lump, so we shall leaven the whole world. A tremendous mission, isn't it? Tremendous to think about—that this handful of people have within themselves the power, if properly used, to change the whole world for good or for evil.

I have felt on many occasions, especially after that sermon, that what we need to do, each one of us, is to begin to examine our own testimonies of the truth. After all, with our testimonies as our chief weapon, we go out to battle evil. We speak of a testimony, yes; we say we have a testimony—but is the testimony of a kind that will

enable a man to accept and obey the gospel of the Lord Jesus Christ under any and all conditions? It might be good for us Latter-day Saints to begin to re-examine our own testimonies. A man who goes into battle cleanses his sword, looks after his gun, and he is ready for the battle when it comes. We are in the midst of a great battle today, the battle of the ages, foretold by prophets throughout the long ages of the past. We must begin with a certain understanding of the gospel of the Lord Jesus Christ and a willing, ready acceptance of it, as indicated by President McKay. There is no other way. But have we done that? Have we looked into our own hearts, to our testimonies, and added that which is wanting, taken out that which is unworthy? We should be fit for the battle.

In the words of President Smith, we, like the heaven, shall leaven all people. His life of love was merely an illustration of that larger view of the concern of all who follow the Christ.

I think that we Latter-day Saints can afford to be a unique people. Once in awhile I meet a young person, sometimes an older person, who says, "Well, that may all be true, but I don't want to be different from other people. I want to be like other people. Why can't we be like the others? It's so much easier then to go through life."

But we can't help it, my brethren and sisters, if we are different. We are different—in righteousness, in virtue, in the teachings of the eternal gospel—we are different. We can't escape it. If our testimonies are sound and true, we know that we cannot be like other people unless they, too, accept the truth as we possess it.

*With our testimonies
as our chief weapon we
go out to battle evil.*

I don't know of a figure in the last two thousand years who was more different from the mass of humanity, the millions of men and women, than the Prophet Joseph Smith. He stands alone, unique—the only such religious leader in two thousand years, since the days of the Christ. He received his commission from God himself; he was instructed by God himself; he spoke at one time with God himself. No other man in the midst of the great apostasy from simple truth has ever been able to make that claim. And we know it to be true. Of course we are a different people. Since I mustn't take too much time today—many of us are yet to speak—let me say to you that we have the right, in searching our testimonies, in getting them ready for this great battle, to remember that a testimony is a living thing, not a static, dead thing—it is alive and sometimes fills a man and a woman until the visions of heaven are opened to him or to her. By that token of life, a testimony must be fed, cared for and nur-

tured, kept in its right place and position, protected if needs be. In doing that, we have the right and the need to take all evidences that lie about us, all evidences of the truth of this great latter-day work. The Lord himself told us so to do. We may read in the Doctrine and Covenants, section twenty, when the foundations of this Church were laid, when our Church constitution, so to speak, was written (you will find that evidences are there mentioned), that by the evidences that lie all about us we shall be judged. Joseph Smith set up evidence after evidence of the reality and truth of all that he said and did.

I am thinking of one great argument in favor of Joseph, debated and talked about for over a hundred years: He had witnesses, human flesh and blood witnesses, such as we are, of his work. He was alone in the grove when the first vision came; he was alone when Moroni called; the Church had not then been organized, hardly begun. But from that time on, almost everything he did of a spiritual nature, his communions and communications with the Almighty and divine beings, were shared by him with others. It is really a wonderful thing. The great spiritual leaders of the last two thousand years have gone into the woods, fasted and prayed, and come back with these messages, alone. They have gone into caves—Mohammed, for example—always alone. But this great latter-day prophet, after the beginning of the work, had companions who shared with him his great experiences. Twelve honorable men of unquestioned probity saw the plates of the Book of Mormon; when the priesthood was restored by John the Baptist, Oliver Cowdery, an honest man whose integrity has never been questioned, received the priesthood with Joseph. When Peter, James, and John came to give the higher priesthood, Oliver Cowdery was there. When the great messages in the Kirtland Temple came, which we frequently overlook in their greatness, Oliver Cowdery was by his side. When the message that men shall be judged by their works—a tremendous doctrine in that day of apostasy—was given, Sidney Rigdon was with the Prophet Joseph Smith. And other men, ancestors of some of you men who are here today, were in the room with the Prophet, time and time again when the revelations of God came to him. Some of them have described in writing how it occurred.

We don't stand alone. We have witnesses to our faith. We are a unique people. All about us are witnesses to the truth of this great latter-day work. It might be well in building our testimonies, to begin with the simple foundation—events. Ultimately we will then win that greater testimony, the testimony of the spirit which is the testimony, but which we must achieve little by little, in a natural manner that the Lord has prescribed.

So brethren and sisters, let us look

(Continued on following page)

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John A. Widtsoe *Continued*

into our testimonies. Are they just words on our tongues, or do they really represent our convictions? If they need mending, mend them; if they need building, build them. Remember that our message is a world message—I have said before from this stand that we are not confined to these val-

“And,



MATTHEW
COWLEY

I HAVE been thinking, my brothers and sisters, since the meeting of the Twelve in the temple on Thursday, of the words of the Master when he was about to take his departure from the Twelve, and he said unto them:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. (Matt. 28:19-20.)

WHEN Christ came to the earth he organized his Church and at the head of that Church, under his leadership, he placed Twelve Apostles. And when he left them, he left his Church and his Saints under the leadership of that Twelve.

As this Council of Twelve met in the upper room of the temple on Thursday, the Spirit of God bore witness to my spirit that Christ was saying there to the Twelve: "... and, lo, I am with you alway, even unto the end of the world." And where there is no Quorum of Twelve in God's ministry upon the earth, Christ is not there as the leader of his Church and his kingdom. This testimony has sunk deep into my heart since that meeting and during this conference, which has been presided over by the Council of the Twelve with President McKay as its presiding officer. When Christ came to the earth he organized his Church, and at the head, under his leadership, he had Twelve Apostles. And when he left, he left his Church under the direction of the Twelve.

leys and mountains—our message is for the whole world. For every nation, every tongue, and every kindred, we have responsibility.

God bless us and be with us, not only in our search for truth, but also in our use of truth, for the accomplishment and the completion of the great purposes of the Lord in these days, I pray in the name of the Lord Jesus Christ. Amen.

Lo, I Am With
You Alway”

By Matthew Cowley

OF THE COUNCIL OF THE TWELVE

When he came to the American continent he organized his Church, and at the head of that Church, under his leadership, he placed Twelve Disciples. And when he left them, he left his Church and his Saints under the leadership of that Twelve. And when the gospel was restored again, Christ came back and appeared unto him who was raised up to be the Prophet at the head of this dispensation. And under his direction the Church was organized for the last time, and at the head of the Church under the Presidency of the Prophet were the appointed Twelve. And when the Prophet was taken from the earth, sealing his testimony with his blood, the Church was left under the direction of the Twelve. And down through the years when the leadership of the Quorum of the

WHEN the gospel was restored again, Christ came back and appeared unto him who was raised up to be the Prophet at the head of this dispensation. And when the Prophet was taken from the earth, sealing his testimony with his blood, the Church was left under the direction of the Twelve.

Presidency has been taken away, the keys have remained with the Twelve. "... and, lo, I am with you alway, even unto the end of the world."

As God has borne witness to me in that meeting in his holy house and in this conference, so I bear witness to you that where there is no Quorum of the Twelve, the true organization of Christ's Church is not here upon the earth, and that is my testimony to you, which I bear in all humbleness and in the name of Jesus Christ. Amen.

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Be



SPENCER W.
KIMBALL

MY BROTHERS AND SISTERS, these are
momentous days. The experi-
ences of this week we will not
soon forget. I am impressed, too, as
Brother Cowley expressed, with the
importance of the body to which I
belong. This is the first general con-
ference I have ever attended which
was conducted by the Council of the
Twelve.

I am reminded of the statement by
Paul to the Ephesians when he said:

And he gave some, apostles; and some,
prophets; and some, evangelists; and some,
pastors and teachers,

and then he outlines carefully for what
purpose they were called:

For the perfecting of the saints, for the
work of the ministry, for the edifying of
the body [the Church] of Christ.

*NO ONE in this Church will
ever go far astray who ties
himself securely to the Church
Authorities whom the Lord
has placed in his Church.*

And then he goes further and makes a
statement that I think is very important
indeed to every Latter-day Saint:

That we henceforth be no more children,
tossed to and fro, and carried about with
every wind of doctrine, by the sleight of
men, and cunning craftiness whereby they
lie in wait to deceive. (Ephesians 4:11-12,
14.)

In many other places Paul also
warned us against the deceivers who
would come even before his departing.
And they have continued to come,
and they are among us today. The
authorities which the Lord has placed
in his Church constitute for the people
of the Church a harbor, a place of
refuge, a hitching post, as it were. No
one in this Church will ever go far
astray who ties himself securely to
the Church Authorities whom the Lord
has placed in his Church. This Church
will never go astray; the Quorum of
the Twelve will never lead you into
bypaths; it never has and never will.
There could be individuals who would
falter; there will never be a majority
of the Council of the Twelve on the
wrong side at any time. The Lord
has chosen them; he has given them
specific responsibilities. And those
people who stand close to them will
be safe. And, conversely, whenever

Valiant

By Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

one begins to go his own way in op-
position to authority, he is in grave
danger. I would not say that those
leaders whom the Lord chooses are
necessarily the most brilliant, nor the
most highly trained, but they are the
chosen, and when chosen of the Lord
they are his recognized authority, and
the people who stay close to them have
safety.

I am reminded of when Moses was
called to his tremendous responsibility
of leading the children of Israel out of
bondage, and he complained to the
Lord and said, "I am weak, I am slow
of speech," and the Lord gave to him
a voice, in his brother Aaron. But the
Lord didn't replace him by that voice.

The Lord is at the helm, brothers
and sisters, and he will continue to be
there, and his work will go forward.
The important question is whether we,
as individuals, will be going in that
same direction. It's up to us. This
is a gospel of individual work. I wish
our Latter-day Saints could become
more valiant. As I read the seventy-
sixth section of the Doctrine and Cove-
nants, the great vision given to the
Prophet Joseph Smith, I remember that
the Lord says to that terrestrial de-
gree of glory may go those who are
not valiant in the testimony, which
means that many of us who have re-
ceived baptism by proper authority,
many who have received other ordi-
nances, even temple blessings, will not
reach the celestial kingdom of glory
unless we live the commandments and
are valiant.

*THE LORD is at the helm,
brothers and sisters, and
he will continue to be there,
and his work will go forward.
The important question is
whether we, as individuals,
will be going in that same di-
rection. It is up to us—*

What is being valiant? I believe
that John, in the book of Revelation,
says something about valiancy. He is
speaking to the people at Sardis, one
of the cities which Paul had prose-
lyted. He is speaking to the Saints,
mind you, not to the people in the
world. He says: "I know thy works,
that thou hast a name that thou livest,
and art dead." (Rev. 3:1.)

There are many people in this
Church today who think they live, but
they are dead to the spiritual things.
And I believe even many who are

(Continued on page 434)

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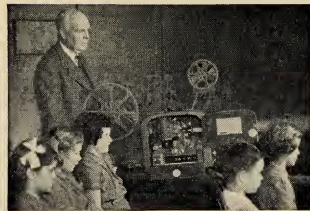
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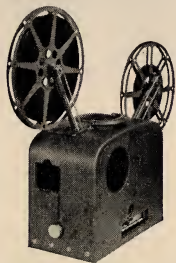
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Spencer W. Kimball *Continued*

making pretenses of being active are also spiritually dead. Their service is much of the letter and less of the spirit. Again I notice he speaks to another group, the Laodiceans, and says:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (*Ibid.* 3:15-16.)

Those were Saints who had been baptized into the kingdom, received the Holy Ghost, we would assume, and were supposed to be on their way to exaltation. But they weren't faithful, they weren't valiant. The Lord says again in these verses through John:

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. (*Ibid.* 3:12.)

He says again of these Sardis members of the Church:

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (*Ibid.* 3:4-5.)

I remember a great people of long ago who belonged to the Church of our Lord, who became so righteous as a group that they were translated into heaven. And I wonder why other groups have not been taken. The only conclusion that I can reach is that whole groups have not been sufficiently righteous. We buried a righteous man yesterday. If all of the people in this Church were as righteous as he was, perhaps there might be further translations. But we are not living the commandments of the Lord as well as we know. Many of us are not valiant.

I pray the Lord will bless us all, that we may catch a vision of greater activity in this Church, all of us. That none of us may stand by and feel self-righteous as did the hypocrite who with the publican went to the temple to pray:

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. (Luke 18:11-12.)

Then Jesus goes on to say:

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner.

(Concluded on page 436)
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Spencer W. Kimball *Continued*

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (*Ibid.* 18:13-14.)

We are all sinners. We all need to repent. We all need to change our lives and to make them more righteous, and become valiant as the children of

Enoch were valiant, so that we may receive the blessings which are promised to us and which we are striving for. Many of us have not yet surrendered, or if it has been a surrender it has been a conditional surrender, with many reservations.

God help us, brothers and sisters, that we may unconditionally surrender to the Lord and his program and to the spirit of the work, I pray in the name of Jesus Christ. Amen.

The Unfulfilled Future

RICHARD L. EVANS

PERHAPS it is time again to say some things that have been said before and to say them gratefully and soberly in this Easter setting. Perhaps the world never needed more a reassurance against what sometimes seems to be fleeting futility. Perhaps it never needed more the assurance that men are immortal, that justice is inevitable, that there is a personal perpetuation of the human soul, and that truth and intelligence continue eternally beyond time. Easter is somehow the symbol that these things are so—and with the destructive forces we have found, perhaps we never needed more the assurance that they are so. Sometimes we hear of people who profess indifference to death. But no man who himself comes close to death or who sees someone he loves leave this life is indifferent to death. When we face the fact that cherished associations here are moving ever nearer an earthly end, we inevitably think deeply of death and of the promise of everlasting life. And as we face the uncertainties of this world, we are grateful for faith and assurance for the future. And for the strengthening of this faith there is the further fact that thoughtful men always do some of their living and thinking for the future. The time never comes in the life of a person when his planning and purposes are not projected beyond the present. This is true of those who seemingly yet have much left of life and also of those who seemingly have little left of this life. This ever-present awareness of an unfulfilled future is born of man's consciousness of his own eternal continuance. Young and old alike look toward things to come because the soul of man will always continue to contemplate things to come, and because the Creator in whose image men were made has not planned or placed before us all this opportunity and effort of existence without the certainty of everlasting life. Sometimes the uncertainties loom large, but the realities exceed the uncertainties. And those who have lost those they love and those who look to the end of this life may rely on the reality that life is limitless, that truth and intelligence and personality are perpetuated, and that the path was pointed and the way was opened by him who returned from death to life on that first Easter day.

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**Blessings
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By Clifford E. Young

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS, this has been a most impressive conference. I think in my experience I have never attended one more impressive, and it has been my privilege to attend conferences since the passing of President Woodruff when vacancies have been filled in the presidency of the Church. I remember President Woodruff well. He knew me by my first name, largely because my father attended him professionally, and it was my privilege to drive my father from place to place as a boy. So, I say, in my recollection I never remember a more impressive conference.

It's a great pleasure and a privilege and a blessing to be here and to feel the warmth of the hearts of the people. Although there has been a shadow of sorrow in all of our hearts, yet there has been that peace that comes to the human soul through the gospel of Jesus Christ. We are all striving for peace, and we wonder how it's going to come. I sometimes think we look upon it as sort of a tangible thing and perhaps there are some tangible aspects to it, but in a larger sense, it is most intangible. I think we were conscious of that yesterday as we assembled in this room paying our respects and showing our love to our great leader. As we sat here, I couldn't help but think, here we are evidencing peace in the world. Our hearts are free from strife; that's what peace means. We have nothing but love and kindness one toward another, and regardless of creed, regardless of color, and there were many here yesterday, who are not of the white race, we were all dedicated to one purpose and that was peace and love. It's true, that was inspired by our leader, but leaders can do that, and they will do it, and peace will come through the inspiration

(Continued on page 440)

THE IMPROVEMENT ERA



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Clifford E. Young *Continued*

of men whom God will raise up and who will establish in the hearts of men, because of their righteous lives, these great concepts of peace.

And then, too, we had another most striking experience as we sat here. We listened to that lovely blind woman, Sister Jones, pay her tribute, one from whom the beauties of this world have been shut out—I mean the tangible beauties. I couldn't help thinking of it as I saw those beautiful flowers. She couldn't see them; she can't see the shadows of a fleeting day or the rising sun, or these delicate lilies. Ten-nyson, you know, it was, as he was going along one time, seeing a little flower in a crannied wall, said:

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

This lovely girl can't see those flowers. But she does see something, my brothers and sisters, beyond what you and I see. She has a perception of beauty; she has peace in her soul; she has something Christ-like that God exemplified, and it brings home the fact that there is great wisdom in the experience of suffering and sorrow, and it's in that suffering and sorrow that we acquire these divine attributes. God understood it; he didn't let the cup pass when Jesus supplicated that it might. He knew. And so, some have to go through life missing some of the tangible things you and I enjoy, but partaking of some of those intangibles that transcend them all. We had a great lesson here yesterday, not only of how peace may come into the human soul, but also of how men and women exemplify the teachings of our Lord and Savior and the great virtues of love and sacrifice.

I remember many years ago of reading, I believe it was in the old *Juvenile Instructor*, a beautiful story, and it has stayed with me all these years. It is said that on one occasion President Young left his home, over where the Bee Hive House stands, and started down State Street. There used to be a stream of water, part of City Creek, flow down the street, and the sidewalk, such as it was, or the trail, meandered along this ditch; and as President Young was making his way down he saw coming up the trail an old lady with a cane, following her way along the ditch. She couldn't see. In the goodness of his heart President Young stopped and, taking her by the hand, he said, "My dear sister, God bless you. Let the light of the gospel be the light that shines beyond the rays of the setting sun." It's the gospel of Christ that brings peace to all of us,

and as was said here, appropriately, the reason that we could feel it so impressively yesterday is because we were paying tribute to one who had exemplified these divine virtues.

And so, brethren and sisters, there is hope for all of us. There's hope for this suffering world. President Clark called our attention last night to one very potent thing, however: namely, that we can lose our agency. We have the agency to make these things possible; we also have the agency to lose them because God, in giving his promises to his children, has not taken it from us. We have the right to do, or not to do, and we have the right to establish righteousness. We have the will to do it or the will not to do it. Therein lies the great danger, and if we fail, or if failure occurs, it will be because of us who know better. But we have great hope as we visualize what has happened these last hundred years. Someone has said that one man alone with a message of peace and righteousness can revolutionize the world. The Prophet Joseph stood alone a hundred and twenty years ago. Today we number 1,100,000 people, and that's not counting the hundreds and thousands who have passed to the other side. It merely illustrates what one man alone can do. Jesus stood alone when he stood before Pilate, even Peter had deserted him—he knew him not, he said, and thus Jesus stood alone. One man alone can give hope and life and vitality to this world. And one man stood alone a hundred and twenty years ago, and today we're the recipients of his great message of eternal truth.

I bear you my testimony, my brothers and sisters, again thanking my Heavenly Father for the blessings of the gospel of Jesus Christ and for the peace that it brings to the human soul, and I do it in the name of Jesus. Amen.

WORDS AND MUSIC

By A. Leslie Derbyshire

THERE is no "music" on the printed page. But only lines and marks of black on white. Some voice must sing, some hand with strings engage, To make the sounds that give the ear delight. "Love," "Faith," and "Justice" have no power to bless—"Religion" is an ink-scrawl scratched by pen— All empty signs and sounds, all meaningless. Unless they're written in the lives of men. No spirit-power called "Justice" floats through space; There is no justice save where men are just. Not words, but deeds, make earth a heavenly place; Not words, but deeds, can make a man from dust. So men are measured accurate and true, Not by their words—but by the works they do.

THE IMPROVEMENT ERA



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By Delbert L. Stapley
OF THE COUNCIL OF THE TWELVE

MY BROTHERS AND SISTERS, I rejoice in being with you in this conference today. I feel very weak and humble in this position, and I do earnestly pray for an interest in your faith and prayers.

I wish to extend my appreciation and gratitude to the great number of you who received me so kindly in this appointment. I appreciate the many prayers that have gone up in my behalf. With you, I feel a keen loss in our beloved President George Albert Smith. Coming from an outside stake, I feel in a measure that I represent the good people who live on the fringes of the Church, who do not always have opportunity to express the love that is in their hearts for these great leaders who depart from among us.

President George Albert Smith was close to me, he always seemed to be around for some of the important events of my life. I appreciated sincerely his confidence and love, and I rejoice that it was he who called me to this present assignment. As a boy, I remember him coming into my father's and mother's home to attend quarterly conferences representing the General Authorities of the Church. And as I relive those occasions, I rejoice in the goodly effect that he had upon my life. He was loved by all good members of the Church everywhere. He radiated a kindly and lovable spirit. Wherever he went, he brought good will to the Church and its people. As has been said, he was a man without guile. I think he has left with us a gem of counsel as so many times in his talks he has advised us to stay on the Lord's side of the line. That counsel will live throughout eternity in our hearts. A very simple statement, yet one that will produce great good in the lives of individuals if they will but follow it.

The eighth chapter in the leadership of this Church has been closed in the departing of this good man. As I reflect back over the eight spiritual leaders of this people, in my heart I feel that God wanted each of them to lead his people, and that each was specially fitted and endowed for the work of his time and generation. The chapter now closed in the book of the life and activities of President

Must Arise

*and put on
her beautiful garments*

George Albert Smith is a glorious one of great attainment on the part of the Church. He built ably upon the foundation laid, so now this people can continue to go ahead in the accomplishment of the great purposes that God has for his people to accomplish.

As I have thought about the past three days and all that has taken place, my testimony has increased in relation to the work we are engaged in. All plans have gone forward for this great general conference of the Church. And almost on the eve of the conference meetings, the Lord took from us our beloved President. At first there was a great feeling of loss, but I don't think ever a feeling of frustration, for the Quorum of the Twelve realized that vested within them were all the powers, authorities, and keys necessary to carry forward the important work of this great Church. Committees were appointed to plan the services that would honor and recognize our beloved prophet-leader. Everything seemed to fit into a proper pattern, the services were held, and our hearts were touched by the beautiful thoughts expressed, the consolation given to members of the family and to all of us who mourn the passing of our President.

Yet the 121st conference went on as scheduled and there was a feeling that God was at the helm; that the affairs of his Church, even at such a critical time, were being properly handled. And so we come here today, not disturbed in our faith, not disturbed in the leadership now handling the affairs of the Church. Everything has fit into a pattern, for God established the pattern, and the people know where the authority of leadership is vested when the President prophet-leader is taken. There has hardly been a ripple in the scene of our work or activities, and yet we have paused properly to honor and recognize our great spiritual leader.

Brothers and sisters, this is to me a testimony of the strength and divinity of this work. In my heart, I feel that God is with us and directing his work, that as we go from this conference to our homes, we will not be confused, nor will we feel in our hearts that this work will stop; there will be unity in our faith, we will go away in confidence, knowing that the work of the Lord will continue to go forward and fulfil its destiny in the earth. And as I reflect upon these things, I remember what the Lord said to the Prophet Joseph Smith before the Prophet had been endowed with the priesthood and

(Continued on page 444)

THE IMPROVEMENT ERA

Recipe for...

FOOD IS FUN



By
WINNIFRED
C. JARDINE

Packaged Mixes Offer Quick Menu Desserts

There's no denying the convenience of the many packaged ready-mix products on the market. And we had word the other day that manufacturers of one brand of packaged cake mix have held the price at the same level for an entire year, and they've pledged to continue so into the future. That's good news during these days of rising prices, and for some right good flavor, try these quickly-made Coconut Butterscotch Squares, made from white cake mix.

COCONUT BUTTERSCOTCH SQUARES

1 package of white cake mix.

1/4 cup butter or margarine

1 cup brown sugar

2 tablespoons coconut

or top

1 cup

Mix cake

tions

grease

at 375 deg. F. for 25 to 30 minutes. Cream butter or margarine and sugar. Add coconut or milk; mix well. Add brown sugar. Remove cake from oven when warm. Spread with coconut mixture and broil until golden brown, about 5 minutes. Cut into squares.

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Delbert L. Stapley *Continued*

before the Church itself had been organized. He said that "a great and a marvelous work is about to come forth unto the children of men"; and surely this is a great and marvelous work which we represent. Very shortly after the organization of the Church, less than a year and a half, the Lord speaking to the elders of the Church said:

Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great. (D. & C. 64:33.)

According to the law that God had revealed, and in keeping with the law of the land, this Church was established with only six members. Yet the early rise of the Church from that humble beginning was great and marvelous, the Lord was pleased, and the brethren engaged in the work of the ministry had been very diligent and devoted. The Lord didn't want them to be weary in well-doing because they were laying the foundations of a great work. In the preface to the book of Doctrine and Covenants, the Lord said:

. . . those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth. (*Ibid.*, 1:30.)

And then again, a little later the Lord said:

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments. (*Ibid.*, 82:14.)

We know the Church passed through many trials and many tribulations, that brethren along the way deserted the Prophet, and the Saints suffered mobbings and all types of hardships and privations, but there were in the Church men of strength and character, men who believed in this great latter-day work; and the power of the Lord rested with them. They were undaunted in the face of these difficulties. But the work of the Lord went on, and our people were led here to the valleys of the mountains by President Brigham Young. He had the vision of enlarging the borders of Zion and sent out groups to colonize and settle the fertile valleys of these mountains, both north and south and east and west. Thus the great work of the Church has continued to grow, even until the present time, and each of our prophet leaders took his place, gave of himself and of the talents that God had blessed him with to establish firmly the foundations of this work. And as surely as we are here today, it has been brought forth out of obscurity and out of darkness, and stands as a beacon of light upon the hill to all

peoples and nations of the earth. We have witnessed in the progress of the Church, a great enlarged program to take care of our people. This program encircles the entire life of the Church membership and gives them every opportunity for growth, for development, and for training. Surely in this work the Lord has been with his people, so today with pride in our progress we claim almost sixteen hundred wards and branches of the Church, 184 stakes, scattered up and down this western area with some to the east of us. We also have many missions established throughout the world, and with all our program and activity, the Church itself is known far and wide and assuming its place of leadership and of power in shaping the lives of men and of nations.

And it seems to me, my brothers and sisters, that the Lord in this enlargement of our borders has been with this people, and has so arranged it that we are now established in the population centers of this western area. We have built our places of worship, our places of recreation, and in all this building, and in all this planning, and in all this preparation, the leadership of the Church under the inspiration of God have not had in mind only that we should take care of our own, but that the facilities we have provided should be made available to our friends. We have been counseled to warn our neighbors, but to hide our light under a bushel, but to place it where it can be seen of men, that they may have the opportunities and the blessings this Church affords and that you and I enjoy.

And it does seem to me, brothers and sisters, in this present critical situation where it is impossible to send all the missionaries into foreign fields we need to send, that we must take advantage of the proselyting opportunity that is ours in the branches, wards, and stakes of the Church; and through our stake missionary program make available to those who are investigating, the facilities of our Church, that the children of our friends and investigators can come to Primary, to Sunday School, the young men and women to Mutual, the mothers to Relief Society, and all to our sacrament meetings. If we as God's people would warn our neighbors, and if we would be friends with our neighbors, we will invite them to come with us and investigate this thing we know to be true and of God.

I think it was only a year ago that President George Albert Smith from this pulpit said that we should invite our friends and our associates to come and see. There is much in the Church for people to come and see, and if we who are members of the Church would live as we should live, we would never be ashamed of that which our friends and our associates do see. Not so long ago in attending a conference, I heard a young lady missionary in making her report say that in her missionary experience she felt the

(Concluded on page 446)

THE IMPROVEMENT ERA

ONE instead of THREE makes sense to me!

says Mrs. John Austin of Green Ridge, Pa.

FELSO
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FELSO
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Paint and Enamel



"I once thought I needed a special detergent for clothes; another for dishes; a third for enamel and paint. Then I found FELSO. Now 'one instead of three' saves shopping time and storage space.

"Best of all," she says, "my wash is white as snow, my colors bright and gay. China and glass sparkle without wiping. Refrigerator, stove and woodwork fairly glisten. FELSO alone does all my washing.

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Delbert L. Stapley *Continued*

Spirit of the Lord working with her. And I thought what a grand thing it would be if all people of the Church felt that in their callings and appointments the Spirit of the Lord was working with them. I am just as confident as I can be that regardless of our calling and appointments or holding the priesthood, we who are the men of the Church, that unless we have the Holy Spirit of the Lord abiding with us in our work and ministry, we will never accomplish the purposes of God.



ALBERT E. BOWEN

NATURALLY the thoughts of the speakers at this conference have turned to President Smith, so recently departed. Mine run the same way. If he were standing here today where I stand, I can easily conjecture him as pleading with the people to live their religion, that is, to live in practice up to the high standards of what they have been taught.

I should like, if I may, to say a little about that, with particular reference to the personal responsibility of each individual for what he turns out to be.

It was permitted to John the Revelator to glimpse the future as the revelation of things to come passed in panoramic view before his vision. Among other things, he says:

And I saw the dead, small and great, stand before God; . . . and they were judged every man according to their works. (Rev. 20:12.)

Two lines of thought closely related and of tremendous consequence to all of us are stimulated by this graphic statement. First, there is implicit in it the thesis that death is not the end of man. Those marshalled for rating had died, for it was the dead whom John saw. Second, their classification and recompense depended upon their own deeds, what they had done while they yet lived. It is this second feature of the vision to which I wish to direct attention.

As the hosts from the dead passed before the throne, they were judged every man, according to his works. That is justice in the highest sense of the term. It is judgment founded in righteousness. It reaches completely up to the perfect ideal. No fault can be found in it, for every man is to be classified and rewarded on the

We need the Holy Spirit; we need its power and its gifts and its influences with us in our callings and offices, if we carry out successfully the responsibility associated with those callings and appointments.

I have a testimony of this work; I know it is true. I hope and pray, brothers and sisters, that we will devote ourselves to its high responsibilities. It is the most important thing we have at hand to do. May we be appreciative of the Church, of its leadership, of its doctrines, and all the blessings we enjoy, I humbly pray in the name of Jesus Christ. Amen.

Righteousness and Judgment

By Albert E. Bowen

OF THE COUNCIL OF THE TWELVE

basis of his own individual performance. It has always been the conception of enlightened nations of free men, particularly those whose laws are rooted in the Christian code, that only to that degree in which judgments have embraced righteousness have they approximated justice. Long ago the Prophet Amos coupled the two together in their proper relationship, and no right-thinking man has ever been able, or tried, to sever the bond which inseparably unites them.

Amos admonished his nation:

. . . let judgment roll down as waters, and righteousness as a mighty stream. (Amos 5:24.)

I hesitate to use the word righteousness because it has come to have attached to it the malodor of hypocrisy. Too commonly, one who is spoken of as possessed of the quality of righteousness is derisively sneered at, as if the term characterized him as a pretender, a self-exalter, one who arrogates to himself superior virtues, as exemplified in the parable of Jesus about the Pharisee who publicly thanked God that he was not as other men and loudly proclaimed his own virtues. Jesus said that the publican who, standing apart, alone, humbly prayed God to be merciful to him a sinner would be justified before the other.

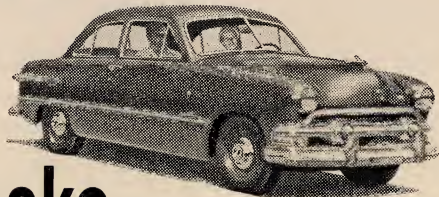
No sense of opprobrium properly attaches to the term righteousness. It signifies that which is in accordance with right, or characterized by uprightness or morality. There is no other word to take its place. I am therefore obliged to use it and trust to its being understood in its proper sense.

John's statement about the basis of judgment must be read as affirming that there are things which everybody is

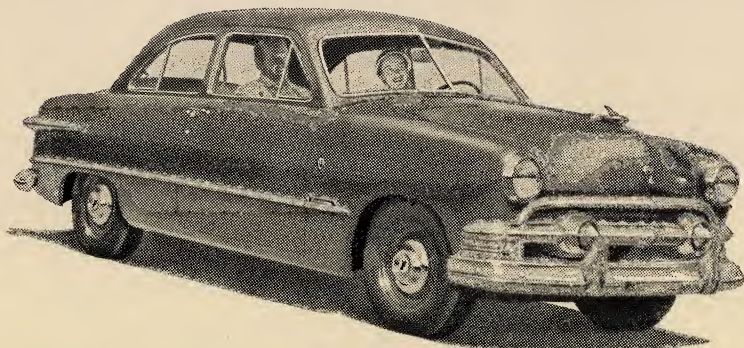
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THE IMPROVEMENT ERA

Ahead in Ideas



Ahead in looks

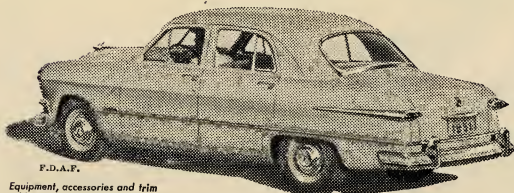


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expected to do. The promise of rewards based upon works presupposes that there are requirements prescribed. Where there is no law, there can be no judgment under the law is a principle of divine as well as secular governance. The prescribed requirements, naturally, are to be sought in the teachings of Jesus for John was his disciple. And by his revelation, John tells us, he was shown the things he saw.

On his final visit to the disciples before his ascension, as has before been stated today, Jesus commissioned them to carry his message to all people, telling those whom they proselyted to observe all things whatsoever he had commanded them. Here, then, is the law on the basis of which all are to be judged. So far as I can discern, there is not one thing in all that Jesus taught that would not, if practised, promote righteousness and justice in the earth. Nobody would be harmed by universal conformance to every rule governing human conduct which he promulgated. One cannot think that it was ever intended that man should be consigned to live perpetually in this earth amid the carnage and bestiality and bickering and hatred and cruelty; the plundering of one by another; the deception and greed; the striving for advantage of one over another; the despoiling of fellow creatures; the stifling and crushing out of all sentiments of mercy

and human kindness by the violence of brute force and by submerging righteousness and everything that makes life beautiful, under the vile, putrid, hideous, and ugly floods of vice which swirl over the land. All this and all the groveling ugliness of human degradation paraded before us in the daily press are in direct antagonism to the benevolence and brotherhood, the worth and dignity of the human soul with its God-given right to be free from the bondage of oppression; the admonitions to love and mercy; to be pure in heart, and to hunger and thirst after righteousness, expounded as guides to righteousness and abundant living by the Christ.

The other day J. Edgar Hoover told the Senate committee investigating syndicated crime in America that gambling could be cleansed out at once if officials in states and cities would honestly enforce the law, instead of conniving with those who are willing to pay the price of protection for the violation of the law. Following gambling would go the whole brood of loathsome evils spawned by it. If that could be done, how infinitely more could the earth be cleansed by a simple observance of the laws laid down as the basis for divine judgment and justice.

On another occasion, even before his crucifixion, holding up to view the mission and purpose of life, the goal of man's striving, his ultimate destiny, the Lord said, "Be ye there-

fore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) This terse sentence epitomizes all that Jesus taught about the mission of life and the destiny of man. It seems on its face a hard saying, and many have felt that it sets a task beyond all possibility of accomplishing, and that there is no use trying; that it projects an ideal so utterly unrealistic as to make it of little value. There might be some validity to this objection, if life is to be thought of only in terms of mortal probation. To get full value of the admonition we need a broader understanding of the work of life.

President Brigham Young let some light in on that in one of his sermons. After quoting the saying, he remarked: "If the . . . passage I have quoted is not worded to our understanding, we can alter the phraseology of the sentence, and say: 'Be ye perfect as ye can,' for that is all we can do."

"When we are doing as well as we know how in the sphere and station which we occupy here, we are justified in the justice, righteousness, mercy, and judgment that go before the Lord of heaven and earth. We are as justified as the angels who go before the throne of God. The sin that will cleave to all the posterity of Adam and Eve is that they have not done as well as they know how." (J. D. 2:129.)

That puts the admonition to be perfect on a practical working basis. It

(Continued on following page)

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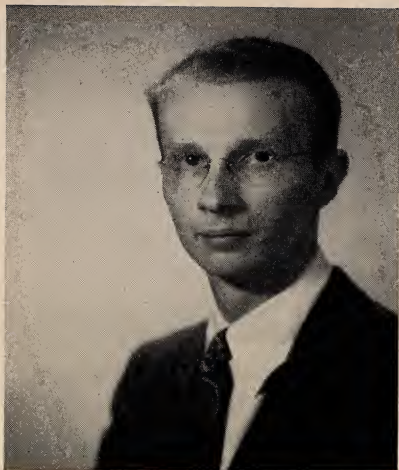
Thought For The Month

"Let us have faith that right makes might and in that faith let us, to the end, dare to do our duty as we understand it."

—Abraham Lincoln

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"What competition is there among major oil companies?"

Harry F. Wood, attorney of Olympia, Washington, writes: "What type of competition does actually exist among the major oil companies? Price? Service? Research? If it's research, we should find one company's brand of oil, for example, gives better engine protection."

Harry F. Wood

The answer to this question is much the same for the oil industry as for most others. Competition is intense in *all* operations. In oil, operations may be grouped under four broad headings...

I'd Like to Know...

You may have heard that a suit has been filed by the Antitrust Division in Washington to break up Standard of California as well as six other big oil companies which are in business on the West Coast. Already hundreds of people have written us protesting this action.

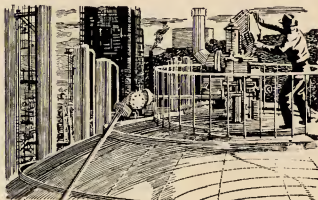
Many have asked pertinent questions. We believe we should answer these questions for everyone. And we take this way of doing so.

If you have a question, we urge you to write us at this address:

"I'D LIKE TO KNOW"
225 Bush Street
San Francisco 20



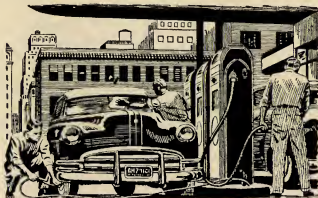
Competition starts in production, getting crude out of the ground. Oil companies (both large and small) first explore, then bid for rights to land where oil may exist. Competition in efficiency then begins. Ways must be found to make wells produce at costs low enough to meet market prices.



Competition continues in refining. Again each company must make the operation pay. A plant must produce products as good as or better than those of other refiners, at prices as low as theirs or lower. No company can keep customers with products either not good enough or too expensive.



Competition in research exists indeed. That's why two gallons of today's gasoline, for example, do the work that took *three* a generation ago. A company must keep pace or lose out. As for differences between brands of oil: atomic energy is now being used to measure engine wear as it occurs. It reveals our new motor oil reduces wear as much as one-half, as compared with conventional oils.



And competition shows up clearly where our products are sold. This does, in part, take the form of *service*. (Wherever you find Chevron gasolines, you find a man making good on our promise, "We take better care of your car.") But it's also competition in *price*. To get and hold business, every seller must maintain quality in products and service, and hold his prices down to meet others.

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OVERALL

Albert E. Bowen *Continued*

is within the range of the possibility of attainment. It tells us, too, something about how high a prerogative rendering judgment is. It requires for righteous dispensation of justice divine omniscience. That is perhaps why God reserved judgment to himself. They whom John saw stood before God.

He would have complete knowledge of all the essential facts, which mortals rendering human judgments perhaps never have, and which so often results in miscarriages of justice. God would have complete understanding of all the influences that have gone into the shaping of the life to be judged; the knowledge possessed and the opportunity for knowing; the capacity for understanding what he had been taught; the kind of association and society he has the capacity to mingle congenially with; and from all the manifold factors involved, put the one judged where he belongs, which is what final judgment really is.

This interpretation introduces the principle that it is not intended that we shall accomplish everything in this life, but that we are expected to be progressive beings, growing toward our final destiny. But that principle in no way excuses us from doing the best we can, or from acquiring all the knowledge that we have capacity and opportunity to assimilate as we go along. We have some very specific teachings about that. The scriptures say:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (D. & C. 130:18-19.)

Intelligence has been interpreted as the ability to comprehend and respond to light and truth. But it is clear from what has been quoted that knowledge and intelligence are congenial companions; and moreover, that to achieve them requires industry, study, diligence, and obedience. Their acquisition is governed by the universal law of reward for effort. They do not come as gratuitous bestowals upon the idler or the indifferent.

This is the point I wanted especially to emphasize here today, and it is the reason, perhaps, for all that I have said before. There is nothing in all the history and experience of the race, nothing in the teachings of Jesus, nothing in the doctrines of the Church, which warrants the assumption that excellence may be attained without effort, either in the spiritual realm or the temporal domain; or that high exaltation may be achieved by a mere profession of faith, or passive adherence to a creed or body of doctrines. Jesus made that abundantly clear in saying:

Not every one that saith unto me, Lord,
THE IMPROVEMENT ERA

Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. (Matt. 7:21.)

It is to be noted that the teachings of Jesus pertained mostly to this life. From time to time he gave us glimpses of a glorious future. But these were conditioned upon what we do here, just as by John's revelation the dead were judged by the works they had done while they lived. We are not here just to prepare to die, but rather to live, and to use all our powers to perfect ourselves by acquiring knowledge, developing our talents, building virtue unto ourselves, conquering evil, by practising the things we know. The progress we make here determines our status hereafter.

We have a very practical religion. It pertains to our lives now. And the reward of observance of the law is not altogether postponed to a future on the other side of the grave. Building up the kingdom involves some very practical things. It is not altogether concerned with the non-material lying out in the ethereal realm. The building of meetinghouses, places of worship, schools, temples, for example, clearly is for spiritual purposes. But they involve a large element of the material. They are essential to the building up of the kingdom of God. And where would you classify the beautifying of your home; the making of refined surroundings? It is necessary to provide the things that sustain life, to master the arts and crafts and trades that meet the needs of progress and improvement. I do not think I can find the line that divides the spiritual from the temporal.

Nobody in this life can gain proficiency in all the realms of human knowledge or skills or endeavors, yet they complement each other, and each is essential to the completeness of the whole. By the cooperative endeavor of all in an organized body, each doing what his talent suits him for, the kingdom can be prepared. I suppose the rightness of what either one does depends upon the purpose or the motive which stimulates the pursuit, whether that be the promoting of good among men, the furtherance of righteousness, or whether it be the gratification of a selfish ambition, to be achieved without regard to consequences to others, or its influence on human progress or improvement.

Knowledge lying dormant and not employed to useful purposes is of very little value. One may attain membership in the Church, for example, by complying with all the requisite initiatory ordinances, but if he stops there, as some do, he may not assume that his salvation is assured, no matter how correct in the abstract his personal conduct may be. One must progress or retrograde. One cannot stand still. Activity is the law of growth, and growth, progress, is the law of life. Obedience to the governing law, co-operation with others, helping them to build up the kingdom of God is indispensable.

(Continued on following page)



It's a story told without words

Each day seems to write a new chapter in the story of your baby's growth. The stronger grip on your finger. The straight back, when he learns to sit alone. The first tiny white tooth. The sound legs, sturdy enough to carry him out into the big world. These say "all's well"—more eloquently than words.

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Albert E. Bowen *Continued*

There are, properly speaking, no laymen in this Church. There is labor for all, and labor, toil, effort in harmony and accord with established law is the only known road to progress. Salvation is a relative term, admitting of varying degrees. There can be no other meaning to John's revelation that "each will be rewarded according to his works." The slothful or indolent or indifferent can expect no high rating, no matter how voluble in profes-

sions of faith, or how profuse they may be in protestations of devotion to their creeds.

And I humbly pray that each of us as we go from here will go with a full realization that whatever we hope for, whatever we aspire to achieve will be dependent upon our willingness to pay the price in individual endeavor. We may not lean upon any other human being but can be aided by the help we receive from God if we serve him faithfully and keep his commandments every day, which I pray we may do, in the name of Jesus. Amen.



HENRY D. MOYLE

By Henry D. Moyle

OF THE COUNCIL OF THE TWELVE

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MY BRETHREN AND SISTERS, I feel deeply grateful for the experiences that have been mine the past four years, and I sorrow with you in the passing of President George Albert Smith. It was he who advised me four years ago of my call to the Twelve, and no man could have shown more love or affection or consideration for a new member of the Quorum than did President Smith. If I were to be called upon today to express the chief characteristic of the brethren with whom I associate, I should say that it is that virtue which has been so properly credited to President George Albert Smith.

There is an eternal truth, the verity of which I am certain, that love begets love, and as we love one another, our ability to love increases. This has been my experience as I have labored so closely during the past four years with these brethren whom I love so dearly. I have been conscious in my own life that as the days and the months and the years have gone by, my ability to love my fellow men has correspondingly increased.

I doubt that I have ever in my life seen an example of the love and devotion of one man for another more than that exhibited by President George Albert Smith for President George F. Richards. As our boat docked in the harbor of Honolulu last August, word was brought on board that President George F. Richards had that morning passed away. To me, it was a testimony of the virtue of our great past President to see the love and the affection that he bore for his companion of more than forty years in the Presiding Councils of this Church. His heart was filled with grief, and though he was not well, even then, and certainly not physically strong, his first impulse, his first impression was to fly home. He turned to me and said, "Brother Moyle, don't you think we ought to get off the boat and fly right back to attend the funeral and to pay our respects to the life's work of President Richards?" Well, it seemed to be wisdom to advise the President to conserve his strength to remain and perform the special mission upon which he had embarked and had so graciously taken me with him. Then,

THE IMPROVEMENT ERA

TRIBUTE to President Smith

finally, when word arrived from his good counselors here at home, he was satisfied that it was the wise and the discreet thing to do to stay there. But that did not minimize the love or the affection that President Smith bore President Richards in the sorrow he felt at his passing.

I want to bear testimony today that it has been my choice privilege during these recent past years to become intimately acquainted with two of the choice sons of our Heavenly Father who have now been called home. I don't know that a father could have shown a son, even his favored son, more affection than President Richards bestowed upon me during the years that I had the privilege to serve under him in the Quorum of the Twelve.

I want to say today, my brethren and sisters, to supplement what Brother Cowley said this morning, that just as certain as it is necessary to have a Quorum of the Twelve upon the earth, so is it necessary that that quorum should be comprised of men who love one another. I bear this humble testimony to you today that the men who constitute the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints are men who are devoted, not only to the service to which they have been called, but also to one another. I was grateful for the words of Brother Cowley this morning when he referred to our meeting in the temple Thursday. A like number of men could not be gathered anywhere in this world under any other circumstances and find in their hearts the love and the devotion, the loyalty for one another that exists in this, the Presiding Council of this Church today.

I was very greatly impressed when President Smith became president of this Church. One of his early responsibilities as president was to attend a welfare meeting of the general committee on Friday morning. His conduct there was indicative of the life that he had lived, the service that he had rendered his people, the knowledge that he had of the individual members of this Church. That first morning a case came before us for his consideration. It was the application for assistance of a humble Saint. He had come from a country in Europe, had not been here long, unknown to most of us although some of us had labored as missionaries in that same country. In the presentation of his case we were just a little impersonal and had not particularly emphasized his name. But the mere mention of it caused President Smith to ask if that man was not a former resident of Berlin. And when we told him that he was, he said, "How can we refrain from giving consideration to his case?" His generosity in the Church deserves our help. It was my privilege to eat at that man's table. We found

out later that he and his family had saved of their earnings for a week and had little or nothing to eat for that week, practically fasted in order that they might have the means with which to spread what they thought was an appropriate dinner before a servant of God who had been sent into their midst, one of the Quorum of the Twelve, George Albert Smith. I tell you, his interest in the people of this Church individually can hardly be excelled. He was interested in the smallest details.

I just want to bear witness to one

other incident. On one of the Friday mornings when we were presenting our usual matters of business, there were some items that involved not more than five dollars or ten dollars or fifteen dollars, and the question was raised as to whether it was necessary to bring such trivial items to the attention of the First Presidency for their approval. The matter was taken under consideration, and I confess I expected that there might be some limit below which the welfare committee might act without bringing it for the final approval of the Presidency and our advisers on the Friday morning. But no, when the next Friday came, President Smith said, "We'll continue to follow the rule which you

(Continued on following page)

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WESTERN AIR LINES



Henry D. Moyle *Continued*

have always followed, and there will be no item too small for the consideration of the brethren here at this Friday morning meeting."

Now, when we have men of that kind entrusted to the high offices of this Church, there are none of us that need to worry about the manner in which the Church and its affairs are taken care of. The meticulous care with which the funds of this Church are guarded is a revelation to me, because that kind of care does not exist in the ordinary businesses of mankind in the world.

President Smith was a great missionary. As we were going over to Hawaii on the boat, on the night of the captain's dinner President Smith felt that he should do something for the captain and not merely be the recipient of some favor from him. And so, as we went to the dining room that evening, President Smith had in his hand one of his favorite copies of *THE IMPROVEMENT ERA*. It was, of course, a formal affair at the captain's table; the ladies and the men were dressed in formal attire. It took a man of the courage of President Smith to do what he did, because before that dinner was over he had gone to the captain of that ship and given to him *THE IMPROVEMENT ERA* and paid his respects to him and his guests.

There were some of us on board the vessel who felt that, had the captain known the precious soul that his ship bore, he would have done him the honor of having called upon him and would have had his table graced by the presence of one of God's anointed. The fact that he didn't did not prevent President Smith from proceeding to give to that captain the missionary message which *THE IMPROVEMENT ERA* contained.

God bless the memory of these brethren, and may that same spirit continue to be with the Twelve and with all of the General Authorities. May it continue to reach out as it does into the stakes and into the wards of this Church, that we may in very deed be a people known the world over for the love and the affection and the loyalty we have for one another. I pray humbly in the name of the Lord Jesus Christ. Amen.

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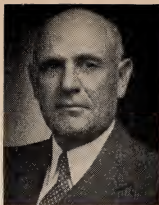
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THE IMPROVEMENT ERA



STEPHEN L. RICHARDS

How's Your Faith?

By Stephen L. Richards

OF THE COUNCIL OF THE TWELVE

I'LL TRY three sermons in three minutes. First, a tithing is not a fiftieth or a thirtieth or a twentieth; a tithing is a tenth.

Second, the inflated dollar is worth a hundred cents for one purpose: paying debts.

Third, I knew a missionary once who had had marvelous success in the mission field. I asked him something about his method. Among other things he told me that whenever he went to talk to people, however much they tried to get him to digress from his main theme—talk about politics, talk about the weather, current affairs, the crops—he said, "I always politely told the people that I was sent out to talk the gospel to them. I never had time for anything else."

We've been talking about a man during this conference who had a remarkable gift and talent for friendship. I've been with him on many occasions when he met some old friends or business acquaintances. He always had the courage to say, in substance, "John, how's your faith? How are you feeling about the Church?" And I've seen many a man blush a little, stammer a little, and yet be willing to talk with him about his faith and about the Church.

There was probably never a time, my brethren, when we so much needed men who could go out and cultivate a talent for friendship and talk frankly to their own associates in the priesthood who have become careless and delinquent, to their business friends and to their neighbors, about the gospel and give to them the great blessing which we ourselves enjoy. May we make note of the opportunities that lie ahead of us, I pray, in the name of Jesus. Amen.

JUNE 1951

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AT YOUR GROCERS



ALMA SONNE

Truth and Righteousness Will Triumph

By Alma Sonne

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY BRETHREN and sisters, I trust I may have the benefit of your faith and prayers during the few minutes I shall stand before you. First of all, I want to express my gratitude for the strength, the comfort, the consolation, and the increased confidence which have come to the members of the Church in the passing of President George Albert Smith. I think, in one way or another, he must have touched all of us more or less closely during his entire ministry.

I remember as a boy in my teens I heard President Smith for the first time deliver a sermon in the Logan Tabernacle. The theme of his discourse was "Observance of the Sabbath Day." It was a timely message because at that time, in Logan, particularly, there was some controversy as to what extent Sunday amusements should be commercialized and carried on. President Smith's sermon was powerful. He said, among other things, "Sabbath observance is one of the great pillars of civilization." I have thought of it many times, and I am sure as I have reflected upon it that President Smith was right in his conclusions.

Years later I heard him discuss before an audience in the same place the Ten Commandments. As he often did,

"SABBATH observance is one of the great pillars of civilization."

—President
George Albert Smith

he referred to each one of these Commandments, and after he had made his comments, he turned to the audience and said, "You may break these commandments if you want to, but if you do, they will break you." I have never forgotten those words.

And so, President Smith has brought a vital message into the lives of each of us. When I was first called to the position in the Church which I now hold, one of the first assignments given me was to the St. Johns and the Snowflake stakes in Arizona. To my surprise and to my delight, President George Albert Smith was to be my companion. We journeyed together to St. Johns, where the conference was held. During the afternoon session, a

telegram came to President Smith, who was at my side. He opened it and read it, folded it up, put in his pocket, and when the session was ended, he came to me and said, "I have been called back to Salt Lake City. It will be necessary for you to fill the appointments which I have made." He thereupon handed me a little sheet of paper, and on it was a schedule of meetings which he had arranged in the little villages and settlements around St. Johns and Snowflake. I mention this fact only because it illustrates the zeal, the energy, and the diligence with which President Smith assumed his responsibilities in the ministry.

When I left for Europe to take on a great responsibility, one I felt that was altogether too great for me to assume, President Smith called me to his office. He gave me only a very brief admonition, and I suspect he has given it to many. Said he, "Remember, Brother Sonne, give the Lord a chance." I believe that admonition remained with me throughout my mission over in Europe. I'm not sure that I needed it so much, for I was very humble and prayerful in the work I had to do, but the advice was so good and so sound, that I never forgot it. And I feel what success came from our endeavors over in Europe during a crucial time was due in large measure to the help which we received from our Heavenly Father.

And so I hope and pray that the members of the Church, and particularly those who bear the Holy Priesthood, will put forth the same effort which our great leader has demonstrated in his life.

I recall at this moment a testimony which I heard from a young missionary in the French Mission. He had but recently arrived in the field. As he stood up, he said something like this: "My grandparents joined the Church in Southampton, England. Soon after being baptized, they emigrated to Nauvoo, Illinois. They bought a home and expected to live there indefinitely. "But," said the missionary, "a mob burned the home, and they were left practically destitute. Then my grandparents loaded all of their earthly possessions on a handcart and pushed it over the plains to the Rocky Mountains. I thank God," said this young man, "for the faith and the integrity, the determination and the conviction, which prompted my grandparents to be thus faithful to their trust." Such devotion has been characteristic of the

Latter-day Saints and their leaders from the beginning.

I rejoice, brethren and sisters, in my testimony of the truth. I know God has spoken from the heavens and established his Church upon the earth. We have received a great shock during the past few days; we'll receive other shocks, in all probability, but I tell you this Church will never receive a setback. It will go forward in the future as it has in the past, and truth and righteousness will triumph in the earth. I pray that it may be so, in the name of Jesus Christ. Amen.



ANTOINE R. IVINS

The Calling of a Seventy

By
Antoine R. Ivins

OF THE FIRST COUNCIL OF THE SEVENTY

MY BRETHREN AND SISTERS, I crave an interest in your faith and prayers as I add my testimony to those which have been borne to us during this conference. I can in all propriety say that I conform fully to all the tributes that have been paid to our late President. There are many of you who knew him better than I did and more intimately, but I did know him and his sterling qualities. I have been on trips with him in the reorganization of stakes and have met him on many other occasions rather closely and have felt his love.

I knew his father, as a matter of fact I slept on the sands of Mexico with his father and prepared his breakfast and dinner for him along with my uncle, President Grant, who recently passed away. I got out of my bed many times for those brethren and

THE IMPROVEMENT ERA

have had more or less intimate association with them. I want to bear testimony to the fact that in my experience, their purpose and motive has always been inspired of God. I am glad that I was born in the Church because I don't know what might have happened to me had I not been. I am glad for the testimony which my father inspired in me as to the truth of the gospel and for the example of service which he gave to me.

In the month of June it will be twenty years since I read in the newspaper in Honolulu that I was appointed to preside over the Mexican Mission and to become one of the First Council of the Seventy. And in that twenty years I believe it has become no easier for me to stand here and bear my testimony, not that I don't have a testimony, but because I realize the importance of bearing that testimony to you brethren, and that it will fall flat unless I can gain the Spirit of God in it. There is, in the gospel of Jesus Christ, a power that you can't realize any other place. It breaks down all the barriers of nationality, of race hatreds, and all the enmities that go between peoples because of their selfishness, once we accept it into our lives and apply it. It is that love which was exemplified in the life of our President which makes it possible for us to receive unto us the various nations of the world and forget the differences of nationality. I have had the experience in my life (I was going to say my short life, but it's three score and ten next month), of laboring with the Mexicans, and the Maoris; the Hawaiians and the Filipinos; the Chinese, the Japanese, and the Koreans; the Portuguese and the Spanish, as well as with some of the other peoples, and I have seen them come together and affiliate in a brotherhood that you can't realize out of the Church of Jesus Christ of Latter-day Saints. Because of its wonderful effect upon people, because of its essentiality to their exaltation, we have a tremendous obligation to carry that message to the world.

I stand before you as a representative of the group in the Melchizedek Priesthood which has that special responsibility. Right now, because of the national emergency that we are facing, the flow of young men into the mission field has been very, very greatly reduced. And as I think of it, quite naturally, I think of an army of twenty thousand seventies, every one of whom is pledged to the service of his God and of his fellow men, and I wonder if we can get from that group of men now the recruits that we shall need to carry on this missionary work. It is true that there are many men in the field at the present time, but they are coming home rapidly, and their replacements are not going out. You brethren of the seventies, think of it, and if you can arrange your affairs so as to do it, tell your bishops that you are ready, that you would like to go. Now, if you love your fellows in the spirit in which we have been

talking during this conference, you'll make an effort to do that very thing, for that is your calling as long as you are in the seventies quorum in the Melchizedek Priesthood, to bear testimony to the restoration of the gospel of Jesus Christ and to carry that testimony to people who haven't yet heard it.

I bear you my testimony that I know the gospel is true. I feel without the shadow of a doubt the reality of God

our Heavenly Father and Jesus Christ, which is the departing point between us and other Christian denominations. They must be taught the personality of God, the authority and the restoration of the priesthood, and there is nobody else to do it. Now, you seventies, will you come and help us; I pray that God will give you the spirit and open up the way for you to do it, which I do in the name of Jesus Christ. Amen.

"Final" Findings

RICHARD L. EVANS

WITH the recent revision of a certain encyclopedia the statement was made that scientific and other subjects must frequently be reviewed and modified to keep abreast of the newest and latest knowledge—which again brings before us the fact that the field of man's knowledge is ever being broadened, and that the minds of men must ever be open for further facts and findings, and for re-evaluating, and even for abandoning, if necessary, some of the theories and suppositions that have heretofore sometimes been accepted. Theories are useful as scaffolds in the building process; they are means to an end. But scaffolds must not be mistaken for the structure itself. New discovery is constantly unseating concepts which were formerly thought to be fundamental and final. Almost any textbook from a decade or a generation ago is in part at least out-dated. Ever-improved instruments that man has made are constantly probing farther and farther into the infinity of the universe, and the minds of men are ever moving more deeply into the areas that are all around us. And the more we learn the more we come to learn how infinitely much we have yet to learn. And what we were once readily assured was the final word in many fields we are now frequently assured was not the final word at all—but merely the best assumption that someone could make from the evidence then available. And often there is contradiction and variance even among the experts and among authorities in many fields, and there are many inconclusive controversies. And much as we know, we know that we know very little compared with the great unknown. Under such circumstances, the only tenable course is to keep an open mind for truth, whenever and wherever it is found and wherever it leads—for truth is an harmonious whole even though man sometimes sees it in various confusing fields and fragments. But if we reserve judgment where the field seems to be confused, if we reserve dogmatic declarations until such times as we have more light, many needless time-consuming controversies will resolve themselves. And in the meantime, we shan't stand in danger of having to reverse ourselves by reason of having dogmatically declared some supposition that was far from final.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, APRIL 1, 1951

DAVID O. MCKAY... PORTRAIT OF A PRESIDENT

(Concluded from page 403)

than President McMurrin or any other man how truly he had spoken. With the resolve then and there to keep the faith, for there was born a desire to be of service to my fellow men, and with it the realization or a glimpse at least of what I owed to the elder who first carried the message of the restored gospel to my grandfather and grandmother, who had accepted the message years before in the north of Scotland."

Since then, his missionary career has continued, next, with a unique assignment in 1921 to make an official visit to all the missions of the Church throughout the world which, with his companion, Elder Hugh J. Cannon, he accomplished (with the exception of South Africa), traveling some 62,500 miles in thirteen months including travel on every ocean except the Arctic. President McKay was the first of the General Authorities of the Church to visit many of the places that were included on this itinerary, and the impressions he left upon the people of these remote lands have lasted until this time, and are symbolized by a monument erected at Apia, Samoa, May 31, 1921 in commemoration of President McKay's visit, and where meetings are still held each year.

Soon after his return from this tour, a call came to him to preside over the European Mission (which then included detailed responsibility for the British Mission) and on this mission he was accompanied by his wife and family. Service in this assignment continued until his release in December 1924.

He has since been a foremost factor in missionary work, as a member and later as head of the missionary committee. He was instrumental in organizing the missionary home and has had a large part in shaping mission policies and missionary methods.

The years of his activity in the Council of the Twelve (1906 to 1934) were filled with many assignments, some of which have already been indicated, with a wide variety of responsibilities, all preparing him for a place in the First Presidency, in response to the call that came to him at the general conference of the Church in October

1934, to serve as second counselor to President Grant, following the death of President Anthony W. Ivins. He distinguished himself in that position, being chosen again to serve as such by President George Albert Smith, in 1945, and during this time he added to his Church responsibilities many civic assignments, one of the most formidable of which was the chairmanship of the Utah Centennial Commission, which was appointed in 1938, and in which capacity he served until after the affairs of the Centennial were completed, following the 1947 celebration.

The loving companion of all these years since January 2, 1901, has been Emma Ray Riggs McKay, a quietly competent and graciously lovely lady, who has shared many experiences with him, and who has faithfully refrained from sharing much that she might have shared as she has stayed home to rear, to nurture, and to teach their seven children—five sons and two daughters—six of whom are living. And of those living, all have been graduated from the University of Utah and all four sons have filled faithful missions for the Church—and these are their children:

David Lawrence McKay, Dr. Llewellyn Riggs McKay, Royal Riggs McKay (deceased), Mrs. Lou Jean Blood, Mrs. Emma Rae Ashton, Dr. Edward Riggs McKay, and Robert Riggs McKay.

President and Sister McKay observed their fiftieth wedding anniversary on January 2, 1951—after half a century of sweet and understanding association. And much as this family have shared their husband and father with others, they have also kept him close to themselves in their hearts and their homes in an affection of close kinship.

May we retouch this incomplete portrait with a few points of personal impression—the point of his presence in his office in the very early morning hours, and on almost any day long after conventional closing time; his delightful laugh and his quick and keen and always kindly humor; his reading of a bit of "Bobby" Burns, or the telling of a Scotch story in the dialect of his

father's fathers; his steady and appraising gaze, and the light in his eyes and the changes in his ever-expressive face; the broad shoulders and the long, firm stride as he purposefully walks from place to place; the wonderful head of silvered hair; his encouragement, his confidence, and his consideration; and his faith and his firmness.

And as I have been privileged to thumb through a few pages covering a brief period of press clippings and personal mementos and programs in which he has participated, my eyes have been all but unbelieving as to the variety and intensity of his activities: programs from farewells and press notices from funerals at which he spoke; reports of public functions in which he participated, appearances on college campuses and high school and seminary graduating classes, and at other institutions; a Mother's Day address before a civic group, difficult letters graciously and comprehensively answered; advice to seminary teachers on perplexing problems in personally and carefully prepared replies; thoughtfully organized addresses on the problems of youth and on public problems and on many temporal matters, as well as on the great truths of eternity; letters of profound appreciation from the sick whom he had blessed; letters to young men in military service and to young people who are puzzled as to the future; and writings—numerous writings—for magazines, for the auxiliaries, lessons for the Sunday Schools and others; a book entitled *Ancient Apostles*; and tender letters of fatherly affection giving evidence of a fulness and fineness of family life.

And with all this surpassing pressure, I have never seen him impatient at interruption in his office; he is always the gracious host, equally gracious to the humble as to the great.

Thus has his life been filled with service these seventy-seven years—and thus has he been richly prepared for his present responsibilities. May he have wisdom and guidance and inspiration, and strength and health and endurance, equal to every decision and demand that faces him in these difficult times.

Highlights in the Life of President David O. McKay

September 8, 1873—Born at Huntsville, Utah, the son of David and Jennette Evans McKay.

September 8, 1881—Baptized by Peter Geertsen at Huntsville, Utah.

1897—Graduated from University of Utah and president and valedictorian of his class.

August 1, 1897—Ordained a seventy and set apart as a missionary to Great Britain by President Seymour B. Young.

September 10, 1899—Returned home from that mission, having labored in Scotland; from March 1898 as president of the Glasgow District.

September 1899—Began teaching at the Weber Stake Academy (now Weber College), Ogden, Utah.

1899-1906—Second Assistant Superintendent, Weber (Utah) Stake, Sunday School.

January 2, 1901—Married Emma Ray Riggs.

April 17, 1902—Became Principal of Weber Academy.

April 9, 1906—Ordained an Apostle by President Joseph F. Smith.

October 6, 1906—Sustained as Second Assistant Superintendent, Deseret Sunday School Union.

1906—Member of Church Board of Education.

April 4, 1909—Sustained as First Assistant Superintendent, Deseret Sunday School Union.

1914—President of Ogden Betterment League.

September 19, 1915—Laid the cornerstone of the Alberta Temple at Cardston.

November 27, 1918-October 1934—General Superintendent Deseret Sunday School Union.

February 1918—His book, *Ancient Apostles*, came from the press.

May 9, 1919-1921—Church Commissioner of Education.

December 1, 1920-December 24, 1921—Made a world tour of L. D. S. Missions, visiting the fields outside of United States except South Africa, traveling 62,500 miles.

January 9, 1921—Dedicated the land of China for the preaching of the restored gospel.

April 23, 1921—Received the gift of the Maori tongue while addressing Saints at Puketapu, Huntly, Waikato, in New Zealand.

May 31, 1921—Monument erected at Apia, Samoa in commemoration of President McKay's visit.

July 1921-October 1922—Member of the board of regents, University of Utah.

June 2, 1922—Received a Master of Arts degree (honorary), Brigham Young University.

November 3, 1922—Called as president of the European Mission, succeeding Elder Orson F. Whitney.

January 1924—Attended first conference held in the name of the Armenian Mission, Aleppo, Syria.

December 1924—Released as president of the European Mission.

May 28, 1931—Elected President of the Weber College Alumni Association.

February 18, 1932—Elected Chairman for Utah Council for Child Health and Protection at its organization following the White House Conference on Child Welfare.

October 6, 1934—Sustained as Second Counselor in the First Presidency (to President Heber J. Grant).

October 11, 1934—Set apart as Second Counselor in the First Presidency.

October 31, 1934—Released as General Superintendent, Deseret Sunday School Union.

1938-1947—Chairman of Utah State Centennial Commission.

October 26, 1940—Laid the cornerstone of the Idaho Falls Temple.

1940-41—Member, board of trustees, Utah State Agricultural College.

1942—Chairman, Utah State Advisory Committee of the American Red Cross; Chairman, Utah Council of Child Health and Protection.

May 21, 1945—Sustained and set apart as Second Counselor in the First Presidency (to President George Albert Smith).

May 14, 1947—Became member of Newcomen Society.

June 2, 1950—Received a Doctor of Laws degree (honorary) Utah State Agricultural College.

September 30, 1950—Sustained as President of the Council of the Twelve.

October 5, 1950—Set apart as President of the Council of the Twelve.

April 8, 1951—Sustained as President of the Church by members of the Council of the Twelve and the Patriarch, meeting in the Salt Lake Temple.

April 9, 1951—Sustained as President of the Church by the priesthood and members meeting in Solemn Assembly, in the Tabernacle.

April 12, 1951—Ordained and set apart as President of the Church by the Council of the Twelve, with President Joseph Fielding Smith of that body acting as mouth.

April 16, 1951—Became senior editor of *THE IMPROVEMENT ERA*.

April 1951—President of board of trustees, Brigham Young University.

April 1951—Elected president of the following institutions:

Beneficial Life Insurance Co.
Utah First National Bank.
Zion's Savings Bank & Trust Co.
Heber J. Grant & Co.
Utah Home Fire Insurance Co.
Utah Hotel Company
Zion's Securities Company
Z. C. M. I.
Utah-Idaho Sugar Co.

President McKay previously served as President of the Layton Sugar Company in which position he continues.

Tributes Paid President George Albert Smith

(Continued from page 405)

to the members of his own Church. Literally hundreds of thousands of people throughout the United States, and particularly in the West, who knew him personally or of his great work, loved the man for his deep sincerity and his kind Christian spirit of tolerance and helpfulness. He literally loved the peoples of the world. He devoted much of his life as a missionary teaching the gospel of Christ to many countries of the world. In that capacity he was a world traveler. Most of the period of his mature life was spent in Church service, and although that service made heavy demands on his time, he served in many other capacities.

Mr. President, in the passing of that humble, kindly man, George Albert Smith, the nation has lost, for this life at least, one of its greatest spiritual leaders and one of its greatest patriots.

Senator Wallace F. Bennett (Utah):

Mr. President, my heart, too, is heavy today as I associate myself with the senior Senator from Utah in expressing our sense of loss and sorrow at the passing of this man who has been the spiritual leader of the Church to which we both belong. It was my privilege to work intimately with him during the past four or five years, and in that association I have come to appreciate the great human qualities which gave him the power to carry the responsibilities which he bore. He was a gentleman, a very kindly soul. He had great courage and fine judgment. He gave his people outstanding leadership, and they will miss him very much in the years ahead.

It is a sorrowful day in Utah and wherever people of our faith are gathered together today. With the senior Senator from Utah I stand before the Senate with a heavy heart and bowed head.

(Continued on following page)

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Tributes Paid President George Albert Smith

(Continued from preceding page)

Senator Edward Martin (Pennsylvania):

Last fall, Mrs. Martin and I had the high privilege of an interview with President Smith. It was a real inspiration to discuss with him the problems confronting America and to have the benefit of his great wisdom.

Through long years of observing the trends of our country he had accumulated a fund of facts possessed by few men.

He was a distinguished churchman. He was a distinguished American. He loved and practiced all of the ideals which have made America the outstanding nation of all time.

In these troubled times, when men are attracted to the selfish and material things, we need men of President Smith's courage, justice, and faith.

Senator Herman Welker (Idaho):

George Albert Smith was the stalwart champion of everything that was good.

He was a kindly, sweet man. I would that all the people of the world could have known him as we of the West knew him. He loved his fellow men deeply and sincerely, and he ardently, in turn, sought their love. It was a blessing to all of us in the West who knew him that members of all other faiths who knew him admired that great person.

The world will long remember the great inspiration and the great leadership that George Albert Smith gave. We need more people like him in the world today.

The people of Idaho say farewell to this great man. The world has gained new luster by his life.

Senator George W. Maloney (Nevada):

In every field, the Church of which Mr. Smith was the head had a deep interest in good government. His church had—and still has—a plan which proved most beneficial during the so-called depression which lasted from 1930 to World War II, of supplementing and storing supplies and looking ahead for such things as depressions and lack of work for its people, so that practically none of the members of that great Church has ever been known to be on relief or to participate in an organization which logically could be charged with accepting charity from the United States government.

Following are a few of the yet unnumbered telegrams and letters received by President Smith's family, and the Church:

The death of your father causes me great personal sorrow. He not only was my friend and the grandson of a friend of my grandfather, but I looked

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upon him as one of our country's great moral leaders. Mrs. Truman joins me in extending sympathy in your bereavement.

Harry S. Truman
President of the United States

Mrs. Dewey joins me in sending our deepest sympathy to you and your family in the great loss of your distinguished father. He was a great man and spiritual force for good in our country and the world. All of us who had the privilege of his friendship were enriched by it. I know you will be greatly comforted in these days by the countless people who will be sharing your grief and also your satisfaction in the great leadership your father gave.

Thomas E. Dewey
Governor of the State of New York

The leadership of George Albert Smith in the conservation and development of the natural resources of the West for the benefit of humanity is well known. Like the other great leaders of your Church, he has a keen interest in making the desert "blossom as the rose" and only last year discussed with me personally plans for the upper Colorado River development as another step in this great effort. We, in the Bureau of Reclamation, join with you in mourning the passing of a great man.

Michael W. Straus
Commissioner Bureau of Reclamation

The world lost one of its great spiritual leaders and humanitarians in the death of your beloved president, George Albert Smith. I shall always treasure the afternoon he spared me for a visit in Washington last year, and mourn with you and the members of your Church in his passing.

Oscar Chapman
Secretary of the Interior

Just heard over radio in faraway Tonga of the passing of President Smith. Sympathy extended.

President Evan W. Huntsman

All missionaries and members in South African Mission join Sister Wright and me in extending our heartfelt sympathy at the passing of President George Albert Smith.

President Evan P. Wright

The veterans of foreign wars of the United States join with all loyal Americans in expressing sincere sympathy in the loss of President George Albert Smith, a man who exemplified the finest ideals of Americanism giving so freely of his time and talents to the youth of America and in promoting brotherly love and understanding among all men regardless of race, creed, or color.

Clarence T. Smedly
Department Commander
James R. Russell
Department Adj.

(Continued on following page)



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Tributes Paid President George Albert Smith

(Continued from preceding page)

In the passing of your father, the Church, the world, and the Scout movement have lost a great leader. On behalf of the National Council, I extend sincerest condolences in your bereavement. We have indeed lost a true friend.

Arthur A. Schuck
Chief Scout Executive

Deeply distressed at the death of President Smith. We will miss him as a friend and as a citizen. My deepest sympathy to you and your associates and to the family.

E. Roland Harriman
President American National Red Cross

The loss of George Albert Smith takes from the American scene a man whose qualities of heart and mind and soul were ever enlisted for the betterment of all. This hard-working, humble, pious man, spiritual leader of a great faith through the years was an especial friend of children stricken by polio and other afflictions. He will indeed be mourned yet will be enshrined in the memories and remembered in the prayers of all who knew and loved him.

The National Foundation for Infantile Paralysis

I was distressed to learn of the passing of your father, George Albert Smith, Sr., and I want to extend to you and your family my expressions of deepest sympathy in your great loss.

While I realize that words are of little value at a time like this, I hope you will gain some consolation from knowing that his many friends and admirers throughout the world share your sorrow with you. He was loved and respected by all, and his inspirational contributions to the religious world will be lasting.

If there is anything I can do to be of assistance, please do not hesitate to communicate with me.

J. Edgar Hoover
Federal Bureau of Investigation

Four thousand Brigham Young University students mourn the loss of our, greatest mortal inspiration. We loved President Smith because of his great soul, kindly spirit, and righteous example. We are better because of him. May the memory of his wonderful life continue to inspire thousands of future Brigham Young University students.

Brigham Young University
Student Body

Upon my return from the East I am deeply grieved to learn of the passing of your noble father and my good

THE IMPROVEMENT ERA

friend. He was one of the finest men I have ever known and a patriotic citizen whom our country can ill afford to lose. Please accept my deepest sympathy for you and all members of your family. My thoughts and prayers will be much with you these days.

R. B. Von Kleinsmid
University of Southern California

In humility and profound personal sorrow, we pay tribute to the late President George Albert Smith of The Church of Jesus Christ of Latter-day Saints. Our personal sense of loss is heightened by appreciation of his fine, useful, and kindly life. A believer and worker for the best in all men. His influence for good has been worldwide. The continued high standing of The Church of Jesus Christ of Latter-day Saints is a monument to his memory.

A. E. Stoddard
President Union Pacific Railroad

Western Air Lines sends its tribute to our beloved friend President George Albert Smith who for many years was a director of Western Air Lines and a guiding spirit in the development of air transportation in the West. His friendly help and wise counsel throughout the years have been an inspiration to us all in this company. We shall miss him very much.

T. C. Drinkwater
President Western Air Lines

Deeply distressed over your bereavement. I know the whole State of Utah has suffered a grievous loss. Your father carried an historic burden with foresight and courage. I had looked forward eagerly to his counsel and friendship. Please know I am thinking of you and keeping you in my prayers.

Richard S. Watson
Episcopal Bishop Elect of Utah

To you and President McKay, as well as to all members of the Mormon faith and to the people of the state of Utah in general, all of us in United States Steel send a message of deep sympathy on the death of your great leader and citizen, George Albert Smith. It has been our good fortune during recent years to know and work with President Smith in connection with our steel operations in your great state. All of us have come to respect and admire greatly President Smith, not only for his unselfish devotion to the interests of the Mormon Church, but also for his fine human qualities and for his desire to advance the welfare of Utah. You have lost a great leader and citizen and we a true friend.

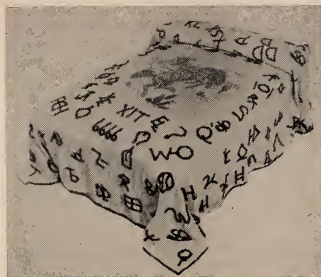
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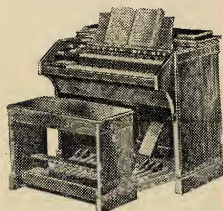
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Melchizedek Priesthood

President McKay Explains Policy in Choosing Aides

(The following talk was presented at the solemn assembly on Monday, April 9, 1951, following the presentation of Church Authorities and officers for the sustaining vote of the congregation.)

BEFORE proceeding further with the exercises of this session, I am prompted to say a word in answer to a question which undoubtedly is in every one of your minds. Particularly to those not members of the Church, and to members of the Church as well, may I call attention to the policy of the Church with regard to the choosing of counselors.

When a president is chosen and sustained (that includes the president of the Aaronic Priesthood who is the bishop of a ward, also presidents of quorums or superintendents or presidents of auxiliaries) it is the practice

of the Church to let the president name his counselors.

Anticipating that the Council of the Twelve would grant to me that same privilege, I thoughtfully and prayerfully considered what two men would be most helpful and most contributive to the advancement of the Church. The impression came, I am sure, directly from Him whose Church this is, and who presides over it, that the two counselors whom you have this day approved should be the other members of the Quorum of the First Presidency. Both are members of the Council of the Twelve, though counselors might have been chosen from high priests outside that presiding body.

I chose these two members from the Council of the Twelve—two men with whom I have labored closely for many years, whose worth, whose ability I know. I have been associated with Elder Richards directly in Church af-

fairs and in presiding positions for over thirty years. I have been associated with President Clark in two quorums of the First Presidency for over sixteen years. With these and other facts in mind, the question arose as to the order they should occupy in this new quorum.

Each man I love. Each man is capable in his particular lines, and particularly with respect to the welfare and advancement of the kingdom of God.

I realized that there would be a question in the minds of some as to which one of the two should be chosen as first counselor. That question resolved itself in my mind first as to the order of precedence, seniority in the Council of the Twelve Apostles. That should make no difference according to the practice of the Church, because members of the Council had heretofore been chosen irrespective of the position a member occupied in the Council of the Twelve. And, as I have already said, high priests have been chosen even as first counselors who were not members of the Council.

I felt that one guiding principle in this choice would be to follow the seniority in the Council. These two men were sitting in their places in that presiding body in the Church, and I felt impressed that it would be advisable to continue that same seniority in the new quorum of the First Presidency. I repeat, not as an established policy, but because it seemed advisable in view of my close relationship to these two choice leaders.

Now I mention this because we do not want any member in this Church, nor any man or woman listening in, to harbor the thought for a moment that there has been any rift between the two counselors who sustained President Smith in the Quorum of the First Presidency, and President Grant for the years that we were together with that inspired leader. Neither should you feel that there is any demotion. President Clark is a wonderful servant. You have had demonstrated here this morning his ability in carrying out details, and he is just that efficient in everything pertaining to the work.

You should understand further that in the counselorship of the Quorum of the First Presidency, these two men are coordinate in authority, in love, and confidence, in freedom to make suggestions and recommendations, and in their responsibility not only to the Quorum but also to the Lord Jesus Christ and to the people generally.

They are two great men. I love them both and say God bless them and give you the assurance that there will be harmony and love and confidence in the Quorum of the First Presidency as you have sustained them today.



“...and call a Solemn Assembly”

THE term “solemn assembly” has come to mean a spiritual feast, an outpouring of the Spirit, a never-to-be forgotten experience for those Latter-day Saints who are fortunate enough to be in attendance on such occasions.

In the revelation called by the Prophet Joseph “the ‘olive leaf’ which we have plucked from the Tree of Paradise, the Lord’s message of peace to us,” (*D. H. C.* 1:316) the Lord said to the people at Kirtland:

“Tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom.” (*D. & C.* 88:70.)

Several months later, in chastising the Church, a commandment was given “... that you should call your solemn assembly, that your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is by interpretation, the creator of the first day, the beginning and the end.” (*Ibid.*, 95:7.)

A great solemn assembly was held in the newly completed House of the Lord at Kirtland. (The dedicatory prayer offered therein mentions “solemn assembly” twice, *D. & C.* 109:6, 10.) Here, on April 6, 1836, the ordinance of washing of feet was engaged in, and the establishing of the grades of the different quorums of the priesthood was carried forward. (See *D. H. C.* 2:475 ff.)

At least one solemn assembly has been held in the upper rooms of the Salt Lake Temple. This was during the administration of President Lorenzo Snow. Six hundred forty-three were in attendance, including some invited guests of the auxiliary organizations of the Church. The priesthood representing every stake and most of the wards in the Church had been assembled at ten in the morning of that Sunday fast day, July 2, 1898. The subject of that solemn assembly was the reaffirmation of the principle of tithing. Newspaper reports were sketchy as to what had transpired but noted that the meeting lasted until 7:20 p. m. That solemn assembly was one of the highlights of President Lorenzo Snow’s short term as President of the Church.

The pattern of the recent solemn assembly in which President David O. McKay was sustained as prophet, seer, and revelator, and ninth President of the Church, which most of us witnessed in person, listened to by radio, saw on television, or read about, dates back to the sustaining of President John Taylor in that office at the October 1880 general conference.

The priesthood and membership of the Church were then seated in their specified sections. (The Tabernacle in 1880 was adequate in seating capacity for years to come—there were fewer than twenty-five stakes in the Church at that time, and the membership of the Church has been estimated at 160,000.) During the meeting, each group in its turn was called to stand and sustain the First Presidency, the Council of the Twelve, the Patriarch, and then the members of these quorums as prophets, seers, and revelators of the Church. Last April the same pattern for the solemn assembly, excepting seating, was followed as in October 1880; but one additional incident of that 1880 assembly was that President George Q. Cannon of the First Presidency held in his hand the book of Doctrine and Covenants and the Pearl of Great Price which had recently been reprinted. The Doctrine and Covenants, enlarged in 1876, with until then little-known revelations of the Prophet Joseph and his successor, Brigham Young, in 1879 had been printed with footnotes. President Cannon asked for and received the vote of the conference to accept the books and their contents as being from God, and “binding upon us as a people and as a Church.”

Following the sustaining of other officers, the sacrament was administered to the throngs assembled in the Tabernacle.

This same general procedure of voting in solemn assembly, by the priesthood quorums and by the membership, has been followed whenever a new President of the Church has been called: Wilford Woodruff on April 7, 1889; Lorenzo Snow in 1898; Joseph F. Smith in 1901; Heber J. Grant, who was sustained in November 1918 by

action of the Council of the Twelve and the Patriarch, but because of the influenza epidemic, the general conference and the solemn assembly were not held until June 1, 1919; George Albert Smith, who was sustained by the Council of the Twelve and the Patriarch in May 1945, and by the solemn assembly as part of the October 1945 general conference; and David O. McKay, who was sustained in the most recent solemn assembly, April 9, 1951, having been sustained by the Twelve and the Patriarch the previous day.

The solemn assembly for the sustaining of a new President of the Church is an inspiring thing to witness—a humbling experience in which to participate. Here is truly the strength of the Church—the priesthood members and then the Church membership—all with their free agency—acting in unison.

Saviors on Mount Zion

THOSE who visit the temples often and are reminded of the laws of sacrifice and consecration are usually outstanding in their loyalty to the Church. It is recognized, of course, that all Saints receiving temple recommends must be complying with the highest standards of the Church. However, the spirit attending temple workers and participants has such power of purification and of instilling devotion through the teachings of Jesus Christ, that its importance and benefit cannot be over-emphasized.

Among the important responsibilities resting upon the Melchizedek Priesthood of the Church is that of performing temple ordinances for those who have entered the spirit world.

It is vital, therefore, that all who are blessed with the Holy Melchizedek Priesthood live worthy of entering the temples and secure for themselves the blessings bestowed therein. Certainly if the temple ordinances are so vitally important for those who have departed from mortality, they are nonetheless necessary for the living who are made partakers of the power of the Lord. Those who have been privileged to receive these blessings for themselves should not shirk the opportunity and responsibility of enabling others to share such glorious promises with them.

Stake presidencies and quorum presidencies are urged to emphasize these matters to the priesthood membership over whom they preside and set a personal example of participation which others may do well to emulate.



The Presiding

Title Changes and New Offices in Aaronic Priesthood Program Announced

DURING the bishop's conference held in the Tabernacle, April 6, Presiding Bishop LeGrand Richards and Bishop Thorpe B. Isaacson announced some changes in title designation for workers in the Aaronic Priesthood programs and new offices to be filled as follows:

STAKE AARONIC PRIESTHOOD COMMITTEE

The "executive chairman" of the stake Aaronic Priesthood committee will hereafter be designated "vice-chairman." His duties and responsibilities remain the same as heretofore.

WARD AARONIC PRIESTHOOD COMMITTEE

The title "general secretary" is changed to "coordinator." It has been felt for a long time that the title "general secretary" was not sufficiently descriptive of the duties and responsibilities of this office. As "coordinator" the appointee will now be more nearly what it has always been intended he should be in the Aaronic Priesthood work.

The coordinator is, in every sense of the term, an assistant to the bishop and his counselors in the full and over-all promotion of the program. Hereafter, except in very small wards and branches, he is not to be required to do the secretarial work of the committee; a new secretary is to be appointed for this work. While he cannot take the place of the bishopric as the presidency of the Aaronic Priesthood, he is to coordinate the program in all of its features and carry out the

instructions of the bishopric at all times.

The coordinator will have supervision over quorum advisers and assist them in every possible way in their work. He will supervise the newly appointed secretary of the ward Aaronic Priesthood committee. He will oversee for the bishopric the Aaronic Priesthood social and fraternal program, both the over-all and the quorum features thereof, of course in full cooperation with quorum presidencies and quorum advisers.

STAKE COMMITTEE FOR ADULT MEMBERS OF AARONIC PRIESTHOOD

The title "executive chairman" on the stake committee for adult members of the Aaronic Priesthood is changed to "vice-chairman." His duties and responsibilities remain unchanged.

The designations "first assistant" and "second assistant" as members of the stake committee are eliminated and in their places are four "advisers," with the following designated responsibilities: (1) organization; (2) personal visits; (3) cottage and group meetings; (4) projects and recreation.

These changes and additions should strengthen the stake committee and, therefore, leave far less ground un-

turned in the promotion of this program.

WARD COMMITTEE FOR ADULT MEMBERS OF AARONIC PRIESTHOOD

On the ward level in the program for adult members of the Aaronic Priesthood, the former "group adviser" on the ward committee is now the "coordinator." His responsibilities remain the same as heretofore.

All "assistant group advisers" are now designated "group advisers," with the same responsibilities. It is recommended there be one group adviser for every five adult members of the Aaronic Priesthood.

The offices on the ward committee formerly designated "group chairman; first assistant; second assistant," occupied by adult members of the Aaronic Priesthood, are eliminated. Let it be emphasized that extreme care should be used in releasing the brethren holding these three positions in order to avoid offense.

NEW HANDBOOKS AVAILABLE SOON

Two new handbooks: (1) *Aaronic Priesthood Handbook*; (2) *Handbook for Leaders of Adult Members of the Aaronic Priesthood*, will soon be ready for distribution. The new handbooks will bring both programs up-to-date and provide more explicit instruction for all workers.

Please do not order handbooks until you are notified of their availability and are furnished with special order blanks for specifying the number needed.

THINK IT OVER

When a boy fails, there is one failure—but when a leader fails, his failure is multiplied in every boy neglected.

—L. A. P.

LAGRANDE FIRST WARD, UNION STAKE, ADVANCES THIRTEEN ADULT MEMBERS TO MELCHIZEDEK PRIESTHOOD

Thirteen adult members of the Aaronic Priesthood have been ordained to the Melchizedek Priesthood during the past two years in the LaGrande First Ward, Union (Oregon) Stake.

Six of the members have taken their families to the temple for sealing ordinances and others in the group are planning a similar experience in the immediate future.

Several of them and some of their wives are working faithfully in both ward and stake positions.

Bishop Walter A. Lindsay, Horace J. Nielson, adviser, and William A. Roundy, assistant adviser, have labored faithfully to produce this remarkable harvest of souls. A close watch on the part of the stake committee headed by Stake President Milan D. Smith and Executive Chairman Dr. Ernest C. Anderson contributed immeasurably.



Bishoprie's Page

Prepared by Lee A. Palmer

San Bernardino Stake Succeeds in Aaronic Priesthood "Buddy" Plan

H. TERRY OAKS, vice-chairman of the San Bernardino (California) Stake Aaronic Priesthood committee reports on the "buddy" system in Aaronic Priesthood quorums throughout the stake. The plan is working so successfully that we present it here for the information of others who may be interested in this system of increasing activity records.

The "buddy" system was begun January 1, 1951. In the short time since January 1, Brother Oaks reported "as much as fifty percent increase in activity in some quorums," and "a substantial increase in activity in all quorums," with some quorums running up a record of ninety-eight percent to one hundred percent attendance at priesthood meeting.

Originally, each active boy was assigned as "buddy" to an inactive boy who, in like manner, was assigned as "buddy" to the active boy. Thus both the inactive boy and the active boy in each pair were equally buddies.

Immediately when a pair of boys are assigned together as buddies, the quorum presidency and the quorum adviser take the active boy to the home of the inactive boy and explain the plan which includes the following:

1. A report to each other, *in person*, each week, on everything of interest to the other, such as—condition of health, progress in school work, activity in sports, intentions to attend next quorum meetings, vacation or other plans making it impossible to attend quorum meeting, meetings attended during the week absent from priesthood meeting. These reports to each other are not to be made by phone or at school—they are to be made through a personal visit in each other's home.

2. During the weekly quorum meeting, when the secretary calls the roll, if both boys are present, they are in a position to make a personal report on their respective activities. However, if one boy is absent, the other one can supply all needed information because of the personal visit made to the absentee during the week.

3. For the priests, the second Sunday of each month is designated as

Changes in Ward Teaching Program Announced

CHANGES in the ward teaching program were announced by Bishop Joseph L. Wirthlin of the Presiding Bishopric during the bishops' conference held Friday evening, April 6, in the Tabernacle. The member of the stake presidency formerly designated as the "adviser-member" of the stake committee on ward teaching is now to serve as the "chairman" of the stake committee on ward teaching. This change makes uniform the policy of having one member of the stake presidency as the chairman of each stake committee. The member of the high council formerly designated as the "chairman" of the stake committee on ward teaching is now to serve as the "vice-chairman."

Effective January 1, 1952, the "Question and Discussion" method of

ward teaching will be adopted. This plan contemplates that each pair of ward teachers shall take one question each month as the basis for a discussion with each family. Questions and references will be supplied by the Presiding Bishopric's Office. Bishops are instructed to appoint a "ward teaching instructor" who will be given ten to fifteen minutes during the opening exercises of each ward teachers' report meeting to discuss the current question for the month, giving information to supplement the references already supplied.

It was also announced that the ward teachers' report meeting is to be held in two sections; the first section to consist of a joint assembly of the bishopric, the district supervisors, the secretary, the ward teaching instructor, and all ward teachers. The order of business for the first section is to be as follows: opening exercises, message from the bishop, and the period for instruction by the ward teaching instructor.

The second section is to be held on a departmental basis with each member of the bishopric and the district supervisor taking the ward teachers serving under their direction into a separate department for reporting. This procedure will triple the amount of time for reporting, thus permitting more detailed reports from the ward teachers and increasing opportunities for bishoprics to make more special assignments.

Further to establish uniformity, it was recommended the first three Thursday evenings of each month be devoted to ward teaching.

The suggestion was also made that where possible each ward teaching district be made to include only four to six families. This suggestion, if followed, will allow for more ward teachers and should increase the quality of teaching.



H. TERRY OAKS

the time for buddies at home to write and send personal letters to buddies living away from home (quorum meeting time is not used for this purpose). When those absent reply to their buddies, they report their activities and the buddy at home reports such activities to the quorum secretary. Sometimes the more interesting and faith-promoting letters from those away from home are read to fellow quorum members during the quorum meeting.

Here is another idea from the field which is doing wonders for Aaronic Priesthood members in the wards of the San Bernardino Stake.

AWARD RECORDS FOR 1950

During the first four months of 1951, the Presiding Bishopric approved applications for 12,676 Aaronic Priesthood Individual Certificates of Award and 833 Standard Quorum Awards.

There is evidence of increased interest in the award programs for which we are grateful.

Lessons in Eating

for young folk away from home

A DAILY MENU GUIDE . . . If you think you don't need to plan menus for better health, keep a detailed written account of what your meals and in-between-meal snacks consist of each day for a week or two, and see how closely it compares to what you should have. Most often neglected are milk, vegetables, and fruits—especially leafy, green, and yellow vegetables, and citrus fruits. (See May IMPROVEMENT ERA for details on the food groups listed here.)



Food Groups

Fruit . . .



two or more servings daily
(at least one raw; citrus fruit or tomato daily)

Vegetables . . .



two or more servings daily other than potato
(one yellow or green; "greens" often)

Whole Grain Cereals and Bread . . .



two or more servings daily

Milk . . .



two glasses daily
(to drink, combined with other foods, in cheese, cottage cheese, etc.)

Fresh Eggs . . .



three to five a week
(alone, or combined in custards, cakes, etc.)

Other Protein . . .



one or more servings daily
(beans, peas, lentils, nuts, extra milk and cheese, fish, meat, poultry)

Butter, Salad Oils, etc. . .



on bread and with other foods

Suggested Menus

BREAKFAST

Fruit: citrus, other fresh or stewed, or cooked dried fruit

Cereal: with milk or cream and brown sugar or honey

Toast or other bread, with butter

Egg, if not in other meals

Milk, Postum, or other grain beverage

LUNCH

Creamed soup

Sandwich, or salad, or hot casserole dish

Raw vegetable: large serving if breakfast fruit was not citrus

Bread, if main dish is not a sandwich

Simple dessert: fresh fruit, fruit cobbler, etc.

Milk, or fruit juice, or vegetable juice

DINNER

Protein dish: beans, fish, eggs, meat, etc.

Potatoes

Cooked vegetable

Salad: raw-vegetable or fruit

Dessert: fruit, if salad is not fruit, or other wholesome dessert, as desired

Milk, buttermilk, Postum, etc.

THE IMPROVEMENT ERA

Striped Wallpaper

is smart

By LOUISE PRICE BELL

IF you plan to do some redecorating in the near future, consider striped wallpaper of the color you prefer. It is very popular these days and will do a great deal to any room in which it is used. There is something about a striped paper that brings life and verve into a room that nothing else can do—even gaily-figured floral designs. Another good thing about stripes



Striped wallpaper may be used effectively for paneling, or for a side wall of limited length where the stripes may lend distinction but not become monotonous.

is that you can use figured materials in the same room with them; whereas if you use figured material in rooms with figured wallpaper, the effect is sometimes a little too "busy." Plain curtains of the same color as the stripe in the paper are always effective, and that is what was used in the room shown. The stripes are a deep rich rust, and the curtains are the same shade. Chairs are upholstered or seated in a green which blends well . . . and isn't the quartet of small prints nicely hung? Hanging the pictures close together, as was done here, gives a more unified effect than if they were hung farther apart where they might appear as tiny daubs. Remember this when hanging small pictures—it is better to group them in a closely related manner than to hang them apart from one another.

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Joe's shirts and my sheets look so white
and my whole wash smells so
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The gang at the shop kids me about
always wearing clean overalls, but
I notice a lot of 'em ask me what
kind of soap Mary uses!



Good Gracious! I can't begin to tell
you how long I've used Fels-Naptha
but my children and their children
depend on it just like I do.



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GET **Tang**
THE PERFECT
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Main Dishes For Summer



Tossed Rice Bowl

- 2 cups cooked soy beans
- 1 cup thinly sliced radishes
- 1 cup diced, unpeeled cucumber
- 1 cup chopped celery
- 1 cup chopped watercress
- 2 small onions, chopped
- 1½ cups cold cooked brown rice
- 1 cup mayonnaise
- salt

Rub salad bowl with garlic. Place ingredients into bowl in order given, rice on top. Pour mayonnaise over mixture and lift and toss it carefully to blend but not to crush ingredients. Add salt, if necessary.

Serve with baked yams, bran muffins, and milk. Dessert: baked custard.

Creamed Eggs on Potatoes

Split baked potatoes and top with creamed eggs. (Chicken or fish may be substituted for eggs.)

Serve with cole slaw, sliced tomatoes, bread and butter, milk. Dessert: baked apple.

Vegetable Chowder

- 3 cups diced potatoes
2 cups diced carrots
 $\frac{1}{2}$ cup chopped onion
 $\frac{1}{2}$ cup diced green pepper
2 tablespoons fat
2 tablespoons flour
2 cups milk
1 tablespoon salt
2 cups hot tomatoes

Cook potatoes and carrots in water to cover, until tender. Sauté onion and green pepper in fat, cooking slowly together. Blend in flour. Add milk and stir constantly until sauce is smooth and thick. Add salt, hot tomatoes, and vegetables with stock.

Serve with apple-celery-nut salad, bread and butter, milk. Dessert: pumpkin pie and cheese.

Quick Baked Beans

- 2 slices bacon
3 tablespoons minced onion
1 tablespoon molasses
 $\frac{1}{4}$ teaspoon salt
 $\frac{1}{4}$ teaspoon dry mustard
2 or 3 cups canned or cooked dry
beans

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Fry bacon, remove from pan, and cook onion for a few minutes in bacon fat. Add molasses, seasonings, beans. Mix lightly. Pour into baking dish and sprinkle crumbled bacon bits over top. Bake 20 minutes in moderate oven (350° F.) or heat on top of stove and crumble bacon on top before serving.

Serve with corn bread, carrot and cabbage slaw, fruit drink or milk. Dessert: prune whip and cookie.

Celery-Apple-Nut Roast

- 1 cup celery tops
- 1 cup celery
- ½ cup almonds or walnuts
- 1 cup apples
- 1 cup bread crumbs, whole wheat
- 1 egg, beaten
- 1 cup milk

Chop celery tops, celery, nuts, apples, and mix with bread crumbs. Add egg and milk mixture and blend well. Bake in oiled casserole in moderate oven (325° F.) about 1 hour. Serve with creamed cauliflower, buttered peas, and carrot-raisin salad. Dessert: rice pudding.

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.

Here's a grand tip to use when canning! To remove fruit stains from your hands in a very few minutes, moisten corn meal with vinegar and apply.

Mrs. D. O. Ogden, Utah

If that precious piece of chinaware gets cracked, an easy way to hide the crack is to put it in a kettle with scalding milk to cover. In just a few minutes the crack will be invisible.

Mrs. C. W. B. Boise, Idaho

To clean combs and hairbrushes, place them in water with a little household ammonia.

Miss H. E. L. Fairbanks, Alaska

After you iron your blouse, hold it by the tail, fold the tail several times together, and pin it to wire coat hanger with a pinching clothespin, letting the blouse hang down. A coat hanger will hold six blouses this way, and they will never have that flattened-down look around collar and shoulders.

Mrs. A. L. A. South Gate, Calif.

Why not brighten up those pioneer relics—brass kettles, bells, and any brassware you may have? Just heat a little vinegar, add a spoonful of salt and apply vigorously to object with small cloth; then rinse with clear water and wipe dry.

Mrs. W. A. M. Ogden, Utah

JUNE 1951

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identical comparisons. Results were audited by independent Certified Public Accountants. In thousands of these side-by-side taste tests both housewives and food experts preferred Star-Kist 3 to 1!

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Coronado Tuna Salad Bowl

2 cans White Star Brand Tuna

3 tablespoons lemon juice 1½ teaspoons salt
¼ teaspoon pepper Dash Tabasco Sauce
1 cup of sliced celery 3 or 4 ripe tomatoes
½ cup mayonnaise Salad Greens
Marinate tuna in lemon juice and seasonings. Arrange tuna, celery, tomatoes which have been quartered, and mayonnaise on a bed of salad greens in a salad bowl. Before serving, toss all ingredients together lightly. Garnish as desired. Serves 6 or more.

Write for FREE recipe folder,
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Budget Your Wishes, Too!

WE MIGHT as well learn to budget right now.

That delicate matter of making the spending dollar stretch to the thirtieth day of the month doesn't get any easier as time goes by. And although a budget may not curb the flight of the winged greenbacks, it is at least a means of propelling their direction. Budgeting is not a twentieth century innovation, but it may be adapted to twentieth century needs. It is an excellent means of learning to handle money, and a young person who will learn the budgeting technique early will find that it develops a feeling of assurance and independence when Dad's checkbook is no longer handy.

Here, then, is a plan which, we hope, will make ends meet today and provide something for tomorrow; something with which to build a foundation under dreams and wishes. Who doesn't like to wish—perhaps merely for a new tennis racket next month, or an evening dress next winter, or for something larger and more substantial a few years hence? If we can start a wish with a dollar to back it up, the effort of budgeting has greater purpose. As an incentive to keeping a black-and-white account of the nickels, dimes, and dollars then, let's write down our wishes, scheduling them under such headings as wants

for the immediate future, for next year, and for sometime in the future. We'll come back to them later.

Right now we must look bravely at reality—that being, of course, the monthly income. The first step in outlining a budget is to get out pencil and paper and list total estimated income (by pay periods) for the year ahead, including salary, gifts, earnings from hobbies, etc. This means "take-home" pay only, not including taxes, retirement, insurance, or other items deducted before we get the check. Even an irregular income should be budgeted,

though subject to many changes, for a budget presents an up-to-the-minute picture of living costs, large bills, and other problems of finance.

Second, we chart expenses. These must be sub-divided in order to arrive at a clear-cut method of working with them: "Day-to-day living costs," "fixed expenses of the future," "flexible expenses of the future," and "past unpaid bills" are categories which will meet our needs.

(a) *Day-to-day living costs* will include all living expenses that are paid as we go: food, utilities, laundry, small household supplies, stationery, postage, and so on. With a little practice, a general allotment can be made to cover all the small essentials such as stationery, but it

You Can Do It!

This column for young people, and for any others who wish to take advantage of it, features articles of a "how-to-do-it" nature. Contributions are welcome and will be considered for publication at regular rates.

is wise to start with a detailed working list which will help to eliminate confusion in classifying expenses as time goes on.

(b) *Future fixed expenses* may include income tax (if not deducted by employer), tithing, rent, insurance, school tuition, car license, music lessons, etc. Some of these bills, such as insurance or tuition, may fall due on certain dates in amounts too large to come out of one pay check. The best way to meet such bills is to divide the total of the bill into monthly amounts and start a reserve fund, i. e., save enough each month so that the bill can be met when it falls due. If we start budgeting in January, and an insurance premium of thirty dollars is due in March, we must save ten dollars each month to take care of it. After it is paid, we may divide the premium for next year into twelve parts and save that amount each month. Under fixed expenses also we include a spending allowance, for to pay oneself an allowance and keep within it is far more satisfying than to spend haphazardly until everything is gone. (See Fig. 2.)

(c) *Future flexible expenses* are those which are sure to come, but not in fixed amounts—clothing, medical and dental care, gifts, home furnishings, savings for emergencies, Christmas gifts, etc. We have to be honest in budgeting this department; it's that unexpected wedding gift, or that unscheduled week-end trip that claims cash and upsets the apple cart, if not planned for in an emergency reserve. (See Fig. 3.)

(d) *Past unpaid bills*—money borrowed for education, doctor bills, etc.—may be worked into regular payments also. A spending plan is the one sure way to clear the slate of debts.

Now, having carefully allowed for all expenses, either budgeted over a year or on a monthly basis, we deduct them from our income, and apply whatever is left over for wishes. This is usually the place to start refiguring the budget, but unless there is a stack of old debts to be paid off, there must be something left for the future—there just *must* be! A check of "future flexible expenses" will usually reveal some way in which these can be whittled

(Continued on following page)

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Budget Your Wishes, Too

(Continued from preceding page)

down. Perhaps some article of clothing can be repaired, made over, or fixed up with new accessories rather than being discarded for something new. "Day-to-day living costs" always look high on paper, but an effort to shop more carefully for food and other household items will usually prove a saving.

Actually, for the first few months it isn't too much fun to work at budgeting, because a budget is a sort of regimentation that cramps our spending style. The fun comes later in the satisfaction of earning and spending in an orderly manner, for systematic spending is the best method of getting the most for our money. It may take a little effort to make a balance between "income and outgo" so that we can wish, but it's worth the effort. On our "Savings for Wishes" chart, we fill in a column each payday with the amounts being put into reserves for each wish; the amounts may vary from time to time, but a written chart is a record of progress. (See Fig. 4. If desired, wishes may be listed on a chart with "future flexible expenses," since both are flexible savings records.)

Our other charts (day-to-day living costs, future fixed expenses, future flexible expenses) will keep us on our toes in spending. The totals of these can be transferred to a summary sheet at the end of each pay period to see how the budget is balancing. Rest assured, some changes will have to be made. A single person, one who hasn't a great many detailed expenditures, may get a clearer and simpler picture of the budget by grouping all immediate expenditures on one large sheet (such as Fig. 1) and transferring totals to the summary column at the end of the pay period. The other charts, of course, will supplement this to give the total picture.

Thus, we see that a budget is a matter of working up a few charts which estimate the present cost of living and outline a spending and savings plan for the future. It takes time, often several months, to make a budget run smoothly, but practice brings skill in budgeting, just as it

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does in learning to swim or drive a car. There is great satisfaction in putting your money to work for you.

References:

- (1) *Money Management: Your*

Budget, Household Finance Corporation, Chicago, 1950.

(2) "Money Management is a Family Affair," by Leone Anne Heuer. An article in *What's New in Home Economics*, February 1951.

Fig. 1

Pay Period: July 1-15 (Gross salary \$92.50)
Income (Net): \$80.00

Plan for Spending		Actual Spending
Rent	\$20.00	\$20.00
Tithing	9.25	9.25
Payment on coat	10.00	10.00
Food allowance	12.00	11.70 ^a
General expense	6.00	6.30 ^a
Spending allowance	4.00	3.65 ^a
	<u>\$61.25</u>	<u>\$60.90</u>
<i>Savings</i>		
For Immediate Wishes (Swim suit)	7.75	8.04
For Future Wishes (Vacation)	7.00	7.00
Christmas Fund	2.00	2.00
Emergency Reserve	2.00	2.00
	<u>\$80.00</u>	<u>\$79.94</u>

Actual Spending Details					
Food Allowance		General Expenses*		Spending Allowance	
Super market	3.79	tooth brush	.45	movie	.50
cookies	.28	bus tokens	2.50	popcorn	.15
dinner out	.75	hose repairs	.75	bowling	.50
Super market	2.10	postage	.45	sheet music	1.50
milk	1.35	laundry	.50	magazine	.25
meat	1.10	dry cleaning	1.00	nail polish	.75
fruit	2.33	hand lotion	.65		
	<u>\$11.70^a</u>		<u>\$6.30^a</u>		<u>\$3.65^a</u>

*Amounts allowed for General Expenses will perhaps vary each pay period; for instance, hosiery replacements will cost more than hosiery repairs. The beginner will not find the budget always balances this easily. Savings sometimes disappear alarmingly—before they are ever saved!

Fig. 2*

Future Fixed Expenses

Item	Amt. Due	Date Due	These are trial figures—use a pencil			
			Jan. 1-15	Jan. 15-31	Feb. 1-15	Feb. 15-28
Rent	\$20.00	1st	\$20.00		\$20.00	
Life Insurance	30.00	March 30		\$10.00		\$10.00
Tithing	9.25	1st and 15th	9.25	9.25	9.25	9.25
New Coat (Bought on time)	60.00	1st	10.00		10.00	
School Tuition	70.00	Sept. 3		8.00		8.00

*Figures 2, 3, and 4 taken from *Money Management, Your Budget*, Household Finance Corporation.

(Concluded on following page)

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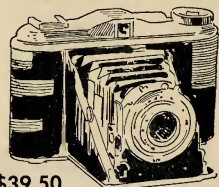
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(Concluded from preceding page)

Fig. 3

Future Flexible Expenses

		Jan. 1-15		Jan. 15-30		Feb. 1-15		Feb. 15-28	
	Amt. Needed	Amt.	Amt. Saved	Amt.	Amt. Saved	Amt.	Amt. Saved	Amt.	Amt. Saved
Clothing,* general	\$60	\$5	\$5	\$5	\$4	\$5	\$4	\$5	\$6
Dental Exp.	20	4	4	4	4	4	4	4	4
Emergency Reserve	35	2	2	2	2	2	2	2	3
Christmas Fund	40	2	2	2	0	2	1	2	3

*Clothing may be planned on a yearly basis, although some large items will likely have to be listed under "Wishes."

Fig. 4

Savings for Wishes

		Jan. 1-15		Jan. 15-30		Feb. 1-15		Feb. 15-28	
Wishes	Total Req.	Amt.	Total Saved	Amt.	Total Saved	Amt.	Total Saved	Amt.	Total Saved
Vacation	\$ 75	\$10	\$8	\$10	\$10	\$10	\$5	\$10	\$7
New Suit	45	6	8	6	4	6	6	6	3
Bicycle	75	5	3			5	2		

EVIDENCES AND RECONCILIATIONS

(Continued from page 399)

of words borrowed from many tongues. So large is this collection that it has been estimated that in ordinary use, in speech and writing, not more than one-tenth or one-twentieth of English words are employed, even by the most learned. Many books and articles on this subject have been published. Recently a competent author declared that with one thousand English words all ordinary ideas could be expressed, and that the common man seldom uses more than five thousand words.¹⁰

Milton's vocabulary was between seven thousand and eight thousand words.¹¹ Some double this number. The translators of Homer's *Iliad* and *Odyssey*, linguistic scholars, used about nine thousand words.¹² There are four thousand eight hundred in the New Testament; five thousand six hundred forty-two in the Old Testament. The varying number depends in part on whether inflected forms of words are included. There are those who think that the Bible has twenty thousand words, everything counted; and

Shakespeare following with eighteen thousand words. Any translation of any book depends, of course primarily upon the vocabulary of the translator, since a good translation deals with ideas not with words.

Many studies have been made to discover the number of words used by the average man. Naturally every man uses a number, depending on many factors such as the parental vocabulary, kind and amount of thinking, companions, and reading habits. It is pretty generally agreed, however, that on the average a fairly well-educated man uses about eight thousand words in his daily conversation.¹³

Joseph Smith used only between two thousand and three thousand words in his written publications. This smaller number would be expected from a knowledge of his educational opportunities.

An actual count shows (leaving out all inflected forms of words) the following vocabulary for the Book of Mormon:

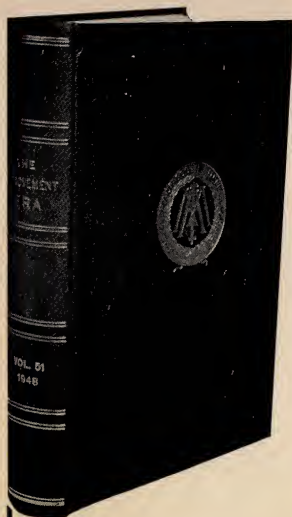
General Words	2,896
Persons' Names	245
Place Names	166
Total	3,307

¹⁰Dictionary.

¹¹Mrs. Clark's Concordance.

¹²The Nation, September 12, 1912.

¹³H. L. Mencken, *The American Language*, p. 4.



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This indicates that the Book of Mormon translator was a person of little education and with little facility in the use of unusual words. This checks precisely with Joseph's story of the origin of the Book of Mormon. It should help lay low the charge that someone other than Joseph Smith himself wrote the Book of Mormon.

It is interesting to note whether a similar vocabulary was used by Joseph Smith in other writings. It is somewhat unusual for a man to change his vocabulary very much after maturity unless he is professionally engaged in literary labors. To answer this question, the Prophet's vocabulary in the revelations he received was examined. In the Doctrine and Covenants there are the following:

Ordinary words	2,445
Persons' names	230
Place names	47
Total	2,722

This indicates a grade of vocabulary similar to that in the Book of Mormon. It furnishes additional proof of Joseph's truthfulness in telling his story. None has doubted that the revelations were written by Joseph. The two vocabularies are of the same order.

There are about 451 more words used in the Book of Mormon than in the Doctrine and Covenants. That is accounted for no doubt in the larger Book of Mormon movement as recorded over a thousand year period drawing more heavily upon his vocabulary to make the ideas and events clear. In that book also fifteen more persons' names; and one hundred nineteen more place names.

But the totals are such as to show that the Book of Mormon and the Doctrine and Covenants were written by a man of limited education.

Whenever the life of Joseph Smith is touched, truth comes forth.

BOY IN KITCHEN

By Anobel Armour

BEING time-sure, as small boys always are,
He simply stood and twinkled like a star
Along his length, from toetips up to crown,
Waiting for bread to come out hot and brown,
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The taste beforehand by the crusty smell—
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MONEY BACK GUARANTEE

TRANSFORMING POWER OF FAITH IN CHRIST

(Concluded from page 409)

poisonous seeds within the body politic. It is also from within, morally speaking, that our cities become corrupt; not from outward, open assaults on virtue, but from insidious, corrupt actions of trusted individuals. Our government, as you know, has recently uncovered a gambling ring that covers a twenty billion dollar business in vice. Many large cities in the United States are connected with it and contaminated by it.

Too many of these city officials license darkened rooms wherein men and women, and not infrequently teenage boys and girls, may guzzle beer and whiskey and indulge in other vices sought by persons of low ideals. For the permission and perpetuation of such dens of iniquity in our cities, the public is not entirely free from blame. However, those who are elected to office—commissioners, peace officers, trusted servants of the people—are most directly responsible.

Generally speaking, these men are honest in their intentions and actions to enforce the laws and if possible to eradicate, at least to reduce to a minimum, the evils upon which the underworld thrives. One or two, or a half a dozen unprincipled men, however, can frustrate the most earnest efforts of the upright officials. For example, officers informed that minors are permitted to enter a certain "joint" will find when they get to the place that the proprietor has been "tipped off" and seemingly everything is within the law.

If and when appreciation for such "tips-off," and other favors, is expressed in secretive payments of money, those participating in the graft may meet in a room, a club, or in a private residence, ostensibly to play a social game of poker, and under this guise divide their ill-gotten gains. Thus do our cities, as individuals, become corrupt from within.

Such exploitation of the poor unfortunates whose thoughts and desires lead them only to gratify their appetites, indulge their passions to exist by deceit, cunning, and crime, are among the corruptions that Peter says "are in the world through lust."

Let us always remember that, "There is no vice so great but we can kill "And conquer it if we but will."

Christ came to redeem the world from sin. He came with love in his heart for every individual, with redemption and possibility for regeneration for all. By choosing him as our ideal, we create within ourselves a desire to be like him, to have fellowship with him. We perceive life as it should be and as it may be.

The chief apostle Peter, the indefatigable Paul; the Prophet Joseph Smith, and other true followers of the Risen Lord recognized in him the Savior of the individual, for did he not say, "This is my work and my glory—to bring to pass the immortality and eternal life of man?"—not the sacrificing of the individual for the perpetuation of the socialistic or communistic state.

Members of the Church of Christ are under obligation to make the sinless Son of Man their ideal—the one perfect being who ever walked the earth.

Sublimest Example of Nobility
God-like in nature
Perfect in his love
Our Redeemer
Our Savior
The immaculate Son of our Eternal Father

The Light, the Life, the Way
I know he lives and his power is potent; that he is the Son of God, and that he has restored in this dispensation the complete plan of salvation. God bless us all that we may hold him as our ideal and pray for power to be like him, I ask in the name of Jesus Christ. Amen.

THESE TIMES

(Continued from page 386)

and was filled with many distinguished people, prominent New Yorkers and others, out to pay their respects to a great Briton and his wife.

The young man tried to look self-contained and self-possessed. But no friendly face was in sight, no Dr. Fisher, not even a friendly tenderfoot. The anteroom thinned, then emptied. The returned missionary stood alone, shifted his weight from one foot to another, and bit his lip. Suddenly the door from the banquet room opened and the friendly figure of George Albert Smith appeared.

"Brother.....?" he inquired, with outstretched hand of welcome.

"Yes, Brother Smith. I hope this is

not an imposition, but Dr. Fisher virtually ordered me . . ."

Before the sentence could be finished, the great man who was later to become President of the Church, spoke with a ringing sincerity, "Imposition? I should say not! I apologize to you for keeping you waiting. We have been busy in a meeting of the council. We became so involved that Dr. Fisher forgot to mention that you would join us until only a moment ago. Come right in, we're about ready to begin!"

He apologized to me, for keeping me waiting! thought the missionary.

The man affectionately known to thousands of Americans of his own age, great and small, as "George Al-

THE IMPROVEMENT ERA

bert," took the pressed-gray-suited-arm in his own and the two marched into the ballroom over to a table at which were seated Fred Taylor of the Utah-Idaho Sugar Company, Dr. Harvey Fletcher, and other prominent L.D.S. leaders of the Atlantic area. The remainder is inconsequential, save to state that the missionary was invited to call at "the office" upon arrival in Salt Lake City. But what a day for memory!

* * * *

The event of July 16 was an insignificant incident in the annals of man, perhaps. But to the young man in the case it marked an experience, a soul-warming experience, that will live forever. He had been the recipient of a *daily good turn* by a man holding the Silver Beaver and the Silver Buffalo. *A busy man had gone out of his way to perform an act of recognition of another human being*, a kindly act which said that the future can be friendly, not fear-filled nor insecure. A few weeks later in the offices of the Council of the Twelve, the same generous leader put his arm around the boy's shoulder and offered some advice: "Remember, we're living eternal lives."

* * * *

President Smith's life was filled with daily good turns to his fellow men. His kindly deeds will become legendary and grow with the years. Many were poignant. More than a few have tremendous dramatic force. A few may have been pedestrian, but even if so, the kindly, soul-warming force behind each will live and grow, as in the life of the heavy-suited July missionary.

* * * *

That great literary figure, Luke, described Jesus of Nazareth as one "who went about doing good." (Acts 10:38.) President George Albert Smith, an Apostle of the Lord Jesus Christ, emulated his Master as few men in these times. Of such is the kingdom of heaven.



JUNE 1951

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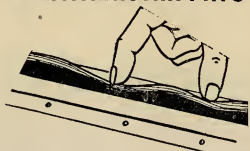
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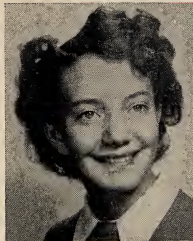
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Your Page AND OURS

GIRLS ACHIEVE ATTENDANCE RECORDS



FRANCES STOTT



YVONNE STOTT

Beaver Third Ward, Beaver (Utah) Stake is rightly proud of two sisters, Yvonne and Frances Stott, daughters of Elder and Sister Wesley Stott, who have perfect attendance records at Y. W. M. I. A. for 1949 and 1950. During that time they have not missed an M. I. A. activity. Yvonne is a Mia Maid and Frances is a guardian Bee-Hive Girl. Reported by Mrs. J. A. Manzione, attendance secretary.

Jacksonville, N. C.

Dear Editors:

ENCLOSED please find check for two dollars and fifty cents (2.50) to renew my subscription of THE IMPROVEMENT ERA.

This is the best magazine a person can have in his home, and it shall be in my home for my family and myself as long as I am in this mortal body. It is a wonderful guide and helpful in living and understanding this great Church and its works.

May our Heavenly Father lead, guide, and direct you, and bless you always.

Sincerely,
George F. Gilbert, Jr.

WARDS COMBINE EFFORTS FOR OUTSTANDING FLOOR SHOW

Rock Springs First and Second wards, Lyman (Wyoming) Stake, presented their Gold and Green Ball together. Diligence on the part of M. I. A. workers brought forth a blossom time theme in the city's largest hall, which, because of architectural difficulties, was hard to decorate.

They decided to eliminate the Gold and Green queen and emphasize the floor show. About two hundred couples were in attendance. Everyone on ward and stake levels cooperated to make the ball a success. Reported by Mrs. Jack C. Groesbeck.

THE LIGHT TOUCH

A Long Wait

"I'm sorry, the manager isn't in," said the clerk to the pompous individual who had strutted in. "Is there anything I can do for you?"

"No," snapped the visitor. "I never deal with underlings. I'll wait until the manager returns."

About an hour later the pompous one became impatient. "How much longer do you think the manager will be?" he demanded.

"About two weeks," was the reply. "He just left on vacation."

Skeptical

A letter from Hungary quotes an anecdote current in Budapest. A man applied for a passport, saying he must leave the country quickly. Asked why, he said that a new government decree forbade anyone to keep two elephants in his bedroom?"

"But surely you don't keep two elephants in your bedroom?" "No," he replied, "but how can I ever convince the political police that I don't?"

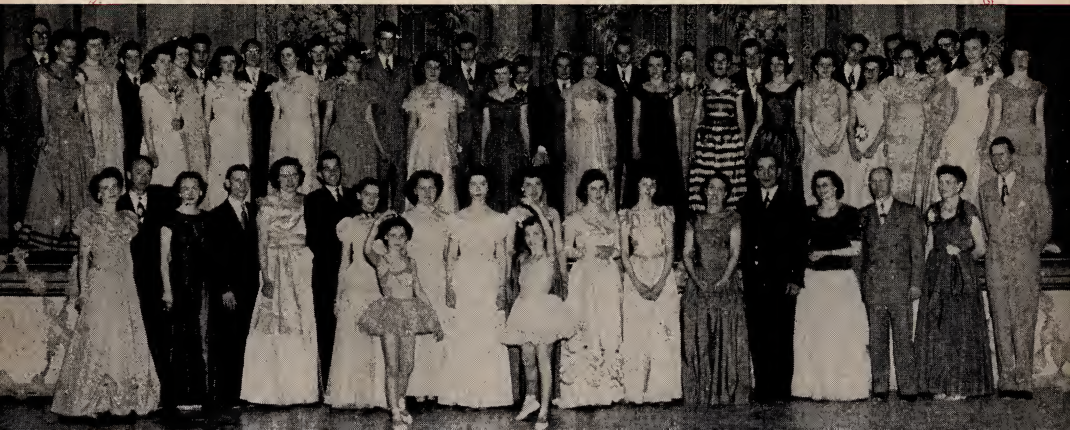
To the End

"You'd hardly expect humor in the coroner's office, but one coroner reported that a decedent recently left a will asking that six of his creditors be requested to serve as pallbearers so they can carry me to the end."

Herb. Smith, True

Millions long for immortality who do not know what to do with themselves on a rainy Sunday afternoon.

A leader is anyone who has two characteristics: first, he is going somewhere; second, he is able to persuade other people to go with him.



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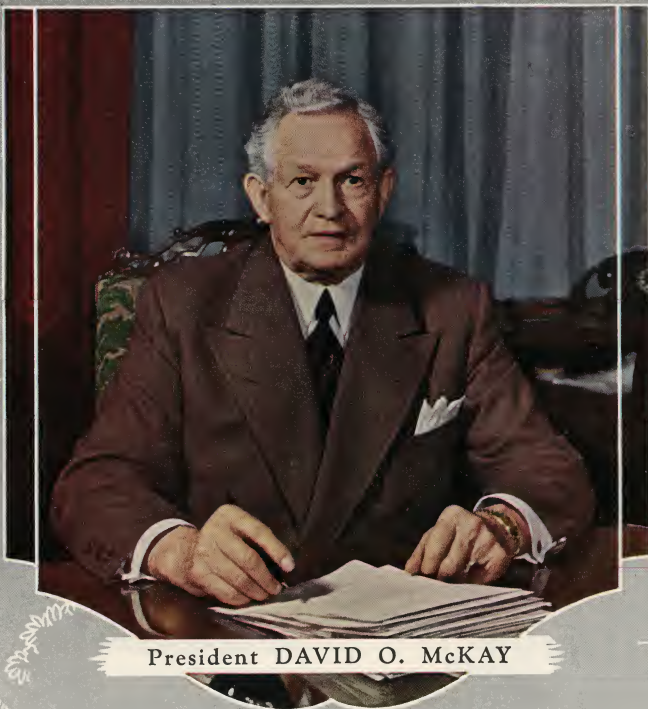


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