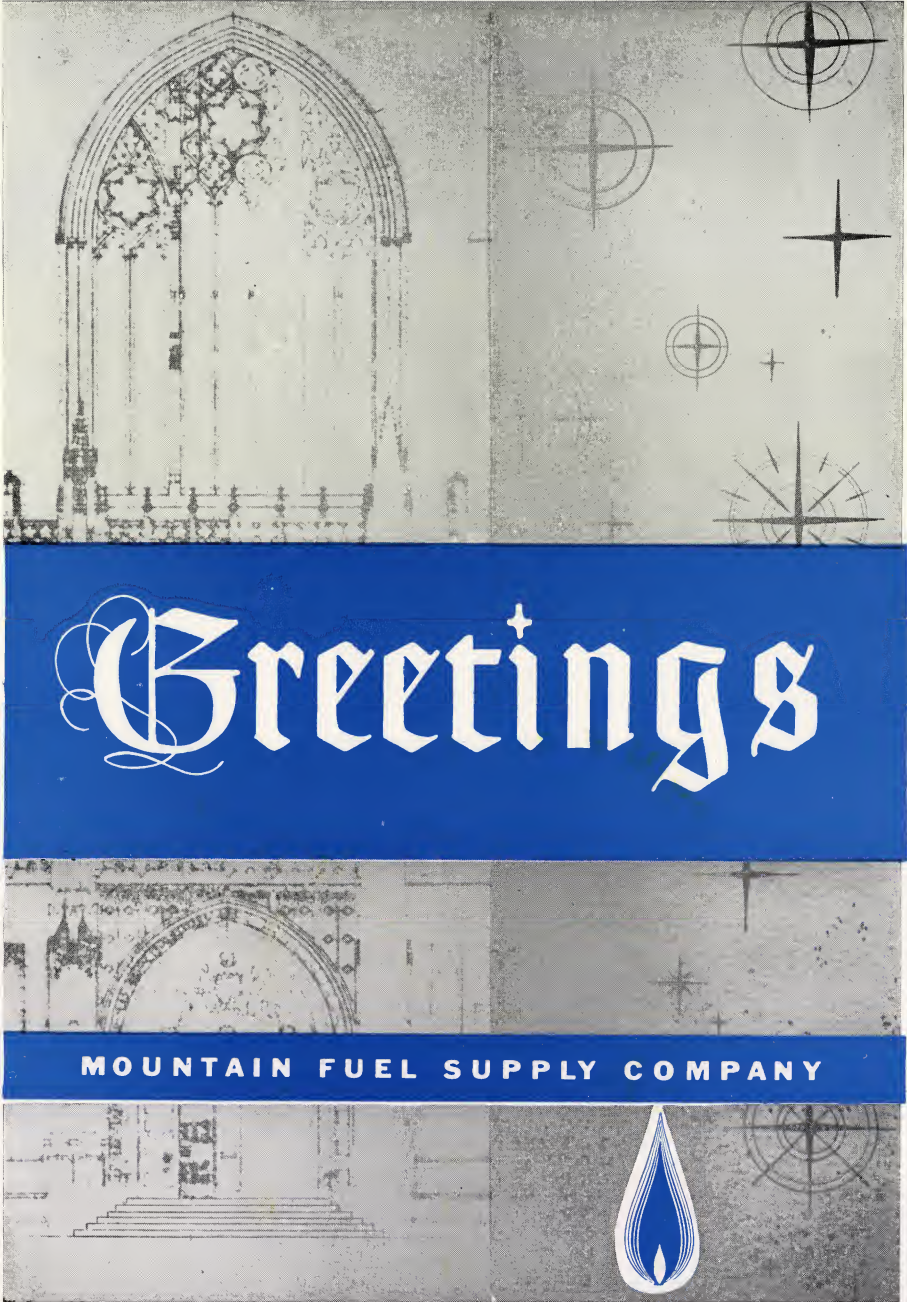




The IMPROVEMENT
ERA
December 1950

The background of the entire page is a collage of four panels. The top-left panel shows a detailed Gothic window with tracery. The top-right panel features several compass roses of varying sizes. The bottom-left panel depicts a stone archway with steps leading up to it. The bottom-right panel shows a compass rose and a stylized blue flame logo.

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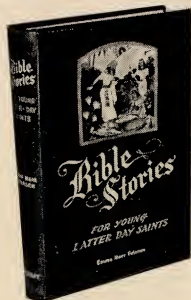
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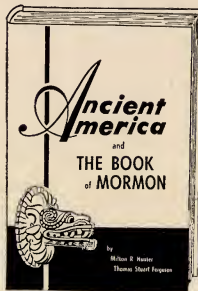
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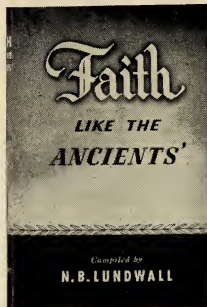
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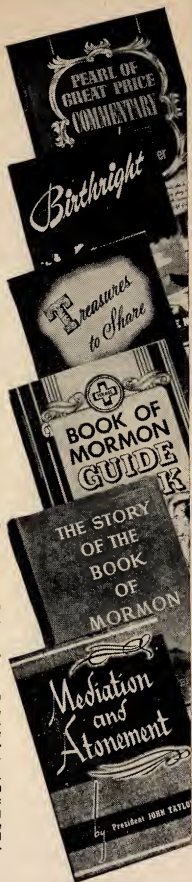
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"THE VOICE OF THE CHURCH"



VOLUME 53 NUMBER 12 December 1950

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Church Features

Evidences and Reconciliations: CXLIX—Who Were the Early Converts?	John A. Widtsoc	949
Conference Section		962
(Index to Conference addresses)		941
Church Moves On	944	Presiding Bishopric's Page
Melchizedek Priesthood	1036	1038

Special Features

The True Christmas	Marba C. Josephson	951
Heritage in the Pacific	D. Arthur Haycock	952
Toys They Will Like	Burl Shepherd	955
On the Children's Bookrack		960
The Spoken Word from Temple Square		
.....	Richard L. Evans	1020, 1024, 1028, 1032, 1044
Exploring the Universe, Franklin S. Harris, Jr.	937	Today's Family, Burl Shepherd.....
These Times—The Conquest of Fear, G. Homer Durham	942	Make It with Towels
Veteran Reporter, Frank W. Osterstrom	946	Keep the Christmas Tree Safe.....
On the Bookrack	1030	Poinsettias May Hibernate, Too
Assistant Church Historian, Andrew Jensen	1030	Blueprint for Beauty—Tips on your Fingers
		To Give—or To Keep
		Your Page and Ours

Stories, Poetry

The Gift Horse	John Sherman Walker	956
Merry Christmas with Gravy	Diantha Henderson	959
Frontispiece—Christmas is Coming, Solveig Paulson Russell	947	To A Daughter, Elizabeth S. Norris
Poetry Page	948	Beauty, Sytha Johnson
Christmas Trees, Olive May Cook	954	Mountain Snow, Gilean Douglas.....

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THE COVER

The reverence in which all of us hold the Christmas season . . . the warm glow of lighted windows in a house of worship . . . the muffled footfalls upon new-fallen snow . . . a friendly feeling of goodwill and good-fellowship toward our neighbors and the whole wide world . . . all of these things so inseparably linked with the December holidays have been skillfully and admirably delineated in this full-color oil painting by Arnold Friberg.

CONFERENCE SECTION

All eyes turn, twice yearly, to Temple Square in Salt Lake City because it's conference time. The photographic study on page 962 is the work of Jeanno Orlando.

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THE IMPROVEMENT ERA

October Conference Index

SPEAKERS

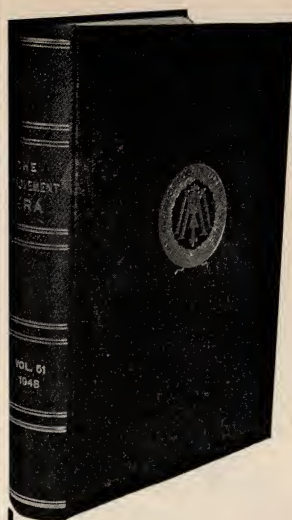
Benson, Ezra Taft	1012	Merrill, Joseph F.	998
Bowen, Albert E.	983	Moyle, Henry D.	987
Clark, J. Reuben, Jr.	989	Petersen, Mark E.	975
Cowley, Matthew	970	Richards, LeGrand	1016
Evans, Richard L.	1010	Romney, Marion G.	1004
Hunter, Milton R.	978	Smith, Eldred G.	977
Isaacson, Thorpe B.	985	Smith, George Albert	963, 1021
Ivins, Antoine R.	976	Smith, Joseph Fielding	965
Kimball, Spencer W.	980	Sonne, Alma	1008
Kirkham, Oscar A.	972	Stapley, Delbert Leon	988
Lee, Harold B.	1006	Widtsoe, John A.	973
McConkie, Bruce R.	966	Wirthlin, Joseph L.	968
McKay, David O.	991	Young, Clifford E.	971
		Young, Levi Edgar	994

SUBJECTS

Aaronic Priesthood	968	Prayer	977, 985
Articles of Faith	1008	Priesthood	971, 987, 991
Baptism	963, 1008	Sabbath Day	1012
Baptism	963, 965, 1008	Saints, Devotion of the	1016
Book of Mormon	965	Salvation	965
Brotherhood	1012	Scandinavia	973
Brotherly Love	987	Scouting	968
Church, Why a	983	Teachings	983
Constitution (U. S.)	963, 987	Temple Work	970
Covenants	966	Testimony	972, 988, 1006, 1021
Effort, United, Necessary	976	Tithing	978
Eternal Rewards	966, 971	Welfare Plan	1004
Faith	976, 1010	Word of Wisdom	975
Fast Offerings, Principle of	1004	Youth	968
Free Agency	998		
Gambling	987		
Gathering	970		
Heresies, Warnings Against	989		
Indians	980		
Inflation	998		
Jesus Christ	1021		
Joseph Smith	1008, 1021		
Labor and Management	998		
Lamanites	980		
Missionaries	963, 971, 973, 1008, 1016		
Obedience	966		

NOTE: Three of the General Authorities did not speak at the sessions of this general conference: Elder Stephen L. Richards of the Council of the Twelve who was completing a Church assignment in Europe; Elder Thomas E. McKay, Assistant to the Council of the Twelve, who, while he attended some of the meetings, did not speak on the advice of his physician; and President S. Dilworth Young of the First Council of the Seventy who is presiding over the New England States Mission. Addresses were given at the sessions by Francis A. Child, Glenn G. Smith, E. Wesley Smith, and Leo J. Muir, former mission presidents. These and brief talks by President George Albert Smith and by the members of the First Presidency given at the priesthood session will be printed in the conference bulletin.

Dr. John A. Widtsoe's "Church of the Air" address will be printed in the January issue of THE IMPROVEMENT ERA.



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THE CONQUEST OF FEAR

By DR. G. HOMER DURHAM
Head of Political Science Department,
University of Utah

AS WE approach the annual Christmas milestone to be renewed by its message—"peace on earth, good will toward men"—we are sobered by the thought and the evidence that fear reigns in the hearts of men. In the United States, to judge by headlines and the comment that fills the air and drinks up printer's ink, we are afraid of inflation; of government controls to cope with inflation; of war and rumors of war. Our government does not trust itself, but officials insist on secret surveys, cross-checks, the determination of the loyalty of the other fellow, character investigations. All of us, meanwhile, might also look in the mirror—at our lives. Some fear the prospects of military service. Some fear the atomic bomb. Some fear the effects of television on society. Fear, fear, fear! Some fear lest they not be accepted socially. Some fear because of the too-great social demands made upon them. Socialism, communism, taxes, cancer, polio, traffic accidents—all are feared. Some fear the people. Some fear the rulers. Some fear the workmen. Some fear the "bosses." If fear is the devil's substitute weapon, considerable success can be reported for his minions.

What of heaven's? If the Christian-Christmas-Easter message has anything at all for mankind, it is the conquest of fear. "Let your faith be *stronger* than your fear," it says. Although some fears may be well-founded, faith must always be the stronger force.

What is there to be afraid of, anyway?

Of ignorance, sickness, poverty—man's historic enemies? By means of these real fears, superstition has historically thrived. Of these three miseries, too much prevails. But we have the knowledge for their conquest. In their historic form, these ills displayed themselves largely in the fear of nature: earthquakes, thunders, lightnings; of wild animals, then dragons, evil spirits, hobgoblins, and werewolves; in the whatnot of imagination as well as the realities of naked nature. Today these fears are inconsequential. Nature, affirmed by faith, is proved by science to be bounteous, responsive, predictable; even generous and kind—when its laws are known and followed.

The Christian message should banish the fear of death. It does, for most believers, and offers faith for living.

If it is not nature, if it is not death, what do our modern fears reduce themselves to? Is it not largely fear of each other, fear of man and of mankind?

Is it worth while to spend time and energy "fearing" man? Fearing the Russians? Fearing communism? Fearing capitalism? Fearing pressure groups? Fearing the farmer? Fearing the workman? Fearing the banker? Fearing each other? How can faith, confidence, love, be substituted?

The problem may be resolved into the nutshell of fearing what others might do to us, to our bodies, to our loved ones, to our property. Do others have the same fears? Does anybody here want to hurt or injure anybody else? Is everybody here willing to do unto others as he would have others do unto him? Could the United States get along without the oil of the Middle East, or do we need to retain custody of it? For ourselves or for the welfare of all human oil-users? Are most fears real, or imaginary? Where do we go from here? What is man?

These Times

A real spirit, almost magical in effect, settles over Christendom on Christmas Eve. It is the peace of home, of children snug in their beds. Love reigns. It is the peace of the spirit that men daily require. We usually lose it—sometime between Christmas morning and the next day at business. It all depends on how soon our tempers flare in the cross fire of relations with other children of God, even those of our own household. A prescription for these times might well be, as we stumble along in weakness through a New Year, that at least we will be cheerful and strive to let faith replace fear in our hearts, that we may overcome evil with good. It is better, Christ reigning, to offer trust and confidence, even where neither is expected in return. Faith is positive; fear negative. The positive faith, after all, is man's basic asset. A word from the Prince of Peace provides the clue and the challenge:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: *but be of good cheer; I have overcome the world.* (John 16:33. Italics author's.)

It is for us, also, to overcome the world and make the Christian message of peace on earth, good will to men, a reality. Who else, if not you and me? The work begins at home—today.

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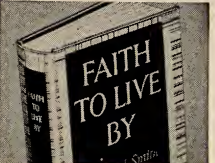
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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

September 1950

9 SPERRY RUECKERT won the singles meet in the all-Church tennis tournament, and Maurice (Eddie) Anderson and Allen Cornwall teamed to win the doubles title. All three men had won the same contests in the Division 9 tournament a week earlier.

10 ELDER Alma Sonne, assistant to the Council of the Twelve, dedicated the Pioche, Nevada, Ward chapel, Uvada Stake.

Presiding Bishop LeGrand Richards dedicated the Morgan (Utah) Stake Church welfare storehouse.

Elder John A. Widtsoe of the Council of the Twelve dedicated the Providence First Ward, Mt. Logan (Utah) Stake, chapel.

President Levi Edgar Young of the First Council of the Seventy dedicated the Lyman Ward chapel, Rexburg (Idaho) Stake.

Willcox Branch, Southern Arizona Stake, organized with Joseph Dean Bennett, president.

11 TWO HUNDRED high school students of the Los Angeles, California, area enrolled for their first year of L.D.S. seminary work.

The Salt Lake Temple opened for endowment and other ordinance work after renovating.

13 KATHRYN FAIRBANKS, Allie Howe, and Edith F. Shepherd appointed to the Y.W.M.I.A. general board.

The First Presidency announced that the Church plans to erect a monument near Varnell, Georgia, where Elder Joseph Standing, missionary to the Southern States was killed by a mob July 21, 1878. The tract, which will be appropriately landscaped, has been given the Church by W. C. Puryear of Dalton, Georgia, and members of his family. Elder Standing's companion at the time he fell was the late President Rudger Clawson of the Council of the Twelve.

15 PRESIDING BISHOP LeGrand Richards dedicated the Logan (Utah) L. D. S. Hospital nurses' home.

16 THE First Presidency announced that Dr. Ernest L. Wilkinson had been appointed president of Brigham Young University. His letter of acceptance was dated September 11. It is expected that he will assume his duties

at the beginning of the winter quarter in January 1951.

17 PRESIDENT Levi Edgar Young of the First Council of the Seventy dedicated the Idaho Falls First Ward chapel-North Idaho Falls (Idaho) Stake house.

Bishop Thorpe B. Isaacson of the Presiding Bishopric dedicated the Cove Ward chapel, Benson (Utah) Stake.

The Salt Lake Tabernacle Choir and Organ presented its eleven hundredth weekly radio network program.

El Paso, Texas, Second Ward, Mount Graham Stake, organized from portions of El Paso Ward, with Willard Whipple, bishop.

Garden Heights Ward, East Mill Creek (Salt Lake County) Stake, organized from portions of Rosecrest Ward, with Thomas B. Neff, bishop.

Oakdale Ward, San Joaquin (California) Stake, organized from Oakdale Branch, with Garney V. Johnson, bishop.

18 FALL courses for choristers and organists in the Salt Lake City area began under the direction of the general music committee.

19 THE Y.W.M.I.A. general presidency and the Presiding Bishopric announced that comparative meeting attendance for girls between the ages of twelve and nineteen will again be published in monthly bulletins to bishops. The girls' program was transferred to the M.I.A. last June.

The general presidency of the Relief Society announced the appointment of Mildred B. Eyring to the general board of that organization.

20 MRS. MABEL Y. SANBORN, last surviving daughter of President Brigham Young, died in Salt Lake City. This eighty-seven-year-old woman was the guest of honor at the unveiling of the Brigham Young statue in Washington, D. C. last June.

22 THE NEW board of trustees of Brigham Young University met for the first time. This board includes all members of the Council of the Twelve and the First Presidency, Dr. Franklin L. West, and Dr. Adam S. Bennion. The change came with the expiration of the old articles of incorporation of Brigham Young University. The old trustees included the First Presidency and Elders Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, and Albert E. Bowen

of the Council of the Twelve, Dr. Franklin L. West, and Dr. Adam S. Bennion.

The Y. M. M. I. A. announced that seventeen-year-old young men were eligible to play M Men basketball. Explorer basketball leagues had included sixteen-year-old lads, and M Men basketball rules had set the minimum age at eighteen.

24 ELDER Mark E. Petersen of the Council of the Twelve dedicated the Conda Ward chapel, Idaho Stake. The former Soda Springs Ward chapel had been moved to Conda and remodeled by the ward.

Sunnyslope Branch, Phoenix (Arizona) Stake, organized with Conrad J. Kleinman, president.

Binghampton Ward, Southern Arizona Stake, name changed to Tucson First Ward.

26 THE general presidency of the Relief Society announced the appointment of Mrs. Helen W. Anderson, president of the Big Cottonwood (Salt Lake County) Stake, to their general board.

The First Presidency announced that branches of the Spanish-American Mission in Arizona, Colorado, and California are being severed from the mission and assigned to stakes or other missions in which they are located. This mission in the future will be confined to the states of New Mexico and Texas where the largest centralization of Mexicans in the States is to be found.

28 PRESIDENT Bruce R. McConkie of the First Council of the Seventy was reappointed L. D. S. servicemen's coordinator.

The Relief Society ended its annual two-day general conference.

29 THE 121st semi-annual conference of the Church began in Salt Lake City.

A special meeting was held in the Salt Lake Tabernacle by the Presiding Bishopric for bishops and counselors, stake and ward clerks, members of stake committees for adult members of the Aaronic Priesthood, general secretaries of ward Aaronic Priesthood committees, and members of stake and ward committees on ward teaching. Stake presidencies and high councilors were invited to attend.

A meeting to discuss the softball program of the Church was held at Barratt Hall by Y. M. M. I. A. officers.

(Continued on page 1029)



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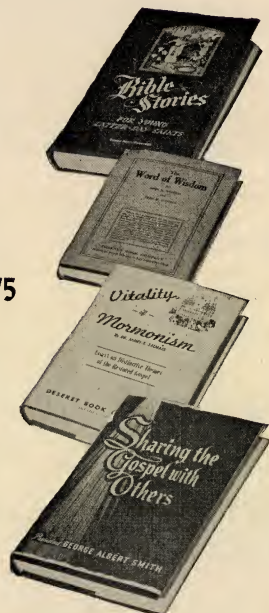
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FRANK W. OTTERSTROM

VETERAN REPORTER

ONE familiar figure, missing at the recent semi-annual conference of the Church, was Frank W. Otterstrom, who for thirty-five years has been seated at the small table "down front" recording the unnumbered words that come from the mouths of the speakers at conference time. Elder Otterstrom was recovering from a surgical operation and could not attend the conference sessions.

Court reporter by profession, he is undoubtedly one of the greatest shorthand reporters that the Church has ever had.

His friends and associates know him as being unselfish and generous; a man that knows no envy; a person who is not content until he has done more than his share; and whose personality is retiring to a fault.

Frank Otterstrom is doing missionary work by correspondence—discussing, by letter, the principles of the gospel with people in far cities who have come to Salt Lake City on business, and while here have met him.

In recent years THE IMPROVEMENT ERA has sent him a check for his services rendered to the magazine in recording the conference addresses. The check has usually been returned with a list of his corresponding friends and investigators, and each name on the list was sent a year's subscription to our magazine.

Twenty-nine years ago this coming January, President Heber J. Grant obtained a new secretary, Joseph W. Anderson. Elder Anderson discovered that one of his duties was the taking of speeches at the Salt Lake Tabernacle. He found Frank Otterstrom ever willing to make the task easier as the two of them sat side by side making their shorthand notes during meetings.

THE IMPROVEMENT ERA

Christmas is Coming

By
Solweig Paulson Russell



CH, hide the gifts and stir the cakes,
For Christmas time is coming;
About the house the youngsters prance,
And mother's work is humming.

Our home is bright with streamer things
And presents in the making,
And all the air is tingling with
The spicy things a-baking.



Oh, feed the flame and chop the wood
And bring in greens and trimming.
With Christmas mirth and happiness
The whole house is a-brimming.

There's sparkle in each merry eye,
And lips are set for funning,
And every heart's a-tune with joy
For Christmas is a-coming!



LAST SUPPER

By Eleanor Alletta Chaffee

There were thirteen together, eating
bread
Broken by One who knew them best of all.
They watched his face, and one with heart
of lead
Thought of the child he played with by a
wall
Long years before, and how in that child's
eyes
A light had gleamed as tender as a star,
As blue as were young childhood's cloud-
less skies:
The memory lay on him like a scar.
He was not listening now. Within his
hand
The weight of silver lay as cold as steel.
His forehead burned with an invisible
brand:
The floor protested underneath his heel
As he went out, and toward the darkening
wood
To cool his brow and sleep then, if he
could. . . .

IF CHRIST SHOULD COME

By Enola Chamberlin

If Christ should come tonight into our
land,
In weariness and hunger, travel sore,
How many latchstrings would he have in
hand
Before he found a welcoming open door?
How many times would he be turned away?
How many times would he be left to stand?
How many hostilities would bid him stay
Although he held the money in his hand?
And yet we blame those ones of long ago,
Who took no heed of Mary in her plight.
We censure them because a manger low
Became the birthplace of the Christ that
night.
Oh, people, bow your head and hide your
face
Till you can give the Christ his rightful
place!

WANDERERS RETURNED

By Margery S. Stewart

Let the guns be forgotten in Jerusalem,
And the women be silent at the Wailing
Wall.
Search in the ancient and prophetic dust
For the brittle papyrus telling of this day,
Wanderers returned. Be ye not blind
As your fathers were before you. See how
the land
Leaps to your welcome, how the fruitful
soil
Holds to your lips, again, the promised
bread.
In Bethlehem the old inns hold again
The stranger, and the fugitive, the broken.
In the small, narrow streets they touch and
meet,
Believer, unbeliever, seeker for the light,
Passing and repassing the place where
Mary stood,
Where Joseph questioned and where he
was born—
Wondering how the radiance of a night
Could light a thousand years.

ONE CHRISTMAS NECESSITY

By Janie Rhyne

You must beg or steal one
If you haven't any;
I've never known a Christmas
Tree to have too many.
One or two will furnish
Color, magic, glee,
Once wound up and flashing
Round your lighted tree.
Christmas Eve bring home one
To keep overnight;
You'll be waked at dawn
By gales of swift delight.
Borrow, beg, or steal one—
Better two or three!
Christmas without children
Simply must not be!



PRINCE AND PAUPER

By Lucile Coleman

This tree, this glittering tree,
This Christmas tree,
Carries a star, and around it angels sing;
Each glowing branch is like an outspread
wing
Crowned with two thousand years of
memory.
He is a prince who visions like a chart
The message carved in centuries of prayer.
He is a pauper whose dull earthbound
heart
Sees no more than a tree with tinsel there.
This tree, this beautiful tree,
This Christmas tree,
Gives us a promise bright as evergreen.
Which spirit knows, but eye has never
seen;
An ancient symbol of eternity.

FIRST SNOW

By Vesta Nickerson Lukei

The world is a bride
In satin pale,
All starry-eyed
With snowflake veil.

GRANDFATHER'S TREE

By Lalia Mitchell Thornton

He always knew the very place
To find the nicest Christmas tree,
And when and how it should be cut.
"That one's too tall," he'd say to me.
"And that too thin, and that one leans
Against the wind. Up there a bit
Is just the kind would last a month."
And then, he'd plan for sawing it.

There was a wood road, not too poor,
And not too narrow or too far,
A little rutted, but I knew
We could have made it with the car.
But Granther always shook his head
And brought old Nellie from her stall
And hitched her to the stone-boat for
That's how we went, or not at all.

Yes, Granther liked to have his way,
But Granther's tree was always fine,
He wouldn't have a hemlock, and
He was distrustful of a pine.
Then, home at last, we brought it in
And edged it through the open door
Where Grandma waited, and despite
His bluffing, he was boss no more.

She told him how to set it up,
Just where she wanted it to stand,
And when it came to trimming, why
She wouldn't let him lend a hand.
But Granther chuckled, and I knew
That was the way it ought to be,
A man to bring it from the woods,
And then a wife to trim a tree.

LILACS IN DECEMBER

By Anna M. Priestley

I will erect a storehouse in my mind;
It shall not be shut in by walls or bars;
The winds of heaven shall not be less
confined—
It shall be roofed by night's array of stars.
There I shall store all summer's precious
things
Against the time when winds shall sweep
life bare:
Beauty as frail as iridescent wings;
All that I treasure shall be hoarded there.
I shall not be forlorn when winter comes,
And all my dreams have vanished with
the swallow;
When no bird wakes to song and no bee
hums,
And hope's bright leaves are drifted in
the hollow,
For, as I sit and watch the dying ember,
I shall have lilacs, blooming in December!

THE GIFT

By Clarence Edwin Flynn

I have no notion what it cost;
That is not what endears.
Its market value will be lost
Among the passing years.

It was a friendly hand that gave;
It speaks a kindness vast.
These are the values I shall save
As long as life shall last.



WHAT type of people were attracted to the Prophet Joseph Smith and the Restored Church?

Were they, as some have claimed, "the scum of society"? This question is answered in this month's

EVIDENCES AND RECONCILIATIONS

— CXLIX —

It has been a common pastime of enemies of the Church to say flippantly that those who early joined the Church were low-grade people, the scum of society. Even some reputable historians have found it easier to accept such statements than to investigate the matter for themselves.

The fact is that the converts to the Church were good representatives of the people who were battling on the pioneer fringe. They were religiously-minded people who had a deep love of truth, which they sought to satisfy. They were intelligent, honorable men, thinking people, the kind who investigate for themselves and come to personal conclusions. Their sincerity is witnessed by the sacrifices that they unflinchingly made for their beliefs. Their courage to accept truth in the face of contempt and persecution is a lesson for the world.

Such people alone would be attracted, for the Church offered nothing but truth. It invited its members to accept truth, and if needs be, to sacrifice and toil for it.

The Church had no wealth, nor prospects of wealth. Positions in the Church came by call; therefore, no one could, with hope of success, set out to win a commanding place in the Church community. To possess its truth could be the only motive for accepting it. Such people, differing in possessions, abilities, and attainments, but, alike in their love for truth, joined the Church then as now.

A sampling of the hundreds who joined the Church soon after its organization shows the quality of these converts.

The lives of those who were associated with Joseph Smith in his earliest days, and before the organization of the Church, are well-known.

The Smith family, both immediately and more remotely connected with the Prophet, were honorable farmers and tradesmen. Even persecutors have failed

Who Were THE EARLY CONVERTS?

By John A. Widtsoe OF THE COUNCIL OF THE TWELVE

to find dishonesty among them. So, those who in vain have sought occasion against the family have fallen back upon the unproved charge that Joseph and his father were gold diggers and crystal gazers.

Oliver Cowdery, who was associated with Joseph Smith in most of his spiritual experiences, came of good stock, was a schoolteacher, later an attorney. His non-Mormon colleagues and the community spoke highly of him.¹

The Whitmer family, prominent in early Church history, of Pennsylvania Dutch descent, were honorable, successful farmers. All joined the Church. Five of the family testified that on different occasions they saw the Book of Mormon plates. No derogatory word against the Whitmers has been found.

A large harvest followed the visit in Kirtland of the four elders assigned to preach to the Indians. Most of them were well-known in their communities, highly accepted, and of influence among the people. The converts generally were not idlers, but competent, industrious farmers, tradesmen, or professional workers. The following are typical examples.

Joseph Knight, Sr., who helped the Prophet before the Church was organized, was a farmer and owner of a gristmill and a carding machine. He was a prosperous, well-respected member of the community.

The converts by Samuel H. Smith and others, almost immediately after the organization of the Church, were good citizens, usually above the average. One of Samuel H. Smith's first converts was John P. Greene, a Methodist minister, who became a prominent Church worker.

The first organized branch in the Church, at Colesville, New York, was made up of successful farmers, with a strong sprinkling of tradesmen. Many of them followed the miller's trade and became very useful to the Church as it settled in Missouri.

Thomas B. Marsh, who became the president of the

An Answer to the Questions of Youth

first Council of the Twelve, was a successful businessman, interested in a type foundry.

Edward Partridge, the first bishop of the Church, was a successful businessman, trained as a maker of hats.

William W. Phelps, one of the most competent of the early converts, was an editor, writer, and politician. His hymns are favorites among the Latter-day Saints.

The Pratt brothers (Parley P., Orson, and William)
(Concluded on following page)

¹Andrew Jensen, *L.D.S. Biographical Encyclopedia* 1:246.

WHO WERE THE EARLY CONVERTS?

(Concluded from preceding page)

Dickenson) were men of astonishing gifts. Parley P. and Orson Pratt were fervent speakers, lucid philosophers: one a poet, the other a mathematician. They would have risen to eminence anywhere.

Sidney Rigdon, an associate of Alexander Campbell, a printer and an eloquent preacher with a large following, was well connected, widely known and established.

John Taylor, who became the third President of the Church, was a turner, and a preacher in the Methodist Church.

Horace K. Whitney, another bishop, was a successful merchant of notable talents.

Frederick G. Williams was a practicing physician of good reputation. He had abilities above the average.

Wilford Woodruff, who also became the fourth President of the Church, was a miller.

Brigham Young was a prosperous "painter, glazier, and carpenter." He was doing well in his trade when the gospel message reached him.

Naturally, on the frontier, nearly all engaged in some farming; most of the people were farmers. Surprisingly, however, a list of early converts, taken at random, showed that about one-third were farmers; one-third craftsmen; and one-third merchants and professional men. Some college men, scarce in that period, had joined the Church.

About five hundred persons converted in the days of Joseph Smith are mentioned by name in the various early publications of the Church. The employment of these converts is mentioned for only about eighty. Among them were farmers, tradesmen, schoolteachers, businessmen, lawyers, doctors, and preachers. The trades were represented by tailors, shoemakers, cabinetmakers, brickmakers, millers, potters, coopers, gunsmiths, blacksmiths, turners, and lumbermen.

Statistically, these eighty members with their employments enumerated are as follows:

Farmers	19	Lawyers	10
Trades	19	Doctors	5
Schoolteachers	11	Ministers	2
Businessmen	14	TOTAL	80

This is but a small and confessedly inadequate sampling of the many who joined the Church soon after its organization. But, a more extended study

would show that those who from the beginning helped build the Church were people above the average of the times.

Clearly the converts to the Church were sane, sober, intelligent persons, representing a high average of the people who were moving the boundary of the nation westward. They were high-grade citizens, far above their neighbors, judging from occupations and stations in the life of those pioneer days.

These converts were so near the foundation events of the Church as to have known intimately Joseph Smith and his family. They were the kind of people who would not associate with unworthy persons or accept falsehoods. Their characters, occupations, and standing in society form a powerful evidence for the honorable life of Joseph Smith and a sufficient answer to careless historians who have belittled the people who became the founders of the Church. The Church has attracted chiefly honest, intelligent people.

It should be noted also that these people accepted with deep loyalty their leader, Joseph Smith, as a prophet. They believed that he had conversed with the Lord. They received his revelations as words of God. This was the more remarkable because in human experience it is relatively easy to accept a dead prophet but exceedingly difficult to believe in a living prophet. This allegiance from clear-headed, hard-headed men, such as Brigham Young, is one of the many evidences of the worth of the messages of Joseph Smith and the high character of the Prophet.

A masterful man like Brigham Young spoke repeatedly of his faith in the truth of the work of Joseph Smith. Constantly he declared that he was proud to be a follower of the Latter-day Prophet. The unity among the majority of Latter-day Saints has always been a chief annoyance to enemies of the restored Church.



The

By Marba C. Josephson

ASSOCIATE MANAGING EDITOR



TRUE CHRISTMAS

WHAT does Christmas really mean? The pungent odor of the pine, the romance of the mistletoe, the laughter of little children, the memories of other Christmases, and above all the Christ story—these become the warp and the woof of this greatest of holy days.

Sometimes, in the hustle and bustle of preparation, the true message of this day is forgotten. The knowledge of what Christ means in our lives becomes secondary to the awareness of feasting and getting and giving.

Perhaps a view of the Christmases of our leaders may draw us back to a wiser celebration and a full renewal of the spirit of the day.

President George Albert Smith had a life filled with an abundance of the love of a devoted mother and love for the gospel, but there was not an abundance of what those of the world might call "the comforts of life." Christmas was not a time for extravagant spending of money; it was rather a time of restatement of values in relation to the life of Christ. Since President Smith's father was away on missions for the Church part of the time, money was even more scarce than usual. But President Smith's mother never failed to have an apple or some little goodie for her family. And more than that, she would tell him and her other children that they were indeed rich, for they had in their veins the blood of some of the best families in the world.

Christmas to President Smith came to be and has remained the best day of the entire year, for it serves as a vivid reminder of the Christ, whose way of life we all would emulate.

President J. Reuben Clark, Jr., said that children of his early days never had such a Christmas as is celebrated today. He, with his brothers and sisters, did hang up his stocking before going to bed.

In the early hours of Christmas morning, he would hear his mother moving about long before the children were stirring. Then, when they would get up, the stockings would have a few nuts, perhaps an apple, one or two pieces of stick candy, and on the very top of the stocking, a pielet, as he called it. It was undoubtedly a tart or a small pie. As a child, he never saw an orange or even a lemon. That was the Christmas in the Clark household, but President Clark is insistent that the children looked forward to that stocking, with its meager bounty, with all the excitement and anticipation with which a child looks forward to Christmas nowadays. "And furthermore," he states quietly, "though presents and toys were lacking, there existed in our home the most precious gifts of all—health and happiness."

What could be more satisfying than that—and without all the headaches and worries about who gave a present without receiving one in return—or trying to get out of debt for having spent more than one should?

Let's turn to President McKay's diary for a very important Christmas that he celebrated away from home when he was a missionary in Scotland. The item reads,

Glasgow, Scotland, Saturday, Dec. 24, 1898

After posting some Xmas cards, Brother McKnight and I visited Sister Gain and found her feeling somewhat better, although still confined to her bed.

Received several Xmas presents—some were given a day or so back:

1. White satin necktie and Xmas card—Brother and Sister Wm. Reid
1. Pair knit socks and Xmas cards—Sis. Maggie Gain

1. Necktie and Xmas card—Sis. Elizabeth Neilsen

Cake (for all of us) and Xmas card—Sis. Steven.

At 4:30 p.m. Bro. Neilsen and Leggat came to the conference house according to appointment to consider branch matters. . . . I learned much from the men's characters which I believe will be helpful. . . . How little do some men understand the true spirit of the gospel! . . .

While feeling a little discouraged, the postman brought a fine loving letter from dear Mamma, and a dainty loving card from Annie. To read Mamma's encouraging words would banish the most gloomy feelings. I thank God for loving parents and affectionate brothers and sisters! Where true love reigns, there Heaven is found.

The three of us took an evening stroll. Although Christmas Eve, nothing unusual was seen.

12:30 p.m. Christmas Eve! Two years ago at about this hour I was with my brother and sisters going from a pleasant party! "When I was playing with my brother, Happy was I, O take me to my loving mother, There let me live and die." This just about expresses my feelings tonight. I would like to peep into the dear old home and see the little ones preparing for Santa Claus! Perhaps one year from tonight will find us all in the happy home:

Heaven grant that this be so.

Sunday, Dec. 25, 1898

As Elders Edward, McKnight, and I arose from our beds, we greeted each other with a "I wish you a Merry Xmas!" but the half-hearted manner in which it was expressed showed that there was a doubt that

the wish would be realized. Priesthood meeting, Sunday School, and meetings as usual. The stormy scene and bad feeling manifested last night in our meeting made me fear that today's meetings would feel the effect. But earnest prayers were answered; and a better day throughout is seldom enjoyed.

Our Xmas dinner was eaten at Sister Neilson's. . . . Christmas night found us feeling in better spirits than Xmas morning. We were somewhat tired—Sunday's strain usually leaves us feeling so—but as we knelt to have our evening prayers, each one felt thankful for Christmas of '98.

AND twenty-two years later, on Christmas, President McKay recorded another celebration:

Saturday, December 25, 1920

How foreign from my mind was the
(Continued on page 1031)



HERITAGE IN THE PACIFIC...

Every missionary yearns for the opportunity of returning—even for a short visit—to the mission and the people whom he labored among. This dream came true for D. Arthur Haycock, when he with his wife, Maurine, accompanied President George Albert Smith to Hawaii last August. Elder Haycock was returning, as secretary to President Smith, to the land of his mission, and observing the progress that had been made in a decade and a half. Sister Haycock was seeing for the first time those fabulous islands of which she had heard so much from her husband.

A CENTURY ago ten young missionaries of the Church of Jesus Christ of Latter-day Saints stepped off the ship *Imaum* of Muscat after an eventful voyage of eighteen days from San Francisco. They had gone to Hawaii in answer to a call from the Church to serve in the newly-established mission of the Sandwich Islands. Their accommodations had consisted of some rude bunks which were secured between the decks, and were very uncomfortable, to say the least. I could not help thinking of these things as President George Albert Smith, Elder Henry D. Moyle, and their party went to Hawaii one hundred years later to celebrate the centennial of the Hawaiian Mission.

President Smith and Elder Moyle were accompanied by the President's two daughters, Mrs. Robert Murray Stewart and Mrs. George O. Elliott, Elder Moyle's wife, my wife, and me, secretary to President Smith. We had made the trip from the California coast to Hawaii on a beautiful luxury liner that sailed across a sea as calm and blue as a millpond. Also enjoying the comfort and beauty of the *S. S. Lurline*, were some one hundred fifty members of the Church who were making the trip to enjoy the centennial program. Many others had preceded them on the previous sailing, and still others flew over in giant airplanes that make the trip from the mainland to the islands in nine hours. As one contrasts the mode of travel between now and one hundred years ago, one is also impressed with the advancement



Elder D. Arthur Haycock and his wife, Maurine McClellan Haycock.

Notes on the Hawaiian Centennial

By D. Arthur Haycock

SECRETARY TO

PRESIDENT GEORGE ALBERT SMITH

The boat was met by many hundreds of Saints who had come to welcome the prophet of the Lord to their beautiful shores. There was a note of sadness, however, as we entered the harbor. Some newspapermen gave us the sad news of the passing of President George F. Richards of the Council of the Twelve. President Smith was particularly distressed, for he had lost a lifetime friend and associate. At first it was thought that possibly President Smith might return home



A scene from the pageant "One Hundred Years of Mormonism in Hawaii."

and progress made by the membership of the Church there during the past century. We sailed from Los Angeles the afternoon of August 4 and arrived at the pier at Honolulu alongside the Aloha Tower early in the morning of August 9. It is impossible to put into words the joy and satisfaction which were mine in returning to the islands that I loved so well, where as a boy of eighteen I served as a missionary.

by plane and attend the funeral services of President Richards. While still on the boat he dictated the following message to be sent back to the widow and the family of the deceased:

All members of the Church here in Hawaii send love and sympathy to the family of one of God's great characters.

As soon as we left the boat, hundreds of people crowded around and virtually covered the party with



Scene from the dedication of the Daughters of the Utah Pioneers monument commemorating the hundredth anniversary.



President Smith with members of the Church in Hawaii: On his right were a Samoan, a Filipino, a Japanese; and on his left a Chinese and a Hawaiian. All were dressed in their native costumes.

beautiful flower leis. President Smith and his daughters then went directly to the beautiful home of President and Sister Ralph E. Woolley of the Oahu Stake. There President Smith talked by radio-telephone with his counselors in Salt Lake City, and it was decided that it would be wiser for him to remain in Hawaii and continue the centennial program which, in addition to commemorating the centennial of the Church in Hawaii, would now also take the form of a memorial for President Richards.

The program that had been arranged in celebration of the centennial was a full one, covering a period of twelve days. And everything that was done and said—the meetings, the singing, the pageant, all were a fitting climax to a hun-

dred years' activity in Hawaii and were a credit to the Church and its people.

In the afternoon of the day we landed, an impressive reception was held at the Oahu Stake Tabernacle particularly to welcome those who had come from the mainland to join with the local Saints in the celebration. There were music and dancing and happy reunions. Colorful costumes and flowers were everywhere. Dozens of hostesses in *holokus*, the Hawaiian formal dress with a train, or their *muumuu*, which is similar to a "Mother Hubbard," and in Japanese and Chinese dresses, presented everyone who came with a beautiful lei. The Saints in Hilo had sent over ten thousand orchids for the occasion, and many orchid leis were worn by those who were in attendance. It was interesting to note that these leis contained at least two or three hundred baby orchids each.

This was my first view of the Oahu Stake Tabernacle at the corner of Kalakaua and Beretania streets, one of the finest locations in all of Honolulu. As I walked about the grounds admiring the beauty of the trees, the flowers, and the magnificent building itself, my thoughts went back to a Sunday morning fifteen years before when I had attended the first meeting ever held on the grounds soon after the property had been purchased. The mission president and a few of the missionaries met and sang a song and had a short prayer. Then, this beautiful edifice was only a dream, but the same majestic banyan tree is still out in front. In fact, the building had been constructed to



President Smith with his daughters, Emily Smith Stewart and Edith Smith Elliott, who accompanied him on the trip to the islands.

make the tree one of the focal points of interest.

The next morning, Elder and Sister Moyle and many of the missionaries accompanied President and Sister Clissold of the Hawaii Mission to Maui where the first general session of the conference was held at Wailuku, in the morning, and an historical pageant in the evening. On Friday, August 11, we accompanied President Smith and his daughters by plane to the island of Maui, where we were greeted by Elder and Sister Moyle and many of the Saints and missionaries and were presented with beautiful red carnation leis, which are noted for their rich, spicy fragrance. The trip from Honolulu to Maui took forty-five minutes, and en route we passed over the islands of Molokai and Lanai. As we soared quietly

(Continued on following page)



President Smith with the lei which was presented to him and fashioned of one hundred giant orchids, one for each year of Church activity in Hawaii.

HERITAGE IN THE PACIFIC...

(Continued from preceding page)

along over the beautiful blue Pacific, looking down on the lush green valleys of the islands which appeared on each side, I could not help thinking of the previous trips I had made between these islands on a small steamer, going steage and sleeping on a coil of rope or on the deck alongside the anchor chain. Then it was an all-night ride, and not always a pleasant and comfortable one. As soon as we landed at the airport on Maui, we stepped into the cars which were waiting and drove part way up the massive, extinct volcano Haleakala to the little chapel at Pulehu, the site of the first baptisms a hundred years ago. The service was being held outside because the chapel would only seat some forty or fifty, and there were several hundred present at this service.

Elder Henry D. Moyle spoke to those who were assembled, and then President George Albert Smith talked. He reminded the people who were present that this meeting was being held on sacred ground and urged them to be grateful for their heritage and their homeland, and so to live that they would be able to inherit a place in the celestial kingdom which would be established here upon this earth. He paid tribute to President George Q. Cannon who performed the first baptisms in Hawaii within a few feet of where the service was being held. One impressive feature of the program occurred when Sister Rosannah Cannon Irvine, daughter of President George Q. Cannon, placed a lei around a picture of President Cannon which hung from the pulpit. Another indication of the profound effect that the news of the death of his beloved friend, President George F. Richards, had upon him was President Smith's mention while speaking at Pulehu Maui that almost at this very hour services were being held in the great Tabernacle in Salt Lake City for President Richards. Following the services a *luau* or native feast was held at the Kahului Fair Grounds, with several hundred in attendance.

The next day, Saturday, August 12, a missionary report meeting was held in the Honolulu Tabernacle. At two in the afternoon we attended

a bazaar, and saw the Relief Society handwork and the Polynesian curios. In the late afternoon the Relief Society served a poi supper, and then at seven in the evening priesthood and Relief Society meetings were held. The Relief Society was honored with the presence of President Smith's daughter, Edith Smith Elliott, a member of the Relief Society general board.

Sunday morning, August 13, was a beautiful day, and when the President arrived, he found the buildings and patios filled to overflowing with 3,265 people present. As President Smith entered, he was presented with a gorgeous orchid lei fashioned out of one hundred giant orchids, each bloom representing one year since the gospel was first taken to the Hawaiian Islands. The beautiful orchids against the President's white suit produced an effect which took the breath of all present.

One of the highlights of the meeting was the presentation by George Q. Cannon III, a grandson of President George Q. Cannon, of President Cannon's personal copy of the Book of Mormon in Hawaiian. This book is in a remarkable state of preservation, and only recently was obtained by a collector of rare books who made it available to the Cannon family, who in turn presented it to President Smith that it might be placed in the archives of the Church and there be preserved for posterity.

When President Smith rose to speak, all of the congregation arose as one man in a spontaneous demonstration of love and respect for this

CHRISTMAS TREES

By Olive May Cook

ONE stood in a room, well-furnished and gay,
The other in a cabin some distance away.
Meticulously trimmed, the one was a treat
For all passers-by on that select street.

A mere pigmy in comparison was the other,
With homecraft trinkets made by a mother.
They were lovingly hung, each one in its place,
By father and Judy and Tommy and Grace.

The big tree shone gorgeous with metallic glitter.
Intriguing children as well as the "sitter."
But lights on the other were brighter to see,
For bits of five hearts were entwined in the tree.

great man. Following the meeting President Smith and Brother Moyle indicated that never before had they attended a meeting where they felt the Spirit of the Lord in greater abundance.

In the afternoon, on Sunday, conference sessions were held in Hawaiian and in Japanese, one in the tabernacle, and the other in the Waikiki Ward chapel.

On August 14, because of a lack of sufficient strength, President Smith was unable to attend the dedication of the Daughters of the Utah Pioneers marker on the tabernacle grounds commemorating the arrival of the first missionaries to Hawaii, December 12, 1850. The dedication services, under the direction of the Ilima Camp, Daughters of the Pioneers, was short but impressive.

The following day President Smith and his party called and paid respects to Governor Ingram M. Stainback of the Territory of Hawaii. Governor Stainback was complimentary to the Latter-day Saints. A few of his comments were:

I think the Mormons have done more for the Hawaiian people than any organization in the territory. I am not just saying this because you are Mormons. I have said it to others. You seem to instill a capacity in them to endure. The other groups of Hawaiians here don't seem to like to work, but the Mormons seem to give them an inspiration to work, and I believe you are the only ones who have been able to do that. No nation can exist unless the people work. Mormons have stimulated the Hawaiians to work.

President Smith attended the meeting that evening of the Oahu Stake high council and spoke to them, giving them words of counsel, inspiration, and commendation, and visited with President Emil C. Dunn of the Tongan Mission, who had just landed in Hawaii on his way home from that far-off mission. President Smith then met with the Hawaii Mission presidency.

On the morning of Wednesday, August 16, President Smith went to the tabernacle and there addressed the missionaries who had assembled for a testimony meeting. Before President Smith arose to speak, we had the privilege of hearing the testimonies of many of the young missionaries.

In the early afternoon of August

(Continued on page 1026)

THE IMPROVEMENT ERA

TOYS they will like

By Burl Shepherd



WHO most often gets a kick out of Tommy's electric train? Usually, it is Tommy's father; for unless Tommy is mature enough to appreciate the mechanism of trains, he will watch it in amusement for awhile and then go back to his building blocks. Those, he understands.

Parents select their children's associates, schools, and social activities with some care because these environmental influences play a definite part in the child's development. But toys, also tools of growth and learning, are too often bought with little regard to the child's needs or his level of understanding.

Young Susan, for instance, who is two, would as soon carry her curly-headed mamma-doll upside down as not and doesn't care whether or not it has a pretty face; a cuddly doll that will stand lots of handling is for her. But as she

grows older, the doll becomes something for her to mother, and she wants it to be pretty. Later still, she will decide it needs a new wardrobe, and from then on she develops simple sewing skills which continue until she tires of dolls and begins to sew for herself.

Children like toys that put their hands and their imaginations to work—toys they can use without dependence on adult help. The baby of eight months will only pick up blocks and throw them, but a few months later he will arrange those same blocks in a neat row, and in a year or two erect buildings and towers with these tools which he has learned to use well. Says one author on the subject of toys:

Children like above all else to make something.

Blocks, crayons, modeling clay are among the things which satisfy their needs.



Simple sewing skills develop when she delights in making new wardrobes for her doll.



"The best preparation for any stage of development is to experience thoroughly the stage which naturally precedes it."

Two-year-old Johnnie will slap water colors on his canvas with no forethought or purpose; but that does not matter. He learns by looking, feeling, and trying out, and by four years of age, he will have an eye for a finished product. So long as he enjoys it, his measure of skill is unimportant. A child may paint his feelings in vivid colors, and his imagination thus gives him great satisfaction. Painting materials for

Here is where building toys come in: peg boards, blocks that fit together, rubber blocks to pile up and knock over.

Small children like above all else to make something. Blocks, crayons, paints, molding clay, are among the raw materials which satisfy this need and are popular with children of all ages.

From two to five the youngster will also make good use of pull-about toys, especially those that can be put together from separate parts; cut-outs, with dull, blunt scissors; gymnastic apparatus; dolls and toy animals; picture books and simple

¹The Wise Choice of Toys. Ethel Kavin. University of Chicago Press, 1938. Page 2.

(Continued on page 1047)



... the three on his back were caroling as they traveled toward the trading post.

The Gift Horse

By

John Sherman Walker

TRADER Lee Tabor was serious as he looked over the windswept mesa from the comfortable office of his Whiterock Trading Post with its rugs and Indian paintings, and great fireplace wafting incense from juniper and piñon wood embers.

Far down the valley he could just glimpse an igloo-like hogan outlined amid the clutter of upjutting volcanic rocks, where he knew old Chief White Wolf would be sitting on the dirt floor of his hogan, muffled in blankets against the cold, like some old mummified idol—and just as impassive and as hard to reason with.

That was Lee Tabor's problem. How to help the proud old chief—who once had numbered his sheep and goats by the hundreds and now was poorer than the jack rabbits—without offending his dignity.

More than once the taciturn old chief had spurned the genial trader's offers, whether of a loan of money, food, or supplies from the trading post. Nor would the independent old man deign to accept any relief

from the government's Great White Father.

Worse yet, Christmas was coming. That meant gifts. And old White Wolf had his peculiar ideas about Christmas gift-giving, dating from the time when Lee Tabor and his wife Nina had taken over the Whiterock store and that first Christmas had presented every Indian in the valley with a gift.

Trader Tabor's first gift to Chief White Wolf had been a handsomely-fashioned hunting knife in tooled leather sheath. Greatly impressed, the chief, then more affluent, had presented Lee Tabor with a fine silver-worked belt, and his wife with a turquoise necklace. Varied gifts had been exchanged at each Christmas time thereafter between the chief and his good friend, the trader.

SO IT WAS that old Chief White Wolf, who had been converted, after a fashion, to the white man's religion, had come to understand the

white man's ritual of gift-giving at the Christmas season. He had, in fact, come to imagine the ritual as an essential part of being a member of the Christian community. This year he would have no gift for his friend—and would certainly accept no gift himself. Some kind of disaster seemed imminent.

That was how Lee Tabor was reasoning it out in his mind, and his reasoning seemed to end in circles, no closer to a solution of the vexing problem.

The lines in Tabor's ruddy face deepened, and thoughtfully he turned to the doorway into the adjoining big room of the trading post, piled with its colorful stock of goods and supplies. As he stood in the doorway, his wife looked up from

her bookwork on accounts and regarded him for a minute before she spoke.

"Your face is darker than the weather outside, Lee. What's on your mind?"

"Just what are we going to do, Nina," demanded the frowning Lee, "about that obstinate old Chief White Wolf? How can anybody be thinking about a merry Christmas with that stubborn old man sitting down there in that hogan, practically freezing and starving to death? Won't accept a thing, even from the government."

Nina Tabor stared from the window, as a low wind whined about the eaves of the building with a swirl of powdery snow, as she answered.

"He's proud, Lee—terribly proud. I really don't know the answer to that one. If only he had some gift to give you this Christmas, perhaps

yellow and blue cloth they so loved for dresses. They must look their best for the approaching Christmas holidays.

Two Indian men rode up, hitched their ponies to the rail in the windy street and stomped into the store, spurs a-jingle on their cowboy boots, their dark hair held with bright bands, their costumes aflash with silver and turquoise.

They also were getting ready for the big Christmas celebration. Everyone was in a gay, spending mood. And everyone seemed to have money, or goods-in-trade, to indulge the spirit—everyone, that is, except old Chief White Wolf and his daughter's family, her husband, and their little son, Billy Bluejay—the only ones in the village whom the old chief would accept favors from, and who were doing all right just to support themselves with their

joined Nina. "Frankly, I don't think he'd feed any part of it even to his goats, if he thought you were pitying him. But I'll help in any way I can."

Big Lee went to the window of the office and held the curtain aside as he stared for the dozenth time that afternoon through the sleety mist, down at the snow-mounded hogan of old White Wolf.

He was drawing on gloves and reaching for his hat, when his keen eyes caught the slow trot of a pinto pony just turning out of the corral by old White Wolf's hogan. Atop the stiff-gaited old horse, riding bareback, the gnomish form of Billy Bluejay, the old chief's grandson, his uncut black hair flaring from under his red headband, looked a dark mite in the storm.

Watching, Tabor mused aloud.

"I wonder now where that old bag of horseflesh is taking our young friend Billy, in a storm like this. He's coming calling, looks like."

Nina joined her husband, her brown eyes following the awkward course of old horse and young rider as they cloppity-clopped up the muddy road.

Billy Bluejay threw a hasty leg off the sway-back of the pinto, and he tied it at the hitching rail in front of the trading post, gave the old horse a fond pat, then scrambled up the steps and into the store, banging the door.

For a minute the little Indian, looking wild indeed with wind-tangled hair and wearing nondescript clothing, blinked the snow mist from his jet-bright eyes, then saw Lee and Nina smiling from the end of the room. Lee called a welcome.

"Hi, Billy—now what can we do for you today?"

The curious, half-doleful, half-defiant look which Billy cast at them was puzzling; then he was blurring out his message.

"Thees horse, outside—he is from my grandfather to you—for Creemus. He says much Merry Creemus, Meester Tabur—and to your Meesus."

THAT was all. Like the rush and go of the wind the boy was gone, with a flash of white teeth and the look of calamity in his dark, almost tearful eyes.

They could only rush to the win-

(Continued on following page)

957



we could give him something substantial in return without offending him."

Lee gave a helpless shrug of his wide shoulders.

"Don't think he would take a present, if he had one to offer in return. I've known him too long to believe that. Now—he's got less than nothing; at most, the blankets on his back—and that bony, piebald mustang pony he gets around on. This Christmas gift business is going to break his old heart. In the meantime, he's slowly killing himself because of his pride. And what can I do about it?"

His wife went to serve a group of Indian women in colorful calico skirts and velvet blouses who had come into the store.

They'd come with sacks of sweet piñon nuts to trade for the red and

very small flock of goats and their tiny plot of maize and melons in season.

It was an exasperating, ridiculous situation; but apparently nothing could be done about it, the blunt old chief being tempered as he was.

THE DAYS went thus, the spirit of the festive season mounting as the eve before Christmas neared. Lee Tabor continued to dwell moodily upon the sorry condition of his stubborn old Indian friend. The day before Christmas, Lee made a final, definite announcement to his wife.

"I'm going to load the truck with groceries and some warm clothing and dump them right in old White Wolf's hogan, whether he likes it or not. He's going to take the heart right out of Christmas this year if he persists in holding out in his old fool way about a little charity."

"If that would do any good," en-

THE GIFT HORSE

(Continued from preceding page)

dow for a glimpse of the racing little whirlwind, who paused for a final pat on the neck of the pinto pony, then fled down the slushy street, lost in the gusty storm.

Speechless, Lee and Nina looked at each other. The incredulous exclamation of Lee finally cut the silence.

"Can you imagine that! The old chief's Christmas present—to us; that flea-bitten old cayuse. Ha—ha—ha."

But Nina cut him short, her eyes serious.

"Don't laugh, Lee. It's the grandest gesture I've ever heard of. Would any of your friends give you the car out of their garage as a Christmas gift? It amounts to the same thing. That old horse is absolutely the last thing on earth the old chief owned; and a horse to an Indian is wealth and prestige and an only way of travel.

"Yet, he's given it up, rather than let us down this Christmas. And that look on Billy's face—like he was laying his heart at our feet, when he gave up that pony. It's the old chief's to give, true. But the boy's tended that pony since he was old enough to straddle it. Now we've got double trouble to look forward to over the holidays. Billy's not going to get over this for a long time, I can see. To Billy that horse has every fine line of a thoroughbred racer."

Soberly Lee replied.

"I'm not laughing, Nina, at the giver; you know that; nor at the gift. But whoever could have imagined that the old chief would give us his horse? What can I possibly do with a wheezy old bag o' bones like that? I can't accept it, of course. I'd better get it back to the corral at the hogan before the old plug gets snowed under out there."

But a quick sparkle had come into Nina's eyes.

"No—wait, Lee, I've an idea. Don't you see—the chief's gift has been given. Now we can return in kind. That old horse may solve the whole problem."

"Well, how then?"

"How? What are we waiting for? Let's get busy. There are gifts

to be wrapped for old Chief White Wolf—lots of them. Meats and fruit and canned goods. We'll wrap them fancy, Lee—some good substantial food, done up like Christmas gifts. Warm socks and mufflers, a big box of candies for the old chief's family; some overalls and shirts for Billy—everything they need."

Her husband was smiling.

"I expect," he said, "that you're the smartest gal in the world—and the nicest."

Nina gave him a sly smile.

"I'd just better be, Mr. Tabor. It's a strange thing, but, do you know, I love you, too. Otherwise, do you suppose I'd stay in this hermitage of a place with you through these years?"

Lee bantered.

"You'd miss our people here, the same as I would, if we went away, Nina—you know it."

She nodded.

"Come to think of it, you're right.

How'd we ever get along now without obstinate old White Wolf and Billy Bluejay, and Mrs. Minnie Moonflower and her new papoose. Yes, I'd miss 'em, Lee.

"But aren't we forgetting something? How ever are we going to make up to Billy for the loss of his pony? The way he looked when he handed over that horse almost broke my heart. What'll we do with it, anyway? We can't give it back to the chief, now—"

A shrewd light was in Lee Tabor's eyes as he answered.

"Not exactly. But your ideas are catching. I've got one of my own.

TO A DAUGHTER

By Elizabeth S. Norris

SHOULD dreams be proven dreams—no more,
And castles fall in ruins at your feet,
Should sorrow, like the closing of a door,
Bring loneliness—at such a time, my sweet,
Reach for the comfort of the commonplace
And seek the miracles in simple things:
The happy smile upon a well-loved face,
A brook or flower, flashing, silver wings
Against the backdrop of soft, summer skies,
Fragrant cobwebs shimmering with dew,
Or purple-painted mountain peaks that rise
To pierce the infinite of heaven's blue.
Compared with these, how pale the dreams
You dreamed, how childish castles tall
You built! And even grief, it seems
Recedes, or proves not grief at all.

Be wrapping the packages, while I get that fancy saddle we've had in the back room for so long, the bridle with the shiny rosettes, and a couple of currycombs. I'll doll up that old nag so Billy won't recognize it. He's not going to lose his pony if I can help it."

WITHOUT further explanations, Lee threw on a coat and was out untying the pinto seconds later. He led the patient pony to a sheltered shed in the rear of the trading post and set to work with a set of currycombs on its shaggy mane and blotchy hide.

That finished, he replaced the pony's worn hackamore with the new bridle, threw a saddle blanket over the animal's back, and topped it with the handsome saddle set with shining conchas, and tightened the cinches. He tied a red and green ribbon in the horse's mane and stood back to view the effect. The old "broom"-tailed mustang looked good enough for the county fair. Lee chuckled, gave the horse a sugar lump, then went scooting back into the store. His voice boomed out as he entered.

"Everything ready, Nina?"

"Just about," she called, scurrying about the place on a dozen different errands. "What have you been doing?"

"You'll see. Get into a mackinaw—we're going Christmas calling."

Hooking the packed hamper under one arm and his wife under the other, laughing, Lee called over his shoulder to an Indian boy in the store.

"Take over for awhile, Jimmy. We've got a hurry-up call to make. Back soon."

OUTSIDE, Nina caught her breath, at both the crisp air and the gaily-caparisoned pony. Then Lee held a stirrup for her boot, secured the gift-filled basket on the saddle horn, and swung up easily behind her.

Then they were gone, like some knight errant and his lady, on their gaily-rigged Rosinante—through the welter of storm, across the wide snow fields, to the hogan of old Chief White Wolf.

(Continued on page 1033)

THE IMPROVEMENT ERA



Merry Christmas with Gravy

By Diantha Henderson

THE DAY before Christmas started out bright and sunny. Joey helped Pop salt the paths and the driveway so no one would slip. Then he ran out to roll over and over in the snow just because he felt so happy.

Mother was coming home today! She'd been gone hundreds and hundreds—well, lots of weeks. It's hard to keep track when you're only seven. But she had gone right after Thanksgiving and that was a long time ago. It sure took a long time to get an operation.

He had so many things to show and tell her, he was afraid he couldn't even remember them all. The important things today were the Christmas tree and—

Pete's sake! He had almost forgotten the gravy! Aunt Nettie promised he could make it. It was to be special turkey gravy, the kind Mother liked, rich and brown and running off the mashed potatoes to make brown puddles on the plate.

He'd make it, then he'd say, "I made the gravy!" Mother would look surprised and pleased. When she tasted it, she'd say, "M-m! What delicious gravy!"

Maybe it was time now to make the gravy. He yelled and listened to the echo. Then he ran to the back door, remembering to stamp the snow off before he went in.

Aunt Nettie was bustling around the kitchen, her wide hips swaying in rhythm with the tick-tock of the old kitchen clock. Joey nodded his head, keeping in time.

Pies were already cooling on the drainboard. Aunt Nettie opened the oven door and basted the turkey. Joey peeked over her shoulder. No, it wasn't time yet to make the gravy.

He took off his coat and went to the living room. The whole house was shining and smiling. The Christmas tree stood there waiting for Mother and Santa Claus. It shone with tinsel and candy canes and popcorn balls. Nothing to do now but look at it and imagine. In the morning there'd be lots of



MOTHER was coming home today! She'd been gone hundreds and hundreds — well, lots of weeks.

surprises—maybe even a drum with red and white stripes!

"TIME for your bath, Joey," Aunt Nettie called. "Your pop's going for your mother. You want to get all slicked up."

Pete's sake! Already? He followed Aunt Nettie up the stairs. He could hear the old clock tick-tock in the kitchen. He wondered if the clock would stop if Aunt Nettie stopped swaying her hips.



WHEN one's mother comes home from a long, long stay at the hospital, she should have something extra good, thought Joey...

Warm water and soap felt good. He lathered up lots of soap all over him. It took longer to rinse off lots of soap, and the water ran off his shoulders onto his stomach—like gravy pouring over mashed potatoes.

Oh, the gravy! He wondered if he really knew how to make it. He sat still, frowning, trying to remember how Aunt Nettie did it on Thanksgiving. She put the roaster over the fire on top of the stove. Then she got a cup of flour...

"Joey, don't dawdle!" Aunt Nettie warned from the foot of the stairs.

He hurried out of the tub and into fresh clothes. He couldn't seem to part his hair straight, and his underwear pulled to one side. But he thought he looked fine—good enough, anyhow, to give Mother his biggest hug and show her the Christmas tree.

"Joey!" The voice, strange yet familiar, came from the downstairs hall. His throat felt funny. He blinked. He was too big to cry!

"Joey?" The voice again, a little late anxious. It was Mother!

He ran down the stairs so fast he missed some of the steps. But he kept his hand sliding on the banister so he didn't fall. Then he threw himself at his mother and hugged so hard she gasped for breath, laughing.

Suddenly he felt shy. He stepped back a little. Why, Mother looked just like the Christmas fairy in his storybook! Her shiny hair fell softly onto her shoulders. Her eyes were awfully bright and her mouth looked a little shaky, even though she was laughing. She was a beautiful Mother! She did need a little fattening up, though.

Pop scooped her up in his arms and strode to the couch in the living room. Her eyes got big and excited when she looked at the tree, just as Joey had known they would. She held out her hand to him. He went over and rubbed his face against it.

"I'd better get dinner on the table," Aunt Nettie said.

(Continued on page 1023)

BIBLE STORIES FOR YOUNG LATTER-DAY SAINTS
(Emma Marr Petersen. Bookcraft Co., Salt Lake City. 1950. 310 pages. \$2.75.)

THE author has done an exceptionally fine piece of work in her correlation of Book of Mormon, Pearl of Great Price, and the Bible, thus adding information not found in the Bible alone. This book includes both the Old and New Testament stories in one volume. The book is one that should find a place in every Latter-day Saint home, whether there are children or not, but no home with children should be without it. The art work does much to enhance the printed word.—M. C. J.

BRANCHES OVER THE WALL
(Ora Pate Stewart. Zion Printing & Publishing Co., Independence, Mo. 1950. \$1.00.)

A companion book to *God Planted a Tree*, this book should be well-received by those who have learned the ability of this capable writer. The author has given innumerable lectures on the Book of Mormon and has done years of research. This book has been condensed from her experience. Even for those who have a testimony, this book will prove valuable, and it will prove of inestimable value to young people and investigators. The actual places where the Nephites and Lamanites lived is not known for a surety. The author in this book indicates the probable places where she thinks they lived.—M. C. J.

CHRISTOPHER AND HIS TURTLE

(Eleanor Francis Lattimore. William Morrow & Company, Inc., New York. 126 pages. \$2.00.)

YOUNG Christopher was led astray by a turtle given to him by his mother. He only wanted to take his new pet across the street to show to Antonia, but he had never crossed the street alone before, and after getting mixed up with a procession of school children, he lost his way. A variety of exciting adventures followed, taking him clear to the Mississippi River before he eventually succeeded in showing Antonia the turtle.—D. L. G.

THE BOUNCES OF CYNTHIANN
(Evelyn Sibley Lampman. Doubleday & Company, Inc., Garden City, New York. 260 pages. \$2.50.)

OLDER children will follow with interest and delight the adventures of these courageous young Bounces who came all the way from Rhode Island to Oregon alone, following the death of their mother, only to find that the uncle they were to have lived with

in Oregon had also died. How they met their problems and with the help of kind-hearted friends in a strange country were able to keep together as a family makes an absorbing story.

—D. L. G.



UNEXPECTED SUMMER

(Gertrude E. Mallette. Doubleday & Company. New York. 1949. 212 pages. \$2.25.)

ACTION, mystery, and romance combine to make this a thrilling and worth-while novel for the girl of high-school age. Selden Meredith is confronted with a dilemma which solves itself when she brings into play her knowledge of candy-making which she learned in high school.—E. J. M.

ALL ABOUT MARJORY

(Marian Cumming. Harcourt, Brace & Company. New York. 1950. 148 pages. \$2.25.)

MARJORY's eighth year was full of good things. For one thing, there were the band concerts in the park to which the whole family went with a picnic supper on summer evenings. Then there was the excitement of Miss Louisa's engagement, a lovely Christmas, when Aunt Fanny came to visit, and many other incidents. Miss Cumming has created with rare sensitivity real and unforgettable children.

E. J. M.

ON THE CHILDREN'S

A CAP FOR MUL CHAND

(Julie Forsyth Batchelor. Harcourt, Brace and Company, New York. 1950. 58 pages. \$2.00.)

MUL CHAND, an Asiatic Indian, sets out to earn a cap so he can take a trip. And youngsters who have the thrill of reading their first books alone can discover the world of these Indians.—A. L. Z., Jr.

PETER HOLT, P. K.

(Jean Bothwell. Harcourt, Brace and Co., New York, 241 pages. \$2.50.)

THE "P. K." in the title identifies Peter as the "preacher's kid." In Millersville, where his father came to lead the local Protestant church, Peter found that he had to sleep on a folding bed. But Millersville offered the space where he could grow his beloved rabbits, too. Then there were friends to make among the city and the church folk.—A. L. Z., Jr.

OWLS

(Herbert S. Zim. William Morrow & Company, New York. 1950. 66 pages. \$2.00.)

THIS fascinating and informative story of every kind of owl in the United States will intrigue nature-loving boys and girls from six years up. It is filled with illustrations to supplement the story of how owls see, what they eat, how they care for their young, and how they aid the farmer. This science picture book is written in simple language.—B. S.

CATS

(Written and illustrated by Wilfrid S. Bronson. Harcourt, Brace & Company, New York. 1950. 74 pages. \$2.00.)

WILD cats, tame cats, alley cats, barn cats—all are described and amply illustrated in this science picture book. It should be good reading for any person, young or old, who is interested in these pets. Their instincts, habits, how to make a den for them, how to play with them, are all discussed. The book also includes a section on the whole cat family—lions, tigers, cheetahs.—B. S.

THE SIZE OF IT

(Ethel S. Berkley. William R. Scott, Inc., New York.)

YOU are tall next to a two-year old.

But are you tall next to a grown-up? Or is a grown-up tall next to a giraffe? With the aid of effective and amusing illustrations by Kathleen Elgin, Ethel S. Berkley helps young-

THE IMPROVEMENT ERA

BOOKRACK

sters to understand the relative meanings of big, little, long, short, tall, wide, narrow.—D. L. G.

WHAT DO THEY SAY?

(Grace Skaar. William R. Scott, Inc., New York.)

USING a mystery story approach, Grace Skaar presents the language arts of the animals to the very young reader or listener. Children will delight in guessing over and over again what says "meow, meow" but can't say "bow-wow."—D. L. G.

KIKI SKATES

(Written and illustrated by Charlotte Steiner. Doubleday & Company, Inc., Garden City, New York. \$1.25.)

KIKI found Grandma's farm in winter very different from what it was in summer. And what exciting and wonderful fun there was when the big storm came! Most fun of all was the big ice pond where all the children skated, and Kiki yearned to skate.

—D. L. G.

THE COAT OF MANY COLORS

(Marian King. J. B. Lippincott Co., Philadelphia. 1950. 166 pages. \$2.50.)

NO story has more gripping poignancy inherent than that of Joseph in Egypt. The author of this book has captured much of the drama and background of this intensely significant record. The author follows the Biblical narrative extremely well and has clothed it with the intensity such a story deserves. It would make a good book for home reading.—M. C. J.

THE TREASURE OF LI-PO

(Alice Ritchie. Harcourt, Brace & Co., New York. 1949. 154 pages. \$2.00.)

THIS is a collection of fairy tales from Old China. Into the book the author has incorporated the reserved humor and the dignity of the Chinese. The stories are a welcome addition to the imaginative literature for young folk.—M. C. J.

THE TWO REDS

(Will and Nicolas. Harcourt, Brace and Company, New York. 50 pages. 1950. \$2.00.)

HERE is a gay, unusual picture story in which the author and artist have caught the spirit of a small boy and an independent cat in the heart of a busy city. Young readers will wax enthusiastic over the striking and colorful drawings of the two Reds intent on their adventures. A refreshing new style of title page lures the reader into the following pages of the book.

E. J. M.



ONE HORSE FARM

(Written and illustrated by Dahlov Ipcar. Doubleday & Company, Inc., Garden City, New York. 1950. 36 pages. \$2.00.)

THE story of Big Betty and Johnny as they grow and become fast friends is so delightfully simple and well done that it will be enjoyed by young and old alike. Big Betty is a farm horse and Johnny is the farmer's son.—E. J. M.

IDAHO SPROUT

(John Baumann. William Morrow & Company, New York. 250 pages. \$2.50.)

IN the locale of Idaho's Malad River Basin in the 1880's, originated this tale of a pioneer boy: a boy who loved his father and who loved the life of the pioneer. When he sees the necessity for stocking his farm with thoroughbreds, he goes to work trapping the wild animals of the territory and joining the freight trains to the mines in the mountains. This all makes exciting and fascinating adventure.

—A. L. Z., Jr.

HIDDEN TRAPEZES

(Edward Fenton. Doubleday & Company, Inc., Garden City, N. Y. 1950. 241 pages. \$2.50.)

THIS is the story of Robin, the young son of trapeze artists, who desires to follow in his parents' footsteps in the life under the big top. Besides a variety of experiences with circus performers, Robin makes special friends with Sophonisba, the painted snake, and with Paul and Virginia, the trained seals.—A. L. Z., Jr.

SCHOOLROOM ZOO

(Catherine Woolley. William Morrow & Company, New York. 1950. 191 pages. \$2.00.)

ELLIE's keen appreciation of dogs and cats and mice and snakes and every other living animal on earth makes an unusual and fascinating story. She could not even let a mouse get caught by the cat, but captured it herself in a tin box and kept it for a pet. And when her grade three teacher

suggested that they collect animals for a schoolroom zoo, Ellie was in her seventh heaven. Even little girls who were horrified of wildlife developed a sudden interest in it when Ellie achieved newspaper fame for her collections.—B. S.

SKYMOUNTAIN

(Amelia Elizabeth Walden. William Morrow & Company, New York. 1950. 224 pages. \$2.50.)

READING this book is like taking a deep, exhilarating breath of fresh air. Teen-age girls who like winter sports, particularly those who ski, will find the story of Robin Young refreshing and exciting. She solves her problems the way most young folk must—by hard work and straight thinking. The love story is real and wholesome.—B. S.

BETSY'S LITTLE STAR

(Carolyn Haywood. William Morrow & Company, New York. 157 pages. \$2.00.)

IT's hard to be four years old—not quite five—when all of your little friends are five and can go to kindergarten. With an understanding born of love for little children, Carolyn Haywood tells of Little Star, of her desire to join her friends in kindergarten, and of the many interesting things that happened to her in the months before her fifth birthday when she received a gift without a shape—going to kindergarten!—D. L. G.

KANTCHIL'S LIME PIT AND OTHER STORIES FROM INDONESIA

(Harold Courlander. Harcourt, Brace and Co., New York. 150 pages. \$2.75.)

THESE folk tales from the green islands in the Pacific, falling away from the southeast tip of Asia, resemble the stories of Kipling and will prove of interest to old and young. A Rip Van Winkle story is told in "The Wood Carver of Ruteng." The stories, as the author relates, have been recorded from the oral narrations by people from this area of the world. Although many of them are age old, they are told today with the modern setting. "... they are imaginative reflections upon phenomena, institutions, mores, and foibles of the people."

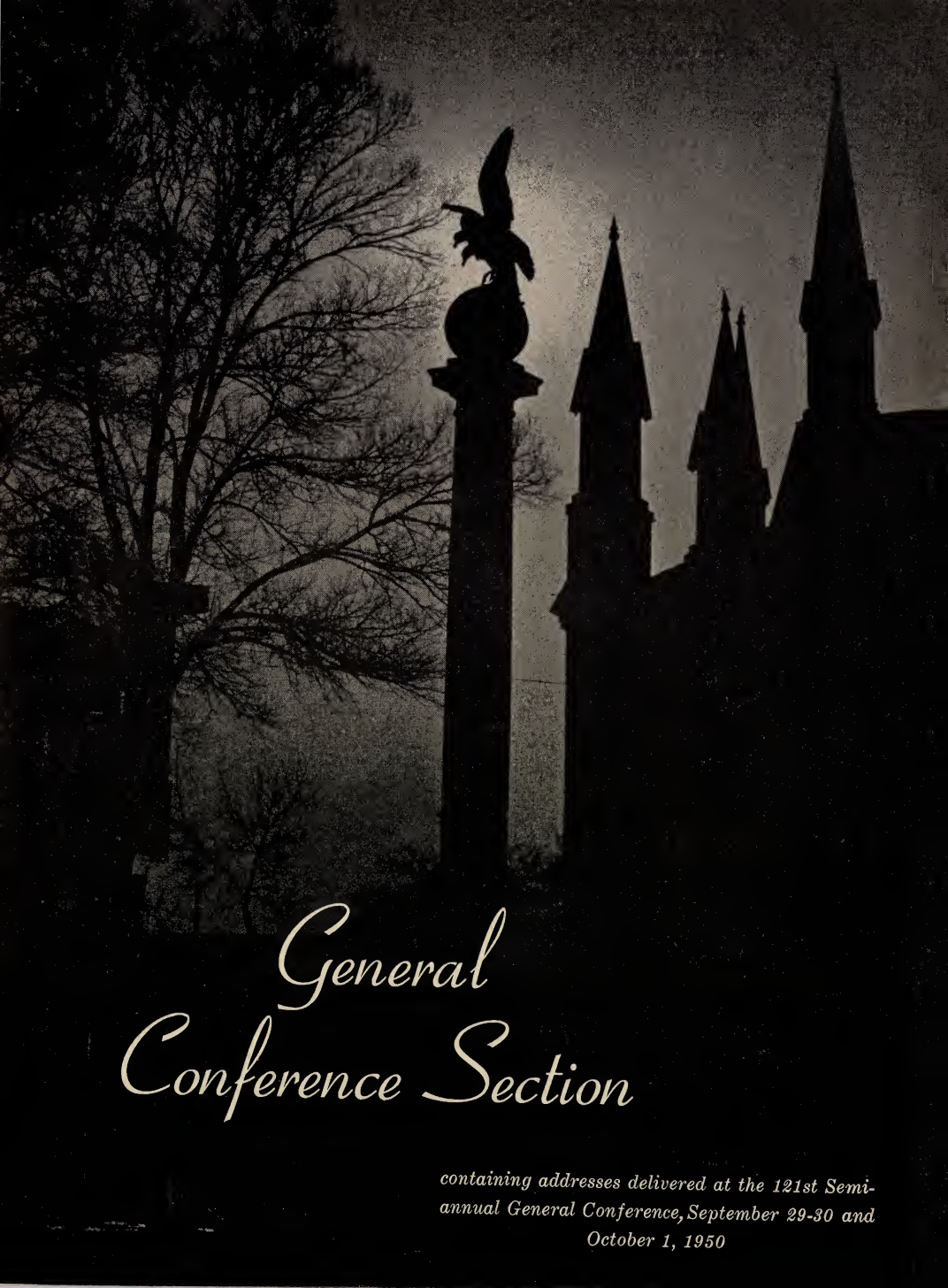
—M. C. J.

SU-MEI'S GOLDEN YEAR

(Marguerite Harmon Bro. Doubleday & Company, Inc., Garden City, N. Y. 1950. 246 pages. \$2.50.)

SU-Mei's village is a village of women and children, old men, and Su-Mei's crippled father—the able-bodied men are at the front fighting a war.

(Concluded on page 1037)

A black and white photograph showing the silhouette of a church with several spires. In the foreground, a tall column stands with a globe on top, and an eagle is perched on the globe. Bare trees are visible on the left side of the image.

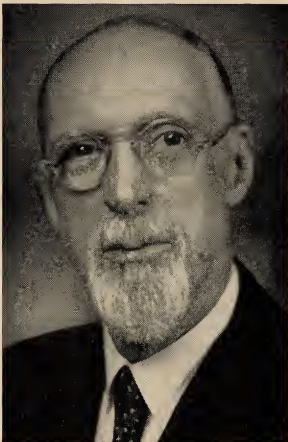
General Conference Section

*containing addresses delivered at the 121st Semi-
annual General Conference, September 29-30 and
October 1, 1950*

LIBERTY

under the Constitution

By
President
George Albert Smith



PRESIDENT GEORGE ALBERT SMITH

THIS is a beautiful picture this morning, to see the Lord's house filled with his children who have come here to worship. Since our last conference many things have occurred. While our singing mothers were singing, I thought of one of our brothers who went to the South Seas with me about thirteen years ago. When we arrived at British Samoa, the people were having a holiday. We had been persuaded to stay aboard the boat at night because it could not go around the reef, and we could not land in small boats in the dark. We were told that the people wanted to give us a welcome, so there was nothing else for us to do. We could not wade it, so we had to wait until they took us in.

The boat anchored, and the next morning out came a war canoe all decorated and rowed by great husky men, one oar to a man, and there were fifteen oarsmen including the captain. They had persuaded us to wait because they said they wanted to give us a royal welcome, and when we arrived, it was a real welcome. Everybody was out, apparently. People were all along the shore. Among them was a group of women, more than a hundred, all dressed in light-colored dresses of tapa cloth made from the bark of the mulberry tree. They had made them themselves for that occasion.

When I saw this group of singing mothers all dressed alike this morning, my mind went back to Apia and Brother Rufus K. Hardy who was with me on that trip. He has been gone a long time.

Those singing mothers sang beautifully at our meetings and at such celebrations as they had, as our sisters have sung this morning. And since that time I have heard the singing mothers in many places, but I think I have never been more impressed with them than I was there in the islands.

Our first meeting was in the open air, and there were between two and three thousand people whom the singing mothers entertained. But the thought that came into my mind is that Brother Hardy is gone. He has finished his work. Since our last conference

President George F. Richards of the Council of the Twelve has finished his mission and has gone to find his reward. I miss these brethren.

I am glad that Brother Thomas E. McKay is here this morning. He has had a long siege of illness. I am sure that Brother Stephen L. Richards and those with him are having a real experience. In all probability they are in the vicinity of Jerusalem today.

It is a joy to come to one of these conference meetings and meet people not only from all sections of the United States, but also from other parts of the world. It is one of the greatest gatherings of religious people that meet anywhere in the world, and you will find no other such place in all the world dedicated to the Lord for worship.

I would like us all to remember that this is the Lord's house. You will find no other place in all the world dedicated to the Lord that gathers together a congregation such as is here this morning, many of whom have come thousands of miles, not to see and be seen, but to wait upon the Lord. And he has promised us that if even two or three shall meet together in his name, he will be there to bless them.

This morning, that we may claim our blessing, there are approximately ten thousand here in the Tabernacle

and in the Assembly Hall—all at worship. There are thousands more enjoying the conference by means of radio and television. We are here in the name of the Redeemer of mankind, and I am sure when we go from this conference back to our homes, we will have an intense desire to live the gospel of Jesus Christ, which is the only gospel that is the power of God unto salvation in the celestial kingdom.

This morning, brethren and sisters, I congratulate you: Not that you are here, but that you are here to worship. What a privilege it is to worship the Lord and to do it in the way he has indicated. There are some people who are members of the Church—their names are on the record, and they have an idea that that is all that is necessary—but the time will come when they will have to face their record, and their admission into the celestial kingdom will be conditioned upon the way they have observed the advice of our Heavenly Father right here upon earth. How grateful we ought to be, not to be uncertain as to where we are going.

I had a man say to me one day after I had taught the gospel to him for an hour or so on a train, "I'd give a lot to have the assurance that you have." And I replied: "You do not have to give anything to have the assurance that I have except to keep the commandments of the Lord. If you do that, you will know that the gospel of Jesus Christ is on earth. You will know that the authority of the priesthood is on earth."

How beautiful it is to realize that men who are worthy may receive that priesthood, and in the authority that is given them, do so many things that are a blessing to our Father's other children.

Within the week, I listened to one of the brethren who has just returned from the mission field. He has been out nearly five years, and he told of some of the experiences in the field. He told of people that had illness and the doctors did everything they could for them, but they could not heal them. But the humble missionaries, the humble men who held the priesthood, placed their hands upon the heads of those who were afflicted and rebuked their ailments, and they were healed.

That would not occur without faith, and our faith is conditioned upon our righteous lives. We cannot live impious lives.

(Continued on following page)

President George Albert Smith

Continued

properly and have faith as we should, but if we keep the commandments of the Lord, we can have faith, and it will grow and increase as our righteousness increases.

I am happy to be here with you, my brothers and sisters, in the Lord's house to wait upon him. We are right now in the midst of a political campaign here in America. It ought to be a source of education to the people. It ought to inspire men and women to choose for their officers in the various sections of the country, particularly in the nation, men and women who believe in God. That is their privilege, but unfortunately so many times people become allied with a group, and they insist on everybody supporting the individual that they support, and the result is a campaign of bitterness.

Brethren and sisters, you have your agency; you do not have to be angry with your brother and your sister because they do not see as you do. We are not supposed to criticize and find fault with the members of the Catholic Church, the Presbyterian Church, the Methodist Church, because they cannot understand all of the gospel.

I think it is fine to encourage them to understand all that they have and then add to it. Now if that is true in regard to our religious belief, surely

men raised up by him for this very purpose.

As Latter-day Saints we ought to know that there is nothing better anywhere else. And so we should cleave to the Constitution of the United States and in doing so, earn the blessings of our Heavenly Father. It was a long time ago that the Lord gave to Moses the Ten Commandments. If the people of the world had observed the Ten Commandments from that time until now, we would have a different world. There would be millions of people who would live longer than they have lived and be happier. The Ten Commandments are in force today, and if we are good Latter-day Saints and are observing what the Lord has advised, among other things, we will honor the Sabbath day and not make it a day of pleasure. The Constitution guarantees us liberty that no other nation enjoys. Most of the nations are losing the liberties they have had because they have not kept the commandments of the Lord.

Most of the difficulty is the bid that is made by the leadership of nations to people that if they will follow the plan that the leaders map out, they will be fed and clothed without having to work so hard for it, but it does not work. People are being misled with the idea that they can get something

for nothing and are not encouraged to work for what they need and desire.

Brothers and sisters, you are approaching a political campaign. Go to the Lord in prayer. Seek his guidance. We do not want to turn this nation over to the folly of the teachings of other nations that have failed. What we should do is to cling to what we have, and it is wonderful what the Lord has given to us in this nation.

Now it does not make any difference to me what a man's politics is; as long as he observes the advice of our Heavenly Father, he will be a safe companion and associate. We should not lose our tempers and abuse one another. I want to say that nobody ever abused anybody else when he had the spirit of the Lord. It is always when we have some other spirit.

Seek the Lord, brothers and sisters. We do not have to live as they are living in many other parts of the world. We can continue to live under the influence of the Spirit of the Lord and worship. One of the most populous nations in all the world restricts the people in their worship. They cannot worship as we do here, and yet there are many people in our land who would like to try what they are doing over there because they want something different.

I hold in my hand a copy of the Doctrine and Covenants, and in it the Lord tells us another thing, to pray for and sustain the Constitution of the land and those who represent us in its offices. So, pray for the President of the United States, pray for those who have been elected to Congress, pray for your governor and the members of your legislature. If they have the Spirit of the Lord, they cannot go wrong; but without it they can go a long way on the bypath.

"THE LORD gave us a rule of life for this great nation, and as far as we have lived up to it and taken advantage of it, the nation has grown, and the people have been blessed."

we will not lose our way during a political campaign, and cultivate anger and displeasure and hatred for those who do not believe as we do. And that brings me to something that is frequently on my mind. No nation in the world has a constitution that was given to it by our Heavenly Father except the United States of America. I wonder if we appreciate that. The Lord gave us a rule of life for this great nation, and as far as we have lived up to it and taken advantage of it, the nation has grown, and the people have been blessed. But there are many people who prefer, or at least they seem to prefer, something else.

As one man said to me, "Why not try what Russia has tried and Germany has tried?" And my answer to him was, "Why try something that has already failed? Why not hold on to what the Lord has given?" The Constitution of the United States was written, it is true, by men, George Washington, Benjamin Franklin, and others who were their associates, but we have in this book that I have in my hand, the book of Doctrine and Covenants, a revelation in which the Lord tells us that the Constitution of the United States was prepared by

Air view of conference crowd waiting for the afternoon session to convene.



KEEP THE COMMANDMENTS

By Joseph Fielding Smith

ACTING PRESIDENT
OF THE COUNCIL OF THE TWELVE



JOSEPH FIELDING SMITH

Here we are this morning, on a beautiful day. No people could be more comfortable in worship than we are this morning. I am so grateful that I am able to be present. Recently I, with a group of my brothers and sisters, went to Hawaii to celebrate the centennial of preaching the gospel in the Hawaiian Islands. Some of our party expected to find most of the people Hawaiian. But it was found there were Hawaiians, Japanese, Chinese, Portuguese, Samoans, and several other nations I might name, all living there at peace. When our meeting was held in a large building, all of those races were there as members of the Church.

The gospel of Jesus Christ is not just for us. It is for the people of the world, all his children, and at the present time we have over 5800 missionaries out in the world, from this little Church. What for? To go to all these people and say, "Keep all the good things that you have, keep all that God has given you that enriches your life, and then let us share something with you that will add to your happiness and increase your satisfaction." That is the spirit of the gospel of Jesus Christ. Our happiness is conditioned upon our loving our fellow men, all of whom are children of our Heavenly Father.

Right here on this block is one of the greatest missionary fields in the world. I see a man sitting down here in the audience who spends much of his time with the people on this block. He is a wonderful missionary and just as happy as he can be when he is talking about it. When we are doing missionary work to bless the people, we are doing it under the influence of the Lord, and we are sure to be happy.

We welcome you all here this morning. Let us all come into this house, into the houses that may be necessary to be used for the conference, with a spirit of prayer, the spirit of gratitude. Let us appeal to the Lord to bless us, and then those who address us will be inspired. I pray that we may all live in such a way that our Heavenly Father can have us in his keeping, that we may have joy and satisfaction, and we will have it we have this Spirit.

I pray that his peace may be with us during the continuation of this meeting and the other meetings of the conference, that we may meet with a feeling of gratitude for all our blessings. And when the conference is concluded and we return to our homes, may we do so with the appreciation of the fact that we did wait upon the Lord and that he fulfilled his promise and was with us to bless us. I pray that we may be filled with that spirit that comes from him, and that is a spirit of love, of kindness and helpfulness and of patience and forbearance. Then, if we keep that spirit with us in our homes, our boys and girls will grow up to be what we would like them to be.

That the Lord may add his blessing, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT George Albert Smith says that this is a wonderful sight. To that I agree. It gives me great pleasure to look into the faces of men and women whose lives are clean; who have faith in God; who have made covenants to serve. President Smith further says that salvation comes through the keeping of the commandments of God. We do not believe that salvation comes from lip service, merely a confession with our lips that Jesus is the Christ. It comes through obedience to every principle and eternal truth pertaining to our exaltation. Let me read to you words of the Lord given to his disciples on this continent as he stood in their presence.

And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.

And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father.

And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words.

And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

These words that I have read to you are from the twenty-seventh chapter of III Nephi, verses 16-19 inclusive.

One of my great sorrows is that so many members of the Church fail to recognize this truth which I have read. We are not going to be saved in the kingdom of God just because our names

are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb's Book of Life, and if they are written in the Lamb's book of life then it is an evidence we have kept the commandments. Every soul who will not keep those commandments shall have his name blotted out of that book.

I am exceedingly grateful this morning for the knowledge which I have, limited as it is, of the gospel of Jesus Christ; of the things that have been revealed for our salvation; for the opportunities which come to us to give service to the Church and to our fellow men. We have so many blessings that the world does not have. The world could have them, but it will not. As the Savior said, speaking particularly of the Jews, many a time would he have gathered them as a hen gathers her chickens under her wings, but they would not. I wish that every honest soul in this world would read the Book of Mormon; would read the Doctrine and Covenants; the Pearl of Great Price, besides reading the Bible. What a glorious privilege is ours. The so-called Christian world, divided and subdivided, maintains that the Bible contains all of the word of God. To them the Lord has never given a revelation. According to its teachings nothing has come from the heavens by way of counsel and advice or revelation, comparable to that which we find in what they are pleased to call the canon of scripture.

Not long ago, as I was on the train coming home, a minister said to me that the Book of Mormon was a fraud because in the last chapter of the book of Revelation the Lord so declared it. Let me read those words.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Rev. 22:19.)

I said to him, "My good friend, don't you know that when that was written we had no Bible?" This Bible was not compiled as we have it when that was written. That has reference merely to this book of Revelation. Then he was sorry that he had spoken. Well, all they have is what is contained in this book (the Bible), this record that closed nearly two thousand years ago.

See the advantage, brethren and sisters, that we have. Not only do we

(Continued on following page)

have the revelations given to the prophets of ancient Israel, given by our Savior when he was on the earth and by his disciples in that first century, but the Lord has continued to speak; he has given many revelations to others. We have them. We are blessed with the Book of Mormon which contains the principles of the gospel so clearly stated, that we do not stumble over them. We have the Doctrine and Covenants, which is our book particularly, containing the revelations given to the Church of Jesus Christ of Latter-day Saints and to all the world if it will have them. This book isn't just for us, but we have it. The world won't have it. See what it could have if it would. It could have information, knowledge and wisdom pertaining to the salvation of men, that can't be found in the Bible. I have said, and I think I am right, that there isn't one principle pertaining to the salvation of men that is so clearly stated in the Bible, as it has come down to us, that men do not stumble over—not one thing. There is not one principle they can be united on that has been so clearly stated that they don't find their interpretations of it conflicting.

Do you want to know about the resurrection of the dead? Who is going to be saved in the celestial kingdom of God? Then read your Book of Mormon. Read your Doctrine and Covenants. The seventy-sixth section of the Doctrine and Covenants, known as The Vision, is the clearest, most concise statement regarding salvation that I know anything about, and I doubt if the Lord ever gave to any people at any time upon the face of the earth anything clearer than this revelation. Do the people of the world know where they are going when they die? No. They sing about a beautiful isle of somewhere. They don't know. Can they find out in the Bible? Yes, we can find it. They could find it if they had the right inspiration, but with the added help that we obtain from the records the Lord has given us, we don't stumble over that. We don't stumble over baptism and how it should be performed and by whom. We have a clear and perfect understanding of the nature of God. Now, I can find that in the Bible; so can you. So can they, if they would search for it in the spirit of faith; but they stumble over it; and yet they are not willing to accept the revelations of the Lord given in the day and dispensation in which they live that would set forth clearly to them all these principles of eternal truth. How greatly are we blessed!

Then I have this regret, that so many members of the Church do not avail themselves of this information. The Lord was kind enough and so deeply concerned in the matter that he sent an angel from his presence to reveal the Book of Mormon. For ages he prepared the Book of Mormon that it might come forth to the convincing.

it says, of both Jew and Gentile and the remnant upon this land, that Jesus is the Christ. It was to come forth in a day when men would be denying the Christ. Isn't that true? Is not the world today getting farther and farther away from a knowledge concerning the Son of God? Are not the peoples of the earth beginning, if they have not already reached the point, to deny the literal resurrection of the body and are questioning the resurrection of the Lord himself and his godhood? The Book of Mormon said that would be the case and that it was to come forth as a testimony, as a witness to men that Jesus Christ is the Son of God, the Redeemer of the world, and that men will be saved and exalted in the kingdom of God by keeping their hearts pure and obeying all of his commandments. These things the Lord has impressed upon us. In conclusion let me read the covenant we make when we are baptized and come into this Church.

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into his church. (D. & C. 20:37.)

What do you get out of that? I get this: that every soul baptized, truly baptized, has humbled himself; his heart is broken; his spirit is contrite; he has made a covenant before God that he will keep his commandments, and he has forsaken all his sins. Then after he gets into the Church, is it his privilege to sin after he is in? Can he let down? Can he indulge in some of the things which the Lord has said he should avoid? No. It is just as necessary that he have that contrite spirit, that broken heart, after he is baptized as it is before.

Oh, I wish we had the power, we who hold the priesthood, to reach every soul who is not faithful, who is not humbled in his heart—members of this Church—that we might bring them back to a full understanding of the gospel. Is it true that some among us have an idea that it matters not that we sin so long as it is not a grievous sin, a deadly sin, that we will yet be saved in the kingdom of God? Nephi saw our day. He said that people would be saying that. But I say unto you, we cannot turn away from the path of truth and righteousness and retain the guidance of this spirit of the Lord.

May the Lord bless the Latter-day Saints. May he bless all people. Oh, I wish that we would all humble ourselves and seek the truth which the Lord has declared to us by his own word in this day in which we live. The Lord bless us all, help us to be true and faithful and keep his commandments. I pray, in the name of Jesus Christ. Amen.

CHILDREN

By

PRESIDENT George Albert Smith said this morning that it was not enough for people to have their names on the records of the Church in order to be saved in the kingdom of God, but that it was necessary to keep the commandments.

Then Elder Joseph Fielding Smith said the same thing and read to us the covenant of baptism, that is the covenant which we take in the waters of baptism.

We are a covenant-making and a covenant-taking people. We have the gospel which is the new and the everlasting covenant: new in that the Lord has revealed it anew in our day; everlasting in that its principles are eternal, have existed with God from all eternity, and are the same unchangeable laws by which all men in all ages may be saved. The gospel is the covenant which God makes with his children here on earth that he will return them to his presence and give them eternal life, if they will walk in the paths of truth and righteousness while here.

We are children of the covenant which God made with Abraham, our father. To Abraham, God promised salvation and exaltation if he would walk as the Lord taught him to walk. Further, the Lord covenanted with Abraham that he would restore to Abraham's seed the same laws and ordinances, in all their beauty and perfection, which that ancient patriarch had received. "For as many as receive this Gospel," the Lord said to him, "shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father." (Abraham 2:10.)

Now we have this same everlasting covenant. We have the restored gospel, and every person who belongs to the Church, who has passed through the waters of baptism, has had the inestimable privilege of making a personal covenant with the Lord that will save him provided he does the things he agrees to do when he enters into that covenant with God.

Alma recited this personal covenant of salvation at the waters of Mormon in language like this—all of it is, of course, summed up in the promise to keep the commandments of God—but Alma gives these particulars: He says that when we go into the waters of baptism we covenant that we will come into the fold of Christ and be numbered with his people. We covenant that we will take upon ourselves the name of Christ and be Saints in very deed. We covenant that we will bear one another's burdens, that they may be light. We covenant that we will mourn with those that mourn. We covenant that we will comfort those that stand in need of comfort. We

of the COVENANT

Bruce R. McConkie

OF THE FIRST COUNCIL OF THE SEVENTY



BRUCE R. McCONKIE

covenant that we will stand as witnesses of Christ and of God at all times and in all things and in all places that we may be in, even until death. Then, by way of summary, Alma says we covenant that we will serve God and keep his commandments.

In return, that is, if we do all these things, the Lord on his part promises us that we will come forth in the first resurrection and be redeemed of him; that he will pour out his Spirit more abundantly upon us while we are here in this life; and that we will have eternal life in the world to come.

I don't suppose that the Lord is making any useless covenants with any individual; and so, any person who will keep this covenant, and do all the things required by it, can have in his heart the assurance that he will go to the presence of God and have eternal life in the mansions that are prepared.

So important is this covenant in the eyes of the Lord that he has provided for us a means and a way to renew it often. The ordinance whereby we renew this covenant is the ordinance of the sacrament. Every time we partake of the sacrament worthily, with humble hearts and contrite spirits, we agree again that we will take upon ourselves the name of Christ, always remember him, and keep his commandments which he has given us. And the Lord agrees with us again that we will always have his Spirit to be with us; and further, that we will have eternal life in his kingdom in accordance with the revelation which says,

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (John 6:54.)

To be saved is to go to the celestial kingdom of heaven. To be exalted is to gain the highest heaven or degree within that glory. Not only have we been permitted as Latter-day Saints

to take the covenant of salvation, and to renew it from time to time, but we have also been privileged to enter into covenants which will give us exaltation in our Father's kingdom. After a man has taken the covenant of baptism and has pressed forward in righteousness and steadfastness before the Lord, and has desired to keep his commandments, and manifested by his works that he places the things of the kingdom of heaven first and will let the things of this world take care of themselves, there comes a time when he is called and chosen and ordained to the higher priesthood. Ordination to the higher priesthood includes a covenant of exaltation.

The Lord revealed this covenant to Joseph Smith in this language:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling,

WE are a covenant-making and a covenant-taking people. We have the gospel which is the new and the everlasting covenant.

are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

And also all they who receive this priesthood receive me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (D. & C. 84:33-41.)

Now, according to the revelations

which we have received, the fullness of the priesthood, meaning, I suppose, the fullness of the blessings of the priesthood, is had only in the temples of God. There is an order of the priesthood which is named the new and everlasting covenant of marriage. When people enter into that order of marriage, administered in the temples of the Lord, by the Lord's servants, having the Lord's authority, they make a covenant of exaltation, a covenant that will bring them up in the resurrection as husband and wife. The family unit will continue, and they will gain the highest reward and the greatest honor and glory that our Father can bestow on any of his children. They will be gods, even the sons of God, and all things will be theirs, for they will receive of the fullness of the Father.

These covenants which we take in the waters of baptism and when we partake of the sacrament, if we keep them, will guarantee us a place in the celestial world. These covenants which we take when we are ordained to the higher priesthood, and when we enter into that order of priesthood which is the new and everlasting covenant of marriage, if we keep them, will guarantee us a place of exaltation in eternity.

And as with the covenant of baptism, so with the covenant of marriage: I don't suppose the Lord is making a useless covenant with us or offering us something that we are not able to obtain. In each instance, if we keep our part of the bargain and do the things we know we should, the Lord has promised to do his share and keep his part of the bargain and give us the promised reward.

Sometimes someone will say: "Well, I have been baptized into the Church; I am a member of the Church; I'll just go along and live an ordinary sort of life; I won't commit any great crimes; I'll live a reasonably good Christian life; and eventually I will gain the kingdom of God."

I don't understand it that way. I think that baptism is a gate. It is a gate which puts us on a path; and the name of the path is the straight and narrow path. The straight and narrow path leads upward from the gate of baptism to the celestial kingdom of heaven. After a person has entered the gate of baptism, he has to press forward with a steadfastness in Christ, as Nephi expresses it, having a perfect brightness of hope, and a love of God and of all men; and if he endures to the end, then he gains the promised reward.

And so it is with marriage and exaltation. Sometimes people think they can enter into the ordinance of celestial marriage and then be indifferent or lukewarm or even commit iniquity and sin, and yet figure that eventually, in the eternities that are prepared, after they have paid the penalties for their sins, they will come up as husband and

(Continued on following page)

wife and enter into their exaltation. Such is not the case. The same principles apply to marriage and exaltation as apply to baptism and salvation. There is no such thing as gaining salvation or exaltation except by obedience to those laws upon which the receipt of these blessings is predicated. Salvation never has been and never will be the fruit of sin.

After we have been baptized, after we have been married in the temple, after we have taken all these covenants, we have to keep them. Every promise that we receive is conditioned upon our subsequent faithfulness. It is expressly so stated in the marriage covenant itself. We have to be obedient, faithful, and diligent, valiant in the testimony of Christ, walking by every word that proceedeth forth from his mouth. By such a course we will sanctify our souls. When we become sanctified and pure, we are capable and eligible and worthy to stand in the presence of our Father. No unclean thing can dwell in his presence. The whole process of salvation, this whole probation that we are undergoing in mortality, is to permit us to cleanse and perfect and purify our souls. It is to permit us to take evil and iniquity and carnality and everything that leads away from God out of our souls, and replace those characteristics with righteousness and virtue and truth and obedience, which, if we do, degree by degree, will perfect us until eventually we are clean and spotless and pure and are able to stand the glory of the celestial world. If we can't stand the glory of the celestial kingdom, we won't be able to go where God and Christ are.

We get the greatest blessings that it is possible for men to get here in this life by living the gospel. The world may be in turmoil, torn and disheveled; there may be blood and carnage on every hand, but if we keep the commandments of God, we will get the Holy Ghost for our companion and guide. Those who have the Holy Ghost get the peace which passeth understanding. Now that is the greatest gift that a person can get while he dwells in mortality.

And then by having kept those same commandments and having walked in that same path, having kept those same covenants, we get the sure promise that we will be inheritors of a celestial exaltation in the mansions that are prepared. The gospel gives us the greatest blessings it is possible to receive in time, and assures us of the greatest inheritance it is possible to gain in eternity. How grateful we ought to be for it! How anxious we should be to keep the commandments of God, and the covenants that we have made, so that we may have all the choice and rich things the Lord promises the Saints. It is my prayer that we may so do, in the name of Jesus Christ. Amen.

Be
Thou

AN EXAMPLE

I SINCERELY trust, my brethren and sisters, that I might enjoy an interest in your faith and prayers during the few moments that I shall stand before you. I have the high honor and privilege of laboring with the youth of the Church; and it is a distinction and an honor to associate with Bishop Richards and Bishop Isaacson, who have the welfare of the young people at heart.

The admonition of the Apostle Paul to his younger associate Timothy is so applicable to youth:

Let no man despise thy youth; but be thou an example of the believers, in word,



JOSEPH L.
WIRTHLIN

By
Joseph L. Wirthlin
OF THE PRESIDING BISHOPRIC

The young man was deeply worried, knowing that the income for the summer would not be adequate. He said he worried about it for several days and wondered whether or not he should seek employment elsewhere.

"Finally, one day," he declared, "as I was driving out among the cedars to gather firewood for the lodge, I said

A YOUNG man believed implicitly in God, and because of that great faith he took his problem to the Lord and found a solution through fervent prayer.

in conversation, in charity, in spirit, in faith, in purity. (1 Timothy 4:12.)

Through the great youth program of the Church, the admonition of Paul to Timothy is being adhered to. On every hand we see the evidence in the lives of these young people of their belief, faith, charity, and purity.

Sometime ago while I was visiting in the southern part of the state with Sister Wirthlin, we decided to remain overnight at Bryce Canyon. We arrived in the afternoon, meeting some of the young people who were employed there. They came to our cabin and held what I would call a fireside chat. These young men and women told us of ambitions and objectives to be achieved and of their great faith in the gospel of the Lord Jesus Christ. I remember one young man who told us that he had come to Bryce Canyon with the hope of earning enough money to pay his school expenses for the coming year. He was promised a certain salary, but later the manager indicated that the salary could not be paid in the amount first mentioned.

to myself, 'Why not ask the Lord about it?' So I stopped the truck and walked out among the cedars, knelt down, and talked to my Heavenly Father. And there came to my heart a feeling of assurance that I should remain at Bryce Canyon and things would work out. A few days later the manager came to me and said, 'We have decided to give you the salary promised you in the first place.'

You couldn't convince that young man that the Lord hadn't answered his prayer. He believed implicitly in God, and because of that great faith he took his problem to the Lord and found the solution.

The next morning when we went to the lodge for our breakfast, I noticed on the table the name of the waitress, an old familiar Latter-day Saint name. When the young lady came in, I asked her where she lived, and she answered, "I live in Bountiful."

I asked, "I suppose you are a member of this so-called Mormon Church?" She replied, "Yes, I am."

Then I asked, "What kind of church is it?"

She declared rather emphatically, "It's a good church."

And then I put the next question quite strongly and asked her if she thought it was the only true church. In a very positive way she gave me to understand that it was the true church. At that point Sister Wirthlin told the young lady who I was, and that ended it. But the thrill of the whole thing was that this young woman, talking to a stranger, was willing to bear testimony to the fact that she belongs to the restored Church of Jesus Christ.

Some four weeks ago I had a rather interesting and inspiring experience. A young man whom I have known since he was a boy came into my office. He said, "I'm a reserve officer, and I have been called into the army."

He has been married only about four or five years and has two lovely children, and I sorrowfully replied, "Paul, I'm sorry, in a way."

He said, "Brother Wirthlin, don't worry about me. I have come here this morning to get some tracts that I might do some missionary work among my companions in the army; and furthermore, I have a promise, which I look upon as a divine promise, that I shall live to see the day when my father, who is not a member of the Church, will join it. I'm so impressed with that promise, I'm not worrying about the experiences that are immediately ahead of me." Such faith—so simple, and so profound! This young man will enjoy the blessings of our Heavenly Father because of his sweet, clean life and his faith in the gospel of the Lord Jesus Christ, and in the priesthood.

We often hear young people bear their testimonies to the divinity of this great work, and what a thrill it is; although, at times, there are evidences of a negative attitude on the part of older people. They say these young people cannot stand up and testify that they know this is the Church of God, that God lives, that Jesus is his Son, and that Joseph Smith was a true prophet. Brothers and sisters, young people, even a child at the age of eight who has been baptized, can stand up under the inspiration of the Holy Ghost and bear sincere testimony that he knows the Heavenly Father lives, that Jesus is his Son, and that Joseph Smith was his chosen instrument. There is no question about that in my mind.

Go back to the days of Peter, the Apostle, after Christ had left the disciples, and they had received the Holy Ghost. They stood before a great multitude of people on the Day of Pentecost and preached to them the gospel of the Lord Jesus Christ. The throng of people were so pricked in their hearts that they arose as one man and asked, "... Men and brethren, what shall we do?" Peter answered them and said,

... Repent, and be baptized every one of you in the name of Jesus Christ for

the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:37-39.)

Any child who attains the right age, who has faith and repents of his sins and is baptized for the remission of sin under the hands of authorized servants of God, can receive the gift of the Holy Ghost; and under the inspiration of that sweet spirit, he can bear his testimony. Did not the Christ declare:

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (John 15:26.)

I recall a friend of mine who had a great sorrow to bear. He had sought solace in many places. Finally, one fast Sunday he said to his wife, "Let us go over to fast meeting." He hadn't been too active in the Church. In the fast meeting he saw many of the young people bearing their testimonies. The spirit of testimony took hold of him, and he stood up and bore his testimony. That same afternoon he asked another associate of mine if he could have some place in the activities of the Church, and he was called to serve. Today he is a loyal, devoted, and fruitful servant of our Heavenly Father.

Now, what about the young men who are being called into the armed forces of the nation? After all, we use this axiom: Old men for counsel and young men for battle. In the bloody struggle of war, it is youth who suffer. Their blood is spilt; their lives are sacrificed; and many are denied the blessings of having a companion and rearing a family. We owe much to these young men. First, we owe them encouragement. We owe to them letters in a constant stream to keep them encouraged, to keep their faith built up. Then, regardless of what happens to them, if death should come, because of their sweet, clean lives, they will be able to meet the great Judge who will extend his hand to them and give them that heavenly salutation: "Well done, thou good and faithful servant."

The Aaronic Priesthood program of the Church is most vital. It is a training field for the young men of the Church. And what a grand and glorious thing it is to know that a boy at the tender age of twelve can receive divine authority from on high and become a servant of God. Whenever I think of these twelve-year-old boys, I always think of another one who lived nearly two thousand years ago—the boy Savior of the world, Jesus Christ. At the age of twelve we find him attending the Feast of the Passover with his parents in the city of Jerusalem, and in the course of events he found his way to the temple. There

he was discussing the problems of the day with the great, the wise, and the learned. Later his mother missed him, and in looking for him, found him in the temple. In effect, she said to him, "Do you not know that you have caused your father and me a good deal of sorrow and grief?" Then he gave her that memorable answer,

... wist ye not that I must be about my Father's business?" (Luke 2:49.) That should be the slogan of the Aaronic Priesthood, in which every boy at the age of twelve commences his ministry in the Church of Jesus Christ of Latter-day Saints. The Aaronic Priesthood affords opportunities that young boys cannot afford to miss, if they will take advantage of them; just as Paul said to Timothy,

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. (1 Timothy 4:12.)

Then, too, we have the great auxiliary organizations of the Church. We have the Sunday School which provides lessons covering the gospel of the Lord Jesus Christ; we have the Young Men's Mutual Improvement Association and the Young Women's Mutual Improvement Association. We have our seminaries and institutes. We have our great welfare program, too, which should play a pertinent part in training our youth to be thrifty, ambitious, and willing to sustain themselves by the sweat of their brows and the toil of their hands. The Primary Association of the Church makes a great contribution in the spiritual, vocational, and recreational training of our children. It is the Primary that takes the child at a tender age and guides his footsteps in the paths of prayer and faith; and it teaches him how to use his hands effectively. The Primary Association is closely related to the young men who become holders of the Aaronic Priesthood, as it provides a preparatory course for all young men of the Church who anticipate receiving the Aaronic Priesthood. May I say, emphatically, the Primary Association has been one of the great factors in giving young men a vision of their responsibilities in the future. May God always bless and sustain the fine sisters who have been and who are carrying on this splendid work.

Another great and very important project of which little is said is that of the Boy Scout program. I want to say to you, as the vocational and recreational program of the Church for the Aaronic Priesthood, there is nothing finer than scouting. I say this because I have three sons, two of them are Eagle Scouts, and the other one a Life Scout. As I have observed their work in scouting, to me it has been almost comparable to a college education. Many times there are those of us who feel scouting is strictly a recreational program, but that is only

(Continued on following page)

a part of it. We are faced today with a big problem in knowing what to do with the leisure time of our boys, especially during the vacation period. The scouting program will take up all of this leisure time, provided we encourage our boys to participate in it.

About a year ago a Scout was sent to me for an oral examination covering the project of producing beef. I asked many questions of the scout pertaining to the production of beef, and I was quite surprised when he answered every one of them correctly. With the knowledge he has accumulated through the merit badge project in scouting, he will be able to go forward in the beef industry on his own, although he is tender in years.

There are many other projects which can be most helpful to young men in working out their future vocations.

As a father of three sons, and all of them Scouts, if I were to choose someone to supervise their recreation, I would choose the scouters of my own ward, because I know they would be in good hands and nothing would happen that would be detrimental to their character.

Where we have the right kind of Aaronic Priesthood work, we will have the great scouting program supplementing it; and where there is good scouting, there is good Aaronic Priesthood work. I plead with you to support the Boy Scouts.

I haven't forgotten the 5800 young men and young women out in the world, meeting people far beyond them in age and experience. With the sword of truth in their hands for defense and offense, they are convincing men they have a great message, and as a result thousands of people are accepting the gospel of Jesus Christ in this nation and all over the world.

So, we plead for your support, for your help in encouraging the youth of the Church to participate in the great Church youth program, with the aim that they may be prepared when the time comes to take over the responsibilities that we older people now have. Returning to Paul's admonition to Timothy, "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." Impress every young man with his responsibilities and obligations in the priesthood, that when temptation crosses his path, he may remember the answer of the boy Savior in the temple when he said, "... wist ye not that I must be about my Father's business?" This I humbly pray, will be the blessing of every young man and every young woman in the Church of Jesus Christ of Latter-day Saints. Amen.

GATHERING *the* FAITHFUL



MATTHEW COWLEY

By
Matthew Cowley
OF THE COUNCIL OF THE TWELVE

I AM indeed grateful this morning, my brothers and sisters, for the counsel which we have received. I am grateful for the counsel we have received which has come from the President whom we sustain as a prophet, as the mouthpiece of God to his children here on earth. I endorse his timely counsel with respect to our conduct in the coming political campaigns and the keeping of our tempers. I am reminded of a story that was told of Senator Chauncey Depew when he was launching into a campaign for the Senate of the United States. His opponent came to him and said, "Senator, let's make this campaign clean."

The Senator replied, "I fully agree. If you will promise not to lie about me, I'll promise not to tell the truth about you." How clean the campaign was, I am unable to say.

When I was a youngster employed in the Senate of the United States, there came into the office one day a former governor of this state. While we were visiting, he said, "I'd like to give you a little advice."

I said, "That's fine. I appreciate advice from one of your experience."

He said, "Never lose a friend over politics or religion."

I have tried to keep that counsel in my mind all my life. I was in politics a little bit at one time, for which I have since repented. I was successful in one election. I was defeated in another. But I am very thankful that I can say today that I still have the friendship of my opponents. I cherish their friendship. I respect the principles for which they stood, and I am sure they respect me in the same light.

Brothers and sisters, we are children of God. We are Saints of the Most High God. There is no place in this kingdom upon the earth for God's children to

make enemies, one with the other, both professing to be members of the Church, over politics or religion. I am reminded now of the opening prayer. In that prayer we thanked God that he had sought us out from far and near places to gather here. How thankful we should be that we have been sought out to gather where we are. And as I stand here this morning, I see two in this congregation who have come all the way from New Zealand, two good Maori Latter-day Saints who have come to receive the blessings in the temple of God. These are the only two who have had the opportunity to come from New Zealand during the past thirteen years. There are thousands of us living in the shadows of the temples of God upon whom there is no financial burden to go to these temples. How I thrill this morning when I see this grand couple who have saved and saved and prayed and prayed that they might one day come to the temple of God and receive their blessings. They have come eight thousand miles to spend a few days with us and to return back home. I trust that they have listened to the admonition which has been given all of us this morning, to keep the covenants which we have made with our God, to remember the blessings which are theirs if they remain faithful to the end.

I see also our good Hawaiian sister, Sister Kauhini, the president of the Relief Society of the Oahu Stake. I see also some of our Japanese and some of our Indian friends. Yes, I thank God that we have been sought out from places far and near to gather here. After this conference I am going among the Indian people of the Southwest Indian Mission. Brothers and sisters, they are our people. The salvation of these people rests upon us. The rewards to which they are entitled must come through us and the service we are willing to render to them and for them.

I love these native races. They have given me something that I could have received from no other source. Even though some classify them as heathen, yet I have never seen the veil between God and man so thin as I have seen among these native races. God has restored his gospel for all people. We have had eleven thousand missionaries in the field since 1946, going to all parts of the world where they are permitted to go. As has been mentioned, they are young, inexperienced men and women. But whether in New Zealand or in Hawaii or among the Indians of this nation or wherever they may go in the world, God magnifies his priesthood, and his priesthood speaks as having authority, and the people give listening ears.

Sometimes they are warned, the people of the world, to beware of these Mormon missionaries; and they are referred to the prophecy that one day false prophets would come among them. God never fulfills his purposes through false prophets. It is only

through true prophets that he fulfils his purposes among men. It is a matter of historical record that God said he would scatter Israel. It is a matter of historical record that he said he would gather Israel from the four corners of the earth. And this congregation today is a witness to the world that it is a matter of historical fact that through the Church of Jesus Christ of Latter-day Saints, God is gathering Israel.

God said that in the last days the house of the Lord would be established in the tops of the mountains, and exalted above the hills, and all nations would flow unto it. It is a matter of historical record that he uttered that prophecy through one of his prophets. It is a matter of historical fact that the mountain of the Lord's house has been established in the tops of the mountains, and all nations have been flowing into it. It is a matter of historical fact that the stick of Judah has been written and is in the hand of God as one of his mediums of bringing salvation to his children. It is a matter of historical record that there was also to be a stick of Joseph, and that these two should be one in the hand of God. It is a matter of historical fact that the Church of Jesus Christ of Latter-day Saints is now distributing this record, this stick of Joseph along with this stick of Judah to the thousands and thousands of those to whom the missionaries are going with their testimonies of the restoration of the gospel. It is a matter of historical record that God was to send Elijah the prophet before the coming of the great and dreadful day of the Lord to turn the hearts of the children to the fathers and the hearts of the fathers to the children, lest the earth be smitten with a curse. It is a matter of historical fact that in this dispensation Elijah has returned to the earth, for the hearts of the children have been turned to their parents and those of the parents to the children. We know to whom that prophet came. It is a matter of historical record that God said through his Apostle that another angel would fly through the midst of heaven, having the everlasting gospel to preach to those who dwell upon the earth. To the Church of Jesus Christ of Latter-day Saints it is a matter of historical fact that that angel has flown through the midst of heaven, and the everlasting gospel has been restored to the earth. It was said by the Master that this gospel of the kingdom should be preached as a witness to all nations, and then should the end come. It is a matter of historical record and fact that there are right now 5,840 missionaries representing the Church of Jesus Christ of Latter-day Saints out in the world, bearing witness to the restoration of the gospel of Jesus Christ.

Brothers and sisters, what more do we need other than the testimony of these historical facts to confirm the fulfillment of God's prophecies as prophesied by his servants? And we

know as explained by Daniel that God would set up a kingdom in the last days. We know the story of the image which was seen by Nebuchadnezzar in a dream and the interpretation by Daniel under the power of God of that dream. We know that those kingdoms and empires symbolized by the head, shoulders, and breast, the belly and thighs, and the legs, all passed away, and that during the existence of none of those kingdoms did God set up his kingdom never to be destroyed. But in the days of the kings symbolized by the toes, God did establish his kingdom in the earth, and it will never be destroyed.

The priesthood of God is among men. Let us who hold it be faithful and loyal to this priesthood. We represent God, brethren. God must work through you to fulfil his prophecies; therefore, prize your priesthood, be loyal to it, be humble before God, and you will accomplish his purposes in the building up of his kingdom, and this work shall go forth into all the world and will reach out and will touch those who are to be brought out, two of a family and one of a city, and gathered to Zion.

I repeat, I thank God that we have been sought out from far and distant places to gather here. I thank God for the young missionaries who many years ago found my ancestors on the Isle of Man and brought them out, and they came in poverty and found their way to Nauvoo. They met the Prophet. One of these young lads was almost to be attacked and destroyed by a mob as he was lifting water from the Mississippi River, but his life was spared as it had been prophesied it would be. Yes, I thank God with all my heart that we have been gathered out from the world, and I thank God that these people, these islanders, and these Indians are responding to this message, and that once in a great while, these people in their poverty find a way to get to Zion and go into the temple of God. I offer up my thanksgiving to my Father in heaven for these natives who are here today. My, how much I owe to them! I remember during the war years that this fine couple were both in the military service of their country. And after the service was completed, as we had no missionaries in New Zealand, they both responded to mission calls. One day as I was going to visit them in the city of Rotorua, I discovered that they had built a beautiful new house. As I went into that home, I noticed that over the door there was a beautiful little printed sign with the name on it, *Matthew Cowley*. That was to be my house whenever I was visiting in that area of the mission. And when my family and I left New Zealand, it wasn't enough that we had lived in their home, they took the blankets from the beds on which we had slept and insisted that we bring those blankets back home with us.

Are these people, brothers and sis-

ters, these islanders of the sea, these Indians of the reservation, worthy of the blessings of the gospel of Jesus Christ? Yes, a thousand times, yes!

God bless us all. May we be faithful and devoted to this cause, obedient to the principles of the gospel, sustaining one another in our respective positions, honoring each other in our homes, preserving the integrity of our families, the integrity of our priesthood quorums, and of all the auxiliaries, that God may continue to be and abide with us. This I pray in the name of Jesus Christ. Amen.

... Second Session ...
FRIDAY AFTERNOON
SEPTEMBER 29, 2:00 P.M.

A PURE RELIGION and UNDEFILED



CLIFFORD E. YOUNG

By
Clifford E. Young
ASSISTANT TO
THE COUNCIL OF THE TWELVE

OUR testimonies have indeed been strengthened so far in this conference, and I share with you in gratitude to our Heavenly Father for his goodness, for the manifestations of his Spirit, and above all I am grateful for the Church, for the testimony of its truth, and for the fellowship with you, my brethren and sisters.

Some weeks ago I was handed a clipping taken from a Los Angeles paper in which appeared a report of some remarks made over the radio by one of the distinguished clergymen of Los Angeles. His broadcasts are in the nature of a questionnaire, and one of the questions submitted to him was this: "There are said to be more Latter-day Saints in Los Angeles and its environs than there are in Salt Lake City. Do you not regard this as a threat?" Dr. Fifield, in answering the question said,

No, I do not consider this a threat. I
(Continued on following page)

consider it a challenge. The Protestant churches, I think, have much to learn from the Mormon Church. There is no church in the world that does so much for its young people as the Mormon Church. I personally know most of the dignitaries of the Mormon Church. I visit in Salt Lake City frequently, and I know of no finer or more high-minded people anywhere. They live the cleanest and most temperate lives of any religious sect that I know of. Their people support their church generously with their tithing system, and the church in turn supports its people and provides a way for their social care so that none of them is on any public relief roll.

As I read that, I wished that were true. The possibilities of it are like the possibilities in the Church for all things that are in harmony with the mind and will of God. But sometimes some of us do not always conform. If all the Latter-day Saints conformed to the counsels of the Church, this would be verily true. But we do have within the Church this possibility. It isn't a dream. It's a reality, if we will. And then he goes on.

Of course, I do not accept the story of the finding of the golden plates and the translation thereof of the Book of Mormon in the manner related, but I do think that as a religious organization, holding its people to a high level of culture and education and social progress, the Mormon Church has no parallel in our time. No, I do not think the Mormon Church is any threat to other churches. I think it is a challenge to them to do better work with their members and their converts.

As I read that, I recalled a very constructive criticism of President Clark's book, *On the Way to Immortality and Eternal Life*. A brief review of that book appeared in the *Unitarian Christian Register* in the April number of this year. This is a magazine that is 124 years old, a magazine that carries each month criticisms and reviews of the leading theological, religious, and philosophical books as they are published from time to time. Outstanding works they are, and it was certainly in keeping with the dignity and the scholarly atmosphere of Brother Clark's book to have this criticism appear in this magazine. In the final statement, and that is the point I wish to emphasize, the critic says this: "It is an excellent introduction to the contemporary position of one of the most influential religions on the American scene." Now, of course, we all like to hear nice things about our Church, but the thing that we are interested in, my brothers and sisters, is this: Are we worthy of this trust—this pedestal on which we are placed—as set forth in these statements? That is the challenge for us. Are we meeting this challenge? Do we in very deed in our living represent the Church and kingdom of God? On one occasion the Savior, as he was speaking to his disciples and telling them of the events that should come to pass in the last day, after making certain predictions and promises, said,

"And this gospel of the kingdom" and that was quoted here this morning, "shall be preached in all the world for a witness unto all the nations; and then shall the end come." (Matt. 24:14.)

On the Sabbath day, as we partake of the sacrament, we witness unto the Lord Jesus Christ that we will keep his commandments, that we will live in harmony with his will. And so I repeat, we have this challenge. Are we witnessing the truth to the world? We can only witness it as we live in harmony with those concepts that have been revealed by our Heavenly Father. Lip service is not the service that is required in this Church. It is a constant daily service to our fellow men. I alluded to it a minute ago with reference to people being on relief. We have a challenge there to see to it that those of our people who are in distress shall not be neglected but shall be provided for, and if we fail to measure up to that challenge, and that is the reason why we have people on public relief, we are failing in our responsibilities as leaders and members of the Church. The Lord has pointed the way. We should walk therein. We know the way, but it is in our neglect and in our failure to live up to that which we know to be true, that we fail to witness that we are keeping his commandments, that we are a witness of the truth. This applies not only in this but in other walks of life also. We are told in James 1:27,

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

In our community recently, we had a very serious tragedy. One of the young men of our city, a very promising young man, met with a tragic death. The community responded in love and sympathy to the family; and when the funeral service was held, it proved to be one of the largest attended in a long time. One couldn't help feeling the love and the sympathy there manifested. But the next day, then what? And the days to follow. These are the things that should give us concern. It isn't just a spasmodic move or a gesture, but it's a constant service that is required of us as Latter-day Saints in all we do, in our various walks of life. Therein our religion can be exemplified as we each day experience problems such as this.

Now, I do not regard this as difficult. I believe we can do it. I believe the Lord is cognizant of our weaknesses sufficiently to overlook them, and to make it possible, in spite of those weaknesses, for us to carry out to the world that we do have a living, this mandate, that we may demonstrate vital religion, that we have something that the people can live and exemplify in their lives. Otherwise the gospel would not mean to us what it does. I repeat again, it isn't a lip serv-

ice. It is one that presents a constant challenge of daily labor, laboring for good, for the establishment of truth, for the amelioration of suffering. We'll never have peace in the world in any other way. It will come only if we translate into our lives these divine concepts and these truths.

I pray, that the Lord will give us strength and power to do this, in the name of Jesus. Amen.

STAND UP AND BE COUNTED WITH THE LORD

By

Oscar A. Kirkham

OF THE FIRST COUNCIL OF THE SEVENTY



OSCAR A. KIRKHAM

I PRAY that I may enjoy the blessings of the Spirit of the Lord. I thank him for my membership in this Church. I wish I had the power and the ability to make that expression of appreciation more real, that it might be not only more helpful to me but also to those with whom I associate.

Much has been given to us. Much is expected of us. I sincerely feel that there never was a time when greater opportunities faced our Church. I know that every year, every score of years, brings to that group and that generation like feelings, but truly great things are now being wrought in the world, and great opportunities now face us. Nations fear each other. There is much that is being done, but we have a task that challenges truly the best that is within us, me in my home, you in yours, all of us wherever we may be.

These lines from John:

He that hath received his testimony has set to his seal that God is true. (John 3:33.)

I want to refer to the baptism of Karl G. Maeser, one of the great spirits

THE IMPROVEMENT ERA

of our Church, one of the great leaders of the Brigham Young University. Just after his baptism in Germany, he said these words:

On coming out of the water, I lifted both my hands to heaven and said, "Father, if what I have done just now is pleasing unto thee, give me a testimony, and whatever thou shouldst require of my hands, I shall do, even to the laying down of my life for this cause." (*The Improvement Era* 3:25.)

Soon after this covenant with the Lord, he and President Franklin D. Richards of the European Mission received the answer to this promise to the Lord, for while neither one of them could speak the language of the other, that is, Brother Richards could not speak German, Karl G. Maeser could not understand English, yet the Lord gave them the gift of tongues and of understanding. The promise was fulfilled at once. You know, hundreds of you in this audience today, that the Lord continued his blessings with Karl G. Maeser, for numbered among his pupils was George Sutherland of the Supreme Court of the United States, Reed Smoot of the United States Senate, William H. King of the United States Senate, and many, many others. I feel in like fashion we have also in our hearts with all good intent made a like promise to the Lord. And again I repeat, this is our opportunity to prove to the Lord that promise.

At one of our recent conferences in one of the stakes, we asked a young lady to tell of her experience at a national convention. She had received lovely honors. She told the story in some detail of what had happened at the convention, but then as the detail of it got wearisome to her, she took hold of the stand and seemed to rise several inches higher as she said, "I want to bear my testimony. That is what is on my heart." Then this youth in all her glory expressed what her testimony meant to her.

Years have been somewhat many in my life. I'm easily up to the top of the crest, but I challenge myself with you, the great majority of this audience, if we do not take the opportunity that is ours to serve him and courageously do his will, he will bring forward a generation that will keep his commandments and prove the glory of the gospel of Jesus Christ.

I listened to a talented pressman a few days ago who had just returned from Korea. He said the question was often asked of the soldiers up in the front lines what they were fighting for. He told only one simple incident. He said they know. Down the highway when thousands of Koreans were evacuating a city, there came a young fellow in a jeep. In the crowd that was hurrying on in confusion was an old lady bent with age, a large bundle on her back. The jeep stopped, the GI boy threw the bundle in, then lifted the old lady into the seat. Down the road they went to safety. Well, the pressman made quite a bit of that simple incident, and I believe that I caught the spirit of it. Surely the American youth

know what they are fighting for. God bless them with courage when they return home, that they will take their place and do their best. May the destiny that is theirs to have and enjoy be with them.

A like spirit has gone out with 5800 young men and women into different parts of the world. One simple, yet to me a glorious, experience was enjoyed last month in the East Central States Mission. As is our custom, we meet with all the missionaries as we go through a mission. Their testimonies are truly inspiring. We are thrilled as we listen to them. I seldom leave a meeting but what I have to hold back my tears of pride and joy for the youth of this Church. I received a lovely reflection of their service in one experience. A brother came to me after the dedication of one of the little chapels in the mission and said, "Brother Kirkham, I have been in the Church now for about nineteen years, and I am extremely grateful for what God has given us. The light and the truth of the gospel has truly enriched my life. Let me tell you how it happened."

He said: "I had a young missionary come to my home. I used to drink a cocktail occasionally. I smoked freely; but the young chap, clean, sweet in his nature, and in his appearance so delightful, came to our place and told us that he had something for us. I called Mother in, and we sat and listened. This continued for several evenings, until one night when we were quite

free in our conversation and felt we knew each other quite well, I took the liberty of rolling a cigaret. And the young man said, 'I suppose it's time that I told you about another great principle of the Latter-day Saints.' He said, 'I want to read you what we call the Word of Wisdom,' and he started to read to me. I had taken the cigaret out of my mouth and, as this young chap read this Word of Wisdom, something happened to me. I found myself trying to crush that thing in my fingers. I felt the fire once but held my nerve and kept crushing it, and I said, as now I say to you, Brother Kirkham, he spoke the truth. This boy brought me a message from God and cleared up my life."

Well, these opportunities are also ours. Just over the fence from where we live is someone waiting to hear us speak the word. Consider the way we accept our opportunities in citizenship. Yes, I appeal to every Latter-day Saint: Vote—it's one of the high privileges of your American citizenship. Bear your testimony every opportunity that comes to you. "Stand up and be counted with the Lord."

God bless us and help us that these great hours may to us be great realities and opportunities. May it be said of us, "Much was given to you; much was expected; and you did your part." God bless us and be with us that we may make of our glorious religion a reality. In the name of Jesus Christ. Amen.



JOHN A. WIDSØE

Anniversaries in SCANDINAVIA

By John A. Widsøe

OF THE COUNCIL OF THE TWELVE

I CONFESS, my brethren and sisters, that the call to occupy this position this afternoon is somewhat unexpected. I am to give the Church of the Air sermon next Sunday morning. It was intimated that because of that appointment I would not be asked to speak from this stand. So I have no special message in my heart. I suppose I'll have to depend upon the Lord. That is good practice for Latter-day Saints.

I am always happy to bear my testimony to my brethren and sisters that this is the gospel of the Lord Jesus Christ. I rejoice in it; I know it to be true. The truth of it has lightened my life and has given happiness to me and to my family. That I can say always to my brethren and my sisters.

This has been a year of anniversaries.

A short time ago, within the last few weeks, the President of the Church went to Hawaii to celebrate the coming of the gospel to those islands one hundred years ago. You have read of what happened there. He mentioned it briefly himself this morning in his address.

It is also a hundred years ago since the gospel was brought to the foreign-speaking lands of Europe. Up to that time we had only once attempted to preach the gospel in foreign tongues, namely in the South Sea Islands. But a hundred years ago the missionaries sent out by the First Presidency of that day entered the Scandinavian and other countries of Europe and bore witness of the restoration of the gospel of our Lord, Jesus Christ. They made

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notable progress at that time, a progress which has resulted in a large influx of men and women, faithful men and women, to the valleys of the mountains here.

It was my privilege to be sent to Scandinavia a few months ago to take part in the celebration which the Saints of those countries were holding and enjoying, because of the great anniversary. I visited the three Scandinavian countries. I was given the privilege primarily, I suppose, because I am able to speak a little of the tongues of those countries. I visited Denmark, Sweden, and Norway, in addition to stopping briefly in England. I came back feeling thrilled with the manner in which the gospel had developed and spread from the humble beginnings of a hundred years ago in those countries. You know, of course, that here in these valleys, among the stakes and wards of Zion, the blood of those countries through intermarriage has spread until a large proportion of our people here carry some of that blood.

The brethren and sisters of the Scandinavian countries had planned large celebrations. I was able to attend fully the ones in Stockholm, Sweden, and in Oslo, Norway. They were carefully laid out after the pattern that had been planned for our celebration here at home and were splendidly rendered, fully as well as the celebration here at home. I missed the beginning of the celebration in Denmark because of my hurried call and trip, but later on I met with the Danes and enjoyed their company and partook of their spirit and learned of the excellence of their celebration.

It was interesting to me to note how the gospel changes the very nature of men and women, and how faithful and devoted men and women may become to the cause of truth once it sinks into their hearts.

Norway is a long country, nearly a thousand miles long. Up in the icy north, we have two or three branches, one very recently established, and I was pleased to find in Oslo, which is nearly at the south end of the country, people who had come from the far north to celebrate and to thank the Lord for the coming of the gospel to their land. The same happened in Sweden; also in Denmark, which is a small country. All had a very large representation of their Church members in attendance at the celebrations. There was a spirit of faith and devotion like that we have here today. Many people had traveled hundreds of miles to sit by one another in meetings like this and to listen to discourses on the simple principles of the gospel of the Lord Jesus Christ.

It was interesting to note, also, how men grow and develop under the influence of the gospel spirit. Let a very humble man be touched by the gospel of the Lord Jesus Christ, and he be-

comes transformed. He is no more the same man, no longer the same person. He has changed completely. I am reminded of the statement of the Prophet Joseph Smith at one time, when talking about the children of Abraham; he said that any person who accepts the gospel of Jesus Christ becomes of the seed of Abraham. A subtle change occurs in the very physical system of the man, which makes him indeed one who belongs to the family of Abraham, the family of the faithful. This notable change I observed a good many times on this trip to Scandinavia this summer, that men are transformed for the better, their powers multiplied, their vision increased, their understanding and comprehension brought out in new forms so much more vigorously because of the gospel which they have received, because of the truths of the gospel. I am happy to bear this record to my brethren and sisters at this conference.

I am very happy also to bring you the greetings of the people, our brethren and sisters of the covenant, of the faraway missions in Europe. They send their greetings to you and their blessings also, and their blessings are quite worth while for they come from common sources. They love you, they watch you; they follow you; they try to emulate and to imitate that which you do here.

Some years ago, I have forgotten just how many, I had the privilege to go to Oslo, the capital of Norway, with President David O. McKay and Elder Reed Smoot. The three of us came into the city rather late in the afternoon. I think two of us at least were unannounced. Perhaps Brother McKay was announced, the president then of the European Mission, I am not sure about that. But we made our way at once to the meeting place of the Latter-day Saints. I shall never forget that meeting. We were not expected by the members present. The meeting was composed of the people, the men and women, who had been called to labor as missionaries in the city of Oslo. It was a report meeting. One after another the people, young and old, got up and gave a report of what they had done. I recall one elderly lady who said that she hesitated to make her report, for it was such a poor report. She had only had time during the last month to bring the gospel to two hundred different homes. I thrilled as I thought of the faith of that woman, the strength of her faith; and how many of us fail to appreciate what we have received as she did appreciate it. Many go by day after day, having received the great gift, of the eternal gospel, the greatest of all gifts, but forgetting to pay back to the Lord as he would like us to do a part of our time and strength and power to assist in the advancement of the great kingdom of God here upon this earth. I

am sure that good sister received the gift of joy from her labors.

There is much I might tell you even after a brief trip to Scandinavia this summer about the conditions of the people. They are faithful Latter-day Saints, second to none in the wards of Zion. I just touched old London for a few days and found it the same wonderful old London, in the same condition as of the past. The people there, our people, are reported to be faithful and true to their covenants with the Lord, through their baptism into the Church.

I would like to say, before I close this brief report, that I was greatly thrilled this morning as I heard Brother Cowley give his report, and added to that we have heard from Brother Kirkham a few moments ago. The message of the Church is not to the valleys of the mountains alone. It is not to be confined in these valleys surrounded by these everlasting hills. We have a worldwide message. Our army of missionaries, five thousand eight hundred strong as was reported this morning, implies our belief in the spread of the gospel over the whole earth. The Lord has said himself that every ear shall hear the gospel in these latter days. That means not only the ears of the people who are here in this beautiful, blessed land of America, but far beyond over the seas, on the islands, everywhere, the gospel has been preached and must continue to be taught. And we're doing this sacred work to the best of our ability. As we do that and continue to do it, the Lord will bless us and magnify us and make us powerful and strong, acceptable to him. Let us never forget the worldwide nature of our obligations before the Lord. Our missionary system must be cherished and be kept alive constantly and forever, until that last great day comes and the Lord says that the work is done.

My brethren and sisters, I bear you again my testimony that I know this to be the gospel of Jesus Christ. It is the truth. As Brigham Young used to say, "Men ask me what the gospel of Jesus Christ is, what name does it bear? And I say to you, its name might well be truth." We and the Church, if we are faithful, as we have been taught this morning by the President, the prophet of the Lord, shall conquer. We cannot fail. Truth is never defeated. It blesses all who possess it. We have the truth. If we will keep the truth and if we cherish it and practise it in our lives, then victory over error will be ours from the smallest household in Zion to the farthest outpost of Zion, wherever that may be. Thus through the restoration of the gospel in our day, the whole world shall be blessed.

May the Lord bless us and fill us with an understanding of this mighty work laid out for us in these latter days and make us able to do the Lord's work, which we can do if we are faithful, I pray in the name of the Lord Jesus Christ. Amen.

LIKE FATHER... LIKE SON...

By Mark E. Petersen
OF THE COUNCIL OF THE TWELVE



MARK E. PETERSEN

I EARNESTLY pray, my brothers and sisters, that while I stand here the Spirit of the Lord will be with me because indeed it is a frightening thing to stand before so many people, and I realize my great need of help.

I have missed in this conference the genial presence of President George F. Richards. I would like you to know that I, as one of the members of his Council, was very, very grateful for the privilege of serving under his leadership. I regard him as a truly great man—a great soul—a great leader. I am sure that no one had a more firm faith in the Almighty than did President Richards. I am sure that he was an inspired man of God, and I would like to say to you that I, along with the other members of the Council, loved that man deeply; and today, together with the rest of you, I miss his presence here.

I would like to tell you a story about a friend of mine whom I shall call Bill, for the sake of anonymity. During Bill's last year at school, he met a lovely young woman named Helen. They became very good friends, and it wasn't very long until they began to talk about the possibility of their getting married.

During that same last year of school Bill fell in with a group of fellows who were known as the most popular group on the campus. They taught Bill some bad habits.

When Helen first saw Bill with a cigaret in his mouth, it nearly broke her heart. She talked with him and pleaded with him, but he felt that smoking cigarets was one of the things that went with the popularity of this group on the campus. So her pleadings brought no results. Helen began to wonder if she should stay with Bill or not, whether she should allow their courtship to end in marriage. She wanted to be married in the temple, and she knew that if Bill continued to smoke cigarets they would not get to the temple.

When graduation time came, Bill offered a formal proposal to Helen and asked her to set the date of their wedding. She thought it over long and seriously. She loved Bill a very great deal and did not like the idea of losing him. But neither did she like the idea of marrying a smoking man, one who could not take her into the temple where she had wanted to go.

After some days' consideration, Helen finally came to the conclusion that when school was out, Bill would

be separated from this group of boys and that possibly, if she married him, under her influence he might leave off the bad habits which he had acquired and get back into activity in the Church. And then, probably within a year or so, they could go to the temple together; so she consented, and they were married by her bishop in her living room at home.

A year or so went by, and a lovely baby boy was born to them. They called him John. In due time another boy was born to them. They called him James, but he was soon known as Jim.

Bill loved his two boys, and every night after he came home from work, he would play with them and have just a grand time. He would hold them way above his head and laugh at them and talk to them, and they would laugh back. Then he would bring them down and hug them to him.

This show of affection made Helen very happy, but Bill played with them while he had a cigaret in his mouth, and when Helen saw those little baby hands reach out for that smoldering white thing between Bill's lips, her heart sank, and she began to wonder what that example might mean in the future lives of those boys.

Years went by. John became twenty years of age and was called on a mission. He was thrilled with the call and so was his mother. Bill—well, on the night of the farewell testimonial, Bill sat on the stand with his wife and son, and he was just about as proud as any father could be, because John was really a remarkably fine young man.

About three weeks after John's departure for his mission, Bill was sitting one evening in front of the big, open fireplace in the living room reading the evening paper and smoking a cigaret. While he was doing so, in came Jim, a young man by this time. Jim said, "Hi, Dad."

Without looking up from his paper, Bill said, "Hello, Son. How are you?"

"I'm fine, Dad. I want to ask you a question."

"All right, Son, what is it?"

"What's the best brand of cigarets?"

Bill stiffened in his chair. For a moment it seemed as if he were frozen there. Then his hands relaxed, and the paper slipped from his fingers and fell to the floor. He flipped his cigaret over into the open fire and then

stood up and faced his son.

He said, "Jim, you cannot start to smoke."

"But I have started already, and I want to know what is the best brand of cigarets?"

"Son, I am telling you," Bill said, "you cannot start to smoke."

"Well, why not, Dad? You've smoked as long as I can remember, and it hasn't hurt you any. I've watched you."

Those last words Jim spoke cut into Bill's heart. "I've watched you. I've watched you." Then Helen was right, Bill thought to himself. All these years Helen had told him that his cigaret habit—the example he was holding before his sons—would result like this, and he had never believed her. Now Helen was right. Here was Jim saying, "I've watched you. I've watched you."

Then Bill felt a consciousness of guilt, a note of self-accusation, and there were words going through his mind saying, "I taught him. I taught him. I taught him."

Bill shook himself and walked over to his son and took hold of both shoulders and looked him square in the eye and said, "Son, you say these cigarets didn't ever hurt me. And you say you've watched me. I want you to know that these cigarets have done me more harm than anything else in my life. Nothing has hurt me, nothing has handicapped me so much as these cigarets. Why, I'd give anything that I own if I had never started to use them, and I don't want to see the same handicaps come to you. Why, Jim, these cigarets have raised a barrier between me and happiness right here in my own home, and they have caused your mother many hours of weeping. I know that, and I don't want you to undertake a habit of this kind."

He talked so earnestly and so unusually that Jim at first thought that his dad was putting on an act and told him so. Again Bill began to talk and plead with his son never to smoke again, to get rid of this habit that he had just begun.

Then Jim, realizing that his dad was really serious, said, "Well, Dad, if this cigaret habit is so bad, why haven't you quit?"

Bill said, "I've tried to quit. I've tried many times, but I have never been able to—the habit is too strong. I'm just like a slave to this cigaret, and I don't want you to become a slave. Now, Son, cut it out."

Jim said, "Well, Dad, you see all the fellows I go with—they all smoke. They'll think I'm a sissy. I couldn't face those fellows and tell them I wasn't going to smoke any more. They are the most popular crowd I know."

Bill said, "Popular or not, stop this habit and if necessary get a new crowd. Find new friends who don't smoke, but let cigarets alone."

Jim said, "Well, I don't know whether I can do that or not. I'll have to think this over."

(Continued on following page)

Then his dad said, "Jim, I'll make a bargain with you. If you'll quit smoking, I'll quit."

Jim, quick as a flash said, "Well, Dad, you just told me you couldn't quit. Are you trying to lead me along?"

Bill's answer to that was that he walked over to the fireplace, put his hand in his pocket, pulled out the package of cigarettes and the folder of matches, and threw them into the open fireplace. Then he turned around and faced his son and said, "Son, I've quit, I'm all through. Now, will you do the same thing?"

"Well, I don't know, Dad. I've got to think this over," Jim said. "I'll tell you in the morning."

That night Bill couldn't sleep. He rolled and tossed in bed as long as he could stand it and then got up and went into the living room and closed the door. He didn't turn on the lights. He just walked the floor there in the dark. Jim's words kept going through his head, "I've watched you. I've watched you," followed by his own sense of self-accusation, "I taught him. I taught him."

It had been a long time since Bill had said a prayer. He had left that pretty much with Helen. But this night he wanted more than anything else to have Jim quit smoking; so there in the darkness and the stillness of his home he slipped down on his knees and began to pray. He poured out his soul to the Lord and told him all of his faults and shortcomings, confessed all of his sins to the Lord—the first time he'd ever done that. Then he told the Lord about Jim and their conversation of the evening.

He didn't pray with much faith. The cigarettes had pretty well weakened what faith he had, but he did pray from a sense of fear—fear for the future of that boy; and from a sense of love—love for a son for whom he would give his own life, if necessary. But it seemed like asking a great deal of the Lord to erase in one night an example which he had held before his son ever since that son was a tiny baby.

At last morning came. Bill slowly climbed the stairs up to Jim's room and went in and sat down on the edge of the bed. He put one hand on Jim's shoulder. Jim turned over, and Bill said, "Son, what's your answer?"

Jim looked up into his dad's tired face and sleepless eyes and said, "Dad, I surely don't want to hurt your feelings, but the fellows—I couldn't face them. I guess I won't quit. I'll wait awhile."

Deeply disappointed, but without saying another word, Bill got up and walked slowly out of the room. He felt like he had been whipped. But he was more than ever determined to keep his own resolution. He would never go back to his cigarettes.

The next Sunday he went to Church, the first time in years. He went again

the next Sunday and the next, and he continued to go and enjoyed it.

About a year afterwards the bishop came to him one day and said, "Bill, how would you like to be ordained an elder?"

A lump came into Bill's throat, and his eyes filled with tears as he took hold of the bishop's hand and said, "Bishop, do you mean that at last I can take Helen to the temple?"

The bishop squeezed his hand and said, "Yes, Bill, at last you can take Helen to the temple."

Another year went by, and John came home from his mission. One day when John and his father were alone together, John went over and put his arm around his dad and said,

"Dad, I want you to know how deeply grateful I am to you for the wonderful thing you have done. You know, as a boy I always used to think that my dad was just about perfect, and I guess every boy thinks that his dad is the greatest man in the world. But every time you took a cigarette, it hurt me deep inside. I knew you had a weakness you couldn't control. But

now, Dad, all that is over, and I want you to know how grateful I am to you."

But what about Jim? Well, Jim is married now and has a little boy of his own, and he comes home at night and plays with this boy just as Bill used to play with Jim. And when Jim gets his own little son up in his arms, that little baby, just as his father did, reaches out for that smoldering white thing between his dad's lips.

The other day I rode home on the bus with Bill, and he was telling me how happy he is in his new life. And then he told me about Jim, and said that if nearly twenty years of a bad example would put Jim where he now is, possibly another twenty years of a good example might bring him back to where he ought to be. And I thought, "God bless you, Bill."

And God bless all other men like him in the wonderful struggle they are making for the right.

And God bless Jim and all other boys like him that they may recognize tobacco for what it is—a narcotic which enslaves human beings and helps to destroy their faith in God. This is my prayer, in Jesus' name. Amen.



ANTOINE R. IVINS

FAITH...

A Need For Today

By Antoine R. Ivins

OF THE FIRST COUNCIL OF THE SEVENTY

MY beloved brethren and sisters, as I stand before you this morning to add my testimony to those that have already been given you in this conference, I seek an interest in your faith and prayers. I pray that what I say may be prompted by the Spirit of God, that out of it may possibly come a word of encouragement for some of us; for my sole purpose, in ministering as I am called to do to the seventies and to the Church generally is to be helpful, to stimulate if I can the faith and the courage of the members of the Church.

It has been very wisely said that he who carries a lantern to light the pathway of his brother sees more clearly his own. I must confess that in trying to encourage others, I gain courage, strength, and faith. It is in a spirit of love that I minister and help those that need it, if I can, realizing at the same time that I get joy and satisfaction out of it.

Only a week ago Sister Ivins and I returned from a visit to the Canadian Mission, where we had the privilege of listening to the testimonies of almost 160 of your sons and daughters;

where we heard their expressions of faith and their determination to carry on and further the work to which they have been called in the service of God. It was our purpose to encourage and to stimulate them in their faith, to help if we could, to surmount any obstacles that had presented themselves to them. Also, it was our purpose to encourage the members of the Church in that area, to help them.

I was very pleased to discover what I think is an awakening among the people of that area. In some of the meetings we had more investigators than members, after excluding the missionaries. Rather large groups of investigators were present. In some sections we had the privilege of meeting people of Jewish ancestry who have come into the Church. That and other experiences that I have had in other missions of the Church seem to indicate to me that there is an awakening of interest among the people with whom we labor. I hope it is real. I hope it is an indication of an increasing faith on the part of the people and their dependence upon the Lord for his blessings. I hope it doesn't come from fear of the present conditions that pre-

vail in the world but rather from a sincere desire to serve God and enjoy the blessings that come from the companionship of his Holy Spirit.

They expect in the Canadian Mission to baptize more people than they did last year. By a missionary who returned the other day from one of the missions, I was told that in a single month the missionaries had baptized almost as many people as in some previous years in the same territory. As I said, I hope it indicates a true increase in interest and desire on the part of the people to approach God and get nearer to him. And I hope that same spirit exists among us who are here at home. I wish to assure the fathers and mothers of those missionaries in the Canadian Mission that their leadership is good, that the president of that mission has only the welfare of the work and the welfare of the missionaries at heart, that it is my judgment that he enjoys the Spirit of God in his ministry, that his wife is supporting him loyally and well. The missionaries are without exception in the enjoyment of health.

This is a time when we need faith, faith of a very definite and positive nature, the faith that will lead us to optimism. I believe that pessimism grows out of a lack of faith, and that if we have the right type of faith, we will be optimistic about the future. It may be true that the immediate future may have difficulties for us, but I feel that out of it all will grow a realization of the purposes of God. And it should be our purpose to develop and maintain in our hearts, if we can, faith in God and in the ultimate consummation of his purposes—a faith that will unite us in a solid, coherent group. We must, of course, in order to do that, develop faith in each other. Without that faith we are not likely to go far in promoting the work of the Lord. We must have a faith that will encourage our returning missionaries. I find as I interview them, that they are uncertain. They don't know just what is going to happen to them because of present chaotic conditions, but we must try to develop in their hearts faith and reliance on God that will enable them to plan as they would like to plan, and then carry on even though those plans may be temporarily interrupted; the faith that will lead us to the ultimate consummation of the purposes of God, faith that will help us to cooperate, that out of cooperation may come strength. If we could properly unite our efforts, all of our temporal difficulties could be overcome, I am sure. If and when we overcome, it will be only because we unite in our purpose through faith in each other.

I want to tell you a very pretty little thing that I once saw that illustrates the result of cooperation. Most of you know that I spent a time in Mexico. One time as I was riding on a cold, frosty morning through the Sierra Madre Mountains, I ran on to a little covey of Messina partridges. It was cold, and they got together for self-

protection. I noticed that each one of those birds had spread his wings, and they had so intertwined them that their bodies were completely covered as a shield from the frost and the cold; only their heads stuck up above that covering. And they survived. Without that united effort of self-protection, they might have succumbed to the weather. But with it, they came through in comfort, I am sure.

Now if we could so put out our arms and shield each other, if we could so support each other through the faith that we should have in each other, then all the righteous purposes of God as far as this group of people is concerned, I am sure, could be realized. Can we develop that faith? I think we should; I think it could come as a result of a positive effort on our part. I have been checking the records of the various stakes that I have visited all this year, and in many respects I notice, as compared with previous years, that there is a better condition indicated in those reports, the condition of greater faith. There are some items that show slipping, but many of them show improvement in the stakes that I have visited. The use of liquor and tobacco seems to be decreasing, if I can trust those statistics. The number of people who hold family prayers seems to be on the increase. The number of people, the percentage of those in the Melchizedek Priesthood who observe the Sabbath seems to be on the increase. I noticed in a stake that I visited recently that the attendance at sacrament meeting has been on a steady increase, showing a rising curve over the last few years. I hope that these indications are real, that they show a real determination on our part to live closer to God and serve him better.

I love this service; I love the people. I am always encouraged when I see these signs of faith on their part. We're never perfect—we will never be perfect—but we should strive for perfection, and the development of faith is the thing that will bring it. My faith prompts me to believe that God has a design for the world that he expects us to realize. And the best way for us to do that is to pay attention to today. Yesterday has gone. It will never come back. Today is always with us so long as we live. Tomorrow is a hope only, so today we must look to ourselves, to our behavior, look to our faith in ourselves and in God. If we are satisfied with it, all well and good! If we are not, let's increase it. Let's make such changes in our program and in our attitudes that will increase that faith. I have said we should have faith in each other. We should have faith in our leadership, in the ward, in the stake, in the general officers of the Church. I stand here to bear testimony to you that in all my associations with the leadership of the Church above me, I have seen nothing but honest purpose. Let's try and develop that type of faith. Let's develop a loyalty to the organization

that will prompt us to live its standards. Overcoming the temptations of the world and living the standards of the Church should be a matter of loyalty to us, a matter of self-discipline. We should take pride in ourselves that we can live the will of the Church, whether we always know the reason for it or not. It is my feeling and my testimony that out of the inspiration of God which comes to these brethren, comes a policy for the Church that is wise and well-designed, that will be for the welfare and the progress of every man and every woman that will follow it.

May God give us this faith in ourselves, faith in those who lead us, faith in our ultimate destiny that will enable us to carry on, without misgivings and without fear, into the future; that will enable us to carve out our destiny; that will ultimately bring us back to the presence of God in exaltation, I pray, and I do it in the name of Jesus Christ. Amen.

SEEK YE THE LORD

By

Eldred G. Smith

Patriarch to the Church



ELDRD G. SMITH

I HAVE paid particular attention in this conference to the prayers that have been offered. They have been indeed a good example for all of us to follow. I hope that I will receive in turn my full share of prayers asked in behalf of those who take part here in this conference as I am sure those who have preceded me have received. In the beginning, as Adam and Eve were driven out of the Garden of Eden, they were shut out from the presence of the Lord, but the Lord did not expect them to be without some contact with him. That one avenue he left open for man to reach God while in this life of mortality was prayer; so Adam called upon God, and

he received guidance in all things. Neither does God expect us to get along without his help. Throughout the Old and New Testament and the Book of Mormon the Lord gave instructions to pray constantly. The Doctrine and Covenants is filled with like exhortations. The disciples asked the Savior on one occasion, "Lord, teach us to pray."

As Jesus told his disciples, our Father in heaven knows what we are in need of before we start; yet he has commanded us to pray.

Among other things the Lord said, "Pray to our Father in heaven." And herein, I think that we need to be careful, because very often we open our prayer with the expression of praying to our Father in heaven, then during the prayer we use the term "Lord," and before we are through it is hard to tell whether we are addressing the Father or his Son, Jesus Christ. We should pray to our Father in heaven, for he is indeed the Father of all mankind on the earth, and because he is our Father, he wants us to come to him often with our joys and our sorrows and thank him for all that he has given us. Then the Savior gave us a good suggestive sample of the things to pray for and how to pray. (See Luke 11:1-2.)

As Jesus told his Disciples, our Father in heaven knows what we are in need of before we start; yet he has commanded us to pray. He wants us to be thoughtful of others as we are of ourselves. "Forgive us as we forgive our debtors." He did not intend that we should always use the exact words that he gave in the sample or to use pre-written prayers. In so doing we would become as those Christ referred to when he said, "They draw near to me with their lips, but their hearts are far from me." Do you think Joseph Smith would have received that wonderful manifestation if he had simply read a prayer? How much of our heart goes into a prayer of that nature? How much faith can we exercise with words and thoughts that are not our own? Prayer without faith is dead, and if we add to the faith which President Ivins has just spoken to us about, that prayer, I'm sure will have results, and we'll have an increase of the statistics President Ivins has referred to in actual fact and continue as such.

We do not read our prayers in this Church, but some of us get in almost as bad a rut. We are so bound by set words and phrases at times that we

hardly remember what we are saying. We must have a spirit of deep humility, of repentance, an open mind, to receive the will of God. We must not be hampered by any anger or meanness or hardness of heart, or any selfish desires. We must tune our minds and our hearts to the Spirit of God just as we tune our radio to receive the program from the broadcasting station. We want no interfering static from outside influences. In the attitude of true repentance we should seek forgiveness of our past mistakes and guidance for improvement. I like the little poem used so much in our home:

To say my prayer is not to pray,
Unless I mean the words I say,
Unless I think to whom I speak,
And with my heart his favor seek.

Then let me, when I come to pray,
Not only mean the words I say,
But let me strive with earnest care,
To have my heart go with my prayer.

Unless our whole heart is in what we are doing, we are not really praying. A child is naturally sincere and can be taught to pray almost with its first words. His own private prayer should become a habit never to be broken. If he greets the day with a prayer for guidance and help, if he goes to sleep with a prayer of thanksgiving, more than half the battle is won in trying to do right. The Lord tells us in the Doctrine and Covenants, sixty-eighth section, twenty-eighth verse:

And they shall also teach their children to pray, and to walk uprightly before the Lord.

Children will learn more from observation than they ever will from just being told. If parents have a prayerful attitude, the children are more than likely to have the same. Family prayer cannot be too highly praised. In no other way can we obtain such a spirit of unity, nor is there any better place for the child to learn to pray in public. The Lord also tells us in the Doctrine and Covenants, nineteenth section and twenty-eighth verse:

And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private."

It is surprising how soon a child can take his turn in family prayer, and just think of the good that comes to the family. If we kneel down together and unitedly thank God for his many blessings; pray for guidance, for peace and love in our hearts; if we pray for others who are in need; for the advancement of God's work here; can it help but make our home a better place? Can we help but be more thoughtful of others, more kind and loving? A man and wife who will pray together and pray vocally will have more love and contentment in their home. If we would learn to call upon God more often,

we should not have to call upon the divorce courts so much. Teach your children the one source of strength that will never fail them. Help them to realize that they have an everlasting friend, one that they can call upon when their hearts are filled with joy as well as when they are filled with doubt or sadness or despair. Then when they have grown up and are on their own, living at home, away at school, or in the far-flung battlefields of war, they have God as their partner; they are not afraid. This would bring peace, happiness, and joy. A sick world could be lifted from its depths if we could only turn to the Lord in prayer. What more could we do for our children? I pronounce the blessings of God upon all who humbly seek him in prayer, in the name of Jesus Christ. Amen.

WILL A MAN ROB GOD?



MILTON R. HUNTER

By
Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY

THIS is indeed a humbling experience—to occupy this position. I do, therefore, ask an interest in your faith and prayers and that the Spirit of God might rest down upon me.

More than two thousand years ago an ancient Hebrew prophet, speaking for the Lord, said,

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. (Malachi 3:8.)

During the past five and one-half years since I was made a member of the First Council of the Seventy, I have had the wonderful experience and opportunity to travel throughout the stakes of Zion and in the mission fields, I have observed with much joy the great amount of faith expressed and exhibited by the Latter-day Saints. Thousands and thousands of them are paying their full tithes and offerings

THE IMPROVEMENT ERA

to the Lord, contributing in the welfare programs, sending their sons and daughters into the mission fields, and in practically all respects living the gospel of Jesus Christ. They are doing all of those things and much more because they know that God lives; they know that Jesus is the Christ and the Savior of the world; they know that Joseph Smith is a prophet of God and that the true gospel has been restored through the Prophet Joseph Smith in our day.

I have oftentimes felt that I am sure God is pleased with the Church in general and with many of the Latter-day Saints in particular.

On the other hand, however, I have also observed that there are certain members of the Church of Jesus Christ of Latter-day Saints—and possibly thousands of them—who are fulfilling Malachi's prophecy or prediction at the present time. They are robbing God in tithes and offerings. I've oftentimes thought and have even expressed the idea that I believe that practically all members of the Church of Jesus Christ of Latter-day Saints, if they understood the law of tithing, thoroughly; that is, if they knew the will of God in this respect and especially if they could be taught to know of and appreciate the great spiritual blessings which would be received as a result of rendering obedience to this law, they would pay their tithes and offerings to the Lord in full. I have suggested in priesthood leadership meetings as I have traveled throughout the Church that the leaders of the stakes, presidents of quorums, bishops, and stake presidencies endeavor to teach the people the law of tithing.

Yet I also recognize the fact that there are certain ones in the Church who would argue against that law. They might say, "But, Brother Hunter, you quoted Malachi, and he lived four hundred years before the Savior lived. He was a Hebrew prophet and was talking to the Jews. Would his teachings apply to us?"

I would answer, "Yes, I know that he was a Hebrew prophet. He was talking to the Jews, and yet his teachings would apply definitely to us. Why? Because he was giving us the will of God—the absolute mind and words of God the Eternal Father which he had been commanded to teach.

Now why can I be so definite on that point? Because of an event that took place after the resurrection of the Savior. The resurrected Lord appeared to the Nephites here on this continent. He taught them the same gospel plan that he had given to the Jews while in mortality. On one occasion he said to them,

After you people left Jerusalem a great prophet of God came among the Jews and my Father commanded him to teach the people certain things, and since you haven't a record of what that prophet taught, I have received instructions from the Father to tell you what Malachi taught. (See III Nephi 24:1.)

So he gave them the teachings of Malachi and he asked them to write those teachings down. After this had been done, he explained to them all that Malachi had taught.

He quoted the exact words of Malachi,

Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In tithes and offerings. (*Ibid.*, 24:8.)

Now since Jesus is the Christ, the Savior of the world, the great Judge, the Redeemer, the very One under whom the gospel came to us, the gospel being named after him; then certainly when he says that these teachings on tithing are the doctrine and will of his Father, those teachings would apply to us.

Furthermore, a hundred years ago and a little more, the Lord revealed the gospel of Jesus Christ to the Prophet Joseph Smith. As part of that great restoration was the restoration of the principle of tithing. In a revelation to the Church the Lord said that this commandment would be an everlasting law unto the priesthood of the Church. (D. & C. 119:4.) It is, therefore, a law that you and I must obey if we expect to receive the blessings that God has in store for those who love him and keep his commandments.

I would like to relate a little experience that I had about a year ago. A young man came into my office to be interviewed to be ordained a seventy. I asked him if he would like to be a seventy. His face lighted up with joy; and he said, "Yes, Brother Hunter, for a long time I have wanted to become a seventy. I have never been recommended before, but I do hope that I am now worthy. I do hope that you ordain me a seventy today."

After I got this gush of enthusiasm from him, I asked him a question rather point-blank. I said, "Would you steal \$150.00 from your neighbor?" A look of indignation came over his face. If

I could have read his thoughts, he probably would have been thinking, "Well, you have your nerve, Brother Hunter, to think that I would steal."

Finally he looked at me and said, "No, sir."

I wasn't exactly satisfied, and so I said, "Would you steal a cow from your neighbor?"

He shot back this reply instantly, "I wouldn't steal thirty-five cents from my neighbor."

I remarked, "This is very, very interesting to me, that you wouldn't steal thirty-five cents from your neighbor; and yet, you would rob God."

A questioning look came over his face, and he asked, "What do you mean? I don't understand you."

Thereupon I turned his recommendation card over and read three words, "Part tithepayer."

He looked at me rather flushed, and I might say, turned a little red, twisted around in his chair a little, and finally he said to me, "Well, I guess it's this way, Brother Hunter: the Lord isn't here to check up on me. My neighbor is. If I robbed my neighbor, he would put me in jail."

I replied, "Brother, you are partly right and partly wrong. Certainly your neighbor would put you in jail if you robbed him. He should put you in jail, but when you get out of jail, your neighbor would have no more influence or claim on you. You would have paid your debt. But God also is checking up on us, and we are working with him for eternal life. He declares that eternal life is the greatest gift he has in store for man, and it is reserved for those that love him and keep his commandments. To receive eternal life in the presence of God would be worth more than all the money in the world." And I continued by saying: "Now it is my opinion and feeling that if you or I or any other Latter-day Saint feels that he must rob somebody, I think probably it would be far better to rob our neighbor than to rob God."

He replied, "Well, I've never thought of it that way before."

And then I asked, "What are you going to do in the future?"

"I am going to be a full tithepayer," came quickly the positive and unqualified answer.

I was delighted that he took that attitude because he now understood more about the law of tithing and had reached a determination to obey it in the future.

We are told by the prophets of God that the earth is the Lord's and the fulness thereof; that you and I are merely stewards, merely landlords, so to speak. Our rent is one-tenth of all that we earn. Yesterday, in a very beautiful way, Brother McConkie spoke of a covenant with God. Every one of us has entered into a covenant with

(Continued on following page)

BEAUTY

By Sytha Johnson

I have met beauty in a lonely land
Where pinnacle and mesa lift their heads
In silver dusk, on shores where seaweed spreads,
In moth wings, machinery, a large, strong hand.
I have found music in the beating surge
Of restless sea, the cello's golden string.
A robin's muted outburst in the spring;
Clipped voice of rails, November's lonely dirge.

But all remembered beauty is a faint
Dark ash beside the fire I dedicate,
And other music inarticulate,
To symphonies now swelling past restraint.
The music I hear now is sweet and new:
Beauty but shows herself to me in you.

God to the effect that we will pay one-tenth of all that we earn to the Lord. When we entered the waters of baptism and became members of the Church of Jesus Christ of Latter-day Saints, we accepted all of the principles of the gospel, including the principles of tithing.

The Lord has given us the law of tithing in order that he might test our honesty. When we use any portion of God's one-tenth, we are robbing him.

The Lord has given us the law of tithing in order that he might test our love for him. He has declared that if we love him we will keep his commandments; therefore, to the extent that we pay a full tithing, to that extent we have given tangible evidence that we do love the Lord our God.

The Lord has given us the law of tithing to test our obedience. The purpose is to see if we will be faithful in all things that God commandeth us.

Furthermore, the Lord has given us the law of tithing to test our preparedness to enter the kingdom of God, to enter exaltation.

The prophets of God have taught the things I have been mentioning here this morning. I would like to quote from the teachings of one of the great prophets in our day, the Prophet Joseph F. Smith. He said in regard to tithing, this:

By this principle (tithing) the loyalty of the people of the Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it! By this principle it shall be seen whose hearts are set on doing the will of God and keeping his commandments; thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it ye shall know whether we are faithful or unfaithful. In this respect, it is just as essential as faith in God, as repentance of sin, as baptism for the remission of sin, as the laying on of hands for the gift of the Holy Ghost. [As you recall, the Savior said that "except a man have these, he cannot see the kingdom of God."] For if a man keep all the law save it be one point, and he offend in that, he is a transgressor of the law, and he is not entitled to the fulness of the blessings of the gospel of Jesus Christ. But when a man keeps all the law that is revealed, according to his strength, his substance, and his ability though what he does may be little, it is just as acceptable in the sight of God as if he were able to do a thousand times more. (Joseph F. Smith, *Gospel Doctrine*, pp. 282-283.)

President Smith also made this statement:

The law of tithing is a test by which the people as individuals shall be proved. Any man who fails to observe this principle shall be known as a man who is indifferent to the welfare of Zion, who neglects his duty as a member of the Church, and who does nothing towards the accomplish-

ment of the temporal advancement of the kingdom of God. He contributes nothing, either, towards spreading the gospel to the nations, and he neglects to do that which would entitle him to receive the blessings and ordinances of the gospel. (*Ibid.*, p. 283.)

Could the Lord have established or could he now establish another way to take care of the economic needs of the Church? I am positive that he could. He could say, "President George Albert Smith, in yonder hill or mountain there is a great deal of gold. Have the brethren of the Church mine that gold. Use the money to build church houses, to send missionaries out in the mission fields, to take care of all the other needs of the Church. The Latter-day Saints have been faithful in the past in paying many contributions, so from now on they can rest. They don't have to pay any more money to the Church."

Certainly he could do that if he wanted to, but he won't. He is too wise a God to do that. He recognizes the great spiritual blessings which come from paying tithing. They far outweigh the economic blessings. He recognizes that "where a man's treasure is, there his heart will be also." He recognizes the fact that if we contribute much money to help build a church house, we might come to church to get our money's worth. He recognizes the fact that if we give donation after donation to the Church for various purposes, our contributions tie us into the Church. As a matter of fact, we own part of it. We belong there. It develops us spiritually to pay on welfare, to pay tithes, to pay fast offerings, to pay and pay into the Church.

Brethren and sisters, it is a blessing, an opportunity in your lives and in my life to have the privilege of paying into the Church. It helps us to get rid of the selfishness in our hearts. It makes us love each other more. It makes us love God more. In fact, it makes us more godly. In other words, tithing is a spiritual law which God has given us for the purpose of preparing us to come back into his presence and receive eternal life. Therefore, his course is a wise course. Every wise Latter-day Saint will accept it. Not one of us can afford to be part tithepayers nor non-tithepayers. We need the blessings of the Lord.

I humbly ask our Father in heaven to let his Spirit rest down upon you and me and upon every member of the Church of Jesus Christ of Latter-day Saints, whether he be a full tithepayer or not; may the full tithepayers remain full tithepayers; may the part-tithepayers accept this principle of the gospel and repent of their past negligence. By doing so we might all prepare ourselves to come back into the presence of God and receive exaltation. And for this I pray, in the name of Jesus Christ. Amen.

"The WORK AMONG THE LAMANITES

*must not
be postponed,
if we desire to
retain the
approval
of God"*

JOHN TAYLOR



SPENCER W. KIMBALL

By
Spencer W. Kimball
OF THE COUNCIL OF THE TWELVE

MY brothers and sisters, I should like to express here my great love and admiration for President George F. Richards who was with us in our last conference but has since passed away. Of all the men I have known in my life, none has risen to greater heights, in my opinion, than Elder George F. Richards in saintliness, in vision, in understanding, and in love, humility, and power.

I was glad that President Beckstead mentioned in his prayer the Lamanite program. I thought, as he was praying, "Wouldn't it be glorious if two hundred thousand Latter-day Saint families every morn before their breakfast, in their family prayers, were asking that the work of the Lord among the Lamanites might be fur-

thered; and if those same two hundred thousand families might also be on their knees before they retired that night to ask again, among other things, that the blessings of the Lord might be brought to this great people?"

The Lord has devised a very comprehensive plan, and I have a firm conviction that the blueprint that he worked out many millennia ago will be followed, and the structure will be built in accordance therewith.

The Prophet Joseph Smith dedicated the Kirtland Temple in 1836. His prayer, which he stated later was a revelation from the Lord, covered many matters, and in it he made this statement:

And cause that the remnants of Jacob, who have been cursed and smitten because of their transgression, be converted from their wild and savage condition to the fulness of the everlasting gospel. (D. & C. 109:65.)

Our Father began to speak through the mouths of prophets long centuries ago, outlining in prophetic words the history of those many centuries which were to follow. I'm sure that he inspired a little boy, Christopher Columbus, to stand on the quays in Genoa, Italy, and yearn for the sea. He was filled with the desire to sail the seas, and he fulfilled a great prophecy made long, long ago, that this land, chosen above all other lands, should be discovered. And so when he was mature, opportunity was granted to him to brave the unknown seas, to find this land which had been cut off from the rest of the world long centuries, and to open the door, as it were, to the teaching of these people and bringing them back to their Heavenly Father.

I have a firm conviction that the Lord led the Pilgrims and the Puritans across the ocean, perhaps permitted the persecutions that would bring them here, so that when they came to the American shores with their righteous blood and their high ideals and standards, they would form the basis of a nation which would make possible the restoration of the gospel. I am sure that since there was not religious liberty, not political liberty here, the Lord permitted these few poorly-armed and ill-clad men at Valley Forge and elsewhere to defeat a great army with its trained soldiery and its many mercenaries, a few against the many, but the few had on their side the Lord God of heaven, that gave them victory. And there came political liberty and religious liberty with it, all in preparation for the day when a young boy would come forth and would seek and make contact with the Lord and open the doors of heaven again. Following that great manifestation to Joseph Smith came the opening of Cumorah Hill and the speaking of the dead from the dust.

I am sure that all this was for a well-planned purpose. The Lord knew exactly what he was doing, and though evil forces were at play, they were

all brought to bow, so that the purposes of the Almighty would be fulfilled.

I should like to quote to you a paragraph from Wilford Woodruff, stated by him in 1873:

I am looking for the fulfillment of all the things that the Lord has spoken.

For long centuries the Lord has said how this chosen people would fall into transgression and how some centuries after Christ they would be so deep in sin they would lose the faith, and that certain ones of them would be destroyed. Now, Brother Woodruff says he knows that these things will all be fulfilled,

... and they will come to pass as the Lord lives. Zion is bound to rise and flourish. The Lamanites will blossom as the rose in the mountains. I am willing to say here that although I believe this, when I see the power of the nation destroying them from the face of the earth, the fulfillment of that prophecy is perhaps harder for me to believe than any other revelation of God that I have ever read.

Brother Woodruff lived in the day when the Lamanites were being destroyed. They were the "Vanishing Americans" at that time, and they were being persecuted and driven and killed and reservationed about that time of the nation's history. He continued:

It looks as though there would not be enough left to receive the gospel; but notwithstanding this dark picture, every word that God has ever said of them will have its fulfillment, and they, by and by, will receive the gospel. It will be a day of God's power among them and a nation will be born in a day. The chiefs will be filled with the power of God and will receive the gospel, and they will go forth and build the New Jerusalem, and we shall help them. They are branches of the House of Israel and when the fullness of the Gentiles has come in and the work ceases among them, then it will go in power to the seed of Abraham.

We are given to understand that the work commenced when the book came forth; for in Ether, fourth chapter, we read:

Therefore, when ye shall receive this record ye may know that the work of the Father has commenced upon all the face of the land. (Ether 4:17.)

The Prophet Joseph Smith gave us the thought that the Lord brought us out here from the East to bring the gospel to the Lamanites. One of the most important things that can possibly happen in this Dispensation of the Fullness of Times is to bring to the Lamanites a knowledge of God. He says:

... there will be tens of thousands of Latter-day Saints who will gather in the Rocky Mountains, and there they will open the door for establishing the gospel among the Lamanites, who will receive the Gospel and their endowments and the blessings of God.

Brigham Young seemed to catch the vision of it. He said that the Lord could not have devised a better plan than to put us where we are in order to accomplish that very thing of educating and teaching the Lamanites. Our ancestors came a thousand miles across the desert, under terrific persecutions and hardships, to locate where the Gentiles had scattered the Lamanites. They had pretty well "reservationed" them here in the western states. They were in our every county, and the Lord brought us out here that we might teach them the gospel.

Brothers and sisters, that work has continued with some interruptions through the century. Now the Lord has made another step. It seems to me he is bringing the Lamanites back to us. They were sent onto reservations all over the west, and now the largest, the Navajo Reservation, will not support its people. The Navajos are being starved out. They are coming back among us into the beet and cotton fields, on the railroads, and in the mines to find employment. They are coming back into the stakes of Zion where we have stake missions and where we have thousands of good Latter-day Saints who live the gospel, and thousands of devoted stake missionaries who will teach them the truth. Here is our great opportunity. The Lord seems to have planned everything for our sake. If we fail our opportunity, I am sure the Lord will not easily forgive us.

You will be interested to know that there are some forty thousand Lamanite members of the Church in the world, including the islands of the sea. There are probably ten thousand Lamanite members in North America in the Mexican missions and the Indian mission. There are 902 Lamanite members in the English-speaking missions in the Eastern, Northern, Central States, and other North American missions. And this work has gone forward splendidly under some of our mission presidents. We have baptized 1823 Lamanites in the last two-and-a-half years in the three missions that specialize in Lamanite proselyting in North America. We have baptized 480 Indians down in the little Indian mission, with a token number of missionaries. About an equal number have been blessed, children under eight years of age who belong to families of friends and investigators and members, so that we now have more than twelve hundred members there in our short period of missionary work. We have approximately seventeen hundred Indian members in the stakes of Zion. We have baptized 347 in the sixty-five stakes which have reported so far, in this period, since the work was inaugurated.

In the missions in the United States and Canada, we have baptized 248 Indians in this short period. You will be interested to know that we are baptizing more Indians for each missionary than the Church is baptizing in the rest

(Continued on following page.)

Spencer W. Kimball *Continued*

of the world. There were three and three-tenths baptisms for each missionary in the Indian mission in 1949, compared to about two-thirds that many for the other missions in North America. We have about fifty baptisms of Indian youth who have come from the reservation and who are living in the homes of Latter-day Saints on a daughter-mother and son-father basis. Here the Indian boy or girl becomes an unofficial member of the family, and is neither a servant nor a guest, where foster parents are taking care of them and are giving them education and training, and they soon come into the Church at their own request. We have about fifty-one Lamanite missionaries in the mission field now, and they will be increasing very rapidly, I am sure.

We have a full-blooded Navajo girl who goes into the mission field Monday morning, the first from that nation. We have a Pima Indian in the mission field now, and we have a Catawba Indian coming from the East who goes into the mission home soon, en route to one of the other missions in the Church. Brother (E. Wesley) Smith told us yesterday there were ten Lamanite missionaries from Hawaii who were over in the Orient, I believe.

I should like to give you a few quotations from some of the early brethren. Joseph Smith said that this work was extremely essential, and he sent Oliver Cowdery, Peter Whitmer, Parley P. Pratt, and Ziba Peterson out as early as October 1830. It wasn't very long after the plates had come out of the Hill Cumorah. In section thirty-two of the Doctrine and Covenants, the Lord Jesus Christ says of those Lamanite missionaries:

... and I, myself, will go with them, and be in their midst; ... and nothing shall prevail against them. (D. & C. 32:3.)

And then the Prophet Joseph Smith said,

... and there (in the Rocky Mountains) they (the Latter-day Saints) will open the door for the establishing of the gospel among the Lamanites who will receive the gospel and their endowments and the blessings of God.

And Brother John Taylor said:

... the work among the Lamanites must not be postponed if we desire to retain the approval of God.

Oliver Cowdery, even in that early day, had found the Navajos in the far Southwest, and he reported it to the brethren, feeling that it was a very important thing. Then Wilford Woodruff said this further, as he went down into the southwest, in New Mexico, and visited among the Indians there. He said:

In my short communication of the second inst., I promised to give a fuller account of my visit to the Isletas which I will now endeavor to do.

The Isletas are one of the Pueblo groups down in New Mexico.

I view my visit among the Nephtes one of the most interesting missions of my life, although short. I say Nephtes, because if there are any Nephtes on this continent, we have found them among the Zunis, the Lagunas, and the Isletas, for they are a different race of people, altogether, from the Lamanites. I class the Navajo, Moquis (Hopis), and Apaches with the Lamanites, although they are in advance of many Indian tribes of America. I class the Zunis, Lagunas, and Isletas among the Nephtes.

And then he goes on to say, that as soon as they dismissed this particular meeting among the Isletas, and were going to leave, one of the Nephtes arose,

... full of the spirit of the Lord and said, "Friends, why do you dismiss us and leave us this way? This is the first time we have heard of our forefathers and the gospel and the things we have looked for from the traditions of our fathers. If our wives and children are weary, let them go home. We want to hear more. We want you to talk all night. Do not leave us so."

Brother Brigham Young said: "It is our duty to feed and teach these Indians." Let me quote a few lines from him. He advised us to "educate them and teach them the gospel" so that many generations would not pass ere they should become a white and delightful people.

This is the land they and their fathers have walked over, called their own. And they have just as good right to call it theirs today as any children have to call any land their own. They have buried their fathers and mothers and children here. This is their home, and we have taken possession and occupy the land where they used to hunt. Now the game is gone, and they are left to starve. ... The Lord has given us the ability to cultivate the ground and reap bountiful harvests. We have an abundance of food for ourselves and for the stranger. ... We are living on their possessions and at their homes.

I should like to quote again from President John Taylor. He said:

The work among the Lamanites must not be postponed if we desire to retain the approval of God. Thus far we have been content simply to baptize them and let them run wild again, but this must continue no longer; the same devoted effort, the same care in instructing, the same organization and priesthood must be introduced and maintained in the House of Lehi as amongst those of Israel gathered from Gentile nations. As yet God has been doing all, and we comparatively nothing. He has led many of them to us, and they have been

I want to say to my friends that we believe in all good. If you can find a truth in heaven, earth, or hell, it belongs to our doctrine. We believe it; it is ours; we claim it.—Brigham Young.

baptized, and now we must instruct them further and organize them into churches with proper presidencies, attach them to our stakes, organizations, etc., in one word, treat them exactly in these respects as we would and do treat our white brethren.

Brigham Young put this into practice, the proclaiming the gospel to the Lamanites, and he sent missionaries up on the Salmon, over in Carson Valley, over into Moab, down on the Santa Clara, up around Blackfoot, and elsewhere. He also sent a mission out to the Indian territory. We made five attempts to establish the work in that area. There were twelve missionaries went in 1855. The missionaries were withdrawn from almost all of these places when Johnston's Army came to Utah. And so the work ceased in many places. Malaria, persecution, and death hampered the work, and by 1860 the Indian territory mission work had lapsed. There were few missionaries to send, the civil war was on, and conditions at home were difficult, and we had just begun to get established here in the West. A period of seventeen years elapsed, and those converts and investigators were lost, of course, with no one to teach them. In 1877 another group of missionaries went to the Indian territory. After six months they returned. The malaria was too much for them. A year later Elder George Teasdale was sent with some other missionaries, and the work began again, but they also returned in about six months. The malaria was most severe.

Two years later a fourth attempt was made to establish the work, and missionaries were sent again. Though the malaria was severe, they remained, and the mission went on to the present time; but other changes that were severe came upon the Indian work. Texas, Kansas, Missouri, and other states were added to the Indian Territory Mission, and it became the Central States Mission, and the emphasis was gradually transferred from the Indians to the non-Indians. When I was in that mission in 1914, no mention was ever made of Indians, all the work being done among the whites. About two years ago President Francis Brown of that mission sent missionaries again to work among the Indians in Oklahoma, and the work is again going forward.

It is time now that we began to give proper emphasis to this great work of bringing the Lamanites to a knowledge of their God. It is our responsibility and our opportunity. Now, brothers and sisters, in the stakes and missions you will have a chance to teach the Indian. Let your prayers ascend to the Lord in behalf of them and then do your utmost to bring them to higher standards, and above all, give to them the gospel of the kingdom and the knowledge of God, as they once had.

May the Lord bless the Lamanite people, and bless us that we may realize our responsibilities toward them. This I pray in the name of Jesus Christ. Amen.

— WHY — A CHURCH?



ALBERT E. BOWEN

By Albert E. Bowen
OF THE COUNCIL OF THE TWELVE

ONE often hears the question: Why a church? I should like briefly to consider it. I shall hope to suggest to your minds that the question is tantamount to asking: Why religion?

It was one hundred fifty-four years ago this very month, his second term of office as President of the United States drawing to a close, that George Washington announced to the country his determination to retire, and requested that he be not considered available for re-election to the office he was about to lay down. He made it the occasion for a farewell message which partook almost of the nature of a last testament, bequeathing to his countrymen the fruitage of his rich and varied experiences.

As a participant in the long and oftentimes acrimonious disputes which eventuated in the political severance of the American colonies from the mother country, as Commander-in-Chief of the untrained, poorly-disciplined, ill-equipped, scantily-clad, under-provisioned, and oftentimes unpaid Continental Army, as witness to the bickerings and jealousies and petty greeds which, following the war, so threatened the wreckage of the infant nation that he often wondered whether the winning of the conflict with Britain would prove to be a blessing or a curse, as president of the convention which fashioned the Constitution of the United States of America and as its first president, he had seen human nature at its best and almost its worst. Under stresses and strains, sacrifice and suffering, he had seen men rise to noble heights of patriotic devotion. Likewise, he had seen them usurp and abuse power, quarrel and bicker, resort to petty scheming for advantage, exhibit mean little greeds, and stoop, under the spur of selfish ambition, to ignoble deeds.

Drawing upon this ripe knowledge of human behavior with all its foibles and inconstancy, he so packed into that testamentary legacy perennial wisdom that it never grows old, but is valid for all peoples and all times.

Among the nuggets of pure gold tucked away in that admonitory address are Washington's observations about religion and morality. Here is what he said:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us

to expect that national morality can prevail in exclusion of religious principle. (Sept. 17, 1796.)

Without doubt, when Washington spoke about religion, he had in mind the Christian religion. By and large that is the only religion Western man knows. When I speak, in what I shall say today, about religion or the church, I shall have in mind the Christian religion and the Christian church, which encompasses the moral and religious teachings of the Old Testament as well as the New.

The church has had many ups and downs since Washington's day as well as before. It has had periods of strength as well as periods of questionings and doubts. Agnostics and atheists have ever been with it. It has taught that man, the individual as well as the race, is of very great consequence. As a child of God endowed with divine attributes, he is capable of infinite advancement in the scale of being, even to ultimate perfection. He must have faith in himself and his high destiny. Thus far, the Christian is a humanist, and the church is humanistic. But when man loses his humility and arrogates to himself a self-sufficiency which denies God or any other power higher than himself, then the church must part company with the humanistic creed or compromise its principles.

Under the impact of agnosticism, atheism, and the extreme humanism which denies God and makes man the source of all meaning, the Christian church as a body has compromised its basic doctrines to make its teachings more harmonious with the current of popular opinion. And where has it got itself? It has lost its saving faith, weakened its influence, and almost for-

feited its moral leadership. In consequence, men are floundering about in confusion, not knowing what they ought to do, but well-assured that the fair promises of irreligion and unbelief and human sufficiency have failed them, and they are casting about for anchorage. That is the sorry plight of man in this age.

Men of distinction in the world of letters, scientists, men of wide learning in almost every realm of scholarly research are asserting with great earnestness that the only thing that can save our civilization is a revival of religious faith. In one of his notable addresses, Robert Gordon Sproul, president of the University of California, said:

There is a great need for some directive force to rally the recuperative powers of mankind and win the race with catastrophe. Education cannot provide such a force, important as it is, because it is not the minds, but the souls of men that must be regenerated if catastrophe is not surely to come. . . . Our American heritage cannot long endure without a firmly-grounded religious faith.

Only day before yesterday, General Marshall said that military force alone cannot defeat the enemies of the United States. It must be buttressed by the weight of moral force.

These utterances are but typical of the warnings that are repeatedly being sounded by thoughtful people who are concerned about the state of men and women in this modern world. Thus is the wisdom of Washington's reminder that religion and morality are indispensable supports to political prosperity and that morality cannot be maintained without religion vindicated by the compelling logic of events in this disordered topsy-turvy world. One of the most frequently urged indictments against the Soviet system of government as directed by the Politbureau is that it seeks to destroy all religion and forbids freedom of religious practices to its people.

If, then, it can be conceded, as is so vigorously asserted, that a sound religious faith is essential to the saving of our blighted and withering civilization, the question demanding concrete and immediate answer is: How is a religious faith equal to this supreme task to be regenerated? I do not assert or mean to say that the average run of our people is irreligious or anti-Christian. Christian standards of morality have too long been bred in their bones for that. The teachings of Christ still furnish the best standards by which to measure values that the world knows, and the people of this land, out of long habit, instinctively turn to them. At least we pay lip service to them. But clearly that is not enough to furnish the crusading fervor essential to rousing the people of the Christian nations to that mighty endeavor. It is not a matter for individual, un-

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coordinated confession of faith. It requires action, unified action. That means an organized agency or instrumentality to give the movement direction and solid purpose. The only such organization at hand is the church. That is its office. But there are too many people who profess religion and would probably be insulted if charged with being irreligious or non-Christian, who at the same time refuse to unite with their fellows in the effective practice of religion. They tell us that they do not believe in organizational religion.

Who has not heard amiable, good men say: "I have my own religion and do not need to be bolstered up by church affiliation to live a good life?" Even if that were so, it may still be that others need the bolstering up their superior strength would afford, and after all, they owe some obligation to those who need their help. But apart from that, if this sinking, trouble-torn world-order is to be saved through a resurgence of religious fervor, then it is incumbent on every believer to throw in with his might. We hear much said these days about isolationism and isolationists. The least excusable form of isolationism and the most reprehensible of isolationists is that one who holds himself aloof and refuses to lend his strength with fellow-believers to the supreme job of saving civilization and the world.

The gospel taught by Jesus is a gospel of action. It does not consist in a passive profession of faith. Of himself, Jesus said that he came to do the Father's will, not to talk about or profess it. He made a parable about the man who heard his sayings and did them not, likening him to a foolish man who built his house upon the sand, and when the rains descended and the floods came and the winds blew and beat upon that house, it fell because it was built upon the sand. That man who heard his sayings and did them he likened to a wise man who built his house upon the rock, and it withstood the fury of rain and flood and tempest.

The Christian church was not established by isolationists who separated themselves from each other or the body of believers. They were formed into worshiping bodies who collectively fought their way to victory against dire persecutions, torture, and death. They constituted themselves a great brotherhood cemented together for the fulfillment of a purpose in which they believed. Let him who in placid aloofness luxuriates in the freedom and comfort and security and ease which Christianity has brought to the nations, contemplate what his status might have been if there had been no Christian church.

Organization is but another name for order and stability. Its opposite is turmoil and confusion and weakness

and ultimate disintegration. If no political body in the world has ever been able to exist without orderly coordinated authoritative organization, how can it be presumed that religion can carry on its high commission to resuscitate a sagging world without the church which is the organizational instrumentality through which it carries out its great work? Here is reason enough for a church.

There is one other vital consideration, namely, the effect on family life and succeeding generations of the neglect of participation in organized church practices. A few years ago I recited from this pulpit the story of a disturbed woman's perplexities. She had just visited a dear friend of her college days who by then had a well-grown daughter and a son. She was both embarrassed and shocked by the behavior of these children. The boy came and went as he pleased, and no questions asked or answered. The mother's admonitions and protests against the indelicate indiscretions of the daughter in her behavior with young men were met with jeers at the mother's prudery and lack of sophistication. The last night of her visit, she was awakened by a disturbance in the house. The girl had come home from a late party thoroughly intoxicated and was leading her escort in like condition to her room when they were intercepted by the aroused parents. A noisy scene ensued before the boy was finally sent off home and the girl put to bed. So the embarrassed visitor went home to clear her head and do some thinking. She remembered the home environment in which she was reared.

The religious note was strong in that home. The Bible was read and believed in. Daily the family on their knees talked to God who was revered and was a reality. They were church-going people and set apart one day a week as a holy day on which to do reverence to the Author of life. They sang majestic hymns which carried messages to their expanding souls. They heard the simple, direct words of the gospels whose grandeur somehow carried over into their hearts and furnished their ideals for living. These ideals, through practice, were silently woven into the pattern of their lives, and they came out with established characters and stable guides to conduct which made them secure against the waves of laxity which washed about them with the passage of time. Her home and family experience were typical of those of the youth of her time, including the friend she had just visited. That friend, along with herself, in the days of their girlhood association had spontaneously as a matter of habit and acceptance observed the conventions and proprieties.

She explained that she and her friend and their associates had in their college

years given up the simple faith of their youth, had ceased to give credence to the beliefs which had sustained them, had given up their Bible reading and their church-going and their Sabbath observance and their prayers. They could live the good life without these "artificial props." They didn't need the church. They said they had their own religion, but really it had shriveled up to a mere code of ethics now cut loose from its roots and no longer nourished from the parent stem. Then with an incredible lack of recognition of the relation of cause and effect, she professed amazement at the moral bankruptcy of her friend's children. The truth was that these children by the neglect of their parents had been cut off from the very character-forming influences upon which her own character, and her friend's character, and the character of their generation had depended for formation and growth.

While the instance I have cited may in some aspects be extreme, it nevertheless illustrates a result naturally to be expected. The moral foundations established through active participation in the activities of the church may carry through for one generation, but scarcely go beyond that. When parents detach themselves from active church affiliations and leave their children free to neglect it too, they have no right to be surprised when their children fall below their own standards. Religion is a powerful stabilizer, and the church is the medium through which it is made effective.

I have but merely mentioned some of the reasons why there must be a church if religion is to be a force in the world or wield any influence or power. Many other cogent reasons will occur to you.

The church, however, is but a dry and barren mechanism unless energized by the burning faith of a vital religion. That is the spark that gives it life.

It would seem to be the part of wisdom that all professing the same creed, the rich and the poor, the mighty and the humble, the laborer and the professional man, the unlearned and the scholar should rally together and with united strength exert a power in the land.

To merit the name, religion must rest on solid conviction. It must stand for something. It cannot temporize or compromise. The Christian church rests on the premise that Jesus is the Son of God, the resurrected Lord, the author of eternal life for man. So long as it stood unyielding on that base, it was a force in the world. When the guardians of the faith, in their several denominations, waived and watered the doctrines down till the virtue was gone out of them, they ceased to be the prop and support to morality and political prosperity which Washington said was indispensable. So long as that is the case, the world will totter and reel. We seem to be trying now to rear a government whose proponents and sponsors cannot even invoke

divine blessing upon their deliberations or its destiny. What chance do you think it has to heal the wounds of the world?

If religion is a necessary prop to the political government, so likewise does the religious body, the Church, need for the protection of its guaranteed freedom a righteously administered civil government, which depends upon

an intelligent and jealously guarded use of the franchise. That is the citizen's protection against abuse and usurpation.

So far as Latter-day Saints are concerned, I pray that as President Smith admonished at the beginning of this conference, they may have the wisdom and honesty to put their religion above their partisan politics and unite to

gether as a solid phalanx to weed out prostitution of power and debauchery and subversion of the God-ordained freedom guaranteed by the glorious Constitution of this land, by voting into office without regard to party affiliation those who will preserve it unpolluted and uncorrupted, the protector and guarantor of individual liberty.

PRAYER

By Thorpe B. Isaacson

OF THE PRESIDING BISHOPRIC



THORPE B. ISAACSON

I AM very glad I made it this far. At the opening session of the conference President Smith said this was a beautiful picture, and it certainly is a magnificent sight, but I would like to have some of you brethren looking at it now.

My dear brothers and sisters, you of the radio audience, and you who are following the conference on television, I am grateful for the privilege of attending this conference in this house which was dedicated to the service of the Lord. Nevertheless, I always fear and tremble as I stand here, and I will be very grateful if I might have an interest in your faith and prayers, because I know I need the Lord now—I need him always. I confess that I have waited upon the Lord. I believe I know my limitations. I have prayed, and I have wanted to be humble, and I believe my soul is bowed.

I, too, would like to pay tribute at this time to President George F. Richards. I am very grateful to my Father in heaven that I had the privilege of knowing him intimately. He loved this people. He loved this Church; and the people loved him. These conferences were a great comfort to his soul, and he, in turn, always gave us beautiful and wise counsel. He was truly one of God's noblemen. I am particularly grateful for a blessing that I received at his hands, and I sincerely pray to my Father in heaven that he will never permit me to forget that choice blessing.

I had a birthday a few days ago, a month after the passing of President George F. Richards, and on the day of my birthday I received a letter signed by President George F. Richards, written in his own handwriting, that his good wife had kept and mailed to me the day before my birthday. He had written that letter just the day before he died. I shall always treasure that letter, and in it he gives me some advice that I need.

This great tabernacle that we are meeting in now was commenced in the
DECEMBER 1950

year 1863, nearly a hundred years ago. The Lord inspired the brethren to build this house, and it was first used for a general conference such as this in the year 1867, and it was dedicated as a house of the Lord.

Spiritually I am strengthened as I attend these great conferences of the Church. The Lord revealed to the brethren that conferences should be held, both general conference and stake conference, so that we could be spiritually strengthened and instructed in our duties.

It is very good to be here to worship God, our Eternal Father, together. We are here for no other purpose. We have no selfish interests. We come here to thank our Father in heaven for the blessings that we enjoy as a people. We come here and unite our faith, and when all of us together can unite our faith humbly, then the Spirit of the Lord is here in rich abundance. It is good to be here and pray together, and when we say "Amen" to these prayers, we have prayed together, and the prayers have been so beautiful and strengthening. It is good to be here and sing together. It is good to be here and hear the word of the Lord as we have heard yesterday and today and that we will hear during the remainder of the conference. It is good to be here and be taught the gospel of Jesus Christ. It is good to be here and partake of the spirit of the Lord, and as is stated in Genesis: "Truly this is God's house."

As we come here to be instructed and to draw near to the Lord, I am reminded of a letter that I received the other day from a nephew of mine who is on a mission over in Finland. Brother Stephen L Richards had just been there and spoken to these missionaries, and I would like to quote from a paragraph in this missionary's letter.

Last week it was a real privilege to

A BLESSING and a PRIVILEGE

hear Apostle Stephen L Richards and also to see and feel the example that he is, the spirit which he radiates. I sometimes am afraid these Apostles of God which live in our midst today may not be appreciated for what they really are. Many people do not realize that these men are truly Apostles of God in the same sense of the word that Peter, James, and John were Apostles of God, our Father. This great Apostle who was inspired of the Lord stood in front of us this day and told us about the things of our Father in heaven, and I shall never forget one thing that he said to us: "The things of men are understood by the spirit of men, and the things of God are understood by the spirit of God."

I, too, know and bear testimony that every one of these Apostles is truly an Apostle of God, our Eternal Father. I want to bear testimony in all humility that I know that the Lord inspires his leaders. Many times I have seen decisions made that for the moment I could not understand nor could I comprehend, but it was only days, yes, only hours, until I knew that the decisions that had been made were truly the decisions inspired of our Father in heaven.

I am grateful for the privilege I have of living in this day and age when the gospel has been restored. I am grateful for a little old grandfather who in his youth accepted the gospel in far-off Denmark. I am grateful that the Spirit of the Lord came into his bosom and told him that it was true. I am grateful that he had the courage and that he listened to that spirit. He had to leave his native land, his parents, and his brothers and sisters, never again to see them; but oh, how he loved the Lord, and how the Lord blessed him all the days of his life.

I am grateful for the mission of the Prophet Joseph. I am grateful that he read that passage of scripture because he lacked wisdom. He was confused. He read that passage of scripture that we ought to read today and practise:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

(Continued on following page)

But let him ask in faith, nothing wavering. (James 1:5-6.)

He believed in God, and he went into the Sacred Grove, a natural place for him to go and kneel down and pray, just back of his father's home. I don't suppose we can ever imagine how he must have felt when God and his Son appeared to him. He saw them; they spoke to him; and as a result of that great event, one of the great events of the ages, it has been made possible for you and me to be members of the Church of God, our Eternal Father. I am grateful for our parents and our grandparents who had that faith, who did not have the learning of men, but oh, they had the faith of God. Their testimony was indeed strong. Yes, if we lack wisdom; let us ask of God. He has promised us if we would seek after him, we would truly find him. I know that God hears and answers prayers. I can confess humbly, publicly, that I know I would not be able to do my work if the Lord withheld from me his blessings in response to my petitions and my prayers. God has said: "Pray always, and I will pour out my blessings upon you." Yes, he has said,

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10.)

Other promises and other blessings go with all the commandments of the Lord.

Now as we attend these conferences, oh, if we could rededicate our lives, and put aside those things that matter little. Sometimes I ponder over the things that I have foolishly placed value on that mean little or nothing.

I would like to ask you, "When are you the happiest?" You're the happiest when you are trying your best to serve the Lord with all your hearts, with all your might, and with all your strength. And I would like to ask you when you're the most unhappy? You're the most unhappy when you fail to do those things that the Lord has commanded you to do. Happiness, true happiness, comes from serving the Lord every day as best you can, trying just a little harder today than you did yesterday.

It is marvelous to be associated with the Latter-day Saints. We love you as we come to you in your wards and your stakes. You're a great inspiration to us. Sometimes we try to encourage you, but, oh, the comfort you bring to us from your faith and your prayers and your encouragement to us.

Now I would like to say just one word about the servicemen. I wish you could all have heard Brother McConkie last night at our bishops' meeting. My heart goes out to this group of boys

who have been called away from their loved ones; who have been called away from their wives, their farms, their businesses, their schools; many of them wanted to go on missions. They'll not have that privilege now, at least temporarily, but, oh, I hope that as a Church, that as a people, not only we who have sons of our own, but that all will unite our faith that the Lord will bless these young men. They didn't bring this on themselves. They go because it is their duty to their country. They don't like war; they don't like hatred; and they don't like killing. But they are called into the service of their country. Many of them have just been married, some of them only married a couple of years, some of them only a short time. They are entitled to live and to love and to rear their families and build their homes. It would not matter so much if it were some of the rest of us who have nearly lived our lives; but may our faith and prayers go out to these young men. Pray for them diligently, for, as Brother Bowen said this morning, "If this Church could unite our faith, if we can humble ourselves and petition the Lord regularly that these boys may be blessed, I'm sure that God will look down in his tender mercy upon them." May we pray every day of our lives, pray harder than we have ever prayed before that God in his mercy will stay the hand of the leaders of nations, that this conflict may not become a dreadful conflict that could ruin thousands and millions of innocent young men, leave many widows, and many children fatherless.

May we write to those young men diligently. May we promise them that we are praying for them with all the faith and prayer and testimony that we can muster. It isn't enough that we leave that just to the parents of these boys. Surely they will write to them nearly every day of their lives. They'll need you. They are not in places of worship. They are in an environment that is not good, and you know it, and I know it; so when we know that, is it asking too much that we exercise our faith and our prayers in their behalf that they can come back, that they can yet have the privilege of living and loving and raising their families as God intended? Oh, I am sure the Lord must not be pleased with the world conditions of today.

Many of these young men returned from the service three or four years ago. They didn't ever expect to be called back to the armed services again. Some of them signed up as reserve officers, but they did not expect to be called back into bloody conflict in just four or five years. Many parents have already received that sad letter which starts out "We regret to inform you." Oh, may we pray to God Almighty, that he will spare the lives of our boys, that they can come back

and fulfil their places in the Church as they have desired to do.

I did receive a ray of hope today when I read that just yesterday the United Nations commander directed the Lord's prayer. Seldom has the Lord's prayer been uttered in such solemnity or in such grim surroundings. Yesterday it was spoken in a battered Korean capital, in the legislative halls where glass came tinkling down from the wrecked dome at intervals, and where the galleries were guarded, where they kept close watch in all directions, and where the Korean guards stood outside, draped in grenades. They themselves were walking bombs. The leader of the Lord's prayer yesterday was General Douglas MacArthur. He stood behind the speaker's desk on the speaker's platform, with light showing the gravity of his lean physique. Before him the congregation at this place of thanksgiving consisted of brass hats in army uniforms; haggard, unshaven marines and soldiers; and many weary-looking war correspondents and other people. The war air was tainted with smoke and death; smashed and burning buildings stood along the streets; columns of reverse refugees were now trying to find home. Then Douglas MacArthur came to that part of his address where he was about to read the Lord's prayer, and he hesitated for a very long solemn moment, and then that great man raised his hands and stood up and asked everybody to quote the Lord's prayer, and he stated, "In humble and devout manifestation of gratitude to Almighty God for bringing this decisive victory to our arms, I ask that all present rise and join me in reciting the Lord's prayer." There was the rumbling shuffle of many rising to their feet such as you might hear in a great church. Off came the camouflaged helmets, the canvas hats, the navy caps, the snappy, blue air-force hats—all were bowed as they repeated the Lord's prayer. It was truly the act of a Christian gentleman. Oh, that that same spirit, that same confidence in God, our Eternal Father, could be in the hearts of all men who are holding responsible positions!

I bear you my testimony that I know that God lives. I know that the spirit of the Holy Ghost is understandable. I know that it is clear. I know that we can hear it if we will only try and listen to it as it speaks to us. And in closing, I would like to give my favorite little quotation:

Oh, the joy and comfort that comes from feeling safe with a group like you, having neither to weigh my thoughts nor measure my words, but pouring them out from my heart, just as I have today, chaff and grain together, feeling certain that some kind friend here will accept what's worth keeping and with a breath of kindness, blow the rest away.

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

"If Any Man Love The World, THE LOVE OF THE FATHER IS NOT IN HIM"

By Henry D. Moyle

OF THE COUNCIL OF THE TWELVE



HENRY D. MOYLE

My brethren and sisters, I am indeed grateful for this opportunity to bear my testimony to you and to those who listen in. I am grateful to be counted a member of the great Church and kingdom of God here upon earth. And I am especially grateful that my life was touched as closely and as intimately as it was by the life of our departed President, George F. Richards. I want to join with my other brethren today in paying respect to his memory. He will always stand in my memory as a man of God whose testimony of the divinity of the work in which we are engaged will ever burn in my heart. It has increased my testimony and the intensity thereof because I know that what he knew and what he testified to was true. I am also very grateful for the close association I have had both in the Church and out with our departed brother, Frank Evans. I had the privilege of practising law in the same courts and in the same counties as did he. And whether it was in his profession or in his Church activities, he exemplified the highest virtues that we find in our fellow men.

As I have sat here during this conference and looked into your faces, I have been conscious of the fact that we represent but a small part of this great body of men and women whose lives are dedicated to the work incident to the establishing of the kingdom of God here on earth. If we had a building which would hold twenty times as many people as are here today, we would hardly have as many people as we meet every three months in our quarterly conferences throughout the Church. Just think of it: A great army of righteousness contending against evil! What a power and what a force we are in the world. It was in 1899 that President Heber J. Grant spoke these words:

The Latter-day Saints are indeed, as the Prophet Joseph Smith said they would be, a mighty people in the midst of the Rocky Mountains, and we are simply in our infancy. We are beginning to grow and become a mighty people, but we are nothing to what we will be. There is no question in my mind but what the Lord is going to multiply the Latter-day Saints and bless them more abundantly in the future than he has ever done in the past, provided of course that we are humble and diligent, provided we seek for the advancement of God's kingdom and do not do our own mind and will. (Conference Report, April 1899, p. 28.)

I'd like to say a few words this afternoon about that latter subject. There are so many people on the earth today who desire to do their own will rather than the will of the Father. And whenever I think of these people, I wonder what there is that we can do in our ministry to touch their lives, cause them to realize the blessings that are incident to obedience to the laws of God. What is there in life, after all, that is so important that we cannot and should not set it aside to do our full duty to our maker? The Savior said to his disciples of old:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. (1 John 2:15.)

Is there anything the world has to offer us today that is as precious as the truths of the gospel of Jesus Christ? The gospel brings comfort and joy into our lives, gives us a sense of security which the world cannot offer to us. Some people today, and today is a day of prosperity, become so attached to their wealth that they become sufficient to themselves. They cease to be dependent upon God. They sense no necessity for any direction from him, and they go their own way. Just as certainly as they do, they gradually lead themselves on toward destruction. When the Lord blesses us with wealth and with prosperity, we have a great mission to perform. We can utilize that which the Lord has given us so beautifully to build up his kingdom, to help one another, and to accomplish good, and to be the more dependent upon our Father in heaven rather than less. As a matter of fact, prosperity, economically speaking, is not the only force in the world that draws us away from the things of God and builds us up in our own estimation—leads us to criticize the prophets of God here upon the earth, thinking that our judgment and our wisdom are superior to theirs. It seems that when men gain power on this earth, whether it be political or otherwise, they build up within themselves an egotism which destroys that simple faith in God which is so essential for men who are charged with important responsibilities in public life and elsewhere to possess.

Brother Bowen read to us this morning from the farewell address of President George Washington. Washington realized that religion and morality

are the pillars which uphold the Constitution of the United States, and without which the Constitution would fall. Washington also realized and exemplified in his life the necessity for religion and morality in the lives of those charged with the responsibility of maintaining our Constitution, and without which men will be led away from the truth. Men will be led to follow the course which will ultimately destroy the Constitution rather than uphold it, against their very oaths of office, if they once throw off the cloak of morality and of religion. No one can fail to uphold the Constitution and be a good citizen, much less a worthy public officer. One who disregards the Constitution is not worthy of our patronage, politically or otherwise.

It grieved me very much this year to hear a man running for public office decry the fact that another man in the opposite political camp had religion with him, as though that totally disqualified him for public office. When men, in the exercise of the power which they hold by virtue of the offices in the government to which they are elected, begin to discredit religion, they cease to become fit to hold public office. And I hope and pray that we as a people shall be led to exercise the rights which are ours in this great government of ours to vote for those men who have some religious conception and who seek to ordain their lives in accordance with the principles of truth and of right; men who respect, uphold, obey, honor, and sustain the Constitution of the United States.

We have in our midst social organizations. They seem to be springing up every day in one shape or another; and because there is some power, some distinction, some prerogative that goes with those who become members and the heads of these organizations (whether they be purely social or otherwise), many seem to think that's more important in their lives than to magnify the callings which are theirs in the priesthood. We have heard something said this morning about learning, and the same thing holds true for that. As we become absorbed with the wisdom and the learning and the philosophy of men, unless we have a humility and a faith about us, we shall be led astray just as certainly as wealth or power might accomplish the same purpose. There is a very slight margin between good and bad in our lives. Sometimes when I see my friends erring a little, I wonder why it is they can't remove that margin and be as strong and faithful in keeping the commandments of the Lord as their neighbor.

I want to say that my heart goes out to you brethren and sisters here today and to those in the wards and stakes of the Church who are so faithful to the callings which are yours, and who seek so earnestly to magnify the priesthood which is yours. I am sure that history in no age of the world could record any greater faithfulness

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than we find today in the lives of our bishops, our stake presidents, and those who labor under them in the stakes and wards of this Church. When I look into the faces of these brethren who have returned from their missions as mission presidents, I have a sense of reverence for their integrity, their loyalty, their faithfulness, their courage. These men have been willing to give up their business and their professions, leave their families and homes, and go out into the world, and remain just as long as their call extends, not worrying about what happens in the future. There is no wealth, there is no political position, there is no power or social distinction which could come to these men that could tempt them in the least.

And so it is our purpose in the Church to go out among the people in the wards and stakes and see whether we can instill in their hearts the kind of faith and devotion which we find in these great mission presidents of ours. It is one of the joys of my life to be able to go into a mission and become intimately acquainted and associated with these men as they direct the efforts of the sons and daughters of Israel in the mission field. They give to us an example which we, that is, most of us, endeavor to reflect in our own lives. I am sure that as we reflect this into the lives of those over whom we preside, this great Church and kingdom of God on earth will continue to grow and develop even as President Grant said it would in 1899. I am sure that prophecy is yet unfulfilled. We are still in our infancy, and we still have all these worldly forces and powers to combat and to overcome.

We have a few simple remedies which have been given to us of the Lord by which to accomplish his purpose; I don't know of any remedy more effective than ward teaching. If the bishops and the stake presidents would see to it that this work was entered into in the true spirit of the priesthood, the spirit of this work as the Lord intended it, we'd be able to touch the lives of these people. As a matter of fact, we'd even be able to live close to those who hold public office if our ward teachers visited them once a month and called their attention to the duties and responsibilities they owe to the people who elected them to that office.

I would like to say one more word about public office. There seems to be a tendency among us in this state, and I presume even more so in others, to think that when we act as mayor of a city or in a city council, we are not required to exercise that same degree of righteousness that we would in our own individual lives. I have particularly in mind today a case where a mayor and a city council thought that it was perfectly proper for them to violate the laws of the state of Utah and to carry on in their city parimutuel betting, gambling in one of its worst forms, in

connection with horse racing held there during one of their city celebrations. They seemed to think, when their acts were challenged, that because they held public office and the city treasury received the income from those vices they were completely justified. Let us stop for a moment and see where such reasoning would ultimately lead us. If every city in Utah did that same thing, then the mayors and the city councils would nullify the laws of the state legislature. They would take unto themselves powers that do not belong to them. They would abrogate the law by their own illegal and immoral practices. But, say the people of this one town, they don't all do it, and we're the ones that got this idea up and we ought to be able to continue to profit by it. I asked them one simple question. Who is it that comes to your city to attend these races? Well, they come from all over the state. Now isn't that the answer? Has any mayor, has any city council the right to carry on illegally, gambling in the city under the auspices of the police power of the city and invite everybody else from the state in, so that city might profit by preying upon the weaknesses of others, inviting as it were the public to come there and not only exhibit their weaknesses but also lose their money. It cannot be any more objectionable for the individual to carry on gambling within the city than it would be for the city itself. It seems to me, as a matter of fact, that those who have taken a solemn oath to uphold and sustain the laws and the Constitution of the land should be the last to violate them no matter in whose name they might do it.

I hope and pray that this coming election will indicate to the world the steadfastness of the Latter-day Saints in their determination to move forward as an army of righteousness, to fight evil in all its forms wherever it is met by putting into office men and women who will stand for our highest ideals, morally and religiously. We should be discerning when we seek to exercise any of the rights that are ours. We should see that those rights are exercised intelligently, that we know whom we are voting for, and what they stand for when we vote for them. It is our privilege, yes, our duty, to know the position legislators will take on all matters of interest to us. Will those who seek our patronage at the ballot box, if elected to the legislature of this state, vote for sale of liquor by the drink? Will they vote for horse racing with parimutuel betting, gambling on the side? Will they otherwise let down the bars of morality and permit men to come into our communities and prey upon the weaknesses of the flesh. No man ought to be very proud of his accomplishments if those accomplishments consist of capitalizing upon the human weaknesses and frailties of others. Generally speaking, it is the young people, the boys and girls, who are naturally inclined to be a little reck-

less. They get in the groove, as it were, in the habit of gambling, by learning that most vicious habit of trying to get something for nothing. It is prevalent today in the individual lives of our people and in all of our government units to give the people as much as possible for nothing and to see how little the people shall ultimately be required to work for what they get. I hope and pray that the day will come when every Latter-day Saint will stand for the enthroning of labor and industry and thrift. God bless us to be wise, to be discreet and discriminating and discerning, and to utilize every force and every asset that we have to see to it that our governments are conducted by men who uphold the Constitution unconditionally, who believe in God, who lend obedience to his commandments, I pray humbly in the name of the Lord Jesus Christ. Amen.



DELBERT L. STAPLEY

RESPONSE TO A CALL

By

Delbert Leon Stapley

OF THE COUNCIL OF THE TWELVE

PRESIDENT J. REUBEN CLARK, JR.

WELCOME to this pulpit. The apostleship is a great honor and a high responsibility.

ELDER DELBERT LEON STAPLEY

BROTHERS and sisters, I feel more keenly than ever that what President Clark has just said is true. I am grateful I had the stopover privilege on the way up to the pulpit, otherwise I am fearful I would not have made the grade. I stand before you in all humility. I am very humble about this call, and I know I require the

blessings of the Lord if I fulfil such a high responsibility. I know, too, that I require your love and confidence, your faith and prayers, for it is my desire since receiving this appointment, with the help of the Lord, to give it the best that I am capable of giving.

I would like to tell you just a little about the call because it is a testimony, at least to me. But first I would like to say that I love these brethren, the General Authorities. I know them all, and I have had the privilege as a counselor in the stake presidency and as president of a stake to work with them. I appreciate their high spiritual leadership, their fine counsel and advice. I have been coming to general conferences for a long time, and it has been my privilege to raise my hand to sustain these brethren, and I have always tried to do just that. Most of my life I have been actively engaged in the Church. I love the Church; I love to work in the Church. I delight in working with people. I am sure this calling gives me that opportunity.

Thursday, having some stake business to transact, just following the noon hour, but understanding the General Authorities were in session, I thought I had time to go down the street to visit a friend of mine before they returned to their offices. As I got out of the elevator in the Hotel Utah, who should the Lord place in my path but President George Albert Smith. There is no one I would rather see, for I have known and loved him for a long time. As a boy I remember his coming into my father's home representing the General Authorities as a stake conference visitor. When I went on my mission to the Southern States, President Smith set me apart for that mission. When my wife and I were married in the Salt Lake Temple, President Smith officiated. When he was General Superintendent of the Mutual Improvement Association, I was superintendent of the Maricopa Stake Mutual Improvement Association. During the dedication of the Arizona Temple at Mesa, President Smith and his lovely wife lived with us for a period of two weeks. He has been in our home, and I have seen him many times since. To us he is a very dear person.

And so here he was, blocking my way. He said, "President Stapley, you are just the man I am looking for." There in the lobby of Hotel Utah he told me that it was the wish of the Brethren that I come on the Council. Well, I saw him to the door, and I am sure I must have looked like a ghost because people were staring at me as I walked back into the hotel, and I thought, surely everyone knows. I went up to the room and called my wife from an adjoining room. I just couldn't speak, I was so overcome with emotion. She tried for a long time to find out what was wrong. She thought surely something serious had happened to me. Well, to some people, perhaps, it had. But when I finally composed myself and told her

about the interview with President Smith, the only consideration I received from her was full encouragement to accept the assignment.

I deeply appreciate my good wife for the position she took, and I know that in this work if it were not for good wives, the men could not succeed in such high callings. I have learned to rely completely upon these Presiding Brethren, and I know when I sustain them, as being accepted of the Lord, I too am accepted of the Lord and our Heavenly Father.

Brothers and sisters, that is true of all of us. When we receive and follow those whom the Lord has chosen, we are accepted of the Lord and our Heavenly Father.

Now just one other thing. As I was passing through Salt Lake City on my way to the Southern States Mission, I received a patriarchal blessing from Hyrum G. Smith, the father of our present Patriarch to the Church. I haven't read that blessing for some little time, but after this call came, two things in that blessing stood out in my mind that impressed me very

greatly. One was that I would be called into positions of responsibility and trust. And this, in a measure, I have enjoyed along the way, but the crowning achievement is in this appointment to the apostleship. And the other was that I would travel much for the gospel's sake. Well, I didn't know when and how in the work I was doing I would be able to realize this blessing. I never expected to be called into this position, but it does open up the way whereby this blessing will be realized. And so I'm grateful to the faithful patriarchs of the Church who enjoy the spirit of their calling, and for the ability they have to lay out before us our pattern of life, and I know if we keep in the way of God's commandments, we will realize that pattern of life.

I have a testimony of this gospel. It is a great Church, and I enjoy working in it, and I hope, brothers and sisters, that I may get acquainted with you in this responsibility and gain your love and respect and confidence. I ask for your faith and prayers that I may serve you well, and I do it in the name of Jesus Christ. Amen.

WARNING

*Sounded
Against*

HERESIES

*By
President
J. Reuben Clark, Jr.*



PRESIDENT J. REUBEN CLARK, JR.

I FEEL very humble, brothers and sisters, standing before you today, and it is my dearest hope that the spirit which has thus far been present in this conference will continue with us while I speak. And to that end may I humbly ask for faith and your prayers, that I may be led to say something that will be helpful to you and to all who are listening in.

I might begin by adding my tribute to that great soul who is not with us today, who was here last time, President George F. Richards. I have never known a man of finer spirit, greater integrity, more devotion, more loyalty than President George F. Richards possessed or exercised in his life.

Brother Frank Evans also was a splendid character, a man of great ability, a man whose place it will be hard to fill.

We are met here today as members of the Church of Jesus Christ of Latter-day Saints—and I am impressed with that name. The Church of Jesus Christ. I would like to say a few words

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today based on the necessity of our remembering that name and of our yielding loyalty and obedience thereto.

Out on the Mount of Olives, the day before the crucifixion, the Lord preached a great sermon to his Apostles, in which he spoke of the times that were to come. The Prophet Joseph has given us a revised translation of that great speech. In that speech he spoke of the times when the anti-Christ would come. He also spoke of the destruction of Jerusalem and what should precede that event, apparently the destruction which came under Titus. You may have to read the discourse with care to determine when the Lord was speaking of the one and then of the other, but the revised translation will help you in your study.

At that time, the Apostles seemingly felt, and they felt thereafter, that the second coming of the Savior was near at hand. That was nearly two thousand years ago. In those early days of the Church, shortly after the Apostles began their work, there began to be "fallings away" from those who had joined the Church. There were a number of things that led to that: perhaps not a full understanding of the gospel, their association and proximity, their elbow rubbing with pagan religions, and other things. But in that time, Peter warned them of what he called "damnable heresies," and the Apostle Paul, in his epistles to Timothy and to Titus, spoke more specifically of the wickedness and the transgressions which were among the people, and warned Timothy and Titus to warn the people.

In our own modern revelation, the Prophet Nephi has spoken of these days when men would set up their own reason and their own learning against the gospel of the Lord Jesus Christ, and he warned us to beware of such doctrines.

I want to refer briefly to two or three of the old heresies that are now present amongst us. You will hear among our intellectuals not infrequently that the God of the Old Testament is different from the God of the New Testament; that the God of the Old Testament has evolved into the God of the New—rather a rapid evolution, if it were true. That doctrine had its base in what we know as Marcionism, which appeared very early in the church. The doctrines of Marcion seem to have been founded upon the hatred which he bore toward the Jews and his determination to try to wipe out belief in all that God had done with the Jews, and to destroy the God of Abraham, Isaac, and Jacob. When that doctrine is reduced down, it means this: that God is what man conceives him to be; that man creates his God, instead of God creating man. No greater falsehood can be promulgated than that.

Another heresy which appeared in the early days was known as Arianism and that was called Sabellianism, which

identified as one being, the Father, the Son, and the Holy Ghost. This man Arius, apparently a resident of Alexandria and a member of the Egyptian church, in order to get away from that concept, developed the idea, the doctrine, that Jesus was merely a mortal man, a man of exceptional power, wisdom, and with a great code of ethics. That was in substance the contention. Marcionism destroyed God and Arianism destroyed the Christ. These two false doctrines shook the early Christian church. That doctrine of Arianism is with us today. As a matter of fact, it would seem that the Protestant churches themselves are largely tainted with it. They no longer, apparently, preach the simple doctrine that Jesus Christ is the Son of the Living God, but on the other hand they gloss that over and talk about his greatness, which, of course, he had. I want us to be warned against the appearance of these doctrines, because they are grievous sins.

The third thing I want to mention is paganistic immorality. Among some ancient peoples it had advanced, immorality had, to such a stage of depravity that they actually set up in the worship of some of the pagan deities, religious prostitutes, who, as a matter of religion, offered themselves in the temple precincts to those who were devotees of that religion.

The same elements that had to do with that doctrine are at work amongst us. There is an effort made in some quarters to destroy all idea of the sanctity of chastity. In some quarters it is taught that the urge of sex is like the urge of hunger and thirst and should be equally satisfied. That doctrine is from the devil and will lead to destruction for any man, any woman, any people that espouse it and practise it.

Now, coming back to the Savior, he said: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26.)

The evidence about the Savior and his identity has been accumulating over the years, both by experience from him, himself, and by the testimonies of those who have been privileged to receive a testimony and a knowledge that he lives. We will note some great testimonies.

On several occasions the Savior himself declared to those who were about him that he was the light of the world, the light that shineth in the darkness, and the darkness comprehendeth it not. He made this statement to the multitude who remained after he had forgiven and dismissed the woman who was taken in adultery. He made the same statement to those who were in attendance when he healed the man blind from his birth at the pool of Siloam. He has made it in modern times, in our modern revelations, over and over again, where he has said, changing it a little bit: "I am the life

and the light of the world." (D. & C. 12:9.) When he was in the temple, shortly before the crucifixion, when he was speaking to the Father, he said his soul was troubled; should he save me from this hour; yet, he added, for the very purpose of enduring this hour, he had come. He asked the Father to glorify his name, and the Father said: "I have both glorified it, and will glorify it again." (John 12:28.) Some of the people thought it thundered; others thought an angel spoke. Jesus understood.

There has always been to me a great lesson in that incident. We do not always understand the Savior. We do not always understand the messages from heaven. We are not in tune. When the Savior was introduced upon this continent, the Father spoke from heaven. The people heard the noise but did not understand. He spoke again, but they did not understand. Finally, the third time, they heard and knew what he said: "Behold my Beloved Son." (III Nephi 11:7.)

When Jesus was before the Sanhedrin on the night before the crucifixion, Annas and Caiaphas were there, and the rest of them. Finally, they said to the Savior, "Art thou the Christ, the Son of the Blessed?" And he replied to them, "I am." (See Mark 14:61-62.)

You remember when he was met by Martha; you remember that colloquy at the time of the death of Lazarus. Just before Lazarus was raised, the Savior said to Martha, in the course of their conversation and near its end, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

I want to read you John's testimony found at the beginning of the gospel:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not. . . .

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (*Ibid.*, 1:1-5, 14.)

I can only refer to the great vision of Stephen and to his testimony as he died. After they had gnashed at him with their teeth and beaten him with stones, he cried out that he saw the Son sitting on the right hand of the Father. And then, as the scriptures say, before "he fell asleep" from his beating, he implored our Heavenly Father to forgive them.

Then I refer to the First Vision and its testimony when the Father and the Son came to the Prophet Joseph in the most glorious vision ever recorded in

history—two beings, the one introducing the other, and the other giving the instructions. I am always lifted up by reading what is recorded in the Doctrine and Covenants of the time when Joseph and Sidney had their vision and another testimony:

The Lord touched the eyes of our understandings (they record), and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness:

And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the

testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:19-24.)

Out on the Mount of Olives on the night before the crucifixion, just before he went into the garden, the Christ said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

My brothers and sisters, this is the testimony which we have. This is the

testimony that we must retain. I bear you my testimony, born of the spirit, that Jesus is the Christ; that as Peter said: "There is none other name under heaven given among men, whereby we must be saved"; (Acts 4:12) that he is the Only Begotten of the Father; that salvation comes through him and only through him; and I bear you my testimony that we have the restored gospel, that Joseph Smith was a prophet, and that all those who have followed him as Presidents of the Church are prophets, seers, and revelators. I bear you this testimony in the hope that it may strengthen others as well as strengthen my own, and I pray that God's choicest blessings be with you, and I do it in the name of the Lord, Jesus Christ. Amen.

... Fifth Session ... SUNDAY MORNING, OCTOBER 1, 10:00 A.M.



PRESIDENT DAVID O. MCKAY

QUESTS Determine Man's SUCCESSES

By President David O. McKay

from that meeting, the visitor said to his companion, I would give all that I possess if I knew that what that man has said this afternoon is true."

Well, he would not have to give all that he possessed to know that; if he had but followed the example of these two disciples, he might have learned, as they, the truth of what President Penrose, or whoever it was, gave on that occasion.

With your cooperative help and the inspiration of the Lord, I should like to mark out that path.

"What seek ye?" and the answer, "Master, where dwellest thou?" And thereby, "Come and see." These two disciples sought Jesus upon the testimony of John the Baptist, whom they had been following, and who only a day or so before, seeing Jesus walking near Jordan, said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29.)

It seems that none left John's side, at that time, but the next day John repeated his testimony, and these two disciples, one of whom was Andrew, Simon Peter's brother, followed Jesus. We can only conjecture how clearly or deeply they sensed the fact that in thus seeking the Son of Man they were taking the first step toward eternal life. But this we do know, that the Savior has given the divine assurance that "... this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.)

Man's success or failure, happiness

or misery, depend upon what he seeks and what he chooses. What a man is, what a nation is, may largely be determined by his or its dominant quest. It is a tragic thing to carry through life a low concept of it.

The great writer Carlyle says, "The thing a man does practically believe, the thing a man does practically lay to heart, and know for certain concerning his vital relations to this mysterious universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. This is his religion; or it may be his mere skepticism and no religion; the manner it is in which he feels himself to be spiritually related to the unseen world or no world. I say if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is."

The disciples' answer to the question, "What seek ye?" gives a key to man's highest and noblest quest: "Master, where dwellest thou?" saying in effect, We desire to know thee and thy teachings. They stayed with Jesus all that day, for it was the ninth hour. And later Andrew sought his brother Simon and said, "... we have found the Messiah, which is, being interpreted, the Christ." (John 1:41.) "If ... thou seek the Lord thy God," is the promise coming down through the ages, "thou shalt find him, if thou seek him with all thy heart and with all thy soul." (Deut. 4:29.)

(Continued on following page)

WITH President Smith and others of the brethren and with all of you I miss President George F. Richards, and our other close associate, Brother Frank Evans. However, who knows but that they may be nearer to us than we think?

"And the two disciples heard him speak, and they followed Jesus.

"Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?" (John 1:37-38.)

About forty years ago, a stranger sat in this Tabernacle and listened to a message such as those to which we have listened throughout this conference. My informant didn't tell me who spoke on that occasion, but he thought it was President Charles W. Penrose. As the stranger and his host walked out

This, then, brethren and sisters, is the all-important quest of life: To seek God and Jesus Christ, to know whom is eternal life.

The messages given in this conference have directly and indirectly answered the question of how we may know him. Jesus expressed it clearly on one occasion when, attending the Feast of the Tabernacles in Jerusalem, he declared to the Jews who marveled at his preaching, "My doctrine is not mine, but his that sent me."

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

In his Sermon on the Mount, he expressed the same thought in these words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven." (Matt. 7:21.)

These statements awaken in the mind of the honest investigator the great question, "What is God's will?" If we knew it, surely we would obey it.

Well, Christ has not left us with that question unanswered. His will is summarized in the memorable reply he gave to the lawyer who asked him the question with a desire to entrap him, "Master, which is the great commandment in the law?"

Answered the Savior: "... 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 neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. 22:36-39.)

Further, regarding the will of God, the Apostle Peter particularized when, on the Day of Pentecost, with one accord the people asked him and the other Apostles, "... Men and brethren, what shall we do?"

"Repent," answered Peter, "and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"For this promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39.)

To repent—this we should note carefully—is to feel regret, contrition, or compunction for what one has done or omitted to do. It means to change one's mind in regard to past or intended actions or conduct on account of regret or dissatisfaction. It means to conquer selfishness, greed, jealousy, fault-finding, and slander. It means to control one's temper. It means to rise above the sordid things which pure nature would prompt us to do to gratify our appetites and passions, and to enter into the higher or spiritual realm.

Thus we become, in the words of

Peter, "... partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Peter 1:4.) Then Peter adds, "And besides this, giving all diligence, and to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity." (*Ibid.*, 1:5-7.)

Now note this great promise: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (*Ibid.*, 1:8.)

These are the signposts along life's highway which, if followed, will lead any man to do the Lord's will, to know his Son, the Redeemer of the world, to know whom is eternal life. And while we are gaining this great knowledge which leads to immortality, we find the greatest joy in mortality that can be experienced by the human soul.

"The best of all men are they who realize in daily life their luminous hours and transmute their ideals into conduct and character. These are the soul architects who build their thoughts and deeds into a plan, who travel forward not aimlessly but toward a destination." All the happiness that comes with spiritual gifts may be theirs—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, friendship, communion with the infinite; I repeat, communion with the infinite. All these and a thousand other blessings that God gives free of charge are theirs.

"Earth gets its price for what earth gives us."

"This heaven alone that is given away,

"This only God may be had for the asking." (Lowell.)

High in the scale of manhood stand those who ceaselessly aspire toward life's great Exemplar. This great Exemplar is Jesus Christ, who among all leaders in history has wielded the greatest influence upon the human family.

You have asked yourself, as have thousands of others, wherein lies the secret of his greatness? You have probably answered, "Why, it is in his divinity." Well, that is true, but he came to earth as you and I, took upon himself mortality, and he exerted an influence among his fellows, in keeping with the natural laws just as each individual here exerts a natural influence. Wherein is the secret of his greatness, aside from his divinity? He defeated the lawyer in argument, healed the sick where medicine failed, inspired the greatest music ever written, filled hundreds of thousands of libraries with books, inspired missionaries to go to all the world, even to the darkest depths of Africa; yet, in none of the realms in which men and women ordi-

narily win their laurels do you find historians referring to Christ as having succeeded.

"In the realm of character," writes Charles Jefferson, "he was supreme. The only thing which places a man above the beasts of the field is his possession of the spiritual gifts which develop that Christ-like character. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, and his soul upon the things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities."

Aren't you students thrilled—I hope you are—with the recent tendency among the alleged best thinkers, and I think some of them are, particularly the man who wrote *Man Does Not Stand Alone*, in their appeal for humanity, for mankind to rise above the low, the sensual, and develop the spirit that is within man. I think we have made the turn from agnosticism into the realm of spirituality.

Last night we had here in the Tabernacle, Assembly Hall, Barratt Hall, an estimated 14,000 men who hold the priesthood. I don't know that you can find a more inspirational gathering anywhere on earth. Just to be with them was an inspiration. To those 14,000 and to those 250,000 throughout the Church who hold the priesthood I should like to say: Our lives are wrapped up with the lives of others. We are happiest as we contribute to the lives of others. I say that because the priesthood you hold means that you are to serve others. You represent God in the field to which you are assigned. "Whosoever will lose his life, for my sake shall find it." (Matt. 16:25.) This paradoxical saying of the Savior contains the crowning element of the upright character—crowning, I say. Here we touch an important phase of the gospel of Jesus Christ. Selfishness is subdued, in which greed and avarice must be subordinated to the higher principles of helpfulness and of kindness.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) Choosing the right with unvarying and unwavering determination, resisting temptations from within and from without, cheerfulness in the face of difficulties and experiences, reverence for God and respect for your fellow men, willingness to assist in the establishment of the kingdom of God—these, though you might miss some of the emoluments of the world, will bring peace and happiness to your soul, and through obedience to the principles and ordinances of the gospel, bring immortality and eternal life. Your soul will rise in ecstasy and clearer understanding of that great word of God given in modern revelation: "This is my work and my glory, to bring to pass the immortality and eternal life of man." (Moses 1:39.) That friend who

(Continued on page 994)

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said he would give all in the world if he knew it was true can know if he will follow the example set down by the Savior.

In conclusion, as sure as you can tune in on the radio and hear voices from afar, so sure am I that God our Father lives, and the soul of man can commune with him through the Holy Spirit. I give you that as my testimony; I know it. So sure am I that Jesus

Christ is the Savior of the world, through whom and only through whom may mankind find happiness and peace. So sure am I that the gospel of Jesus Christ has been restored through Joseph Smith, and the authority to represent God on earth is again given to man. Oh, may he give us power to proclaim these truths to an unbelieving world. I pray in the name of Jesus Christ. Amen.



LEVI EDGAR YOUNG

A People of CULTURE

By Levi Edgar Young
OF THE FIRST COUNCIL OF THE SEVENTY

MY words express a love for God and mankind while I speak to you, my brethren and sisters.

A few friends of mine from New York, members of the Episcopal Church, are in attendance at these services. At home they attend their services at the church of St. John the Divine, one of the most beautiful places of worship ever erected in America. We bid you welcome. We are glad to have you hear something of our beliefs, something of the great truths of the Living God. We respect you in your worship and your religious beliefs. It is one of the rich sayings of Joseph Smith, the Prophet, that we believe in worshipping God according to the dictates of our own consciences, and we allow every man the same privilege, let him worship how, where, or what he may. We honor you in your worship.

You will hear from this pulpit this morning the testimony of every Latter-day Saint who speaks. Far and wide in the world you will hear the same testimony concerning this latter-day work which was given to the world by the word of God to the Prophet Joseph Smith. We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost. It is our testimony that God has given us the gospel of Jesus Christ, and that Joseph Smith, the Prophet, was the founder of the Church of Jesus Christ of Latter-day Saints. Testimony with us is a very divine thing. It is a sacred trust and can come only to one who has opened his heart and mind to hallowed living with earnest prayer and deep faith in God and Jesus Christ. It is the most divine gift of all, and this testimony lies deep in the heart of every member of the Church.

When the Latter-day Saints crossed the Mississippi River in the winter of 1846 and began their journey to the far west, they left the city of Nauvoo, a city of beauty and high religious and civic life. It had been built within a short period of time, but it came to be, under the direction of the Prophet of God, the greatest city, morally, in America. There was a civic consciousness that can well become the model of the cities of our country today.

The people were rich in the Spirit of God, and they had a culture all their own. The men and their families were reduced to humble circumstances. They had little to eat, but living in their wagons drawn by mules and oxen, they were making their way to their new home in the West. They carried copies of the Bible and the Book of Mormon with them. They had come to love books of literature and history, and they sang their psalmodies by night and by day.

We have heard some of the brethren speak of the American Indians in this conference. We are carrying the gospel to all the tribes of America, and we have become particularly interested in the traditions of these people. The *Night Chant* of the Navajo and the *Hako* of the Pawnees have been translated into English. They are mysterious but beautiful dramas. The Indians, if understood, developed fine artistic feeling; and it has been said that their traditions will yet become the foundation for the richest American literature, and feeling. Everyone knows that the American Indian passed on to us, and through us to the world, a heritage of utility beyond the dreams of avarice. This was in such homely things as the inestimable food plants, which he had brought from the wild to a high state of domestication. Few seem to know that he has prepared a second heritage of beauty, a gift of fine arts, illusions,

and immaterial creations which rise above mere utilities as the mountains rise above the plain. "The English find in the Arthurian romance a never-failing inspiration." Americans in the future will surely realize an epic grandeur in the song sequences and world stories of the first Americans. We know that they once had their testimony of the Living God and Jesus Christ, our Redeemer. The following short poem will give an idea of the beauty of their thoughts. It was written by a Tewa Indian:

Oh, our Mother, the Earth; oh, our Father, the Sky,
Your children are we, and with tired backs
We bring you the gifts that you love.
Then weave for us a garment of brightness;
May the warp be the white light of morning,
May the weft be the red light of evening,
May the fringes be the falling rain,
May the border be the standing rainbow.
Thus weave for us a garment of brightness
That we may walk fittingly where birds
sing,
That we may walk fittingly where grass is
green,
Oh, our Mother, the Earth; oh, our Father, the Sky!

We Latter-day Saints have a high regard for the youth of the world. It is our desire to have our homes influenced by the Spirit of God, that our children may grow in a knowledge of what true religion is. I think we are all agreed that one great need of the hour is to bring back the fine concept of the faith in God which our forefathers had.

Yesterday Bishop Isaacson in his address referred with feeling to this Tabernacle. In the early days of this state, the Mormon pioneers built many public buildings and memorials that bore witness to their love of the beautiful. Everything that they did to create homes and cities showed a mingling of definite religious feeling with the creations, and they thought of it all as God's work. It was from their faith and trust that their genius developed in the days of hardship and toil. There was something of emotional color in what they did, a something that made them strive to unite the work of their daily duties with the light of heaven. It was Ruskin who said that

The power of the human mind has its growth in the wilderness; much more must the conception, the love of beauty be an image of God's daily work.

This Mormon Tabernacle expresses something of the strength of character and religious idealism of the Latter-day Saints. The only building of its kind in the world, it is unique in the history of American architecture. While its massiveness suggests a people strong in spirit, conviction, and purpose, its lines indicate a splendid adoption of scientific principles in architecture. It is a plain, oval-shaped building, studded with heavy entrance doors all the way around; there is no attempt at ornamentation of any kind. The building is a fine example of the utilizing of the

(Continued on page 996)

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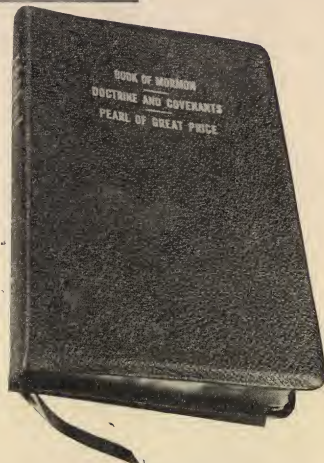
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Address.....

resources of the land for the purpose of having a place for divine worship. The building impresses one as an immense, irresistible force, "humanly super-human," an expression of sovereign intelligence and feeling. It is as the great Ibsen has said of all art, "an illumination of life." The interior impresses one with its majestic, vaulted ceiling, and "the vastness of the place grows upon one and inspires one with mingled feelings of solemnity and admiration."

The building of this world-famed organ is a dramatic story. It is inseparably connected with the name of Joseph Ridges, a native of England, who went to Australia as a youth and later emigrated to America. In Australia he worked in an organ factory; while in Sydney, Elder Ridges constructed a small pipe organ, and having joined the Church, he was advised to take his instrument to Utah. He immigrated to Utah, and shipped his little organ, in tin cases, to San Pedro in California; after afterwards brought it to Utah by ox team.

In the early sixties Elder Ridges was selected by President Brigham Young to build an organ in the Tabernacle. After submitting preliminary drafts to President Young and his counselors, Elder Ridges began making arrangements for the construction of the instrument and was assisted by his associates, Shure Olsen, Neils Johnson, Henry Taylor, Frank Woods, and others. Meetings were held with these men almost daily, and the reports of each man's work were heard. While one was collecting various specimens of wood from the canyons of Utah, another was making good tools with which to carve the wood, while still a third man was experimenting in making glue. Specimens of wood were sent by people from all over Utah, and it was finally decided that the best wood was found in the hills around Parowan and in Pine Valley, about three hundred miles south of Salt Lake City. It was a fine grain of white pine variety, free from knots and without much pitch or gum. For the large pipes, it was especially well-adapted.

The large pipes, some of which measure thirty-two feet, required thousands of feet of timber. Over the long, lonely roads labored the oxen, day by day, hauling the heavy logs to Salt Lake City. At times there were as many as twenty large wagons, each with three yoke of oxen drawing its loads. The roads were rough and dusty, and many streams had to be bridged that the wagons might pass over them without difficulty.

About one hundred men were employed constantly in the construction of the organ, and it was dedicated in October 1867. It is a majestic creation, and to this day, thousands come to listen to its melodious strains. It is one of the great instruments of the world.

Casting your eye to the pinnacle of the center tower of the temple, you see Cyrus Dallin's statue of the Angel Moroni, a beautiful creation by that noted sculptor, who was a native of Springville, Utah, and who died recently in Boston. I had the honor of his acquaintance. He was one of the noblest men I ever knew. One time in discussing his work, he said:

To believe in angels marks one who lives near to his God. It is one of the most beautiful concepts a man can have. I am glad I came to believe that Moroni, whoever he was in history, came back to earth again as an angel from God's throne.

This is why Dallin created his masterpiece on yonder temple.

Wherever you go, you will find the buildings of pioneer days always great structures with artistic features. The State of Utah had its beginning over one hundred years ago when the pioneers arrived in this valley, and it was in 1850 that the Territory of Utah was organized. The people brought with them their ideals, which they had developed at Nauvoo. That city had a university and public schools. The people built a "Seventy's Hall of Science," which was to have a great library. This is what a Methodist minister, a Mr. Briar, wrote concerning the city before the Mormons had left it:

Instead of seeing a few miserable log cabins and mud hovels, which I expected to find, I was surprised to find one of the most romantic places I had visited in the west. The buildings, though many of them were small and of wood, bore the marks of neatness which I had not seen equalled in this country. The farspread plain at the bottom of the hill was dotted over with habitations of men with such majestic profusion that I was almost willing to believe myself mistaken; and instead of being in Nauvoo, Ill., among Mormons, that I was in Italy at the City of Leghorn. . . I gazed for some time with fond admiration upon the plain below. Here and there arose a tall, majestic brick house, speaking loudly of the untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity, and wrested it from the bonds of disease; and in two or three short years rescued it from a dreary waste to transform it into one of the first cities of the west. . . I found all the people engaged in business—much more than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality. . . I could see no loungers about the streets, nor any drunkards about the taverns. . . I heard not an oath in the place. I saw not a gloomy countenance; all were cheerful, polite, and industrious. I conversed with many leading men and found them well-informed, hospitable and generous. I saw nothing but order and regulation in the society. . .

Joseph Smith himself became a student of Greek and Hebrew, and classes in the ancient languages were organized in the Kirtland Temple, which the Prophet Joseph attended. The Mormon pioneers established schools in Utah at the beginning of their activi-

ties here. In 1850 they organized the first university west of the Missouri River, and in 1851 a library was brought across the plains by ox team. It had been purchased in New York City by Dr. John M. Bernhisel and was the finest collection of historical, philosophical, scientific, and literary works in the history of the American frontier. This collection contained the works of the classical writers of ancient Greece: Homer, Sophocles, Plato, Aristotle; the Latin writers, Virgil, Tacitus, and Herodotus; and the modern great writers, Shakespeare, Milton, and Bacon. These are just a few of the authors of the books that were brought in this great collection. The library from the beginning received copies of the New York *Herald*, New York *Evening Post*, the Philadelphia *Saturday Courier*, and the, *North American Review*. Of the scientific works there were Newton's *Principia*, Herschel's *Outlines of Astronomy*, and Von Humboldt's *Cosmos*. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

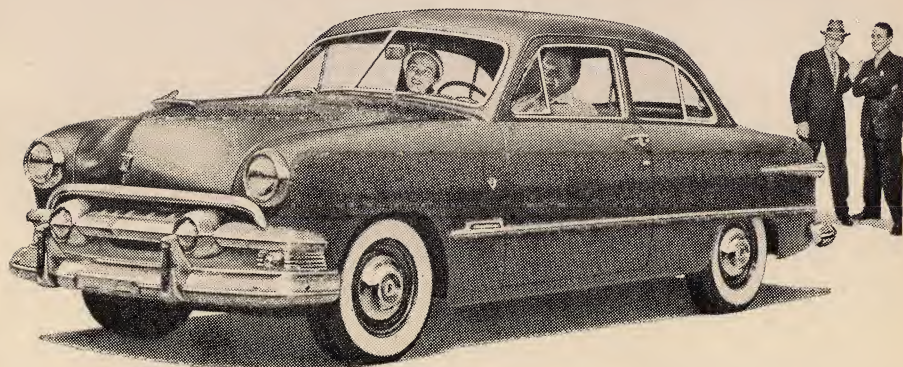
The ideals and daily lives of a people are judged by their standards of amusements. Among the fine arts encouraged by the pioneers of Utah were music and the drama, and hardly had the colonizers planted their fields of grain and begun building their homes when they built a theater in this wilderness—a theater that in pioneer days noted actors visited, among whom was Sir George Paucefourt of Drury Lane Theatre in London. He played *Hamlet*, and from that time on great artists graced the stage of the old theatre, including Edwin Booth, Lawrence Barrett, and many others. So successful were these early pioneers in carrying out their ideals that M. B. Leavitt, in his *Fifty Years of Theatrical Management*, says:

Sweeping as the statement may seem, I do not believe that the theater has ever rested on a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the capital of Mormonism.

Even when the early-day missionaries went to England—and this as early as 1837—they went with open minds to learn everything they could that would be conducive of the ways of God. Let me here recite to you an example of love for beauty and truth when three missionaries from Salt Lake City in 1857 wended their way to the Missouri River, called as they were on missions to England. Seymour B. Young, Phillip Margetts, and David Wilkins pulled their handcart from Salt Lake City to the Missouri River, where they were able to take a train at Council Bluffs for New York. During that long journey on foot—for they walked all the way, camping at night on the streams of water—they would have their supper, consisting of dried meat and bread, and before rolling up in their blankets to get their rest,

(Continued on page 998)

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they always had their prayer to God. One night, we are told by one of these men in his journal, they sat by their fire, and Phillip Margetts, who became one of the noted actors of the Salt Lake stage and who was known in New York and London for his ability as an actor, recited the words of *Hamlet*:

... What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!

And then he gave another of his favorite quotations, from *Macbeth*:

Tomorrow, and tomorrow, and tomorrow
Creeps in this petty pace from day to day
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!

Life's but a walking shadow, a poor player,
That struts and frets his hour upon the stage
The apprehension how like a god! the beauty
And then is heard no more. . .

To the youth, to the boys and girls of the Church, if you could only realize how our forefathers expressed

their ideals of culture and learn to abide by those ideals today, you would know what happiness means. If this appreciation could grow in your hearts, there would be a revival of the stage as we used to have it, which would be a revival of the plays of Shakespeare and Moliere and Corneille, and all the masters of the great literature of the past. There would be an appreciation of music and the drama, of literature and sculpture, and the old ideals would come back to us as expressed by the Prophet Joseph Smith:

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (D. & C. 88:119.)

And do thou grant, Holy Father, that all those who shall worship in this house, may be taught words of wisdom out of the best of books, and they may seek learning even by study, and also by faith, as thou hast said. (*Ibid.*, 109:14.)

O Lord, we delight not in the destruction of our fellow men: their souls are precious before thee. (*Ibid.*, 109:43.)

Remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy, and the afflicted ones of the earth. (*Ibid.*, 109:55.)

These are just a mere semblance of the teachings of Joseph Smith. Think of what they should mean to the students of universities and colleges. Think of what America will regain when nations accept this divine truth: as the Prophet Joseph Smith expressed it:

"I teach them correct principles and they govern themselves."

To the youth of this land I give these words of Sir Francis Drake, who sailed up the Pacific Coast at the close of the sixteenth century, and then on around the world:

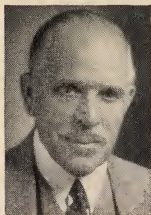
Men pass away, but people abide. See that you hold fast the heritage we leave you, yea, and teach your children its value, that never in the coming centuries their hearts may fail them, or their hand grow weak. Hitherto we have been too much afraid. Henceforth, we will fear only God.

May God ever direct us all in our holy work, I ask in the name of Jesus Christ. Amen.

Inflation or Selfishness Self-Controlled

By Joseph F. Merrill

OF THE COUNCIL OF THE TWELVE



JOSEPH F. MERRILL

MANY who are not visibly present may be listening to the proceedings of this conference by reason of the marvels of modern radio. I greet you all.

Much is said and written these days about the troublous conditions prevailing locally, nationally, and internationally. The war in Korea during recent weeks has perhaps claimed most attention in newspaper headlines. But talk of war and rumors of war also have come from other quarters. Rising costs and prices have likewise claimed much attention. Labor-management troubles have shared in the headlines. Partisan politics have stirred up anger and bitterness. Looking in any direction you will see anything but harmony and peaceful conditions. Why all of

this, one may ask. Are all these things necessary? Does God will them? In their ignorance some say, "Yes."

During the three years we traveled about Europe, 1933-36, we learned that the feeling was more or less general that there is no God whose children we are, and who loves us as a kindly parent loves his children; if so, he would not have permitted the great World War (the first one, we now call it). Such a statement implies that God is responsible for wars—something that is wholly false. God has given "free agency" to every child born into mortality, a priceless gift for which each recipient will be held accountable. God is not responsible for our wars nor for any other of our many troubles and sinful acts. This truth is one of the many characteristic teachings of Mormonism, defined as the teachings and doctrines of the Church of Jesus Christ of Latter-day Saints.

We bring our troubles upon ourselves, be it ignorantly or otherwise.

We live in a world and a universe governed by immutable laws which, if fully obeyed, result in beautiful harmony and peace. This is true of both the material and the spiritual realms—so teach authorities in the fields of science and religion.

According to the Prophet Joseph Smith,

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

Human experiences testify to the truth of these statements. Scientists have long taught that every phenomenon in nature is the result of antecedent causes. This fact is commonly known as the law of cause and effect.

Last April, a few days following the annual conference, a lady spoke to me on the street and asked how I dared to mix politics and religion in a con-

(Continued on page 1000)

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Another new industry for Utah becomes a reality with the formal opening of the Utah Copper Refinery of Kennecott Copper Corporation, at Garfield.

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ference address. My reply was that I understand our religion is essentially a way of life and therefore covers in a broad way the whole field of moral human relations as indicated by articles eleven, twelve, and thirteen of our faith. As you all know, we do not limit our religion to the teaching of a set of theological doctrines. One of our fundamental teachings is that faith without works is dead. (See James 2:14-26.)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

So said Jesus in his great Sermon on the Mount.

On another occasion, a lawyer asked Jesus,

Master, 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 neighbour as thyself.

On these two commandments hang all the law and the prophets. (*Ibid.*, 22:36-40.)

These teachings we wholeheartedly accept. We interpret the word "neighbor" in this commandment as meaning our fellow men. In a brief amplification of the second commandment, Jesus said:

... 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.)

This requirement is generally called the Golden Rule. This requirement is implied in the thirtieth article of our faith, which is stated as follows:

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

I began this talk by naming a few of the many troublous conditions that afflict this country. Why do these conditions exist? They are all man-made, hence could be eliminated if men had the desire and the will to eliminate them. But this will never be done until men repent of their evil ways and stop doing the things that have brought about these conditions. To be more specific, among other things we must control our selfishness, not an easy thing to do; for selfishness is an inherited weakness, an inborn quality that every man possesses to a greater or less degree. However, it may be manifest in ways that are commendable or damnable. In the twenty-fifth chapter of Matthew is written a beautiful parable wherein the Lord said,

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: . . .

Naked, and ye clothed me: I was sick, and ye visited me. . . . (Matt. 25:35-36.)

Asked when they had done this, the Lord replied,

... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (*Ibid.*, 25:40.)

Yes, we serve the Lord by unselfishly and righteously serving our fellow men. And this is what our missionaries at home and abroad are trying to do. As a reward, they develop a deep love for the people among whom they labor and experience joys, delights, and satisfactions to a degree and of a nature that enables them to say truthfully they greatly enjoyed their missions and would gladly return to them if called to return. Yes, these missionaries were out there at their own expense giving their full time to unselfish efforts to deliver a message that if accepted and lived would be an everlasting blessing to the recipients.

Many different answers may be given to the question: Why is the world—people in every land and clime—in an uncertain, troubled condition? The nature of current troubles is such that many people are looking ahead with fear and almost hopeless despair as to the outcome. There are intelligent and informed people who see the third world war as imminent and certain to come in the not distant future. And hearing or knowing something of the enormous destructiveness of current implements of war, they have reason to feel panicky by thoughts of World War III.

But why is there danger of such a war breaking? One answer is the inordinate, wicked selfishness of men in positions of power. Was there a more selfish, greedy, ambitious national head than Adolph Hitler at the outbreak of World War II? If uncontrolled, the selfishness of men in power will lead to the deadliest war this world has ever known.

But most of our perplexing troubles are not of an international nature. They arise in our homes, communities, and nation, and many of them are also due to some type of wicked selfishness.

What is the basic cause of the inflationary tendencies of the last few years? I know the answer that economists usually give. It is more or less stereotyped. I am not an economist, only a layman, but I have an answer, and I believe it is a correct one. The basic cause is selfishness. But selfishness may be commendable or damnable. It is commendable selfishness that motivates our missionaries—their desire to help and bless their fellow men. They are activated by the spirit of the Golden Rule. But selfishness ceases to be commendable when it goes beyond the limits of the Golden Rule. It then becomes more or less sinful, depending, of course, on the circumstances.

About the time of the surrender of Japan in 1945, the officers of some

labor unions began to stir up an agitation for an increase in wages. They insisted that their members should continue to have the same weekly incomes as they received during the war—the same for forty hours each week as previously received for forty-eight hours. Hence a demand was made for a wage increase of thirty cents an hour. But they insisted there should be no increase in prices, no increase in the cost of living—an absurdity. When the cost of production goes up, must not prices also go up if business is to continue? Well, what was the outcome? There were demands, strikes, disturbances, etc., and finally a settlement was made, on the recommendation of the President, giving a wage increase of eighteen and one-half cents an hour. This increase became general in all the big production industries. How about prices? Of course they rose—the cost of living went up. On this account, the following year there were more demands, agitations, strikes, and finally settlements giving a second wage increase, followed by another rise in the cost of living. This was essentially the story of the third year, of the fourth year, and now of the fifth year, the result being an inflationary spiral, which still continues, with the highest wages in history for labor in the productive industries and a corresponding increase in the cost of living. It seems, therefore, that increased wages are largely responsible for inflation in this country during recent years. But a sad part of the story is that the majority of workers in the country have been wronged by the inflation that has followed wage increases—their incomes have not increased as fast as prices have risen.

In another way, inflation has hurt the millions of loyal, thrifty Americans who invested their savings in war bonds. A depreciation of the purchasing power of the dollar has resulted in the loss of many billions of dollars to those who bought the bonds. The many millions of insurance policies of all kinds have been deflated, of course. And these facts seem not to have bothered in the least those who are running the government. At any rate, I have not heard of it. As a matter of justice to all, should not the government do everything feasible to keep the purchasing power of the dollar constant? Who has been benefited by inflation? Certainly the vast majority have been hurt.

I spoke of labor union bosses. These are undoubtedly officers of labor unions who are good, honorable men who are willing to do what is fair, right, and just in their dealings. And certainly the majority of members of the labor unions are good, loyal Americans and would not knowingly be guilty of doing things hurtful to their fellow men. But it appears that multitudes of these are misinformed by some of their crafty leaders who have told them, for instance, that the Taft-Hartley labor law enslaves labor and that all

(Continued on page 1002)

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Joseph F. Merrill *Continued*

its congressional supporters should be defeated in the coming November election. But if I understand the matter aright, this law does limit the power of selfish union bosses, but gives a correspondingly larger measure of freedom to union members than they hitherto had. I am willing to trust informed, honest, loyal American workers. All I ask union members to do before they vote for candidates demanding the repeal of this law is to make a study of the law that their leaders demand shall be repealed and then vote conscientiously. In this country the ballot is secret. Everyone has the God-given right of free agency, but God will hold him responsible for how he uses it.

Speaking of labor union bosses, may I ask if you read the *Deseret News* editorial published September 24, 1950, entitled "John L. Lewis Bares Fangs Again With a Grisly Grin and Growl." In that editorial attention was called to an epistle written by Lewis in which he says:

Taft was born encased in velvet pants and has lived to rivet an iron collar around the necks of millions of Americans. He is the relentless, albeit witless, tool of the oppressors of labor.

Do you see why I urge all members of labor unions to become familiar with the provisions of the Taft-Hartley law before they vote? Let them see for themselves if the law does not give them freedom rather than enslavement.

Here is another illustration of dogmatic selfishness shown by union bosses. During several weeks recently, the General Electric Company was trying to negotiate new contracts with one of the unions (a new one) representing its employees. In the company's *News Letter* of August 4 were these statements:

The burden of I.U.E.'s argument is now admittedly that it just doesn't count whenever we willingly offer or put into effect any benefits that do not publicly appear to have been wrung out of us by the union. . . . And I.U.E. argues that it can't afford to credit us with anything we are willing to do voluntarily. . . . I.U.E. inferred that others had never been rugged enough in collectively bargaining with us.

Do these statements show any desire to be fair?

Speaking again of sinful selfishness as the chief factor in producing inflation, may I suggest that most of us are more or less guilty of sinful selfishness—we go beyond the limits of the Golden Rule in promoting our own interests. This is understandable but hardly justifiable in the light of our teachings. To the extent that we do thus go, we violate the second great commandment, do we not?

When the Korean war broke, prices immediately went up. Why? Because

of the sinful selfishness of those who had things to sell. When goods become scarce, their price is increased. Why? For the same reason. In such cases the production costs have not increased, but the selfishness of vendors must be satisfied.

About forty-seven years ago Cache Valley in northern Utah had a long winter. The price of hay for cattle rose sharply. Marriner W. Merrill, president of the Logan Temple, was told by the manager of his farm affairs that he had several tons of hay to spare. The demand was keen. Fifteen dollars a ton and more was being offered. Brother Merrill was silent for a few moments and then advised that as much hay be sold as could be spared. And the price? Eight dollars a ton. That, he added, is a fair price for the cost of production, but do not let more than one ton go to the same individual. If the spirit here indicated prevailed throughout all America, how much better it would be for all of us and how much greater our happiness! Then officials of corporations and labor unions would be motivated to be fair and honest in all their negotiations.

Yes, among the troublesome situations that America faces are inflation, communism, and the monopoly of labor union bosses; and the most imminent of these three are inflation and monopoly. Both of these would disappear overnight if all concerned would immediately repent and live the Golden Rule. And this all members of the Church of Jesus Christ of Latter-day Saints are obligated to do by the covenants they made in the waters of baptism and in partaking of the holy sacrament.

Now in conclusion, may I say that three years ago last April I stood in this pulpit and asked the question: "Did Joseph Smith, the fourteen-year-old boy out in the woods actually and really see two highly glorious heavenly personages, God the Father and Jesus Christ the Son, and hear the voice of each one?" If a fair, open-minded, competent judge were required to make a thorough study of all relative material and then give answer to the question, it undoubtedly would be affirmative—so strong is the evidence. For myself I am very sure that just as certainly as you are sitting there and I am standing here, I know that God lives and that this is his Church. He, himself, through the Holy Ghost, has revealed this to me. In answer to prayer I have been the happy recipient several times of revelation direct from God, given verbally, once orally. Hence I positively know that he lives. In recent years I have publicly related some of these experiences many times. Many thousands of other Latter-day Saints have testimonies as strong as mine. But all true Latter-day Saints are firm in our precious faith. May all of us let it be our guiding light and keep us loyal to the leadership of the First Presidency of the Church, I pray in the name of Jesus Christ. Amen.

Perfecting The WELFARE PLAN

By Marion G. Romney

ASSISTANT TO

THE COUNCIL OF THE TWELVE



MARION G. ROMNEY

I EARNESTLY invite each of you, my brethren and sisters, to say a prayer that while I stand before you, you may get something out of what I say that will do you good, and that what I say will inspire what you get. I rely wholly upon the spirit of the Lord to direct me on this occasion.

During this conference I have listened intently to everything that has been said. What has been said has thrilled me, although I have not heard anything much that is new. During the past weeks I have read many conference addresses given from this pulpit during the last twenty-one years, and I have not found much in those addresses that was new, but I thrilled with every one of them.

Truth, sufficient to guide us through our lives and back into the very presence of God, was revealed through the Prophet Joseph Smith during the early years of this last dispensation. The Lord counseled the brethren in that day that they were to pretend to no new revelation. They were to speak and teach what had been revealed through the Prophet Joseph Smith. In the main, that is what we are still doing.

I know, of course, that there have been new revelations given since the days of the Prophet Joseph Smith. I know that every man who has stood at the head of the Church from then until now has received revelations from the Lord. I know President Smith receives them today. But not many new doctrines have been revealed since the Prophet's time.

What we get out of general conferences is a build-up of our spirits as we listen to those particular principles and practices of the gospel which the Lord inspires the present leadership of the Church to bring to our attention at the time. He knows why he inspired Brother Joseph F. Merrill to give the talk he just gave. He knows why he inspired the other brethren who have talked in this conference to say what they have said. It is our high privilege to hear, through these men, what the Lord would say if he were here. If we do not agree with what they say, it is because we are out of harmony with the Spirit of the Lord.

I desire to say a word or two about the work that I give a great deal of my time to, the welfare work. I hope they will be worth remembering. There are few of the brethren who so consistently go to all the stakes in the Church as I. I go because I am sent. I feel very humble in it and very grateful that the brethren have enough confidence in me to send me about the Church to tell the stake presidents, bishops, Relief Society presidents, and other welfare workers some things about the welfare program.

I thank you, my brethren and sisters,

for your faithfulness in coming to the regional and stake welfare meetings that we call. I have never called one, and I never shall call one that is not authorized by the Presidency of the Church. Last year, of the 173 stake presidents invited to attend the welfare budget meetings, 163 attended. Of the 172 Relief Society stake presidents invited, 163 attended. That made the attendance record of the Relief Society presidents about 55/100ths of one percent better than the record of the stake presidents. The record of attendance of the bishops and the independent branch presidents was, however, 61/100ths of one percent better than the record of attendance of ward and independent branch Relief Society presidents. Thus the attendance record of the brethren was about 5/100ths of one percent better than that of the women—quite a record for men. Welfare workers who attended those meetings traveled 488,323 man-miles coming and going. You have, my brethren and sisters, made a marvelous record of loyalty to the welfare plan.

Just now we are in the midst of touring the Church with the proposed 1951 welfare production budget. We are not inviting so many people to the meetings this year as we did last year, because we want to get down in our conferences with you to the discussion of some of the details of the welfare operations. We do not feel we need to promote the welfare program as an idea so much as we have done in the past, because we believe that most of the people are now converted. But we do need to perfect its operation.

MOUNTAIN SNOW

By Gilean Douglas

HERE in this world of falling snow
The mountains have gone, and the
rivers sound

As a thing remembered but not quite heard;
The trees draw in as the forests go;
Each stump is an ashen, alien mound;
Each bush, the thought of a white-winged
bird.

First, we want to get to the point in the program just as soon as possible where the necessity to call upon the Saints for cash contributions to meet the annual Church welfare production budget is eliminated. We are presently doing two things to accomplish this. In the first place, under the direction of the brethren we have taken out of the proposed budget a couple of items which required the raising of cash: transportation of coal and cash for the purchase of cloth. As a result, the 1951 welfare production budget will be \$132,000 less than it would have been with these two items left in.

Second, with these items eliminated, we are urging that the budget be produced in commodities and not in cash. This can only be done by getting in hand the means with which to produce the commodities—permanent welfare production projects. We have nearly enough projects to produce our budget needs, but we are a little out of balance. Some projects are larger than they need be, while in some places there are no production projects. If, somehow, those who have no projects could buy into the larger projects, so that all the production could be turned into the welfare program, it would help. All those who have no projects will, of course, need to get them. We are stressing this matter as we go about the Church.

Another thing we are doing is emphasizing the counsel given by the brethren from the beginning that the welfare program must not become a dole. Our people must be given the opportunity to work for what they get. In the spirit of the Master let us give them an opportunity to work so that we do not violate the primary purpose of the welfare plan. When they set it up, the brethren said, "Our primary purpose was to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift, and self-respect be once more established among our people. . . . Work is to be re-enthroned as the ruling principle of the lives of our Church membership."

Now one more point: We desire to encourage throughout the Church the principle of the fast—abstaining from the eating of two meals on fast day and giving the equivalent thereof to the bishop. A minimum fast offering is the equivalent of the two meals, and

(Continued on page 1006)

THE IMPROVEMENT ERA



480 geologists and exploration experts



4100 drillers and oil field employees



6900 refinery and manufacturing employees



990 research scientists and technicians



5500 office employees



1830 people who transport our products



8100 salesmen and service station people



Thousands of hands work when you say "fill 'er up"

Most folks probably think of a corporation like ours in terms of a name... "Standard Oil Company of California."

Actually, a company is people... people working together.

In our case, 27,900 men and women work to bring you the products you buy from us. They each contribute special skills and abilities, live their own lives in many different places. You'll find their houses down the block, pass them on the street, sit next to them at a movie.

In the extremely competitive oil business, it takes a lot of people—working with many expensive tools—to bring you good products at reasonable prices. For crude oil is a bulky, sticky liquid that's hard to handle. Taking oil from the ground, refining it, transporting it and pumping it into your car or oil burner is a continuous job... a job that can be done

most efficiently when many people pool many talents within a coordinated organization.

That's why thousands of hands work at Standard to bring you good products... and to make sure oil flows in steady supply to America's planes, tanks, trucks and ships in times of national emergency.



Your progress and oil progress go hand in hand

a maximum fast offering may be measured by the greatness of one's heart. God bless you that you may continue in this great program with all the energy of your souls.

If I had time, I would like to give you a lesson on it out of the first six verses of the 105th section of the Doctrine and Covenants, but I do not have time. I will simply say this: The reason the Saints did not go back into

Jackson County, Missouri, and redeem Zion at the time the Prophet came from Kirtland with Zion's Camp was because the members of the Church in Zion would not impart of their substance, as becometh Saints, to the poor and afflicted among them. We may find that just such a consequence rests upon our performance.

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

what they say is happening elsewhere."

As I thought of that bishop's statement, I remembered the words of Brigham Young:

Were your faith concentrated upon the proper object, your confidence unshaken, your lives pure and holy, every one fulfilling the duty of his or her calling according to the priesthood and capacity bestowed upon you, you would be filled with the Holy Ghost, and it would be as impossible for any man to deceive and to lead you to destruction as for a feather to remain unconsumed in the midst of intense heat.

And then this:

I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are being led by him. I am fearful they settle down in a state of blind security, trusting their eternal destiny in the hands of their leaders with a reckless confidence that in itself would thwart the purposes of God in their salvation, and weaken that influence they could give their leaders if they know for themselves by the revelations of Jesus Christ that they are led in the right way. Let every man and woman know by the whisperings of the Spirit of God to themselves whether their leaders are walking in the way the Lord dictates or not.

To me, there is a tremendous truth. It is not alone sufficient for us as Latter-day Saints to follow our leaders and to accept their counsel, but we have the greater obligation to gain for ourselves the unshakable testimony of the divine appointment of these men and the witness that what they have told us is the will of our Heavenly Father.

I had a shock and a startling truth borne in upon me by an experience six months ago, when following April conference, the General Authorities and their wives met in a semi-annual party and dinner up at our Institute of Religion near the University of Utah. As a part of the program, the committee in charge had arranged for a recital of the conferences a hundred years ago, from the preceding October. They read the minutes from the conference of 1849. They then brought quotations from the sermons delivered by the First Presidency and the Council of the Twelve in October 1899. Then they reproduced on the public address system quotations from the sermons of every one of the present Presidency and the Council of the Twelve. When they put into my hands the quotation from the one in that other Council fifty years ago, whose place I was now filling, I was startled, for I was to read the last recorded statement of a man who lost his standing in the Council and later his membership in the Church of Jesus Christ. And I was more startled when I read this statement from his last recorded sermon. This is what he had said:

I know that the children of men never were converted till they saw that the power of God rested upon his servants, and the spirit of God went down into their hearts like fire.



HAROLD B. LEE

Fortified By An UNSHAKABLE TESTIMONY

By *Harold B. Lee*

OF THE COUNCIL OF THE TWELVE

As another great conference of the Church draws near its closing session, it remains for each here in attendance at the conference or listening on the air to formulate for himself that which to him has been the cardinal teaching and central theme of the conference and then to apply it in his own practice. As I have sat here, I have tried to do that for myself. I would like to tell you what my own feelings are about that which has transpired in this conference.

The first thing which has characterized it has been the feeling, particularly among the members of the Twelve and to some degree by all the General Authorities, and put into words by President McKay this morning, that this conference has been greatly influenced by President George F. Richards, and likewise, perhaps, in a degree, by all those who have departed this life as leaders of the Church. President George F. Richards was one of the noblest among them. I have felt his influence as President McKay has expressed our feelings.

The second thing, that to me has been the cardinal theme, is that we must prepare to meet that of which the Master warned when the disciples asked him how they would know that his coming again was nigh at hand. He said to them:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matthew 24:24.)

The Prophet Joseph Smith, in his inspired version of that same scripture, added these significant words: "who are the elect, according to the

covenant." This is what has been said, in effect, in this conference: Unless every member of this Church gains for himself an unshakable testimony of the divinity of this Church, he will be among those who will be deceived in this day when the "elect according to the covenant" are going to be tried and tested. Only those will survive who have gained for themselves that testimony.

I heard from a young man up in the Northwestern States Mission, who had only been there a few months—a fine, stalwart, handsome young man—he had just received what he had interpreted to himself as a testimony. He told how he had been anxious in the circle where he had lived, because members of his own household and the circle of his friends had ridiculed oftentimes, after the conferences had ended, what had been said in those conferences, and he had been shocked about it. Then he said, as the tears filled his eyes after he had borne his own testimony, "If I could hear my own father and mother stand up and bear their own testimonies, it would be the greatest thrill of my life."

The other day one of the bishops from the Big Horn country of Wyoming came to my office, and told me that frequently there came to their conferences visiting brethren who talked about those who criticize the General Authorities of the Church, and about the "isms" that are springing up in apostate groups. He said, "You know, Brother Lee, our people don't know what these brethren are talking about up there in our ward. We never hear these criticisms. They accept you brethren as the representatives of the Living God, and we don't hear

He knew, and he came to know by the bitter experience of his own apostasy that the thing which lost him his standing in the Church was that he lost his testimony of the divine appointment of the prophets of God, and that the fire which once burned in his heart had gone out. When I realized that one like him had failed, and that I was now sitting in the chair once occupied by him, it gave me a tremendous feeling of responsibility and a fear lest I might fall, by foolishness and because of the deceit and cunning which I have come to believe may overtake any of us. False prophets and christs, as foretold by the Savior, may come to deceive us not alone in the name of religion, but if we can believe the history of Italy and Germany and Russia, they may come under the label of politicians or of social planners or so-called economists, deceitful in their offerings of a kind of salvation which may come under such guise.

Five years ago, following the death and burial of President Heber J. Grant, the Council of the Twelve met in one of the most solemn meetings I have ever attended as one of the junior members of the Council, in one of the upper rooms in the Salt Lake Temple. They had met there to consider the appointment of a succeeding Presidency of the Church. The chairs usually occupied by the First Presidency were vacant, and for hours the members of the Twelve, each in his turn, expressed his feelings fully on the matter of the new appointment. After the decision was made, President George Albert Smith took his place and called to his side President Clark and President McKay. There was something that happened to me in that meeting. I was willing then, as always, to listen to the brethren and to follow them, but as they took their places at the front of our council room, there came into my heart a testimony and an assurance that these were the men who had been chosen by God's appointment, and I knew it because of the revelation of the Spirit to my own soul.

May I close with only this one thought taken from one of our own hymns:

Soon the earth will hear the warning,
Then the judgments will descend!
Oh! before the days of sorrow,
Make the Lord of Hosts your friend.

Then, when dangers are around you,
And the wicked are distressed,
You, with all the Saints of Zion,
Shall enjoy eternal rest.

From "See, the Mighty Angel Flying"

God help us to gain that divine, assuring testimony which I have in my soul. I know that God lives and know that this is his work. I know that these men are divinely appointed servants of God. And I bear you this testimony in the name of Jesus Christ. Amen.

DECEMBER 1950



Forever Yours

Yours now, yours to remember — this loving smile that's all for mother. Yours also, the joy of knowing that he is safer and happier because of you . . . because of your care in choosing for him now the things that will help him grow into a sturdy, happy child.

High on the list of things important to your baby now is the milk you give him. Is it uniformly rich — easy to digest — safe? You can be sure of this, and more, when you give your baby Sego Evaporated Milk.

Sego Milk is always easy for babies to digest. Always uniformly rich in the food substances of whole milk. Always surely safe, in its sealed container. And Sego Milk is enriched with pure crystalline vitamin D, the sunshine vitamin. It's this sunshine vitamin that helps your baby build strong, straight bones and sound teeth — helps him make the best of growth.

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There is NO MIDDLE GROUND

By Alma Sonne

ASSISTANT TO THE COUNCIL OF THE TWELVE



ALMA SONNE

My brethren and sisters, I have been full of anxiety during all the sessions of this conference. It has been said that everything comes to him who waits. I have been waiting and waiting, and here I stand well-nigh exhausted. It reminds me of a young man who stood before his fellow missionaries over in Norway to bear his testimony for the first time. He said, "I am told when you are weak, you are strong; but when I am weak, I'm just weak."

I rejoice with you in the growth and expansion of the Church, in the marvelous progress which it has made since it was organized in the year 1830. I am proud of the achievements of the men and women who first planted their feet in these Rocky Mountains and laid the foundation for all we have and are. I am also proud of the men and women who built the great city of Nauvoo and erected there a temple to the Lord. I am equally proud of those who built the Kirtland Temple in times of great hardship and adversity. I rejoice in the success which has attended the Latter-day Saints in this dispensation, and particularly in the success of the great missionary enterprise which is going forward in the world. I tell you the opposition is crumbling, and the Lord's work is going forward. Never before have we had the friendly reception which we are receiving today in all the nations of Europe. Our message is being listened to by people everywhere, and the Lord is preparing the hearts of men and women for the gospel message; and so I view the situation throughout with optimism and delight, so far as the Church is concerned.

Just before leaving London, I purchased a book. Its author is Dr. Ernest William Barnes, the famous Bishop of Birmingham, England. I did not get time to read the book as thoroughly and carefully as I should have done, but I noticed as I scanned through its pages the learned man called attention to this one thing, namely, that infant baptism was unknown in the days of Jesus Christ and his Apostles. In an-

other place, he quoted the words of Paul, the Apostle:

Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? (1 Cor. 15:29.)

He then concluded that there can be no question but that the early Christians were baptized for their dead relatives and friends. Why is the attitude of the world changing respecting these doctrines? Because, brethren and sisters, the endeavors of the humble men and women who have gone forth as missionaries have been eminently successful, and people in all the walks of life are reading our literature. About a year ago I rode on the train from northern England to London. When we came to the city of Darlington, the door to our compartment opened, and a minister of the Church of England entered. He looked us over rather carefully and finally said, "I am curious to know why you Americans should come from a land of plenty to a land of scarcity."

My companion, a young missionary, who was always eager for a gospel conversation, turned to him and replied, "We are missionaries of the Church of Jesus Christ of Latter-day Saints," and then with characteristic bluntness, "commonly called Mormons."

The minister was not shocked. I think perhaps he had surmised who we were. The young missionary, true to form in all respects, reached into his pocket and produced a little card on which were printed the Articles of Faith. The minister read the articles very carefully and handed them back to the missionary with the remark, "I can believe most of these fine declarations of faith." And then good-naturedly, "Of course, I am not prepared to believe that Zion is to be built upon the American continent." But he went on to talk about these thirteen Articles of Faith and referred to them as "a great religious document."

I have always said, and I now repeat it, there is something more than man's genius back of these thirteen Articles of Faith. How could anyone devise a better introduction to a gospel conversation for our missionaries? These articles are not antagonistic. One follows the other in proper sequence. They are sound and scriptural and have a strong appeal to those who are familiar with the Holy Bible. They are neither dogmatic nor unfriendly. The

Prophet showed great wisdom, it seems to me, and a rare insight into human nature, when he used the words, "we believe," in presenting this powerful message to the world. Is it any wonder that they have been translated into so many languages? They are not only well-stated, but they are also well-selected from all the beliefs of the Latter-day Saints. They have stood the test of one hundred years, during which time they have been analyzed and scrutinized by thousands of investigators. Not a single alteration has been necessary. These declarations are an important part of the Prophet's literary and scriptural productions. They are neither threadbare nor obsolete.

When our minister finally had finished reading them, my missionary companion handed him another of our tracts. It was the one entitled "What Is Mormonism?" written years ago by Elder John A. Widtsoe. He read it from beginning to end. It was much longer. It took him an hour to read it. He was equally complimentary when he returned it to us. "It is one of the best religious papers I have read," he said. Then my companion did a bold thing. He reached into his brief case and took from it another tract called *Joseph Smith Tells His Own Story*. Our friend read it, but the expression on his face changed. His attitude was different. His friendliness disappeared. He handed it back without comment except to say, "The answer to that gospel tract is either 'yes' or 'no.'" And I believe he was right. There is no middle ground upon which you can consider the claims of Joseph Smith. He was either prophet or fraud, for he did his work like one called of God.

I also picked up in England another book, written by Dr. James Black of Edinburgh, Scotland. He was a prominent clergyman in the Church of England in Edinburgh. He wrote numerous articles against the Latter-day Saints over a period of fifteen or twenty years. These articles were bitter and were directed primarily against the leaders of the Church and against the missionaries who were then in England. One chapter in his book is devoted to the Mormons in Utah, and in it the reverend gentleman made a confession that he has failed after years of study to understand Joseph Smith. Said he in his statement:

The real problem in Mormonism is how an ill-educated man like Joseph Smith could

(Continued on page 1010)

THE IMPROVEMENT ERA



Another Bell Ringer for the Christmas Season

... continuing the tradition, now 51 seasons old, of giving something special for the special Christmas season.

This year's Christmas News will bring you four bright, big sections besides the regular Wednesday "News." The cover on the enlarged Church News will be a reproduction of a painting, in full color, suitable for framing.

Rather than looking back over a century of living in the Mountain West, authoritative writers from every field of activity in this atomic age are looking to the future and what it can and will mean to the people of this region.

Make sure you have ample copies for the whole family's enjoyment — order extras through your carrier or by writing the Deseret News.

*On the newsstands, or delivered with your
Wednesday, December 13*

DESERET NEWS

have invented an elaborate system of rules and ideas with many historical references, ingenious speculations and imaginative flights, and moreover, how he could have expounded them in a style of writing apparently foreign to his ordinary speech and range of culture.

He goes on:

On the other hand, the charge of his enemies that the whole system is merely an invention and a fraud does not touch the

problem, for this charge does not explain and cannot explain how such an ill-educated man could produce such an elaborate system. This is a bigger problem than most people imagine. It requires an exceedingly able scholar to foist a highly wrought-out fraud to last for over a century upon the public.

Who will explain Joseph Smith? Is there any explanation of this great prophet of the latter days? Only one, brethren and sisters, and that is the one

which he himself gave. No one will explain this prophet of the nineteenth century except those who accept him as a prophet of God.

May the Lord bless this great work which has been established upon the earth in the last days. May he bless his servants and handmaidens who are going forth in the world to present this gospel of salvation, and may we live so that our lives may shine like a beacon light to lead the world towards the truth, I pray in the name of Jesus Christ. Amen.



RICHARD L. EVANS

WITH FAITH FOR THE FUTURE

—By *Richard L. Evans* OF THE FIRST COUNCIL OF THE SEVENTY

I AM sure that no one knows as well as I know how much I need help as I face this congregation here and those who may be listening and looking on the air, and I earnestly hope that I may have it.

I have jotted down from time to time mentally or actually, these past three days, things that I think it might have been well for me to have said at this conference, and I have repeatedly scratched them out as others have said them. They make a rather long list.

I heard some weeks ago a set of figures presented by Brother A. Z. Richards, which I felt deserved wider circulation as a point of historical perspective. I should like to extract a few of these figures from a longer list:

When Joseph Smith was born, the population of the United States was about one-half the present population of California.

In 1820, the population of the entire United States was about the population of New York City today.

In 1830, when the Church was organized, New York City was about one-third larger than Salt Lake City is today.

In 1837, when our missionaries first went to Great Britain, New York City was smaller than Denver is today.

In 1847, there were only two United States cities larger than Salt Lake City today; they were New York and Manhattan, both of which are now part of the present greater New York.

When Martin Harris went to New York with the Book of Mormon characters, New York City was only slightly larger than Salt Lake City is today.

Before Nauvoo was abandoned by our people, Washington, D. C., was about the same size as Nauvoo, but

Nauvoo had been only three or four years in the making while Washington, D. C. had been designated as the seat of national government more than a half-century before that time.

I think these latter figures, and others which might be presented here, bring to us with some considerable force the kind of people that our pioneer forefathers were—people of great courage and conviction. I think we can see from these figures, too, something of the basis of the concern of some of their neighbors—with all of the social, religious, political, and economic implications inherent in growth of this people, and the vigor and purpose they displayed in rising repeatedly from their poverty.

Two more figures I think may be of interest to you: In 1850, the population of Utah has been recorded in official records as being about 11,380. Three years later our people started building the magnificent temple which now stands to the east of us.

In 1860, the population of this state has been recorded as being about 40,273. Three years later than that they began to build the Tabernacle in which we meet today, which, when it was projected, probably would have seated about one out of every five people in the entire state. If we were to do likewise today, proportionately, we should have to project ourselves to the building of an auditorium that would seat considerably more than a hundred thousand people.

Men of courage, men of faith in the future in spite of all the uncertainties and the drivings and the depredations that they experienced, they began again and again, and rose from their poverty again and again, to produce what we see before us and what we are the beneficiaries of. These walls and these buildings on Temple Square are part of the evidence of their purpose and their faith, and I hope and earnestly believe that something of their spirit still lingers here.

Now times have changed, but human

nature hasn't changed very much. We face other uncertainties today, and sympathy and appeals for faith and prayers and for encouragement to our young people who face the uncertainties of our generation have been expressed repeatedly in this conference. I should like to add my appeal for faith, for prayers, and for understanding for these young people who live in confusion and suspense, and who wonder when they are going to be relieved of all this uncertainty, when they can settle down, what they can count on for the future, whether to pursue their education and their preparations for professions or to give it all up.

What can they count on? Well, I think it was Heber C. Kimball or one of his associates who said that he had started all over again seven different times and left his home and all behind him. I hope this generation will not be faced with any such extremities, but I do know that we must have faith in the future, and when we see what our forefathers did with what they had, and the conditions under which they did it, I feel sure that we can surmise something of what might be expected of us, and of what might be accomplished by us, in faith, in that unity of which President Clark so often speaks, and in righteous purpose. There is much expected of us with what we have, compared with what our pioneer fathers did with what was theirs.

They did some other things also: It has been mentioned that this is a year of anniversaries. For one thing, it is the centennial of the University of Deseret, now the University of Utah. The second act of the territorial legislature, as I recall, was the founding of this educational institution. This month we also observe the seventy-fifth anniversary of the founding of Brigham Young University. Did the founders of these institutions have their eyes on the future? They believed in seeking knowledge out of the best books. They believed that "the glory of God is intelligence," and "that whatever princi-

ple of intelligence we attain to in this life, it will rise with us in the resurrection." (D. & C. 130:18.) And they established institutions of learning wherever they went. The pursuit of learning was an important part of their lives.

I am aware today, not only of those who are facing uncertainties in the armed forces, to whom our hearts and prayers go out, but of those who are pursuing knowledge in institutions of learning, who sometimes run into areas of confusion and seeming conflict in their pursuits. I am grateful to belong to a Church that has committed itself to the acceptance of all truth, that encourages its people to pursue truth and to push farther and farther the frontiers of human knowledge. And I am grateful also (and I have said this before) that the things I don't understand don't destroy my faith in the things that I do understand.

There is so much that men don't know that we can afford to wait for all the answers where there seem to be areas of conflict and confusion in the pursuit of knowledge.

I was reading recently an article on the new telescopes lately put into service on Mount Palomar, California—the Schmidt telescope, a smaller one of rather radical design with forty-eight-inch lens, and the much larger one with a 200-inch lens. Since early 1949, so says the writer, the smaller of these two telescopes has provided "new clues on the creation of the universe," "has already revealed hundreds of thousands of island universes and millions of stars, . . . which had never been seen before," and can see and photograph "clear, undistorted distances of three hundred million light years away or about two thousand billion-billion miles!" And the larger telescope penetrates about a billion light years away! "What is man that thou art mindful of him!"

And shall we say that these millions of stars that have just been "seen" within recent months did not exist before we could see them with the aid of these more acute instruments? I think we should ask ourselves some of the questions that were asked of Job by the Voice out of the whirlwind, and see how many we can answer, when we run into some of these areas of seeming conflict. If we were to sit down and list those things which have been discovered even in our own generation, which were not before known, and then think of infinity and of all that is not yet known by man, we should be humble indeed in our small knowledge, even the most learned among us.

I should like to say to our young people: Keep your lives well-balanced. Pursuing any narrow field of knowledge or activity to the exclusion of all others will reach a point of diminishing returns. Give some of your time to the things of the spirit, and always reserve some of your means to the purposes of your Father in heaven. Look broadly

(Continued on following page)

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as well as intently, and keep your lives well-balanced in your pursuits.

I would say today to those who are in the classroom, to farmers in the field, to the laborers in factories, to men pursuing professions, to young men in military service, to all of us in life, whatever the discouragements, whatever the seeming areas of conflict and confusion, whatever the infinite area of things we don't understand, cling to these eternal verities always: that God lives, that men were made in his image, that life is purposeful, that men are immortal. Cling to the commandments and give observance to them and to the knowledge that it is our Father's plan and purpose to bring immortality and eternal life to man. If we will cling to these eternal verities in simplicity and truth and keep our lives well-balanced in all our pursuits, we shall reach a glorious end, with ever-growing knowledge. By all means seek knowledge out of the best books, in all fields of thought and learning that are constructive, and, if possible, it would be wonderful to push the frontiers of knowledge beyond where they are now. But always keep lives well-balanced and reserve some time for the things of the spirit.

Now as to this discouragement and confusion: I think the enemy of men's souls wouldn't care too much what means he used to render our lives ineffective, just so long as he did render them ineffective. I don't think he would care too much whether it was by indolence or indifference or by withholding willing work, or by doubt, or by discouragement, or by uncertainty—so long as he could render us ineffective, it would please him. And it must be our purpose to see that we pursue our purposes regardless of the things we don't know which we hope sometime to know. It must be our purpose to pursue with all earnestness every righteous purpose.

No matter how much we may be discouraged or how often we are set back, we must begin again and again, if necessary, and earnestly pursue the purposes of life, full of faith for the future. Enduring to the end is exceedingly important. Pursuing the opportunities and the duties of every day is exceedingly important, and repenting while there is still time to repent is also exceedingly important.

I hope that we may set our lives in order, and that our Father will bless these young people of ours, whether they be called to the service of their country or whatever in righteousness they may be called upon to do, and give them strength and faith, and let them be of good courage, and help them to keep their lives well-balanced and always to keep their feet firmly on solid rock. May he bless all of us with all our problems, with our families, with our professions, with our work, and with all that is ours to undertake in life.

I wish to express to you the conviction in my soul as to the reality of those things which have been spoken of here in this conference, that God lives, that Jesus is the Christ, that the gospel has been restored, that it has



EZRA TAFT BENSON

I COME to you, my brethren and sisters, as we approach the close of this glorious conference, in a spirit of fasting and prayer, in the hope that the Lord will see fit to sustain me during the few moments I stand before you. As I have been contemplating with anxiety this sobering experience, I have had reason to thank the Lord many times for his blessings.

While I was sitting alone in a room at my home following the morning session today, one of my boys came into the room and said, "Dad, I've observed you've been fasting and praying a good deal during this conference. I just wanted to come in to tell you that I have been doing the same. The Lord bless you."

As I left the room, I was met by my good wife, ever loyal and devoted, who said, "The younger children have suggested that it might be well if we kneel in family prayer." Then she added, "We had prayer this morning, but they'd like to join with you in prayer now." I am grateful, my brothers and sisters, for the support of our families.

I am grateful for the spirit of this great latter-day work. I am grateful for my brethren among whom I labor—for their support, their confidence, and their faith. My heart has responded to every message given at this conference and every testimony that has been borne.

My soul echoed the sentiments expressed in behalf of our great leader, President George F. Richards. I loved him almost as a son loves a father. I recall vividly standing in his presence—alone with him in his office—just before I left for the shores of war-torn Europe. I recall his last words of counsel. I shall never forget them and the sweet embrace which he gave me as I was about to leave on that emergency mission under the direction of the First Presidency.

I was happy to hear the words

within it the answers to the problems that beset this generation, and the only answers to permanent peace. May we pursue it in unity and with righteous purpose, ever keeping the commandments and bringing our young people with us, full of faith, understanding, and courage. I pray in the name of the Lord Jesus Christ. Amen.

FACE THE FUTURE UNAFRAID

By Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

spoken regarding my good friend and brother, Frank Evans, whom I have loved many years and who was not only loved in the Church but also was loved by the people throughout rural America.

I am happy, my brethren and sisters, in the appointment of Brother Stapley to our Council, and I'd like to say to him, and I'm sure I echo the feeling of all of my associates, that he will see and feel and witness a love that is not excelled among men anywhere in the world as he sits in the Council of the First Presidency and the Quorum of the Twelve. I am grateful for these rich blessings.

I am thrilled, my brethren and sisters, with the sweet summary of the conference given by Brother Lee this morning and particularly with his testimony. I thank God that he has implanted in the hearts of men—strong men, good men—a burning testimony of the divinity of this great latter-day work.

There is a real spirit of brotherhood and fellowship in the Church. It's a very powerful thing, somewhat intangible, but very real. I feel it, as do my associates, as we travel throughout the stakes and wards of Zion and throughout the missions of the earth. It matters not where we go. We may meet in a group with the priesthood, in one of the stakes, or out in one of the missions, but there is always that feeling of fellowship and brotherhood. It is one of the sweet things in connection with membership in the Church and kingdom of God. I have felt it way up in Alaska as I met with our brethren and sisters there. I felt it far up in East Prussia, throughout the missions of Europe, down in Mexico, in some of the islands of the sea, and throughout this land of Zion. It is very real. Oh, I know, my brethren and sisters, it isn't what it should be; it isn't what it could be; it isn't what the Lord would have it be, but never-

theless, there is nothing like it in all the world. It is one of the marks of the divinity of this great latter-day work, and I rejoice in it. The most important thing of all, to me, is the spirit of this great work in which we are engaged. It is that spirit which brings to our souls a conviction of the divinity of this work. One cannot fully explain it, and yet it is very powerful and very real.

One of my non-Mormon friends who passed away only a few days ago, who was rather prominently known, and who wrote for national magazines, and was chairman of the board of trustees of one of our great universities, some months ago came to this city to address a meeting of dairymen, most of whom were members of the Church. After the meeting was over, he came up to my home for the purpose of a visit and a renewal of friendship. As I drove him back to the hotel that night, he turned to me, after being quiet for several moments, and said, "I don't know what it is, but each time I come among your people I experience something that I never experience anywhere else in the world. It's an intangible thing, but it's very real." He added, "I've tried to analyze it; I've tried to describe it; but the best thing I can do is to say that every time I come among your people, I get a spiritual uplift. What is it that gives me that feeling which I get nowhere else?"

Brethren and sisters, what is it? You feel it. We feel it in these great conferences of the Church. We feel it out in the stakes of Zion. We feel it in little branch meetings or in meetings with missionaries in the far parts of the earth. It's a sweet thing. It's a priceless thing. It is a mark of the divinity of this great work in which we are engaged.

I recall while living in the East some years ago, I invited one of my good friends, not a member of the Church, to attend our sacrament meeting. He promised that he would sometime. Weeks went by; I met him on the street one day following a Rotary luncheon, and he said, "I was up to your meeting last Sunday night, but you weren't there." I explained that I was visiting another ward, and then he said in answer to my inquiry as to whether he enjoyed the meeting, "Yes, I enjoyed it, especially the spirit of it, but," he said, "I wish you would tell me one thing. Why is it that when your people come to the end of a meeting and the benediction is said that they don't seem to have any place to go?" He said, "That group stood up, recognizing the meeting was over, but they just stood there and visited and visited until I thought I was never going to get out of that building. Finally, when I got into the foyer, it was more congested than ever." Well, that is a further evidence of this spirit—this spirit of love, this spirit of brotherhood that is so real, my brethren and sisters, in the Church.

(Continued on following page)



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1 tsp. poultry seasoning	
1 tsp. poultry seasoning	

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Ezra Taft Benson *Continued*

We witness it in our missionary activities. I recall vividly, and it was called to my mind by the remarks of Brother Sonne this afternoon, standing on the shores of war-torn Europe following the war and watching the mission presidents—several of whom are here before me this afternoon—come back to the shores of Europe. I wondered in my heart, What is it that causes them to leave the comforts of their homes and come over to these war-torn lands where there is a shortage of everything necessary for civilized living? What is it that causes a man to sell his grocery business and come way up into Norway on his third mission? What is it that causes a man to sell his business down in California and go up to Sweden? What is it that causes a man to turn over his furniture business in Salt Lake City and come over to the shores of war-torn Holland, where there was shortage of food, shortage of clothing, shortage of fuel and transportation, and where there were practically no comforts? What is it that causes a man to leave his chair in a university surrounded by all the comforts earned by a long life of service and go back into war-torn France? And so on. I tell you, my brethren and sisters, it is marvelous. There isn't anything like it anywhere.

What is it that causes our young missionaries to want to go out and serve without any hope of material reward? I interviewed one of them down in a California stake recently. We couldn't accept him because he wasn't old enough. He broke down and cried. He said, "Brother Benson, ever since I was a deacon I've wanted to go on a mission." He stated, "The last few months my fiancée and I have been planning my mission and what would follow, and what support she would give while I was out in the field." And he told how his parents had prayed that the time might come that he would be considered worthy to go out and represent the Church in the world. Nearly six thousand of them are out in the world as we meet here today. What is the impelling force back of it?

How did the Prophet Joseph know as a young man that men and women would respond to the call to fill missions, to go out into the world representing an unpopular cause, to carry this glorious message? How did he know that the Saints, when and if they accepted the gospel, would respond to the call of gathering and come to Zion. Yes, the spirit of this work, my brethren and sisters, is a marvelous and a priceless thing.

Now during this critical period, and it is a critical period that we are passing through, I hope that we will keep ever burning in our hearts the spirit of this great work which we represent. If we do so, we'll have no anxiety; we'll have no fear; we'll not worry about the future because the Lord has given

us the assurance that if we live righteously, if we keep his commandments, if we humble ourselves before him, all will be well. I turn to two passages of scripture today which I'd like to read:

... 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 1:9.)

This was the Lord's admonition to his son, Joshua, encouraging him to trust in God. Joshua answered that admonition in counsel to his people in these words:

... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord. (*Ibid.*, 24:15.)

Embodied in these two passages of scripture are the two principal essentials for security and peace: first, trust in God; and second, a determination to keep the commandments, to serve the Lord, to do that which is right. Latter-day Saints who live according to these two admonitions—trust in God and keep the commandments—have nothing to fear.

The Lord has made it very clear in the revelations that even though times become perilous, even though we be surrounded by temptation and sin, even though there be a feeling of insecurity, even though men's hearts may fail them and anxiety fill their souls, if we only trust in God and keep his commandments we need have no fear.

In modern revelation the Lord has pointed this out very clearly. Even before the Church was organized, when there were only a handful of people following the leadership of the boy Prophet, the Lord said to his Saints,

Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. ...

Look unto me in every thought; doubt not, fear not. (D. & C. 6:34, 36.)

He has also said,

... it is my purpose to provide for my saints, for all things are mine. (*Ibid.*, 104:15.)

My brethren and sisters, it is not going to be enough just passively to accept the teachings, standards, and ideals of the Church. It will require real activity, real dedication to the principles of righteousness if we are to face the future unafraid. But if we have the courage, sound judgment, and the faith so to do, then no matter what happens we will be able to face any situation with courage and with faith and with the assurance that God will sustain us. I know this to be true, my brethren and sisters. I know that now is the time probably more than any other time in our lives to live the gospel. We should not be lulled away into a false security as Nephi said many would be in the last days. We should not be pacified and feel in our hearts that we can sin a little,

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that we can attend to our meetings part of the time, that we can pay a token tithing, that we can live the gospel when it is convenient, and all will be well. We must not be "at ease in Zion" and say, "Zion prospereth, all is well." But we must live the gospel plan every day of our lives in its fulness. Therein is safety. Therein will come a satisfaction which comes from righteous living which will enter our hearts, give us the courage and the strength that we need. There is no security in unrighteousness. The sinful always live in despair.

We have a great mission. We must be prepared, both young and old. We must stand as a leaven among the nations, true to the principles of righteousness.

We need to be humble. We need to be grateful. We need as families to kneel in family prayer, night and morning. Just a few words added to the blessing on the food, which is becoming the custom in some parts, is not enough. We need to get onto our knees in prayer and gratitude, as Alma admonished. (See Alma 34.) We need the spirit of reverence in our houses of worship referred to by President McKay in his beautiful address last night at priesthood meeting. We need to keep the Sabbath day holy. We need to close our businesses on Sunday, and as Latter-day Saints, refrain from making purchases on the Sabbath except in cases of emergency. We need to refrain from going to moving pictures on the Sabbath, and if we are operating show houses, we should close them on Sunday. We should not seek pleasure in any form on the Sabbath day. We should stand firm in opposition to Sunday baseball and other amusements regardless of what much of the Christian world may do. We should oppose gambling in all of its forms including the parimutuel betting at horse races referred to so effectively by Brother Moyle. We should refrain from the habit of card playing against which we have been counseled by the leaders of the Church. We should stand united in opposition to the wider distribution and use of alcohol and other things declared by the Lord to be harmful.

If we keep the commandments, we will refrain from joining secret orders and lodges. Our first allegiance will be to the Church and the priesthood quorums. We will attend our meetings. We will take our families with us to the sacrament meeting and sit with them and worship with them. If we keep the commandments, we will pay our tithes and offerings, our fast offerings, and our welfare contributions. We will respond to the calls in the Church, and we will not resign from office when called under the authority of the Holy Priesthood. We will follow the counsel of the leadership of the Church and call our families together periodically in home evenings in order that the home might be safeguarded and the solidarity of the family increased. We will read

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the scriptures in our homes as the Lord has admonished us. We will not violate the sacred covenants we have taken upon ourselves in the waters of baptism and in the temples of the Lord, nor will we desecrate or cast to one side the garments of the Holy Priesthood. We will attend to our temple work. We will become saviors on Mount Zion in very deed.

If we keep the commandments we'll be good citizens. We'll exercise our right to vote. We'll follow the counsel which the Lord has given in the revelations regarding our obligation to seek out "honest men and wise men" (D. & C. 98:8-10) who will stand for principle, men who will put principle ahead of political expediency. We will seek men of faith who believe the Constitution was inspired and that this nation has a spiritual foundation. If we are living the gospel, we will feel in our hearts that the First Presidency of the Church not only have the right, but are also duty bound under heaven to give counsel on any subject which affects the temporal or spiritual welfare of the Latter-day Saints, regardless of whether or not some men may think such counsel may have political implications.

We must stand firm for that which we know to be right, my brothers and sisters, and uphold these men who have been sustained as our leaders in modern Israel. All this we will do, and more, if we live the gospel. We will keep ourselves clean and unspotted from the world. We will live lives of purity. We will be true to our wives and families. We will live according to the gospel plan.

May God bless us, my brothers and sisters, that we may trust in God and keep his commandments. That is all the Lord expects of us. Joy and happiness will enter our hearts as we do so. It is the wicked who flee when no man pursueth. The righteous are bold as a lion. People who live righteously have nothing to fear. In spite of the turmoil, anxiety, and insecurity which may seem to be everywhere, we will be able to stand erect and go forward with courage and faith. We must not compromise with evil. "They enslave their children's children who make compromise with sin."

God bless us to live the gospel, to be grateful for all that we have and are, and for all that we enjoy, in this the kingdom of God, I humbly pray, and I bear fervent testimony to you to the truth of the words that have been spoken at this conference, in the name of Jesus Christ. Amen.

There is no freedom anywhere
outside the gospel of salvation.
—Brigham Young.



LeGRAND RICHARDS

When a man says, "I AM NOT RELIGIOUS"

By LeGrand Richards

PRESIDING BISHOP

MY brothers and sisters, from the depths of my soul I thank the Lord for the privilege of being here to worship with you in the sessions of this conference. I think of the words of the Master when he was tempted to turn the stone into bread to prove that he was the Son of God. He replied, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) And I am sure we have been fed the bread of life eternal during the sessions of this conference.

President Smith has already indicated that I am a son of George F. Richards. I would like to take this occasion, representing his family, to express appreciation to those who have paid tribute to Father during the sessions of this conference and the many, many friends who have written their tributes since Father's passing away. Many have said that they thought he was one of the finest men that ever lived. As his son, I would like to tell you that I don't know of any man that I think lived nearer the Lord than my father. When he spoke in prayer, he just talked to the Lord. And when he made a promise to me, it was just the same as if the Lord had made it. He has left us a great heritage and a great responsibility, and I hope his posterity will not fail him.

I should like also to mention Brother Roscoe Eardley. Brother Roscoe and I had much in common. We each filled two missions in Holland; we each presided over that mission. Roscoe was a great missionary, and the Dutch people loved him. He loved the Church, and he was loyal to it in every way. I also worked side by side with Brother Frank Evans in the Church offices, and I think he was one of the grandest men it has ever been my privilege to know. And I thank God for the presence of Brother Thomas E. McKay in this meeting. We have been praying for you, Brother McKay, for months, and we thank the Lord that you are here to worship with us on this occasion.

While riding to my conference a week ago last Saturday, one of my companions said, "Bishop, what do the Saints need to be told more than anything else?" I answered, "The one

thing they ought to be told is how wonderful they are in the payment of their tithes and their offerings, in helping to build meetinghouses, in sending their boys into the mission field, in helping with the great welfare program of the Church, in the buying of projects and helping with the budget, in maintaining their wards, and in the other things they have been asked to help with, such as the Primary Children's hospital, the Relief Society building, and the BYU fieldhouse." I tell you, my heart goes out in admiration, in thanksgiving to God for the faith of the Latter-day Saints, and I love them. For over twelve years now I have had to do with the financial affairs of this Church, and we haven't passed one year that the Saints haven't paid a greater tithing than the year before. We are already away ahead this year over last year. I don't think they are making undue sacrifices, because of the faith I have that every effort they put forth in the building up of the kingdom of God shall be in the words of the prophet, as bread cast upon the water which after many days shall return.

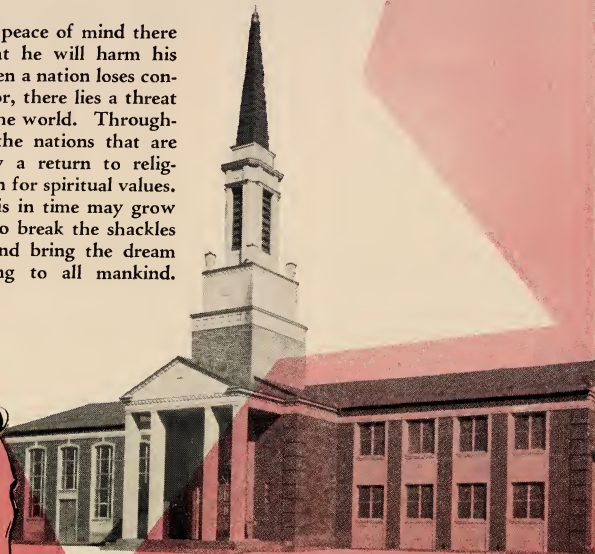
When I was a boy, my father said, "My son, there is no organization or corporation or institution in this world that will pay you as great dividends on the investment of your time and your talents and your means as the Church of Jesus Christ of Latter-day Saints." After nearly fifty years since my father made me that promise, I stand before you to say that I have seen it verified in the lives of the Latter-day Saints and the lives of my own family, and of my own loved ones. And so I say, God bless the Saints for their faith and for their integrity.

Brother Benson has just talked of the marvelous sacrifices being made to carry on the great missionary work of the Church; then there is the building of meetinghouses. We have about four hundred of them in the course of construction at the present time, and the way the Saints sacrifice in order to raise their portion of the money, to me, is a marvelous thing. My daughter called me a few nights ago after I had retired. She said, "Daddy, I was afraid you were in bed, but we just came from our ward, and we raised tonight fifteen

(Continued on page 1018)

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LeGrand Richards *Continued*

thousand dollars to make the final payment on our meetinghouse." And she added, "To cap the climax, the bishop gave another thousand." I say God bless the Saints and leaders like that.

This same daughter was sent out to collect money. She went into the home of one student. He'd given his part, but they had to have more. The building cost more than they had anticipated. He said, "Well, now, I don't know where I can get it tonight, but give me a few days; come back again." He gathered up his books that he had finished using at school and took them to the university and sold them to get money to pay another contribution on the meetinghouse.

Sister Richards and I were in Idaho a few weeks ago to dedicate a meetinghouse. When we heard the stories of those Saints, how they had sacrificed, we were thrilled. One good sister told how she had taken her cow and had it killed and cut up, and had stood on the street corner of the little town selling beef sandwiches in order to raise her portion for that meetinghouse. There isn't time to tell you more of these stories. But I do want to say that just as long as the Lord will keep putting that kind of faith in the hearts of the Latter-day Saints, you just can't stop the kingdom from growing. No power under heaven can do it. And I thank God for your faith.

Now, as I love the Saints for their faithfulness, I also feel remorse and sorrow for those who fail to have that kind of faith, for those who are not willing to do their part, for those who have discontinued attending their meetings. Brigham Young said that when we fail to attend our sacrament meetings and observe our prayers, the Spirit of the Lord will withdraw himself, and a spirit of darkness will come over us. Now there are a great many people in our midst who have ceased attending their meetings, and who do not observe their prayers. Some of them are near to us, some of them are dear to us, but the Lord does withdraw his Spirit. Just within the last week I had a woman in my office who told me how her husband had quit doing his duty and how the Lord had withdrawn his Spirit. She said, "Sometimes I think he is almost possessed of the devil." Well, the Lord knew that we could not be disobedient to his commandments and still enjoy his Spirit. I want to read the twelfth verse of the ninety-fifth section of the Doctrine and Covenants.

If you keep not my commandments, the love of the Father shall not continue with you, therefore, you shall walk in darkness.

And when people walk in darkness, they cannot love the brethren; they cannot love the Lord; they cannot love the people; they cannot love this great Latter-day cause, the greatest movement the world has ever known, aside from the great atonement of the Lord

and Savior, Jesus Christ. At least that is my appraisal of it. I think that is what the Lord had in mind when he said in a revelation to the Prophet Joseph Smith:

But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called but few of them are chosen.

They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day. (D. & C. 95:5-6.)

The noonday is the brightest period of the day, and with all this glorious truth about us, some walk in darkness.

When the Lord has withdrawn his Spirit, and one walks in darkness, he says: "Well, I'm not religious."

We represent the adult group of the Aaronic Priesthood, many of whom are indifferent. One good brother wrote in and inquired: "How can a man effect a complete annihilation of his soul and his body?" Why, because he has not observed the commandments of God. He was not attending his meetings. He was not praying; so the Spirit of the Lord withdrew and left him walking in darkness; and when a man walks in darkness, he has little hope to look forward to.

When a man says he is not religious, does he mean that he believes that when he dies that will end it all? In the words of the Savior, speaking of the days of Noah, he said: "They shall say, come, let us eat, drink, and make merry, for tomorrow we die." Does it mean that he believes that will end it all? Paul said that "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.) And the Savior said,

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? (Mark 8:36-37.)

Oh, I tell you, brothers and sisters, the glorious gospel that we have is worth more than all the wealth in the world.

When a man says he is not religious, does he mean that he would not be interested if religion could tell him where he came from, why he is here, and where he is going? Does he mean that he is not interested in these things, when he says he is not religious? Suppose you had never seen your own father, and yet you had had communications from him from Europe or elsewhere, and he had been kind to you, but conditions hadn't been such that you could visit him. Wouldn't you want to see your own father? Wouldn't you some day want to be acquainted with him and enjoy his association? Paul tells us that

... we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (Heb. 12:9.)

When religion can teach us that we

are the very offspring of God the Eternal Father, how could any of us not look forward longingly to the day when he will take us by the hand and say, "... Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord?" (Matt. 25:21.)

If what we read in the Pearl of Great Price is true, that those who were faithful in keeping their first estate should be added upon, (and there isn't time to discuss how marvelously those who have kept their first estate have been added upon) but that more blessed is he who keeps his second estate, for he shall be added upon forever and forever, does a man mean when he says, "I am not religious," that he would not like to be added upon forever and forever? There is an eternal life, and we have that right awaiting us if we will just live for it.

Does a man mean, when he says he is not religious, that he does not care whether his wife and his children belong to him throughout the countless ages of eternity, that they mean nothing to him?

I was in the Arizona Temple not so long ago. We spent a day there, and the Primary teachers of one of the wards brought their children to do baptismal work for the dead. While the children were doing this work, we held a testimony meeting with the teachers, and in that meeting sister after sister stood up (their husbands were not active in the Church), and with tears in their eyes, they bore their testimonies and said that the greatest desire of their hearts was for the day to come when their husbands could take them into the temple of God and be sealed to them for time and all eternity, that they might have claim on them and their children.

Do we mean when we say we are not religious that we do not care anything about such matters?

How are we going to find out these things? You remember the story of the rich man and Lazarus, how Lazarus died and was received into Abraham's bosom and the rich man into torment. He called to father Abraham and said: "Have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Father Abraham explained that there was a gulf between them. Then the rich man's thoughts turned to his five brothers who were still upon the earth, and he said, "I pray thee therefore, Father, that thou wouldest send him to my father's house:

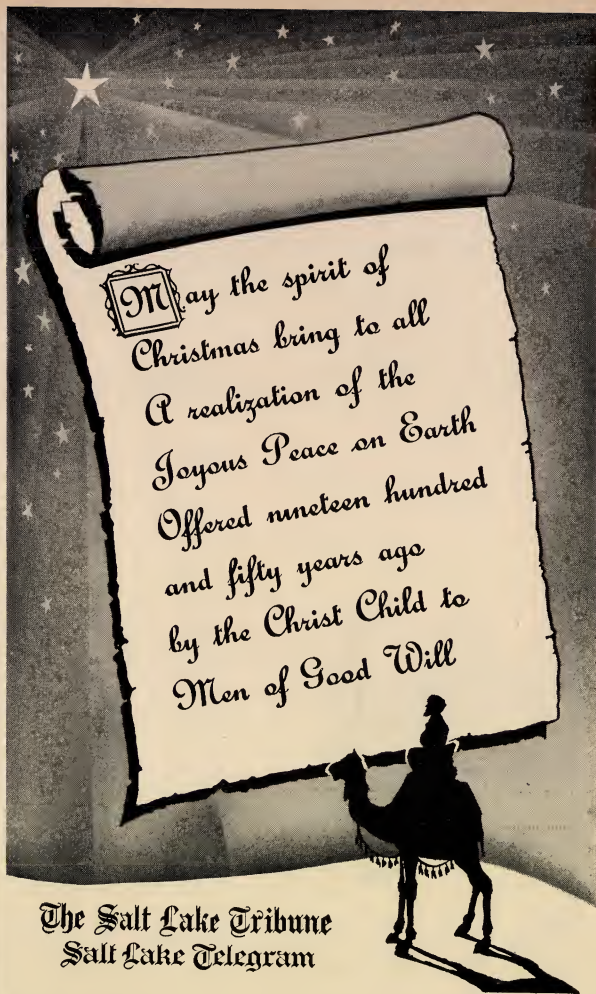
"For I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Abraham saith unto him, "They have Moses and the prophets; let them hear them."

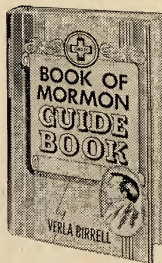
And the rich man said: "Nay, Father Abraham: but if one went unto them from the dead, they will repent."

Father Abraham said: "If they hear

(Continued on following page) *****



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LeGrand Richards *Continued*

not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (See Luke 16:22-31.)

I pray that God will put it into the hearts of our loved ones and those of the Saints of Zion who are not as faithful as they should be, who do not think they are religious, that they will realize that we do not only have Moses and the prophets, but also the living prophets of God who are sent to show us the way; that they will listen unto them. When I think of all the Lord has revealed in the establishment of his

Church and kingdom on the earth in these latter days, to me it is all Isaiah described it to be when he said the Lord would proceed to do a marvelous work and a wonder, and the wisdom of their wise men should perish, and the understanding of their prudent men should be hid. God help us to touch the hearts of those who cannot see and who are walking in darkness, and God bless you faithful Latter-day Saints for your integrity and your devotion to his great cause, I humbly pray in the name of the Lord, Jesus Christ. Amen.

"While it Is Called Today"

BY RICHARD L. EVANS

SOMETIMES we become impatient with the present. We see its evils, its uncertainties, its imperfections, and eagerly we wish for the day when things will be different. It is proper and expected that immortal man would hope for and have faith in a finer future—but of utmost importance also is the power to appreciate the present. No matter what far futures lie before us (and we earnestly believe that they are limitless and everlasting), yet always we live in the present. We may sometimes rebel at all the uncertainties and at all the undisclosed events, but those who would always force the future, who are overly impatient for it to unfold, may let the happiness and opportunities and obligations of the present pass them by. Even if we could positively foresee the road far ahead, this wouldn't alter the fact that we always live now. And happiness, after all, isn't so much a matter of rushing the future as it is of learning to "respect . . . the present hour."¹ To be blind and indifferent to the possibilities for happiness today is too much like closing our eyes on an endless journey and always wondering when we are going to "get there." There is always that which leads us on, that which keeps us full of faith concerning the everlasting future, but an important part of happiness comes with learning to live each day—in the quiet companionship of loved ones, with useful and well-loved work willingly done, and with gratitude for friends, for food, for each day's protection, and for each day's endurance. Whatever we would alter, whatever evils we would outlaw, this is our day, our generation, and we had better learn to live and to "labor while it is called today,"² being mindful of each day's opportunities and obligations. The far future may be better. We doubt not that it will. But when the future comes, it will be called the "present." When tomorrow comes, it will be called "today." "This . . . is the day for men to perform their labors."³ And one of the great gifts of life—one of the surest sources of happiness—is the power to appreciate the present.

¹Emerson, *Experience*.

²Doc. and Cov., 64:25.

³Book of Mormon, Alma 34:32.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, OCTOBER 1, 1950

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"...it becometh us to fulfil all RIGHTEOUSNESS"

By
President George Albert Smith

YOU HAVE just listened to the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints, LeGrand Richards, and while he has been talking, I have been thinking of this great audience. Reference has been made repeatedly to missionary work. We have been told that we have nearly six thousand missionaries out in the world today. Of course they are coming and going all the time. For a small church, such as we are, having membership a little more than a million, approximately six thousand missionaries is a marvelous record. As I sit here looking at the faces of the men and women that I know here, and I can see people here from all over, it came into my mind to ask the question: How many of you have fulfilled a two-year or longer mission during your lifetime? Raise your hands. Thank you very much. This is a missionary Church. Sometimes people might think, from the way we refer to finance, that we are a bank, but we are not. Think of the buildings that are on this block, every one of them built many years ago. This tabernacle and the temple were built in the very poverty of our people when they were trying to make homes here in the valleys of these mountains. But the Lord said, "seek ye first,"—not last—"... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

When I travel, as I have, approximately a million miles in the world, in many nations and places in the world, and come back here, I do not know of any place where people have more comforts and blessings than we do right here in this place that 103 years ago was a desert land, with only one tree growing in this valley. My grandfather came with the first company of pioneers. There were 143 men, three women, and two children. After he had been here for five or six years, one of his non-Mormon friends asked him, "President Smith, why did you leave Nauvoo and all that fine country back there in New York and Missouri and come out to this God-forsaken land?"

The reply of my grandfather was, "Why, we came here willingly, because we had to."

In other words, the people, about twenty thousand of them, when they were expelled from Illinois, had their choice. They could have stayed there and lived with those so-called Christians (I want to emphasize that), or they could leave and come out here and live with the Indians. That was their choice. They preferred the Indians. Now that was not because our

people did not believe in Christianity. I know of no people in the world who believe as firmly in the divine mission of Jesus Christ as does the membership of the Church of Jesus Christ of Latter-day Saints. I remember I have had many people say to me, "Why, you people do not even believe in Jesus Christ."

I have said, "What is the matter with you? If we do not believe in Jesus Christ, why do we call the Church, the Church of Jesus Christ?"

"Oh, I didn't know you called it that, I thought it was called the Mormon Church," they have replied.

I remember I attended a conference in Canada once, and it so happened that I referred in my remarks during the evening to our faith in the divine mission of Jesus Christ, that we believed that the Lord prepared the way for the coming of Jesus of Nazareth; prepared Mary to be his mother and Joseph to act as his earthly father. And then Herod, in an attempt to destroy him, sent out a decree that the children in Bethlehem and the country roundabout who were two years old and under were to be slain, and he became one of the greatest butchers of all time. Joseph and Mary took Jesus and departed from the land of their birth and their home and went down into Egypt. They returned later when that wicked king had died, and the boy grew up in Nazareth and other places in that section. When he was twelve years old, he went with his parents to the temple. They were there to perform services in the temple as was customary with those good Hebrew people in those days. When Joseph and Mary started home, they missed the boy. They returned to Jerusalem and found him reasoning with the wise men in the temple. When he was reproached by his parents for causing them such anxiety, his answer was, "... wist ye not that I must be about my Father's business?" (Luke 2:49.) Remember he was only twelve years old.

When Jesus became a man, he went to the River Jordan where John was baptizing "because there was much water there," and he needed more than a teacup or a basin full—Jesus of Nazareth, who was to become the Savior of the world, went to John and applied for baptism, and John, recognizing him as an unusual character, said, "... I have need to be baptized of thee, and comest thou to me?"

"And Jesus answering said unto him,

Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." (Matt. 3:14-15.) And Jesus of Nazareth went down into the water and was baptized by John, and when he came up out of the water, the Holy Ghost came and descended upon him in the form of a dove.

And a voice from heaven said, "This is my beloved Son, in whom I am well pleased." (*Ibid.*, 3:17.) Could there be anything more definite than that? Our wonderful Bible contains all that information and much more, of course. When people say or think that we do not believe in the divine mission of Jesus Christ, let them know that we believe all that the Bible teaches in reference to him. We believe the story of how he organized his people and taught them, and how eventually, at the insistence of his own people, he was crucified by the representatives of the Roman government; not for any wrong he had done, but because he was too good to live among that people.

We believe all that. But that was not the end. The Bible tells us that he had been taken down from the cross where he had been crucified and placed in the tomb of Joseph of Arimathea. After three days, when the women went to the tomb with spices and other things to prepare his body for burial as was customary, they found that the tomb was empty. They began looking around. Mary was standing near the sepulchre weeping when she saw someone who she thought was the gardener. She asked where Jesus was, and He said, "Mary," and she recognized his voice. I suppose Mary would have embraced him, but he said, "Touch me not; for I am not yet ascended to my Father." (John 20:17)—that was three days after his crucifixion—but to go and tell his brethren, and gave her other instructions.

Not very long after that, his disciples were gathered together in a room; because of their fear of their enemies, the door was closed. All at once he materialized in that room—he did not have to wait for a door or a window to open. Thomas, who had not been present at the time of the previous appearance of Jesus, had been told by the disciples. Realizing that there was some doubt in the mind of Thomas, Jesus said, "... Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side." (*Ibid.*, 20:27.)

(Continued on following page)

President George Albert Smith

Continued

And when Thomas had done it, he cried out, "My Lord and my God." (*Ibid.*, 20:28.) He identified the body as the one he had seen on the cross. And then the Savior said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (*Ibid.*, 20:29.) But that was not the end. He said to his disciples, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (*Ibid.*, 10:16.)

What did he mean? We do not know from the Bible, but there is another glorious record, the history of the ancestors of the American Indians, another scripture, the Book of Mormon, and in this scripture is recorded how he fulfilled that promise of going to his other sheep. At the time of his crucifixion this earth was rent, and the mountains were made valleys, the valleys were made mountains, and buildings were destroyed, and many of the people who lived on the land lost their lives. They had been looking for the time when the Savior should come, for Samuel, the Lamanite prophet, had told them about it and all that would occur. They were gathered around the temple; and all at once they heard a voice, but they did not understand it. And they heard it a second time; and still they could not tell where it came from. And then they heard it the third time, and this time they understood, and looking up, saw the heavens open, and a glorified Being came down and stood among them. Had there been any doubt in their minds as to who it was, he dispelled it, because he said, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (III Nephi 11:10.)

Brethren and sisters, we have all the information that our Christian brothers and sisters do with regard to the life of the Savior in the Bible, and in addition to that, we have the story of his coming to the people on this western hemisphere, as recorded in the Book of Mormon. And when he came among them, he talked to them as he had to those in the old world. When he was ready to leave them, he blessed them, he healed their sick and took their children up in his arms and wept over them. And after being with them two or three days, coming and going, they saw him ascend into heaven.

In 1820 Joseph Smith, the boy prophet not yet fifteen years of age, seeking to know what Church he should join because of the confusion in his neighborhood—his mother insisted he belong to one Church and his father to another—went out in the woods to pray. This boy had read in the Bible, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) He went out into the woods and put it

to the test. As he knelt there, the adversary sought to overpower him and he was stricken, but suddenly a bright light appeared. Two glorified Beings were standing in the air above him in the woods near Palmyra, New York. He saw them, and they asked him what he wanted, and he asked which of all the churches he should join. One of them spoke to him and said, pointing to the other, "This is My Beloved Son. Hear Him!" (Pearl of Great Price, Joseph Smith 2:17.) Almost the same language that was used by the Father when Jesus came up out of the waters of baptism—"This is my beloved Son, in whom I am well pleased." (Matthew 3:17.) So when Joseph the boy wanted to know what to do, he was told by the Savior himself.

I say to you we not only have all that the world has with regard to the divinity of the mission of Jesus Christ as recorded in the Bible. But also we have the story of another book, known as the Book of Mormon, and the account of his appearing in this western hemisphere, the tradition of which has been among the Indians ever since; and we also have the story of another man who gave his life as a witness that he knew that God lives and Jesus is the Christ. I refer to the Prophet Joseph Smith.

My brothers and sisters, if men and women, with all the truth that they have, would retain all the wonderful things that have been passed on through the prophets of God, and then let us share with them the additional information the Lord has revealed since the Holy Bible was made accessible to the world, what a difference it would make. I remember a very fine doctor, who was a good member of the Jewish church in Atlanta, Georgia, and who read the Book of Mormon. I became well-acquainted with him, and he said to me one day, "There isn't a man living in the world today that could write the Book of Mormon. It must be something more than the work of man." I have known many people, who, having read it, and prayed about it, have received a witness that it is true.

What I want to emphasize is this: Not only do we have all that is contained in these sacred records. But also when you have received the gospel, been baptized, had the hands of the servants of the Lord laid upon your head and received the Holy Ghost, you have a right to the inspiration of the Almighty if you live to be worthy of it. Ought we not to be grateful for our many blessings? What a wonderful thing to live in a land like America and to have all the advantages that we have. I feel so grateful for my privileges in the Church of Jesus Christ, for my companionship with the men and women of this Church and of other churches. I am grateful to have a host of friends in the various churches of the world, scattered in

different places. I am grateful for those friendships, but I will not be satisfied until I can share with them some of the things which they have not yet received. And that is the thing we must keep in our minds; it is our responsibility to bear the word. Let us do the things the Lord wants us to do and keep his commandments and be worthy of the blessings that we enjoy that are superior to those of most people in all the world.

This is the closing session of this great conference. It will be another six months before we are again brought together in this capacity, as far as we know now. But in that six months we do not know what may occur. Reference has been made to the fact that many of our boys and some of our girls are already being taken away preparatory for another war. War is the result of sin, not righteousness. And if we want to avoid war and avoid the responsibilities that come, our duty is to keep the commandments of God, and he has promised that if we will do that we will enjoy blessings that we cannot enjoy in any other way.

I am happy to be with you today. We have had a wonderful time. We are grateful to this wonderful choir that sings to the world every Sunday, a choir that has rendered 1102 programs, broadcast to the world. We are not depending entirely upon the nearly six thousand missionaries. We also have the radio, and thousands of people listen in to the program that is given each week by this wonderful choir, an unpaid organization that is doing missionary work for the blessings of mankind.

Now are you happy? If you are keeping the commandments of God, I am sure you are happy. We have much to do. You have heard something about preparing a temple at Los Angeles. The first plans have been approved so that the temple may be constructed just as soon as the detailed plans are prepared. It will add another temple. We are the only people in the world who know what temples are for, and how wonderful it is that we can build a temple without feeling the loss of the expense. We have been building temples and building meetinghouses all these years. Since the war, the Church of Jesus Christ of Latter-day Saints, the people that belong to this organization, have sent 130-odd carloads of food, bedding, and clothing to the people across the sea because they needed it, and they were made a present of it. Yet our granaries are filled today. Our root cellars are being filled now. Our little workshops where clothing is made and where second-hand clothing is repaired and made desirable are filling up again, and I want to say that I do not know of any people in the world that are more richly blessed than we, notwithstanding our constant giving that has been referred to here. They who give to the poor, but lend to the Lord, and he is a wonderful paymaster.

Brethren and sisters, let us do our part. Harken to the advice that has come to us here during these sessions of conference. This is the Lord's house. His Spirit has been here, and we have been uplifted and blessed thereby. I pray that the power of our Heavenly Father may go with you workers of this Church, you members, wherever you go, that your homes may be the abiding place of the spirit of our Heavenly Father, that your sons and daughters may grow up in the nurture and admonition of the Lord, that you may love your neighbors, and that means members of the Church and those that are not: That means all who seek to be what the Lord would have them be. I pray that each of us may feel day by day the assurance that so many of you have, that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the Living God. I know that as well as I know that I live, and I bear that witness to you in humility, and realizing the seriousness of such a statement if it were not true, I still bear this testimony to you in the name of Jesus Christ, our Lord. Amen.

Merry Christmas With Gravy

(Continued from page 959)

The gravy! He'd almost forgotten the gravy!

"Don't tell!" he shouted.

Aunt Nettie turned to stare at him. "Land sakes! What in the world—"

He darted past her and into the kitchen. She followed, chuckling.

The turkey, all brown and crinkly, lay on his back on the platter, his legs up in the air. Aunt Nettie set the roaster on the stove. Joey dragged the low bench over to stand on, so he could see down into the roaster without getting his face too close.

Aunt Nettie opened the flour bin and dipped the cup in.

"You promised!" Joey protested. She chuckled again and handed him the cup. Then she picked up some plates and napkins and went into the dining room.

Just a little bit of flour spilled when he carried it to the stove. He got the big spoon, dumped the flour into the roaster, and stirred and stirred. It got awfully thick and turned brown.

Pop came in and looked in the roaster. "I'll get the salt and pour the water."

Joey wanted to do that, too, but he didn't say anything. Pop had let him help salt the drive.

The salt falling on the browned

(Continued on following page)

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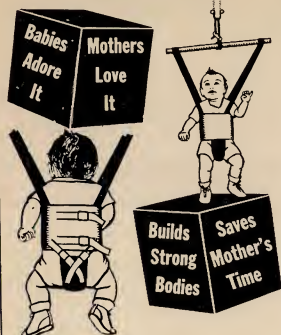
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MERRY CHRISTMAS WITH GRAVY

(Continued from preceding page)

flour looked like the snow falling on the dirt road. Then Pop picked up the teakettle and poured in boiling water. Joey stirred harder and faster. Pete's sake! it wasn't smooth any more! There were bumps in it!

Suddenly Joey remembered, and the spoon stood still up in the air. This wasn't special turkey gravy!

He was making plain, everyday gravy! For turkey gravy, you put the flour and some water in a bowl and stirred it smooth, then poured it—

The everyday gravy blurred. Joey blinked. Of course it was the steam which made it hard to see. He looked up at Pop, and Pop looked at the gravy.

"We've got dumplings," Pop

"... Children in Understanding"

BY RICHARD L. EVANS

IN times of disappointment and disturbance, there are always those who would question the Creator, and there are also those who would rule him out of existence. There are those who, in their resentment against the evils of the days, ask: If indeed there be a God, why would he permit men to bring about such unthinkable conditions? And not finding the answer, or not having sufficient faith, they sometimes deny his power and personality. A once prominent philosopher pronounced that man could neither prove nor disprove the existence of God.¹ But there are endless evidences of his existence, and there are timeless testimonies and undeniable facts before us—and even a philosopher can be wrong. But at least the last part of this pronouncement is true—it is true that man cannot *disprove* the existence of God. The universe is too illimitably large, and there are too many things unseen and unknown, even in our own world, to say nothing of outside our world, for the puny presumption of man to say that there isn't something he hasn't seen. We have enough difficulty finding out what there is in a drop of water, what composes a particle of dust, what makes a kernel of grain grow, without presuming to encompass the entire universe and eliminate therefrom the power and personality of God—and they who would do so somehow remind us of the child who says that there is no ocean because he has never been to the seashore; the child who believes that nothing exists beyond his own backyard. It was such "children" (although they were men in years) who were once so sure that the world was flat, and who abused and even burned those who had other evidence. It was such "children" who have disbelieved in the existence of all manner of things, once unseen, that have since become commonplace. And to all such perhaps these words of Paul could apply: "... be not children in understanding."² And to those who would eliminate the Lord God from their lives—because things have gone wrong, because we have seen a sick world—let it be said again: 'be not children in understanding'—no matter what we have seen—or have failed to see.

¹Kant.

²I Corinthians 14:20.

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said, "but dumplings are good with potatoes."

Joey started stirring again, still harder and faster. Some of the big bumps broke into little bumps. But it didn't look like gravy.

Pop looked at Joey's face, then back at the gravy. "Do you want to take the dumplings out?"

Joey's teeth bit hard on his lower lip. He started fishing out all the big bumps and putting them into the cup, until the cup was almost running over. Now the gravy looked too watery, and it still had little bumps in it.

"I think some more flour will fix it up," Pop said.

He got flour in a spoon and started back to the stove. For an awful moment Joey thought he was going to dump the flour in just plain.

"You—you stir it up in water," Joey said. His voice sounded queer, but Pop didn't seem to notice.

"Now, why didn't I think of that!" Pop said cheerfully. He got a bowl and made a smooth paste then poured it slowly into the gravy.

Joey's arm ached now, but he kept on stirring, fast and hard. The gravy got thicker and smoother. But it looked dull yellow instead of rich brown, as turkey gravy should. And it still had bumps in it.

Aunt Nettie came in. "Is it ready yet?"

Nobody answered. Joey looked at Pop, and Pop looked at the gravy.

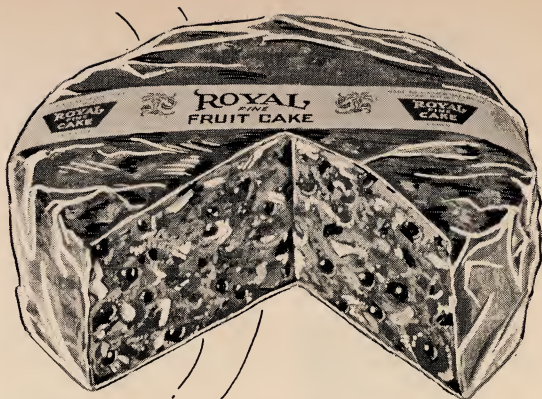
Land sakes, get me a strainer!" Aunt Nettie sounded impatient. "Joey, go wash your hands then carry the potatoes to the table. Everybody's starved."

Joey darted out, glad to get away. Everything was spoiled. He'd planned to tell Mother he made the gravy. He imagined how she'd smile at him when the rich brown gravy spread over the mashed potatoes. But that awful yellow gravy! Pete's sakes! How could he say he made *that*?

Of course, Pop worked on the gravy, too. Pop should have known how it's done. Pop should have told him. You couldn't expect just a little boy to be all to blame, when his pop helped him do it.

He held his fingers under the faucet and wiped them on the towel. He went back to the kitchen

(Concluded on following page)



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One of the nicest treats at this season is Royal Fruit Cake.

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MERRY CHRISTMAS WITH GRAVY

(Concluded from preceding page)

and picked up the potatoes without looking at anybody. He stood by his chair until the others came in, then smiled bravely at Mother and tried to smile at Pop.

"I made the gravy!" he said loudly, and sat down before anyone else did.

"Why, Joey, that's wonderful!" Mother said.

He bowed his head and folded his hands hard together in his lap, while Pop thanked Heavenly Father for our blessings and for having Mother home. He didn't look up again until Pop asked him to pass his plate for a piece of turkey.

He looked for the gravy bowl, then turned his head just a little to watch Mother dip gravy onto

her mashed potatoes. His eyes wanted to jump right out of his head! It wasn't bumpy yellow at all! It was smooth, brown gravy! It ran over the potatoes and made a little brown puddle on the plate.

Mother tasted it. "M-m! Delicious gravy, Joey!"

He looked at Pop, skilfully slicing turkey. Pop had done something magic to the gravy! Pop glanced up and winked.

"Pop helped!" Joey said suddenly.

Mother and Pop smiled. Aunt Nettie chuckled. Then Joey laughed right out loud.

"Merry Christmas, everybody!" he shouted. "And please pass the gravy!"

HERITAGE IN THE PACIFIC...

(Continued from page 954)

17, Brother Ching who lives and works at the leper settlement of Kalaupapa on the island of Molokai, came to take moving pictures of President Smith. Brother Ching is allowed to come and go, but, of course, the regular inmates at the settlement cannot leave the village because of the disease which they have. When he left to come to the centennial conference, the Saints there at Kalaupapa asked Brother Ching to take some moving pictures of the President as he walked and talked. In the evening, in company with President Smith, we attended the magnificent centennial pageant which had been postponed from the night before because of rain. The pageant was entitled, *One Hundred Years of Mormonism in Hawaii*, which was presented at the Arthur L. Andrews Theater at the University of Hawaii, in a great open-air amphitheater. The stage was gigantic, but the thing that was so striking was the fact that the entire background was a lush tropical growth of trees, flowering shrubs, and vines, which were a picture in and of themselves. There was a cast of over five hundred in the pageant, and in addition a chorus of over five hundred. Villages, plantations, chapels, and homes were reproduced on the stage lifeseize, and because of the immensity of

the area they seemed entirely in keeping with the whole, so that when the missionaries came riding down the hillside through the trees on a horse they were not at all out of proportion, and when the plantation manager rode out amongst the fields of taro and sugar cane to observe the activities of the people, it seemed very natural. Even when the more than five hundred members of the cast were on the stage at one time, it did not seem crowded. The pageant, under the direction of Joseph F. Smith, professor at the University of Hawaii, was a credit to the Church and to the Hawaiian people. Not only was it appreciated by the membership of the Church but was also received enthusiastically by the populace of Honolulu itself, and the papers carried front-page stories about it. The five-hundred-voice chorus was made up of members of the Church from all the islands under the leadership of Sister Miriam Leilani and presented a thrilling picture as all were dressed in white and wearing orange and red capes.

On Friday, August 18, President Smith was interviewed at some length by a member of the United Press; and then he visited with a very good friend of his, one of the outstanding physicians of Hawaii, Dr. Strode, whom the President met on a train once in the United States.

On Saturday, August 19, President Smith and party went to the village of Laie, on the windward side of Oahu, where is located the beautiful Hawaiian Temple. To attempt to describe the setting and the feeling that one receives as he rides along the shore of the blue Pacific and suddenly turns to the left and there views the beautiful temple with its magnificent background of tropical growth is most difficult indeed. It is a glorious sight in the daytime and even more inspiring as one sees it stand out under the brilliant radiance of a full Hawaiian moon.

President Smith attended the *hukilau*, or net fishing, which was held at Laie. The men in the boats leave from one side of the bay and row out into the ocean and return in a great arc, spreading the net as they go and landing several hundred yards down the beach, and then the whole village turns out and begins to pull in on both ends of the net. Many fish are caught in the net as it is pulled in, but the major portion of them are in a great funnel-shaped net at the apex. This is a very colorful affair, and thousands of people were present to watch the net pulled in and to see the many curious types of fish that were pulled in from the ocean.

Sunday morning, August 20, dawned bright and clear, and we went again to where the morning meeting was held in the beautiful new Laie Ward chapel, where over one thousand people were in attendance. Music was furnished by the Laie Ward choir, and after others had spoken, Elder Moyle and President Smith addressed the audience.

In the afternoon we returned to Honolulu where in the evening the final session of the conference was held, which brought to a close the centennial celebration program. At this meeting over two thousand were present—a truly fitting climax to a most glorious celebration. President Smith bore his testimony in great beauty and simplicity. Every one present was visibly moved and affected as the President uttered words of love, kindness, and wisdom.

The next day, Monday, August 21, we reluctantly boarded the ship for the return voyage. There are

(Continued on following page)

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HERITAGE IN THE PACIFIC...

(Continued from preceding page)

no words to express the feeling that one has as he leaves dear friends standing on the pier as the boat begins to glide gracefully away. You become suddenly aware that you may never see these loved ones again in this life and that many a year may pass before ever you see the beautiful islands once more.

Many things went through my mind as I contemplated the centennial activities. I found myself constantly comparing conditions in Hawaii and in the mission as they were when I was there as a young

missionary years ago and as I found them on this recent trip.

When I first went to Hawaii, the islands constituted one mission. While I was there, the great Oahu Stake of Zion was organized, which has continued to grow and prosper in the work of the Lord. As great airplanes glide smoothly to the ground after having come from the mainland, I recalled having watched Captain Music's *China Clipper* land at Honolulu, when he pioneered the air route from San Francisco to Hawaii. It was on his second flight, as he touched Hawaii and continued

Beginning Together

BY RICHARD L. EVANS

OFTEN young people who are beginning life together become discouraged because they can't begin where their parents "left off." There are many things they want. And working and waiting and going without aren't always easy. Often they come from comfortable homes. Some have lived in comparative luxury. They have entertained their friends in surroundings that it has taken the family much working and waiting to acquire. And they sometimes think it is an undue hardship to begin as their parents began. A girl who comes from a provident home could make it very miserable for the young man she marries if she were to expect him immediately to provide all the comforts and conveniences that she has been accustomed to. She must remember that few people start with "everything" at once. And those who do—those few who have made-to-order establishments handed to them—miss much of the genuine joy of working and planning together. Of course we expect each generation to improve upon the past. And fortunately it may not be necessary to go all the way back and begin where our parents began. But it just isn't reasonable for young people to expect to duplicate at once the pattern set by provident parents. And neither parents nor others should make it difficult for those who are beginning together by encouraging the idea that they should be able to begin with what others have acquired only after long effort. Working and planning and pursuing common purposes can be very worth while. It isn't always easy. But things that come that way often mean much more. And this we should certainly say to all who are beginning together (and to all others also): One sure way to make life miserable is to live in a manner that you can't afford.

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down to Samoa, that in landing in a Samoan lagoon, his plane blew up and killed all on board.

The Hawaiian people have a faith and belief in the gospel which is beautiful in its simplicity. They pray without doubting, and theirs is the childlike faith which moves mountains. Surely the Hawaiian centennial was a fitting climax to the one hundred years of Mormonism in Hawaii. Everything that was done and said was in harmony with the occasion and was calculated to do nothing but to add honor and credit to that which had gone before.

The Church Moves On

(Continued from page 944)

Speakers included President Oscar A. Kirkham of the First Council of the Seventy and Bishop Thorpe B. Isaacson of the Presiding Bishopric.

30 AT THE two o'clock session of general conference, President David O. McKay was sustained president of the Council of the Twelve. As President McKay remains in the First Presidency, Elder Joseph Fielding Smith was sustained as Acting President of the Twelve. Elder Delbert L. Stapley, president of the Phoenix (Arizona) Stake, was sustained as a member of the Council of the Twelve.

Approximately fourteen thousand priesthood bearers—the largest number in the recorded history of the Church—were in attendance at the semi-annual priesthood meeting in the Salt Lake Tabernacle and in adjoining buildings.

On this and the preceding night many returned missionaries and servicemen held their semi-annual reunions.

October 1950

1 DR. JOHN A. WIDTSOE of the Council of the Twelve gave the "Church of the Air" sermon from the Tabernacle, over the Columbia Broadcasting system.

The three-day 121st semi-annual general conference of the Church concluded.

The Deseret Sunday School Union conference was held at seven p. m. in the Tabernacle.

(Continued on following page)



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The Church Moves On

(Continued from preceding page)

5 PRESIDENT David O. McKay was set apart as President of the Council of the Twelve by President George Albert Smith; Elder Joseph Fielding Smith was set apart as Acting President of the Council of the Twelve by President David O. McKay; and Elder Delbert L. Stapley was ordained an Apostle by President George Albert Smith at the weekly meeting of the First Presidency and the Council of the Twelve in the Salt Lake Temple.

National approval was obtained for the new Deseret Recognition ribbon award designed for wear by Explorer groups of Scouts.

6 RICHARD E. FOLLAND, executive secretary of the Deseret Sunday School Union, announced that beginning in January a new plan of moving classes as a whole, along the course of Sunday School study, will be put into operation. Promotions of students because they have reached a different birthday will be abolished, except in rare cases.

8 ELDER Ezra Taft Benson of the Council of the Twelve dedicated the Richmond, (Virginia) chapel of the Washington Stake.

Presiding Bishop LeGrand Richards dedicated the Coeur d'Alene (Idaho) Branch chapel, Spokane Stake.

President Milton R. Hunter of the First Council of the Seventy dedicated the chapel of the New Westminster (British Columbia) Branch, Western States Mission.

Norwalk Ward, East Long Beach (California) Stake, created from portions of Bellflower Ward, East Long Beach Stake, Downey Ward, South Los Angeles Stake, and Whittier Ward, East Los Angeles Stake. Stephen H. Sims is bishop of Norwalk Ward.

Lakewood Ward, East Long Beach (California) Stake, created from Lakewood Branch, with Lorin B. Daniels, bishop.

Long Beach Fifth Ward, East Long Beach (California) Stake, created from portions of Park View Ward, with Robert H. Barker, bishop.

Park View Ward, East Long Beach (California) Stake, name changed to Long Beach Third Ward.

10 THE annual report of the Primary Association shows that 197,401 children are enrolled.

ASSISTANT CHURCH HISTORIAN, ANDREW JENSON, BORN 100 YEARS AGO

THE late Assistant Church Historian Andrew Jenson, had he lived, would have celebrated his own centennial this December 11. As a man he was always intensely proud of the fact that he was born at Torslev, Hjørring Amt, Denmark, in 1850, the same year that saw the coming of the elders with the message of the restored gospel to his native land.

It was the elders, too, who interested the teen-age Andrew in keeping a diary—a practice which he cherished, and a habit which colored his long life, because he was indeed a keeper of records.

He and his parents and a younger brother were sail-boat and ox-train emigrants of 1866. In pioneering Utah he did manual labor to reclaim the land and to bring the railroad, but he always used his spare time advantageously in study.

Time after time he filled missions for the Church—first as a regularly assigned missionary, later as a re-

searcher in the interest of Church history, and in 1935, in his eighty-fifth year, he took a pioneer wagon to Denmark as a gift from the state of Utah.

It has often been said of him that he "traveled a million miles in the interests of the Church." In 1891 he became a member of the staff of the Church historian's office, and in April 1898 he was sustained as Assistant Church Historian, a position he held until his death, November 18, 1941. As such, he compiled a manuscript history of every stake and ward, every mission and branch of the Church. His writings in behalf of the Church were in both the Scandinavian and the English tongues. The bookshelf of Andrew Jenson's books includes: *Church Chronology, Historical Record, History of the Scandinavian Mission, Biographical Encyclopedia, Autobiography of Andrew Jenson, Encyclopedic History of the Church, Joseph Smith's Levnetslob, and Jordan Rundt.*

ON THE BOOKRACK

YOU CAN LEARN TO SPEAK

(Royal L. Garff. Wheelwright Publishing Co., Salt Lake City, Utah. 1950. 273 pages. \$2.75.)

REPLETE with illustrations to prove the point that everyone can learn to speak—and how he may learn to speak, this book should find space in everyone's home, for we are a Church of speakers. Into the book have gone the experiences of the many years that Dr. Garff has been in demand throughout the United States as a speaker. In addition, he has long been a successful teacher of speech.

The book is not like an ordinary textbook, however, and anyone who picks it up to read will find that he cannot put it down until he finishes it. The reader will likewise find that he will return to it for helpful suggestions or stories innumerable times.

Attractively bound, the book also has clever sketches that help drive home the messages that Dr. Garff includes in the text. All in all, the book is one that deserves wide popularity.

—M. C. J.

THE CRITICISM OF

T. S. ELIOT

(Victor H. Brombert. Yale University Press, New Haven, Conn. 1949. 43 pages. \$2.00.)

T. S. ELIOT has been an enigma to most readers—but has also been one to crystallize a new approach to criticism. This analysis of T. S. Eliot is unusual not only in its relationship to Eliot himself but also in its indication of how to reach essential values in the criticism of poetry. According to the author, T. S. Eliot moved from the point of view that the critic should deal only with the "impersonal theory" of poetry, in which the critic limits himself to a consideration of the art of the poem, to that of a dual analysis: 1, the judgment from a literary standpoint; and 2, that from an ethical point of view. The author feels that Eliot expects each generation of artists and critics to have a dynamic attitude towards literature, which of necessity will receive new interpretation from "periodical shifts of interest." The book would be even more valuable if it had been printed in larger type.

—M. C. J.

The True Christmas

(Continued from page 951)

thought, one year ago when spending a happy Christmas with Loved Ones, that I should be in Tokyo, Japan, today! It seems almost impossible to realize it, and there is nothing either in the weather or surroundings to help one to realize it—a clear blue sky, bright sunshine, dry streets, green leaves on the bamboo trees do not suggest our Christmas morning in Ogden. Evergreen trees on every hand, I have been admiring as a mark of landscape beauty, so their Christmas significance has somewhat waned.

But the little Christmas tree in Sister Stimpson's room, the joyous laughter and exclamations of delight from her three little ones bore the true marks of the glorious day. Cards conveying the good wishes of the Stimpsons to Brother Cannon and me were appreciated.

I spent the forenoon in a large department store, and returned in time for the children's Christmas entertainment, in which about fifty Japanese kiddies participated.

In the evening fully 175 people sat on their feet on mats spread on the floor, and listened for two and a half hours to a well-rendered program. . . .

Japanese people are clever and enjoy doing things. I was intensely interested in the children. With what vigor and loud acclaim they entered into each part! . . .

When we retired at 11 p.m., the folks at home had about three more hours of peaceful sleep before waking at six o'clock to see what Santa Claus had brought them. If they enjoyed but half the prayers and loving wishes I had in my heart for them, how happy they would be!

To Elder Ezra Taft Benson of the Council of the Twelve, Christmas meant the absorption of little children in the making of decorations for the Christmas tree and of presents for the family. After all, with a family of thirteen, eleven children and Father and Mother, money was hard to come by except for the essentials. But the Christmases were unusually happy ones, for love and thoughtfulness abounded in the household.

As the children grew older, they were permitted to help with the filling of the stockings and the putting out of the presents. A line of chairs was arranged in the living room, and on the corner of each one was hung the stocking—with an orange in the toe, for oranges in those days were a rare treat. The children were anxious to get up in the morning, and long before it was the designated time, they would call asking if it wasn't time. But until the father had the two fires in the kitchen and the living room blazing, none of the Benson children came

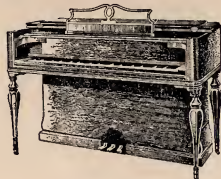
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THE TRUE CHRISTMAS

(Continued from preceding page)

downstairs. When the procession started, the smallest; one led, and the others followed in an ascending line.

Most of the day was spent at home, but at about eleven o'clock the new skis or sleds or skates had to be tried out, and away they would go skimming over the snowy or icy trails.

In the late afternoon the family would pile into a bobsleigh with

straw on the bottom and travel the two or three miles to the maternal grandparents or to the paternal grandparents, depending on which of the grandparents had been visited for the Thanksgiving dinner. After the dinner, which was a great dinner—usually chickens being served that the family had raised themselves—a program was given by the families.

To Elder Matthew Cowley, the most unusual and the most satisfy-

Faith Against Fear

BY RICHARD L. EVANS

WE have long since learned that among the chief weapons of the war of nerves are fear and falsehood and confusion. But fear, it seems, is foremost. If you can strike fear into the heart of a man, you have already gone far toward destroying his effectiveness. Fear is a paralyzer of people and is no doubt a "secret weapon" of Satan himself. Of course, there are those who will remind us that fear is not always paralyzing—that sometimes in great fear a man will rise to feats of physical performance which he could not otherwise accomplish. And this may be true as to an act of emergency—but the strength of fear is quickly spent and is not to be compared with the strength that comes with calm, quiet courage. Fear is the enemy of faith; it is the companion of darkness and despair. It will not keep company with hope; it sets the stage for failure. It is a malignancy of mind and of the spirit—a killer and destroyer of man. And, as all of its victims have discovered, peace will not dwell with fear. And a generation that has had reason to have its fears multiplied would do well to remind itself that fear is crowded out only by something which is stronger and firmer than fear. Fear cannot long sustain itself where there is firm faith—faith in the future, faith in God, faith in the ultimate accomplishment of his purposes, faith in eventual justice, and faith in the fact that wrongs will be righted and that truth will triumph. We need and must have faith against fear—faith to pursue our purposes, faith to keep fear from impairing our effectiveness. "... and they awake him, and say unto him, Master, carest thou not that we perish? ... And he said unto them, Why are ye so fearful? how is it that ye have no faith?" Unto a fearful generation there come again these quieting words from the Father of us all: "Be still, and know that I am God."

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¹Mark 4:38, 40.

²Psalms 46:10.

ing Christmases were those he spent in New Zealand where the Christmas was the Sabbath in the literal sense of the word. Churches were opened for sacred service. Greeting cards might be sent to loved ones, but they were limited in number. No presents were exchanged, and in the hearts and minds of all was the spirit of loving kindness and reverence. The day following the religious services, there would be a day of festivity, but even this was restrained. Going to the beaches, feasting on lamb rather than on turkey, visiting with friends and relatives made up the celebration—and behind the occasion lay the reason for the day, the life and ministry of Christ, the Redeemer.

Contrast these remembrances with the occasions of today. The reason for this contrast is not far to find, for into this day on which all should be concentrating on the qualities of Christ which have motivated our lives and given us more abundant joy, have gone the extravagances that have made living more difficult. Instead of genuine love and thoughtfulness, in the majority of cases there has gone the feeling of, "Well, Jane gave me this last year, I must do more for her this year." As a result, behind a pile of debts, tinsel, gay wrapping paper, the true spirit of Christmas has been lost, thrown away with the garish trimmings of the day.

Let us this Christmas season open wide our hearts to the gospel message, to the love that Christ bore for all people, and we shall again find the true meaning of Christmas.

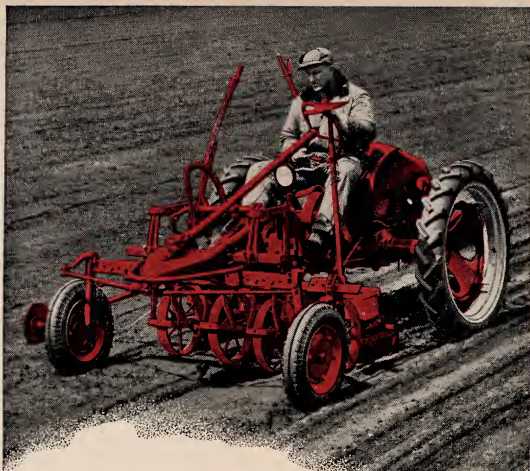
The Gift Horse

(Continued from page 958)

BILLY BLUEJAY, eyes wide in recognition of the new-saddled pony, watched them ride up, and now, with his old grandfather, the chief, stared as Lee and Nina dismounted and came towards the hogan. In amazement the chief and Billy stepped back, welcoming them into the shabby, low room.

Both Lee and his wife had to stoop to enter the thatched hut; and their basket of good things seemed to fill up half the room as

(Continued on following page)



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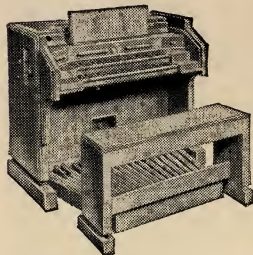
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THE GIFT HORSE

(Continued from preceding page)
they set it on the cleanly-swept dirt floor.

For a moment their eyes groped, getting used to the gloom, lit only by a smoky kerosene lamp and the dull glow of coals on the primitive hearth at one side of the room.

Discreetly they eyed the incongruous array of mementos displayed above the fireplace—an ancient tomahawk, a frayed, eagle-plumed war-bonnet, the hunting knife in its case, which Tabor had given the chief many Christmases ago—and in the midst of the militant display, a tranquil, if smoke-grimed, picture of the Three Wise Men riding their rich-laden camels toward the light of a distant star.

Yet, it was the time of year for that picture to be hanging there, for Christmas had come again to the hogan of Chief White Wolf. It was an expression of the chief's veneration of the white man's God—a picture given to him long ago by Nina Tabor. He knew the story of the picture, and always it hung above the lowly hogan hearth at Christmas time.

Then Lee was extending his hand. There was the play of a smile in the network of wrinkles of the old chief's face, the trace of a twinkle in his aged eyes as he took the hand of his trader friend.

"MERRY CHRISTMAS, Chief White Wolf."

The ancient chief nodded his head as he looked steadily into his friend's eyes. His voice cracked out the old familiar greeting he had come to know through the white man—in his own words.

"Much Merry. I have been waiting you to call."

Smiling, Lee answered, "I have come to thank you very much for the present of the pony, Chief White Wolf. I have brought this gift basket for you and your family from my wife and myself."

Gravely Chief White Wolf nodded in acknowledgment; and both Lee and Nina saw wherein his great pride lay.

Here was an old one, bundled in a sheepskin coat held together with safety pins, an Indian blanket held around him to ward off the drafts in the mud hogan, his feet encased

in worn, high moccasins, his long gray hair held with a band of shoddy; but in his eyes was the bravery of an eagle, and in the lined, intelligent face the nobleness of his race and the pride of all his ancestors.

Lee spoke on quietly. "There is a great favor I would ask of you now, my friend. It is concerning the pony. You see, I have no place to keep him, nor anyone to tend him.

"I want to ask you—will you keep the pinto here in his stall, as he used to be? And perhaps Billy here could see that he gets fed and watered—and exercised. It will be a great favor if you will agree to this. I will pay you, of course, for his care. Is this agreeable with you?"

Lee, and Nina, who sensed now the nicely-contrived plan of her husband—and Billy Bluejay, who was becoming overwhelmed with the idea of taking care of the pony with its new bridle and saddle, and getting paid for it by Mr. Tabor—all were holding their respective breaths, as they awaited the old chief's decision.

His approval would solve all their problems and would provide the poor old chief with a modest income for his wants—and he would not lose face with his great pride. His disapproval—

But the venerable old man was nodding his head again, and his hand was held out to Lee Tabor to seal the bargain. Solemnly he included his grinning grandson in his words, though never taking his black eyes from Lee's face.

"It is good, my friend; it will be so. Billy—you hear? You take much good care of horse for Mister Tabor."

Billy Bluejay was about bursting with pride in the assignment, and with the thought of having his pony back, but he only shook his shaggy head in quick agreement.

Matter of factly Lee took out his wallet and counted out several bills in the wavering light of the dusky lamp, placing them in the wrinkled hand of Chief White Wolf; and silver dollars in the stub-fingered hand of the beaming Billy Bluejay. Then confidentially he looked down at the boy and asked, "Do you suppose that pony could carry three of us back up to the trading post,

Billy? Nina and I have got to get home and get things ready for the Christmas party tomorrow. The road is awfully slushy for walking, and you'll have to bring the pony back to his stall."

Billy Bluejay nodded his head vigorously, and there was mature judgment in his affirmation.

"Oh, sure. Peento can carry three, even more maybe—easy. Come, you see."

"We're off, then."

Lee took his wife's arm and they stooped out of the hogan. They turned, their farewells to the chief blending in the frosty, bell-clear air.

"Good night—Merry Christmas, Chief White Wolf."

Standing straight and with great dignity, in the doorway of the hogan, the old chief re-echoed their words of the Eve.

"Much Merry, my friends."

Into the saddle went Nina, behind her Lee, and clinging like a leech, the little Indian cowboy, Billy, behind them both. A flick of the rein, the touch of a heel, and the old horse, rallying to the occasion and not minding his triple load, set off, beating out the time of a tune the three on his back were caroling as they traveled toward the trading post.

At the store, Lee put the set of currycombs in the pony's saddle bags, filled Billy Bluejay's pockets with all-day suckers, and gravely admonished him.

"Keep the pinto looking slick, Billy—and give him lots of exercise. Off with you now and get some sleep. The big Christmas party starts early in the morning—we'll be expecting you."

Together, Lee and Nina watched the jubilant Indian lad vault into the saddle and take his mount at a reckless pace down the road to his grandfather's hogan—the proudest, the happiest Indian boy in all of the Whiterock Valley.

They stood for a moment, arm in arm, on the store steps, looking over the snow-mantled valley, a-twinkle with the little yellow lights from many hogans, where the valley people were preparing for the morrow's holiday. A pale winter moon peeped reassuringly from behind storm clouds. And Lee and Nina Taborn went in to get ready for another merry Christmas at the Whiterock.

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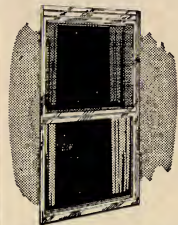
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Melchizedek Priesthood

QUORUM ACTIVITIES

throughout the Church

Photos courtesy of Davis Grant



WHAT are the quorums of the Melchizedek Priesthood doing throughout the Church?

Shelley (Idaho) Stake, which for the past several years has had the enviable record of being first in submitting the quarterly reports to the general Melchizedek Priesthood committee in Salt Lake City, were asked how they did it.

It was once one of the delinquent stakes, but decided to do something about the delinquency. The stake committee campaigned for cooperation in this matter from the quorum presidencies. Those quorums that had difficulty at first in getting the reports in, received assistance from the stake committee. Soon the habit was formed, and they discovered that it was much easier to get their reports in than to let them go over-time.

Their letter goes on:

We also find that in recognizing the value of getting our reports in early, other advantages come to us. In the first place, the officers seem to feel a need for closer association and personal contact with the members, and as we have more time to study the reports and the weaknesses therein disclosed, we find it much easier to make the necessary assignments and perform the desired missionary work where it is most needed. In other words, we are happy about these reports, whereas in the past they were a burden . . .

High priests of Shelley Stake have a personal contribution project. Each member who is financially able, contributes eight dollars annually. The money is used to rehabilitate quorum members. Several

members are receiving aid from the fund while they are engaged in temple work.

The one hundred sixth quorum of seventy in Shelley Stake had a nine-acre potato project during 1950. The land was rented, and seed potatoes were contributed by quorum members. One of the needy members contracted to do the irrigating, and the rest of the season's work was contributed by members.

The first quorum and the fourth quorum each has a small livestock project. The herd of the first quorum consists of two sheep and five calves. The fourth quorum has six calves. The members who did not participate in the purchase of the animals are feeding and caring for them. It is planned to sell the matured animals and buy more young animals.

The second quorum of elders has had a wheat and a potato project. The wheat was grown on a share-crop basis.

The third quorum of elders of Shelley Stake has had a potato and a calf project. This quorums' were the only potatoes harvested when this report was made. Their four and one-half acres had produced:

511 hundred-pound bags of U. S. No. 1's
117 hundred-pound bags of U. S. No. 2's
98 hundred-pound bags of culls

All of the Shelley Stake quorums have sent, or are in the process of sending, subscriptions for THE IMPROVEMENT ERA to their members who have been called into the armed forces.

IT WAS proudly yet humbly announced at the October conference of the Church that full-time missionaries in the field now num-

The seventh quorum of elders of the Glendale (California) Stake, La Crescenta Ward, have been in charge of constructing a home, which was sold for about twelve thousand dollars, and the profit was turned over to the ward building fund. About seventy men from all branches of the priesthood, and some non-members of the Church aided in the construction. Pictured here is the house, in various stages of construction, with some of the men who labored on it.

THE IMPROVEMENT ERA

ber over fifty-eight hundred. How are these missionaries supported? Of course, they themselves make this personal contribution to the Church. Some have saved their nickels and dimes since childhood; some are supported by their families, others by widowed mothers; still others by members whose homes have never been blessed with children, or whose sons have made the supreme sacrifice for the nation's safety. But it is surprising how many quorums are supporting missionaries. Many missionaries have entered their fields of labor to be supported by quorum contributions; other missionaries, with the most fruitful part of their missions before them, have found quorum assistance when their original means of support has been shut off by sickness or by accident. Truly, in this way, the blessings of "our missionary" have been extended to quorum members and their families.

The high priests quorum of Glendale (California) Stake has been actively engaged in a wheat project to:

teach the value of whole wheat cereal and bread
obtain, store, and preserve wheat
teach the various ways of using wheat in cooking
improve the health of the Saints in the stake.

This quorum also has a project

to encourage every high priest and his wife to have their own temple clothes.

The seventh quorum of elders of the Glendale Stake has completed the construction of a house and sold it for twelve thousand dollars, the proceeds (above material costs) going to the chapel building fund of the La Crescenta Ward. They had seventy men from all offices of the priesthood, and even some non-members, who came and helped build this home.

The sixth quorum of elders, residing in the Garvanza Ward, Glendale Stake, engaged in a chicken project, from baby chicks to chicken on the dinner table, which netted considerable profit.

The fifth quorum of elders, Sunset Ward, Glendale Stake, has raised money and donated labor in the manufacture and placing of pews in the stake center.

These quorum projects and others in the stake have been carried forward in addition to the other heavy ward and stake assignments, notably at the new Church welfare ranch at Perris, California, and the new Deseret Industries square in Los Angeles.

UNDER the sponsorship of the stake presidency and the Melchizedek Priesthood committee, the South Los Angeles (California) Stake has

been holding a priesthood convention in each ward. The convention is at the hour of priesthood meeting. At the preliminary session, the stake president or one of his counselors gives instructions. Then the convention separates into departments. The high priests quorum presidency meets with their group, as do the seven presidents of the quorum of the seventy. The stake presidency meets with the members of the elders quorum, and here the adult members of the Aaronic Priesthood are invited to attend. (The stake Aaronic Priesthood committee meets with the members of their respective quorums during this departmental hour.)

To close the day of Sabbath spiritual feasting, the bishopric of that ward has arranged the sacrament meeting program for the priesthood members to discuss some assigned topics, and for as many priesthood members as possible to bear their testimonies.

Needless to say, a great deal of planning goes into these priesthood convention Sundays in South Los Angeles Stake. Every priesthood member is invited to attend, and transportation is arranged for him, if need be. But anyone who has attended one of these conventions will testify that it is worth the work and the effort of the planning.

ON THE CHILDREN'S BOOKRACK

(Concluded from page 961)

add to the difficulties, Black Devils attack the crops as soon as the young, tender shoots come from the fertile ground. Happily, this plague yields finally to the marvels of scientific farming learned from the Great School of the Foreigners.—A. L. Z., Jr.

ALL KINDS OF TIME

(Harry Behn, Harcourt, Brace and Company, New York, 1950. \$2.00.)

A PICTURE story of time—from seconds up—and what happens when you take a timepiece apart and put it back together again—leaving out just one little part.—A. L. Z., Jr.

DUFF—THE STORY OF A BEAR (William Marshall Rush, Longmans, Green and Company, New York, 1950. \$2.25.)

THIS is a warmly humorous and fascinating story about bears in the Rockies, and about one bear in particular. It is written from the bear's

point of view, and describes authentically his living habits and instincts, especially where contact with man is concerned. It is an exciting story; the humane attitude toward wild life is stressed, and the story ends happily for the bear rather than for the hunter.

—B. S.

THE STORY PRINCESS BOOK

(Alene Dalton, Bookcraft Publishing Co., Salt Lake City, Utah. \$1.00.)

THIS collection of fairy tales, long loved by children the world over, takes on added charm when told in the words of the Story Princess. Appealing illustrations help to make this a book to be enjoyed by any child who loves a fairy tale.—D. L. G.

PETER'S PINTO

(Mary and Conrad Buff, The Viking Press, New York, 1949. 96 pages. \$2.00.)

WITH a setting in southern Utah—and a background of Salt Lake

City from which Peter had come to the ranch at White Horse Mesa—the story reveals in addition to the locale the stamina of the early settlers of the region. There are much action and suspense in the story to hold the interest of the eight-to-eleven-year olds, at the same time that the ideals are firmly implanted in them. It is too bad that "all right" should be misspelled in the book.—M. C. J.

BEARS

(Van Duyn Doty, Stevens & Wallis, Inc., Salt Lake City, 1950. 72 pages. \$2.50.)

THIS second book on bears makes a valuable addition to the child's library, as well as acquainting him with bears. These stories, collected as the first volume was from actual experiences, are full of fascination and excitement. The two books will make a wonderful Christmas present for the small fry.—M. C. J.



Questions For Bishops From General Secretaries

Special To Bishops

Letters To Servicemen Held Vital To Their Welfare

IT WAS during a convention of Aaronic Priesthood leaders that the following questions were asked in a department conducted for general secretaries and quorum advisers. These leaders were not critical of their bishops, but the questions asked indicated a rather serious lack of understanding of their official relationships to their bishops and of knowing the details of their responsibilities. These questions may serve to alert bishops as to what may be going on in the minds of their leaders when relationships and responsibilities are not made clear and respected. We provide correct answers.

1. Who appoints the ward Aaronic Priesthood committee meeting each month—the bishop or the general secretary?

Answer: The bishop.

2. When the bishop consistently does not appoint the meeting, what is the general secretary supposed to do about it?

Answer: The general secretary should respectfully remind the bishop that the meeting should be held, but the initiative for appointing the meeting rests with the bishop.

3. When those meetings are not appointed, we, as general secretaries, are made to appear as failures, and we do not like it.

Answer: You cannot help yourselves—the bishop is responsible for calling the meeting. You have not failed as general secretaries, if you remind the bishops that the meeting should be appointed and hold yourselves ready to assist him in arranging therefor.

4. Are general secretaries and quorum advisers supposed to lead out in the matter of the Aaronic Priesthood social and fraternal program?

Answer: Yes, but always with the approval of the bishopric.

5. What do we do when the bishopric feel we are going beyond our authority?

Answer: Talk it over with the bishopric and come to a clear understanding of what they expect you to do in this and all other matters within the province of your calling. Then be governed by their instructions. If the bishopric are not clear on their relationship with you, the stake Aaronic

HE may not be in a foxhole; then again he may; he may be in the air—he may be on the ground; he may be on the deck, or down below; he may have a bed—perhaps it's the cold earth; he may be on watch; he could be afraid even though he's supposed to be brave; he could be alone; he could be with the crowd; he may be in church—he may not; he may be in good company—we hope so; but wherever he is and whatever he is doing, he will be stronger and will behave better if there is a letter from his bishop, and often enough that he cannot easily forget.

He may be well—he could be ill; he may be in good spirits—he may be discouraged, even despondent; he may be happy—he may be sad; he may have companions sympathetic to his ambitions and ideals—too bad if he hasn't; but however he feels, and whatever his circumstances may be, he is better able to face them and to im-

prove upon them if there's a letter, some kind of word from his spiritual leader, his bishop.

That man is to be pitied who is in the service of his country "alone." And that man may be too much "alone" whose bishop does not write to encourage, to sustain, to bless as the father of the ward.

Letters from loved ones and friends are excellent. But letters from the bishop with his blessings are needed, too. One is not without the other in adequately looking after our servicemen.

It is realized that for a bishop to write personally a letter to a great many young men from his ward at least once a month may be asking too much, in view of all his other responsibilities. But the bishop should see to it that such letters are written for him, on his behalf, and signed by him, that his young men may know they are not forgotten.

Aaronic Priesthood Assignments Defined

IT appears necessary again to remind our Aaronic Priesthood leaders that only the filling of priesthood assignments officially listed for priests, teachers, and deacons are to be credited as "assignments filled." The official lists are published in the respective quorum roll books, quorum lesson manuals, and in the Aaronic Priesthood Handbook.

This is an item which should be reviewed in every stake during the Aaronic Priesthood department of the stake priesthood leadership meeting.

Priesthood committee should labor to bring about a clear understanding of your several responsibilities.

6. Are general secretaries to have anything to do with the ordering of Aaronic Priesthood supplies?

Answer: General secretaries should see to it that needed supplies are on hand at all times. However, the bishop should sign all orders for supplies in order that costly duplication in ordering may be avoided.

Bishops—

ALSO the duty of the president over the Priesthood of Aaron is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants—

This president is to be a bishop; for this is one of the duties of this priesthood.

(D. & C. 107:87-88, italics added.)

Teachers Not To Assist Priests At Sacrament Table

ORDAINED teachers are not authorized to assist priests at the sacrament table once the meeting is underway.

Teachers may prepare the sacrament table by spreading the linens, filling and placing the water trays, placing bread and bread trays thereon. They may take care of the linens, empty the trays, and put them away after the meeting is ended. But teachers are not to assist the priests in any way at the sacrament table during the meeting.

Bishoprie's Page

Prepared by Lee A. Palmer

A Priest's Reactions To Being Denied His President's Leadership

HE was an only priest in his suburban ward of a few members. He had recently moved into the locality from a ward where there were many priests, and a fine group it was, too. Every Sunday morning the priests had met in quorum meeting with the bishop as their president. They were taught the very things young men of that age always need to know. The bishop seemed to know just when and how to touch upon the subject currently appropriate. The young priest wondered how he would be received by his new bishop and by his new quorum or group associates.

He attended his first priesthood meeting rather anxiously, anticipating the welcome he felt certain would be accorded him. No one met him at the door. He found a seat, which, incidentally, was not difficult since there were very few present—none of his own age.

When the opening exercises were finished, he went up and introduced himself to the bishop, the president of the priests' quorum. When he asked the bishop where the priests met, he was told, "Since you are the only priest here, maybe you had better go in with the elders. I am very busy this morning, and with only one priest present I can use my time to better advantage than meeting with you alone. I am sorry."

It was a long way home after priesthood meeting that morning—"a long way" because he was carrying such a heavy heart. "What a letdown!" he muttered to himself. "So I'm not important to the bishop when I'm alone—only when there's a crowd of us. Well, at least I now where I stand with him—I know what his attitude is toward a lone priest. What chance is there for me in this ward?"

What ward was he in? That is immaterial now since it has already happened. The important thing is that each bishop make doubly certain such experience will never come to any priest in his ward.

The Savior said:

For where two or three are gathered together in my name, there am I in the midst of them. (Matt. 18:20.)

DECEMBER 1950

Aaronic Priesthood Reporting The Number Performing Ward Teaching

IN the monthly report on Aaronic Priesthood work during 1951, the following information will be called for: "Number performing ward teaching this month."

The answer to this particular question should include only those who actually performed their ward teaching work during the month. Please note that the question does not call for the number "appointed" to do ward teaching but does ask for the number of Aaronic Priesthood members actually visiting in the homes of the Saints as ward teachers during the month.

How To Teach

"TELL" him how to live, that
his ears may hear. But
"show" him how to live, that his
soul may see—the way to eternal
life.

Ward Teaching Provides Rare Opportunity For Service

THERE are some members of the priesthood who, when called to serve as ward teachers, think they have been assigned one of the least important responsibilities in the Church. With this attitude, it is difficult for a teacher to be successful in his work. For this reason, bishoprics should make clear to every ward teacher the great privilege and opportunity that comes to those who serve in this capacity.

The offices of quorum president, Sunday School superintendent, or superintendent of Y.M.M.I.A. are positions of honor and importance, and rightfully so. Yet those holding these positions are limited in authority when compared to the humble ward teacher. The officers mentioned preside over, supervise, direct, and plan quorum and auxiliary activities, but are limited to the particular quorum or organization over which they are called to preside.

On the other hand, the ward teacher is an agent for each priesthood quorum and ward auxiliary. It is his responsibility to admonish high priests, seven-

Care Urged In Preparation Of Applications For Awards

THE Aaronic Priesthood program has grown to such proportions as to require care on the part of all concerned if we are to avoid confusion, disappointment, and inefficiency.

The details of making applications for the Standard Quorum Award and for the Individual Certificate of Award are too often given too little attention. Applications are received without the name of ward or stake indicated, and without the signature of those expected to sign. Items are left unanswered. The wrong forms are used, particularly forms from previous years. Too little time is allowed for processing and shipping or mailing the awards (we ask for thirty days). It requires only the following instructions in the Aaronic Priesthood Handbook and on the application forms to avoid all of these and other unpleasantities.

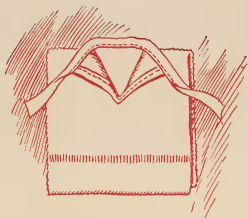
New application forms are available and should be procured when applying for awards for 1950.

ties, elders, priests, teachers, and deacons to participate in priesthood activities and to live in compliance with the laws and ordinances of the gospel. It is his responsibility to encourage his people to attend auxiliary organizations and classes set up for their respective ages. He is interested in the entire Church program for all those entrusted to his care. The stake president, the bishop of the ward, the officers and teachers in all auxiliary organizations, the head of each family and the members of his household are expected to submit themselves to the authority of the ward teacher for interview, counsel, and instruction.

The teacher has been instructed to "see that all the members do their duty," and his major responsibility is with lay members of the Church, many of whom are inactive. Fundamentally, his is a missionary work, and if carried out successfully will result in the saving of souls. No reasoning person would classify the saving of a soul as unimportant. The saving of souls is the highest and most noble objective which man can hope to achieve.

Utility Gift Cape

WHILE you brush your hair, make up your face, or enjoy a shampoo, this handy cape made from a towel and trimmed with a little ribbon will be a handy utility article, and friends will love it as a gift.



Take one towel, about 22" x 44", and make a six-inch slash across the center of it. Then make a seven-inch slash down center and bind this opening with narrow ribbon. Bind around the neck opening with wider ribbon, leaving about twelve inches free at both ends for tying.

Mr. and Mrs. Doll

Roll separately two washcloths lengthwise, tightly. For Mr. Doll, tie ends tightly with $\frac{1}{4}$ -inch ribbon, knotting it at back of doll. For



Mrs. Doll, do not tie ends. Fold the roll in half. Tie ribbon around the waist, three inches from bottom. For Mr. have bow in back; for Mrs., at side front. Then fold another rolled washcloth (each doll requires two cloths) over the top of first roll. Tie ribbon around neck about $2\frac{3}{4}$ " from top. Embroider eyes in black and nose and mouth in red. For Mrs. Doll, loosen roll at bottom to form a skirt. Tack rolls together at inside edge.

1040

TODAY'S Family

Burl Shepherd

EDITOR

MAKE IT WITH TOWELS*



Comfy Shower Coat

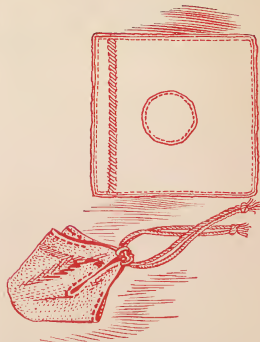
This quick slip-on towel robe will be an appreciated gift. Use towels with borders for attractive decoration. Required are two bath towels, size 22" x 44" for sizes up to 14; (larger towels for larger sizes); 2 yards heavy cable cord; $\frac{3}{4}$ yard bias tape; sewing thread. For the front, cut one towel in half lengthwise; face the top cut edge with tape for 10 inches for armhole. On the other towel which will join to the front one, turn in selvage for 10 inches for back of armhole. Join fronts to back at sides. Join fronts to back at shoulder for $7\frac{1}{2}$ ". Fold collar points to outside and tack in place. Attach cord at waist across back for about $6\frac{1}{2}$ ". Make a knot at ends of cord.

*Note: These gift suggestions are taken from a pamphlet, "Make It With Towels," published by Cannon Mills, Inc., New York City, and are reprinted by permission.



Beach Bag

This article takes half a 22" x 44" bath towel. Also required are plastic lining 22" x 22"; 1 strip crinoline $5\frac{1}{2}$ " x $5\frac{1}{2}$ "; 2 yards narrow cable cord; 4 bone rings, $\frac{3}{4}$ "; sewing thread.



Round the edges of the crinoline and stitch it to the center of the plastic. Turn in raw edge of towel. Place plastic lining to inside of towel and stitch around the edges. Stitch a narrow tuck around crinoline reinforcement. Bring each corner of cloth in to the center, and stitch each fold 5" from outside in towards center. Sew a ring in each free corner. Slip cord through the rings.

THE IMPROVEMENT ERA

KEEP THE CHRISTMAS TREE SAFE!*

KEEP the Christmas tree green and pretty and at the same time prevent possible fires by standing the tree in a container of water. That's the advice of the U.S. Department of Agriculture, which has this to say about trees in general:

First, obtain a tree that has been cut as recently as possible.

Second, cut off the end of the trunk diagonally at least one inch above the original cut end. Stand the tree at once in a container of water and keep the water level above the cut surface during the entire time the tree is in the home. If the tree is not to be set up for several days, it should be kept standing in water meanwhile in a cool place.



If started in time, this treatment will prevent the needles from drying out and becoming flammable. It will also retard the fall of needles on such species as spruce, which lose needles very easily. Freshly-cut spruce or fir trees standing in water cannot be set on fire by candle or match fires but will not, of course, withstand a large source of heat.

It is wise, also, to eliminate defective electrical connections, and to avoid the accumulation of combustible decorations near these connections or around the tree; place the tree so that it will not ignite curtains or trap occupants in a room in case of fire.

*Taken from "Farm Flashes," Utah State Agricultural College Extension Service, Dec. 15 and 29, 1949.



"Merry Christmas, my dear," said St. Nick, bouncing in after rewarding his reindeer with an extra forkful of hay for their night's work. "I couldn't think of a thing to bring you except this. It must be good, because I saw it in ever so many homes."

"Thank you, Nick," laughed his wife, "but if that isn't just like a man! You're so busy toy-making that you've never noticed I've used Fels-Naptha for years and years and YEARS."

ALL-O-WHEAT CEREAL

The Best and Most Healthful
Cereal for Your Family to Eat!

Its DELICIOUS
nut-like flavor
contains ALL the
goodness of the
Entire Wheat Berry.
A Kansas
Laboratory analysis
reveals that 1 pound
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IT'S STEEL CUT

1900 Units Pro-Vitamin A
(These are true, natural vitamins)
1.76 Milligrams Thiamine
26.50 Milligrams Niacin
4.93 Milligrams Pantothenic Acid
.452 Milligrams Riboflavin
Also rich in proteins, phosphorus,
mineral matter and iron.

ALL-O-WHEAT IS

- DELICIOUS to the Taste
- NUTRITIOUS to the Body
- EASY TO PREPARE
- VERY ECONOMICAL to use

Ask your grocer or local health store
today for

ALL-O-WHEAT

Or Write to ALL-O-WHEAT CO.
Ogden, Utah
All-O-Wheat now available in
Pacific Coast health stores
Served by Halco Corp. of Los Angeles

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speaker. See review
page 1030.

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Please send me a copy of **YOU CAN LEARN
TO SPEAK** at \$2.75 (plus sales tax for Utah
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CITY.....STATE.....

POINSETTIAS MAY HIBERNATE TOO*

The beautiful poinsettia plant need
not be discarded when its leaves
drop, soon after the holiday season.
This dropping of leaves indicates
the plant is going into its normal
rest period and will, with care,
bloom again next year.

After the leaves fall, the plant
should be put in a cool place (about

40° to 60° F.) and watered spar-
ingly. About the first of May the
plant may be cut back to remove ex-
cess old wood and make it more
shapely. Poinsettias can't stand
frost; and they may drop their
leaves if placed in a draft or where
it is too warm.

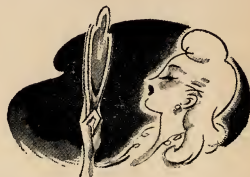
BLUEPRINT

FOR

Beauty

"TIPS"

On Your Fingers



1. What are fingernails made of?

They are clear, horny cells of the
epidermis, joined together in one
continuous plate.

2. How does the nail grow?

By multiplication of soft cells in
the germative layer at the root of
the nail. It grows about one-fifth
inch a month.

3. What is cuticle?

It is the hardened skin around the
base and sides of the fingernails.

4. Why should special care be taken in grooming the cuticle?

The thin space under the cuticle
is a favorite location of bacteria and
molds. Such bacteria may enter the
tissue around the nail and cause in-
fection if the cuticle has been
damaged.

5. What is a hangnail?

It is a narrow sliver of skin which
has cracked or split away from the
cuticle at the side of the nail.

6. How does one treat a hangnail?

Lift it up carefully, and cut it off
with clean, sharp scissors; then ap-
ply an antiseptic solution. If the
cuticle and skin around the nails
are kept soft with cream or oil,
hangnails will not form. The split
end of the hangnail is always to-
ward the nail and the attached end
farther back; therefore, it should
never be pulled as this causes bleed-
ing and soreness and encourages in-
fection.

7. What occupations cause thicken- ing of the nails?

Manual labor causes thick nails.

8. Does dishwashing harm the nails?

No, if the soap used is mild.
Strong soap solutions have a soften-
ing action on fingernails, especially
if the hands are immersed in it for
a long time.

9. How may stains be removed from fingernails?

By bleaching with hydrogen per-
oxide or lemon juice.

10. Is nail polish harmful?

The nails are usually resistant to
chemicals and pigments found in
nail polish and solvents used to re-
move it. The solvent used in polish
to keep the plastic substances in
solution may cause dryness, brittle-
ness, or flaking and splitting of the
nails. Nailbreaking may also be



the result of dietary imbalance or disease. Some people have skin allergies which prevent them from using any polish.

11. *What is the manicuring procedure?*

(a) Remove old polish with polish remover applied to a piece of cotton. Hold it on the nail a few minutes until polish softens; then stroke from base of nail to finger tip.

(b) Shape the nails with nail file into a smoothly rounded oval of medium length. Stroke from the side of nail to the center. Never file far down at the sides as this causes splitting.

(c) Soak the fingertips two or three minutes in warm, soapy water. Then rinse in clear water and wipe lightly.

(d) Apply cuticle remover with cotton-tipped orange stick. Push cuticle back toward the base, using flat end of orange stick or Q-tip. Work gently as digging may injure cuticle. Clean under the nails and apply nail white, if desired.

(e) Wipe away dead skin with a towel. Trim ragged edges or hangnails with manicure scissors. Regular trimming of the cuticle with scissors or clippers is not wise as it stimulates growth.

(f) Scrub fingers with brush and soapy water; rinse and dry. This removes solutions and dead cuticle and leaves nails smooth.

(g) Buff nails lengthwise from base to tip. Lift the buffer with each stroke to prevent undue heating of nails.

(h) Apply polish base, and allow to dry; then polish, and let it dry; then apply a colorless, sealing top coat. To apply polish, outline the nail slightly above the cuticle with the wet brush; then carry polish all the way over finger tips in three straight strokes: first down the center of nail, and then once on each side. With the thumb, take a thin line of polish off the edge of the nail; this discourages chipping.

(i) When polish is quite dry, massage cuticle oil or nail cream into the cuticle and at the base of the nail.

With Era Readers

A DESIRABLE CHRISTMAS GIFT

This is the season of gifts. When selecting a gift for someone near or dear, the first consideration usually is to find something that will be appreciated, something that will be worthy and that will convey an impression of friendship or love.

How would you like to send a gift that would include these:

A message each month for a year from President George Albert Smith.

A discussion of an important doctrine of the Church by one of the outstanding authorities of the Church, Dr. John A. Widtsoe, of the Council of the Twelve Apostles.

The sermonettes of President Richard L. Evans on the Tabernacle Choir broadcast.

Feature articles on Church doctrine, Church history, and world affairs.

A full page each month for a year of choice, carefully selected poetry.

Several short stories each month for the reading of youth and for those who are older.

A full page of current history of the Church briefed for quick reading and convenient reference.

A variety of articles in other fields that are of general interest.

These are all combined in one gift when that gift is a year's subscription to *The Improvement Era*.

Such a gift is suitable for Christmas, weddings, birthdays, under appropriate conditions, for friends or relatives in other states or in other lands. In all cases a suitable dignified gift card is sent to the recipient, containing the name of the donor.

In times like these *The Improvement Era* is suggested as an appropriate, helpful, and most acceptable gift. There is still plenty of time to send this issue and an attractive gift card for Christmas.

GENERAL CONFERENCE REPORT

In this issue all the addresses delivered by General Authorities of the Church at the recent general conference are printed in full. This outstanding and helpful service to the Church is provided for readers of *The Improvement Era* throughout the world. Into every civilized nation these addresses will carry the gospel message and the advice, counsel, and encouragement of our leaders.

In many thousands of homes this issue will be preserved for future reference, and many of them will be bound for permanent use. This service to *Era* readers, brought to you without extra cost, is one of the contributions of this publication to the missionary service of the Church. This is an appropriate issue with which to begin a gift subscription.

THE IMPROVEMENT ERA IN 1951

The editorial program of *The Improvement Era* for 1951 is well under way. Some outstanding features, new to these columns, are definitely assured. This magazine in 1951 is destined to reach a new high mark in its service to its readers and to the Church — both the young people whose interests are being given more consideration than ever before and the middle-aged and older folk have been kept in mind in editorial planning.

Every Latter-day Saint family and all who are interested in the Church and its progress whether as friends or investigators will want every issue of the new year. With conditions as uncertain as they are subscriptions should be placed early.

The IMPROVEMENT
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Reading
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The right wrap for your choice cuts of meat, fish, fowl, game! WESTERN LOCKERAP is the waxed paper wrap that gives perfect protection...seals in the natural color and flavorful juices so essential for meal-time enjoyment...locks in the fresh, wonderful goodness of quick-frozen meats.

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WRAP RIGHT... with the RIGHT WRAP!



WESTERN WAXED PAPER CO.
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LOS ANGELES

TO GIVE

... Or To Keep

Date-filled Cookies

- 1/2 cup shortening
- 1 cup brown sugar
- 1 egg
- 1 teaspoon baking powder
- 1/4 teaspoon salt
- 1/4 teaspoon cinnamon
- 1/4 teaspoon cloves
- 1 3/4 cups sifted wholewheat flour

Sift the flour, baking powder, salt,

and spices together. Cream sugar, shortening together; add unbeaten egg and stir vigorously. Mix with dry ingredients. Roll out dough to about 1/8 inch thickness, keeping rectangular shape. Spread with date filling; roll up as jelly roll; wrap in waxed paper; and chill two or three hours. Cut off slices about 1/4 inch thick and bake in moderate oven (350° F.) about 10 minutes.

"They" Say So

BY RICHARD L. EVANS

IN THREE lines of flawless poetry, Alexander Pope portrays how gossip is passed from person to person:

"And all who told it added something new,
And all who heard it, made enlargements too;
In ev'ry ear it spread, on ev'ry tongue it grew."

If we haven't considered the subject seriously, we may suppose that there is no harm in the idle telling of tales. At least it keeps up conversation. In fact, we may go so far as to ask, as one person did: "If gossiping is such a besetting sin, why isn't it covered by the commandments?" It is a good question, and there is a good answer: It is covered by the commandments. As we recall, there is a commandment that reads, "Thou shalt not bear false witness"—and a very considerable part of all whispering and tale-telling does bear false witness, if not by actual word, at least by innuendo; and if not at first, at least by the color that is added in passing it from person to person. Often there can be more deadly malice in an unkind comment that passes behind hands or in the whispered venom that infectiously spreads from ear to ear than in an open accusation. In *Much Ado About Nothing* Shakespeare tells of an innocent victim "done to death by slanderous tongues." As far back as the memory of man goes, as far back as the record is written, reputations have been riddled by the loose lips of people who pass on what they hear, plus what they make up, or what they imagine. And almost always they seek to establish their own innocence by saying that someone else said that it was so. "They say so" is half a lie," wrote Thomas Fuller. Perhaps all of us have asked ourselves: "Who is this 'they'?" Whoever "they" are, "they" have much to answer for. "They" start most of the malicious rumors. If the truth is too tame, "they" add color to suit themselves. And when "they" are finally identified, and when justice is finally done, "they" will no doubt have to pay a price for every irresponsible word they ever uttered to the injury of others.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, OCTOBER 29, 1950

Copyright King Features

Date Filling

- 1½ cups pitted dates
- ½ cup water
- ½ teaspoon vanilla
- ½ lemon, juice only
- ½ cup walnut meats, broken in small pieces

Cook dates in water over low heat until soft enough to be stirred into a paste. Remove from fire and add lemon juice and vanilla. Cool. Add nuts.

Cherry Turnovers

- 1 cup wholewheat flour
- ¼ teaspoon salt
- ¼ cup brown sugar
- 1 teaspoon baking powder
- 5 tablespoons cold water
- 1 cup cherries, canned or fresh (drained)

Mix together flour, baking powder, and salt. Blend in shortening. Add enough water to make dough of consistency to roll smooth and thin. Cut it into four-inch squares. Cook cherries, sugar, and two tablespoons water over low heat until thickened. Cool. Put a heaping spoonful of cherry filling in each square of dough and fold cornerwise. Press edges together with fork. Bake on greased baking sheet in hot oven (400° F.) about 15 minutes.

Honey Coconut Bars

- ½ cup shortening
- ½ cup brown sugar
- ½ cup honey
- 1 egg
- ¾ cup flour
- 1½ teaspoons baking powder
- ¼ teaspoon salt
- 1 cup rolled oats
- 1 cup shredded coconut
- 1 teaspoon vanilla
- ½ cup chopped nuts

Cream shortening, sugar, and honey together until light and fluffy. Add well-beaten egg; blend together. Sift flour with dry ingredients; stir well. Add oats, coconut, and vanilla. Add nut meats. Spread on greased baking sheet; bake in moderate oven (350° F.) about 12 to 15 minutes. Cut into bars.

Russian Tea Rolls

- 1 cup butter or margarine
- ½ cup powdered sugar
- 2¼ cups flour
- 1 teaspoon vanilla
- ¼ teaspoon salt
- ¾ cup chopped walnuts

Mix all ingredients thoroughly together. Form into balls and drop on cookie sheet. Bake 15 minutes at

(Concluded on following page)



HAPPY MRS. A

She always buys this famous "BITE SIZE" TUNA; she knows it's delicate, tender, and delicious. Every tuna dish she serves is a *coup de maître*!



SAD MRS. B

She's learning by experience that a tuna dish is either a glorious success... or a *dismal failure*! Next time, she'll buy *quality* tuna!

**THERE'S NO HALFWAY
QUALITY
IN TUNA!**

THIS FAMOUS TUNA ALSO AVAILABLE
IN SOLID PACK...



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**IN THE
FASHIONABLE
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DRIES IN TWO TO THREE HOURS -
PERFECTLY WASHABLE • OIL-BASE
IT HAS BETTER HIDING POWER -**

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Discovery!**

Maybe it's been years since you tasted evaporated milk. But since then a remarkable change has taken place — for today's Morning Milk has a flavor you associate with rich country cream.

This means you can enjoy the convenience and economy of Morning Milk in all recipes calling for ordinary milk or cream. And Morning Milk's smooth texture and rich flavor actually improve your recipes!

**It's the delicious
flavor that
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STORE WHEAT STONE GRIND YOUR OWN FLOUR



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Precision
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"Fresh ground wheat flour has a flavor not found in flour stored

for any length of time. The greater part of Vitamin "E" is lost a week after grinding. The bleaching gas commonly added to both white and whole-wheat flour also destroys vitamins. When cattle are fed grains without these vitamins, they show no harmful effects until they drop dead suddenly." (See "Science," Vol. 104, No. 2701, P. 312.)

Protect Your Health NOW!

30-day trial with Money-Back Guarantee

Standard Mill \$65.00, Deluxe \$90.00

(Plus Mailing Charges)

For full information write to
THE WHEAT SHOP
99 East 1st North, Provo, Utah

Name.....

Address.....

City and State.....

To Give... or to Keep

(Concluded from preceding page)
375° F. When done, roll in powdered sugar.

Peanut Butter-Oatmeal Cookies

- 1 cup flour
- $\frac{1}{2}$ teaspoon salt
- 2 teaspoons baking powder
- $\frac{1}{2}$ cup shortening
- $\frac{1}{4}$ cup brown sugar
- $\frac{1}{2}$ cup peanut butter
- 1 egg
- 1 teaspoon vanilla
- $\frac{1}{2}$ cup honey, liquefied
- $1\frac{1}{2}$ cups rolled oats
- $\frac{1}{4}$ cup chopped peanuts

Sift together flour, salt, and baking powder. Mix shortening, sugar, peanut butter, egg, vanilla, and half of the honey; add to first mixture and beat until smooth. Fold in remaining honey and rolled oats. Drop by teaspoon on greased cookie sheet; sprinkle with chopped nuts. Bake 12 minutes at 375° F.

Matrimonial Sandwiches

- 2 cups finely cut, pitted dates
- 1 cup hot water
- 1 teaspoon vanilla
- $\frac{1}{2}$ cup brown sugar, firmly packed
- 1 cup sifted flour
- 1 teaspoon baking powder
- $\frac{1}{4}$ teaspoon salt
- $1\frac{1}{2}$ cups rolled oats
- $\frac{1}{2}$ cup melted butter or margarine

Pour water over dates and simmer them about 10 minutes, or until thickened. Add vanilla. Combine sugar, flour, baking powder, rolled oats and salt; then stir in melted fat slowly. Spread half of oatmeal mixture in pan 12" x 8" x 2"; cover with date mixture. Sprinkle remaining oat mixture on top; pat smooth. Bake at 375° F. 20 minutes. Cool. Cut in squares. Fig filling may be used in place of dates.

Fig Filling

- 1 pound dried figs
- 1 cup water
- $\frac{1}{4}$ cup brown sugar
- 2 tablespoons lemon juice
- $\frac{1}{4}$ teaspoon salt

Cut or grind figs. Add remaining ingredients and cook slowly until thickened. Cool.

Puffed Wheat Sparkies

- $1\frac{1}{2}$ cups sweetened condensed milk
- $\frac{1}{2}$ cup peanut butter
- 2 cups puffed wheat

Mix condensed milk and peanut butter together. Stir in puffed wheat. Drop by spoonfuls on greased cookie sheet and bake at 375° F. for 12 minutes.

**Join the
Christmas
Club
now...
at "State"**

You can save each week for 50 weeks...

\$.50 and receive.....\$ 25.00
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The **IMPROVEMENT
ERA**

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NICO-STOP, mentioned in Dr. Merrill's No Liquor - Tobacco column (Sept.), now offers you a choice of TWO SIZES. It is pleasant to taste, and relieves craving AT ONCE. Thousands have used NICO-STOP successfully. Accept no substitute. Available on money-back guarantee at druggists, or if you do not find it, write to

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Toys They Will Like

(Concluded from page 955)

storybooks; hammers and nails; kid-dy cars, trikes, wagons, spoons, spades, and pails.

About four years of age children begin to imitate grownups in their play, and for this they need many things: dolls and doll houses, dishes and laundry sets for girls; toy barnyards, boats, engines, and trucks for boys. At four, also, both boys and girls can be introduced to simple musical instruments—drums, cymbals, bells, triangles. Rhythmic movement (skipping, clapping, marching), simple chants, and bits of melody are natural forms of expression for the youngster. At this age a child should hear good music and take part in songs and dances.

Often in selecting toys, parents forget what the youngster really likes and wants to do. One child was bitterly disappointed for two Christmases in succession because she did not receive a toy store. The mother, though she selected gifts she thought were nice for the child to have, did not stop to consider that the youngster's request, as simple as it seemed, might have been motivated by a need to handle and arrange orderly rows of boxes and bottles and serve her friends with them.

Toys are not merely playthings to keep children quiet—or to help them make a noise; they are tools. Children like toys not so much that do things, but toys they can do things with, for activity helps them develop a sense of adequacy which is so necessary to happiness in later life. Thus, a boy younger than eight or nine will not long be interested in an electric train because he does not understand it, and he can do nothing but stand by and watch it—the activity is centered in the toy. An older boy, however, may enrich his interest in physics and engineering by operating these electric machines. The child plays because he wants to, and his toys should be appropriate to his age.

During pre-school years a child will not play with any one thing for long periods of time; variety is necessary. Contrary to popular opinion, however, a child is not necessarily happy when surrounded with numerous toys—a few well-chosen ones are less confusing.

DECEMBER 1950

Gonna Bake a Cake?



Remember to Forget Costly Eggs & Milk..

USE **Cinch** CAKE MIX.. IT'S REALLY COMPLETE!

CINCH already contains every high quality ingredient necessary for a perfect cake. You add *only* water. For a finer, easier, thriftier cake... Bake **CINCH**.

4 DELICIOUS FLAVORS WHITE • GOLDEN • SPICE • DEVIL'S FUDGE

**ADD ONLY WATER
MIX AND BAKE**
FOR THE BEST CAKE
YOU EVER ATE...
IT'S A CINCH!

"Millions of Cakes with no Mistakes"



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Your Page AND OURS



THE LIGHT TOUCH

Highly Strung

"Yes," said the mountain climber, "I always keep a rope tied around my waist. It has saved my life more than once."
"But," said the listener, "it must be awful to be left hanging from a rope. Don't you feel nervous?"
"Well, not exactly," came the reply, "just highly strung."

Sympathetic

Two men were talking.
"I'm a man of few words," said one.
"I'm married, too," said the other.

The Straight of It

Two salesmen were conversing.
"Do you know that Max went to Boston, went to the Acme store, made a deal, and made ten thousand dollars?" asked one of the men.
"Listen," said the other. "To begin with, it wasn't Max. It was Sam. It wasn't Boston, it was Pittsburgh. It wasn't the Acme store, it was the Emporium. And he didn't make ten thousand dollars. He lost it. And besides, it was I who told it to you yesterday."

With an Accent

A salesman buttonholed Ivan Popnikoff.
"I've got a great invention," he said. "A dictaphone. Saves you the trouble and expense of a stenographer. You talk into it, push a button, and immediately you hear yourself talk back."
"Always some phony, new-fangled invention. Positively couldn't be no good—absolutel couldn't-be no good," said Popnikoff.
"Wait a minute!" insisted the salesman. "Go into the other room and try it. Talk into it and have it talk right back to you."
He took it into the other room to try it. He talked into the dictaphone and it talked back to him. Out he rushed.
"It's no good," he said. "It spicks wid a dialect."

Value Received

First Lawyer—"As soon as I realized it was crooked business I got out of it."
Second Lawyer—"How much?"

WAY out here in Texas one begins to feel a little "out of contact" without the ERA!

Elder Garth P. Monson of Richmond (who baptized me on January 27th of this year) and Elder Jean Waite of Hyde Park (now both returned home) started the magazine for me, saying that no member should ever be without it. Now that it has failed to come for the past two months, I understand fully what they meant . . . every member SHOULD receive the ERA! There's such a feeling of having lost touch without it; especially out here in the mission field where one must drive at least thirty miles for anything but Sunday School.

Sincerely
Dolliee Davis Smith

Santa Clara, California
September 12, 1950

Dear Editors:

THANK you for your check for my story "Money To Spend." During my youthful years as a teacher, I lived in Idaho, near Idaho Falls, and taught the Sugar Factory school (Lincoln) and at Iona, a part of the same district. If any of my former pupils take THE IMPROVEMENT ERA they will be pleased to see the contribution from their former teacher.
I was matron of girls of a mission orphanage at Unalaska, Alaska.

Yours sincerely
/s/ Mary E. Winchell

New Westminster, B. C., Canada

Editors:

By a mere chance a copy of THE IMPROVEMENT ERA of September, 1943, has fallen into my hands, and I am so delighted with it that I must write you a letter of appreciation. I hope your magazine is still being published, after these long years.

I am 80 years of age and was born in the state of Oregon, Union County. About the year 1888 David Eccles and his brothers, Stewart and William, began the operation of sawmills in the pine forests in our foothills, and as a boy of 18 I began working for the Eccles sawmills and continued working for them for several years. . . . On Sunday mornings our sawmill crew went with Elder Stoddard to a high cliff near the mill and he would mount this cliff and preach to us for an hour, the finest and most helpful sermons I ever heard.

So, this copy of your magazine recalls to me many beautiful incidents in my youth. I loved Elder Stoddard and could have become a member of his faith. Wishing you continued prosperity, I am,

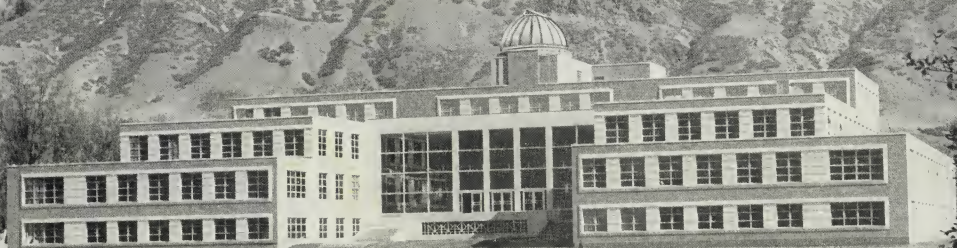
Yours very truly,
Bertram W. Huffman

BIND YOUR ERA FOR 1950

Subscribers who wish to bind or to otherwise preserve the 1950 volume of THE IMPROVEMENT ERA are informed that the annual index is now being prepared. You may reserve yours by sending your name and address to THE IMPROVEMENT ERA, 50 North Main St., Salt Lake City 1, Utah. Please enclose a three-cent stamp with your request to cover cost of postage.

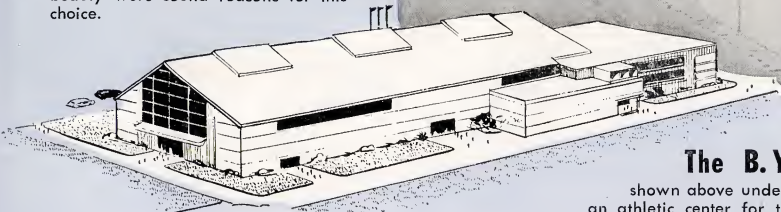
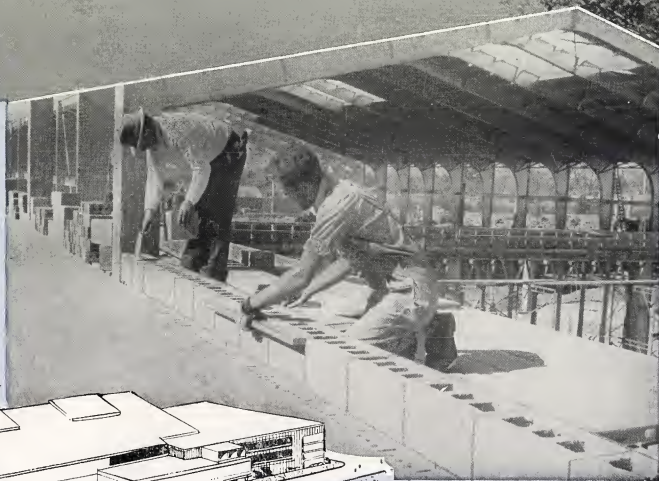


Building with Buehner-crete ... at B. Y. U.



The new Science Building

at Brigham Young University is one of the nation's truly great science centers. In planning this building, Architect Fred Markham specified Buehner-crete cast stone, made with sparkling white onyx marble for exterior details around windows and entrances and grilled wall sections, as well as the pendulum pit in the main foyer. Enduring quality, low maintenance, and economy, as well as architectural beauty were sound reasons for this choice.



The B. Y. U. Field House

shown above under construction, will provide an athletic center for the entire Church. In this modern athletic building, Buehner-crete blocks — 100,000 of them used for interior walls and partitions — will absorb the shouts of 7,500 to 12,000 excited basketball fans and players. These Buehner-crete blocks were selected for their sound absorption, durability, economy, and speed of construction.

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