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SEPTEMBER 1949

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By DR. FRANKLIN S. HARRIS, JR.

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AT Baguio, Luzon, in the Philippines forty-six inches of rainfall was reported in twenty-four hours, July 14-15, 1911.

EXPERIMENTS at General Electric Co. have found that radioactive silver atoms within a piece of silver may move between the grains as fast as an inch in ten weeks at about 1000° Fahrenheit, but if the atom goes through the grains it would take 10,000 years.

THE earliest reference to fishing with the hand, and not using any auxiliary help, such as fishing tackle or spears, is about 195 A.D. Dr. E. W. Gudger has called attention to descriptions by the Greek poet Oppian, where the fisherman dives and catches the fish with his hands.

GRAFTS between unrelated plants have been made by Dr. Louis G. Nickell. Cowpea has been grafted on tomato, clover on geranium, tomato on geranium, and clover on sunflower.

DURING nesting season the female hornbill is sealed in her nest with a small hole just large enough for the tip of her beak. Until the eggs are hatched, she is fed by the male who swallows fruit and berries. This food is coated in small rubber-like skin bags by the male's stomach. Three or four of these packages make a meal for the imprisoned bird.

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SEPTEMBER 1949

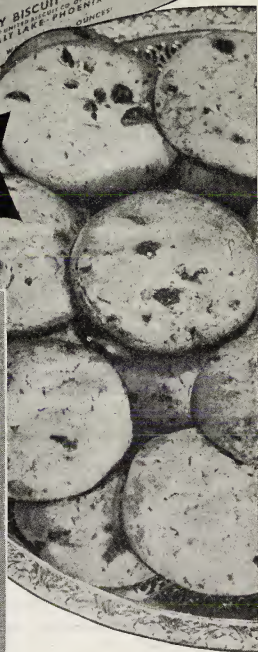


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September
1949

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VOLUME 52
NUMBER 9

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OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The Editor's Page

Opportunities for LeadershipGeorge Albert Smith 557

Church Features

The Abundant Life in a Selfish World.....	David O. McKay	558
An Open Discussion on the Problems of the Youth of the Church.....	Doyle L. Green	562
Mission to Polynesia—VI.....	Doyle L. Green	564
Evidences and Reconciliations: CXXXVIII—What Is the Meaning of the Word of Wisdom?.....	John A. Widtsoe	577
“Twenty Magnificent Years on the Air,” Albert L. Zobell, Jr.		549
The Church Moves On550		
The Y.M.M.I.A. General Board Appoints New Members552		
Melchizedek Priesthood		584
No-Liquor-Tobacco Column		585
The Presiding Bishopric's Page		586
This Month with Church Publications		607

Special Features

“Suddenly It's Fall”—Let's Talk It Over.....	Mary Brentnall	561
Canada Salutes Irrigation	C. Frank Steele	566
Free Agency and Social Organization (Cont.) The Church And Modern Society, Part VIII.	G. Homer Durham	573
The Spoken Word from Temple Square.....	Richard L. Evans	575
Exploring the Universe, Franklin S. Harris, Jr.		545
These Times—Policy, Pressures, and Institutions, G. Homer Durham		547
Partnership with the Lord, George P. Barber,		548
On the Bookrack		569
Homing: You Can Help Your Child, Katherine Dissinger		578
Cook's Corner, Josephine B. Nichols		581
Your Page and Ours		608

Stories, Poetry

The Fort on the Firing Line—XII.....	Albert R. Lyman	570
Frontispiece, Indian Summer, Gudrun Wight		555
Poetry Page		556
Heritage, Genneva Dickey Watson		590
son		552
Autumn, Dean Nethercott Olson.....		574
Melinda Was the Plain One, Ruth Stewart Schenley		590

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The Cover

“Autumn Aspens”

Photograph by Jeano Orlando

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POLICY, PRESSURES, AND INSTITUTIONS

By DR. G. HOMER DURHAM

Head of Political Science Department
University of Utah

ON Thursday, July 21, 1949, the United States Senate ratified the North Atlantic Treaty signed at Washington April 4, 1949. The vote was 82-13, an overwhelming majority, well in excess of the two-thirds required by the Constitution. Under the Constitution, the treaty (or "pact" as it has been popularly called) becomes the "supreme law of the land." Other parties to the treaty are: Canada; the five members of the Western Union—Britain, France, Belgium, the Netherlands, and Luxembourg; Norway; Denmark; Italy; Iceland; and Portugal. Article 13 provides a life of twenty years for the treaty, with Article 12 affording opportunity to review same after ten years, or, in 1959. Article 5 provides that "an armed attack against one or more of them in Europe or North America shall be considered an attack against them all." A careful reading of the text is required to gain an impression of the commitments made. Article 9 establishes a representative council of the signatories while Article 10 opens the way for additional membership, provided a unanimous invitation is extended.

THE following Monday after Senate ratification, July 24, 1949, President Harry S. Truman asked Congress for \$1,450,000,000 to help arm the Atlantic-pact and other nations. His request came two hours after he signed the treaty, completing formal ratification by the United States. Hailing the treaty as "a historic step toward world peace," Mr. Truman called for an additional step—his arms program.

The Truman arms program raises many questions. Greece, Turkey, Korea, the Philippines, Iran, and perhaps Siam, in addition to the Pact countries, would probably receive aid. In a peculiar, long-range sense, this could mean that the Norwegian, Danish, French, British, Greek, Korean, Iranian, and all the other armies become an extension of the American military establishment. By the Treaty of Rio de Janeiro (1948) the same system could be extended to the western hemisphere countries. A system, in rough outline resembling the ancient security system of Rome, can

be visualized in the pattern. Eventually the weight of Roman foreign influence dwarfed the city. Provincial armies and their leaders came to rule the empire. This column, two months ago, reported Frederick Jackson Turner's 1903 observation concerning the 1903 weight(!) of American foreign commitments and its implication for crushing local democracy. The Atlantic Pact, like the Latin League of the Roman republic and the later fruits of the Punic Wars, may seem imperative. Can we, at the same time, consider the emerging pattern, the shape of things to come?

A NEW American presidency has been in process of creation and development since Abraham Lincoln assumed emergency powers in the crisis of 1861. The Atlantic Pact, the Truman arms program, paralleling the reports of the Hoover Commission ("The Commission on Organization

of the Executive Branch of the Government"), may symbolize the completion of a transition period, 1861-1949, and the emergence of a rather new *modus operandi* in American government. The reports of the Hoover Commission repeat, like a liturgy, the same theme found in Mr. Truman's arms recommendations: make the President responsible; make the President responsible; make the President responsible. Let the Congress clear away statutory rigidities and permit the presidency to operate with greater flexibility. Concentrate everything in the President, so that the people and Congress can hold him responsible for everything the government does in an administrative way. . . . The thing the Hoover Commission never makes clear is *how* may the people and the Congress hold a streamlined, powerful, flexible center of authority like the presidency, new-style, responsible to them? The old-style methods won't fit a new-style executive. The Roman Senate, the German Reichstag, and other representative bodies stand as grim examples of failure which never did develop the power to offset the official propaganda, patronage, and military tools of powerful streamlined "executives." Can American institutions make a graceful, but well-balanced adjustment to the weight of modern foreign and domestic policy? Here is a question for these times.



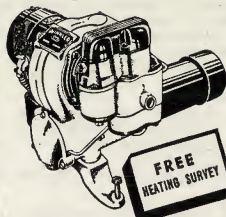
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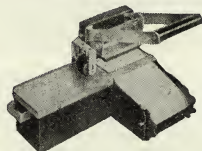
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PARTNERSHIP WITH THE LORD

By George P. Barber

I HAVE gone into partnership with the Lord. I have taken the advice of those who have teamed up with the Lord and found it good.

One has a wonderful opportunity these days to observe the efficacy of the doctrine of what we might call the aggrandizement of the dollar. Many people are sold on the doctrine. For example, there is the custom, very popular in our town, even among the best people, of selling their homes for twice what they are worth, because there is still a desperate housing shortage. Our landlady evicted us, so we needed a place in which to live. We looked around in this town and in other towns near-by. Five thousand dollar houses were selling for nine and ten thousand.

A friend of mine, not a Latter-day Saint but a truly Christian man, came to the house. He told my wife and me that he was selling his home and would give us the first chance to buy it. I knew the place well and had in mind a figure that I thought it was worth. However, I imagined, because everybody else was doing it, that he would quote me a price of three or four thousand dollars more than it was worth. A real estate agent could easily have obtained this price for him. Imagine my surprise when he told me he would sell his house to me for just what it had cost him.

Good religion, but not good business, many people would say. This man will never be a rich man, but everybody in our town thinks he is a very fine man. He is in partnership with the Lord.

WHILE making the rounds ward teaching the other evening, we visited four families. The humblest home in worldly goods was the richest in love and in living. Seven young children in a small home would not be an exhilarating experience for every young mother, but this one saw nothing incongruous in it. Many mothers would find it frightening. But at Sunday School where I heard her and four of her children sing charmingly together, I realized why this mother was so poised and unworried about the future. She too had gone into partnership with the Lord.

Will those who dictate the policies of the world today be motivated by the teachings of the Prince of Peace or will they be dominated by the doctrine of the aggrandizement of the dollar? The world's course of events for centuries to come may well be determined by which of these two attitudes prevail.



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"TWENTY MAGNIFICENT YEARS ON THE AIR"

By Albert L. Zobell, Jr.

July 15, 1949. To the Salt Lake Tabernacle Choir from C B S in gratitude for 20 magnificent years on the air.

So read the inscription on a gold-plated phonograph record presented to the Salt Lake Tabernacle Choir by Dr. Frank Stanton, president of the Columbia Broadcasting System, on July 17, as "Music and the Spoken Word" from Temple Square began its twenty-first year as a radio network feature. Dr. Stanton had come to Salt Lake City to make the presentation. He said:

As this broadcast begins its twenty-first year on the air, I want to express our thanks to you for this magnificent series of broadcasts. While I am speaking directly on behalf of the Columbia Broadcasting System, I know from my personal experience that what I say represents not only the feeling of each of the stations that carries this program but also the millions of loyal listeners who make up the audience.

TWENTY years is a long time as we count time in radio, and this program is by all odds the oldest con-

tinuous series of broadcasts of any kind on the Columbia network. Those of us who are responsible for knowing the preferences of the one hundred million listeners who make up the Columbia audience each week, know full well the pleasure and inspiration you provide the nation on Sunday morning. We are proud of your excellent singing, of the unexcelled organ music, and of the eloquent inspirational vignettes—the Spoken Word—and also of KSL's important part in this twenty-year production. We recognize that participation in the Choir is a labor of love, and that your year-round rehearsals and the early broadcasts on Sunday morning all represent a real effort on the part of each of you, and further that your only compensation is a profound feeling of satisfaction within each of you. Expressing appreciation for your service is like thanking an old friend for something he has done as a matter of personal pleasure.

As you begin your twenty-first year, or your second twenty years, we at CBS want you to know that you have our affection and sincere appreciation.

(Continued on page 582)

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

JULY 1949

8 PEA CANNING ended at Salt Lake City's welfare square by Salt Lake, Sugar House, Jordan Valley, and Pioneer regions of Church welfare. In the two-week season, sometimes working all three shifts, 145,000 number two cans were processed.

10 ELDER A. HAMER REISER, second assistant general superintendent of the Deseret Sunday School Union, began a series of radio talks on KSL entitled "A Century of Gospel Teaching."

Elder Matthew Cowley of the Council of the Twelve arrived in Hong Kong, China, with President Hilton A. Robertson and Elder Henry K. Aki, to open the Chinese Mission. Elder Aki is to serve as counselor to President Robertson.

11 AROUND the clock pouring of concrete in the construction of the six giant grain storage bins commenced at 4:00 a. m. at the Deseret Mills, Kaysville, Utah, under the direction of the Church welfare program. Priesthood members from thirty-nine stakes participated in the construction of this seventy-five foot high welfare unit, with a capacity of approximately 165,000 bushels. The job of pouring concrete was completed at 8:00 a. m., July 16. Approximately 888 cubic yards of concrete and seventy tons of steel were needed to complete the structure. Already completed in this year's expansion program at the mills, was a two-story warehouse with six thousand square feet of floor space on each floor.

Art evening organ recital began at the Salt Lake Tabernacle, to continue nightly at 7:30, with the exception of Thursday and Sunday evenings, for the summer season. The weekday noontime organ recital, and one Sundays at 4:00, continue to be very popular.

15 TOOELE, UTAH, opened a three-day celebration marking the hundredth anniversary of its founding. On July 17, President J. Reuben Clark, Jr., President George F. Richards of the Council of the Twelve, and Presiding Bishop LeGrand Richards, all former residents of the county, addressed a Tooele Stake Sunday School centennial gathering.

16 A PHOTOGRAPH of the statue of Brigham Young for the Hall of Fame, Washington, D. C., was first published. The statue was completed in Italy, from a perfect block of Carrara marble, by Mahonri Young, grandson of the pioneer leader.

17 THE Salt Lake Tabernacle Choir and Organ began its twenty-first year as a radio network feature.

18 CONSTRUCTION on the first L.D.S. chapel in Berlin, Germany, was commenced.

20 THE FIRST PRESIDENCY announced the appointment of Clarence F. Johnson, of Shelley, Idaho, as president of the Swedish Mission. He succeeds President Eben R. T. Blomquist. President Johnson, who is patriarch of Shelley Stake and a member of the Shelley First Ward bishopric, filled a mission in the Eastern States in 1925-26. Accompanying him to Sweden are his

wife, who is currently president of the Shelley Stake Relief Society, and two daughters.

The appointment of LaMar S. Williams, photo technician; John Q. Adams, Samoan translator, and Howard R. Randall, editorial associate, to the staff of the Church radio, publicity, and mission literature committee was announced.

The newly-divided Salt Lake welfare region has purchased the former Utah Soap factory which will be used as a welfare center. It contains 2.2 acres, with railroad frontage.

An announcement was made that the first Relief Society Handbook since 1931 had come from the press.

22 RALPH W. HARDY, second assistant general superintendent of the Young Men's Mutual Improvement Association of the Church, and assistant general manager of radio station KSL, was appointed chief of the audio division of the National Association of Broadcasters. He assumes his new duties in Washington, D. C., September 1.

23 THE combination Uintah Stake tabernacle-Vernal Third Ward chapel was dedicated by President David O. McKay.

Sunday School membership for the year 1948 totaled 469,276, a gain of 24,735 over the previous year. Stake totals were 396,524, and missions, 72,752. Women outnumbered men, approximately ten to nine.

24 THE Naples Ward chapel, Uintah (Utah) Stake, was dedicated by President David O. McKay.

The Glines Ward chapel, Uintah Stake, was dedicated by President David O. McKay.

Sacrament meetings throughout the Church were mostly devoted to programs honoring the Utah pioneers.

25 PIONEER DAY parades were held in Salt Lake City and elsewhere. Seventy-five thousand saw the Salt Lake City parade which featured entries from the nineteen original wards, each celebrating its own centennial this year. Their floats were as follows: First Ward: arrival of the immigrants; Second, organization of the wards; Third, first pioneer homes (winner of second place in the division); Fourth, first sawmill; Fifth, pioneer fence building; Sixth-Seventh, first well; Eighth, first freighting company; Ninth, first missionary group leaving the valley; Tenth, exploration of southern Utah (winner of third place in the division); Eleventh, harvest party; Twelfth, second general epistle of the First Presidency; Thirteenth, printing of first money in Utah; Fourteenth, first Sunday School; Fifteenth, first dramatic club; Sixteenth, pioneer weaving; Seventeenth, first store; Eighteenth, organization of first stake in the valley (winner of first place in the division); and Nineteenth, pioneer family.

At noon in Salt Lake City immigrant pioneers (those who came to Utah before the railroad was completed, May 10, 1869) were feted at a banquet at Hotel Utah.

"This Land Be Ours" a pageant at the University of Utah stadium completed the annual pioneer celebration in Salt Lake City.

Elder Ezra Taft Benson of the Council of the Twelve participated in the naming of a new dam and the unveiling of a monument at Lethbridge, Alberta, Canada, which commemorated the beginning of irrigation in Canada by members of the Church.

(Concluded on page 552)

THE IMPROVEMENT ERA

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"THE MOTHER OF JESUS"

By SHOLEM ASCH

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(PUBLICATION DATE OCTOBER 7)

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The story unfolds in the little town of Nazareth. We see Mary, demure and self-effacing, when Joseph seeks her in marriage. We see her emerge, through sacrifice and a profound faith, as a towering figure, acquainted with grief, but so imbued with wisdom and love for suffering humanity that she can transcend earthly sorrow.

The scenes are unforgettable: Joseph in the synagogue defying the slanderers of Mary, the crowded inn at Bethlehem, Jesus in school defending his friendship for the outcast boy, Mary's tragic journey to Jerusalem, and Golgotha. Throughout the book runs the story of Mary as the symbol of a mother's devotion and sacrifice.

In these scenes we see Mary warned of the great role she must play, accepting radiantly the tangible evidence of God's grace, proceeding with serenity to Bethlehem to fulfill the pledge made to all mankind. Jesus as a child we see as Mary saw him. We see him making decisions as maturity approaches, caring for the household after Joseph's death. For fifteen years he labors as a carpenter waiting for that voice in the wilderness which will call him, as Mary was ever conscious, to his mission. The summons came, and once assured of Mary's concurrence and renunciation, Jesus strode forth from Nazareth — to pain and sorrow and rejection and to glory.

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In Our Image is the final result of his ardent desire that everybody may share the joy and inspiration he finds in the King James Version of the Holy Bible.

Guy Rowe, the artist, is a native of Salt Lake City. Has been a painter for private collectors and leading national magazines. His interpretation of Biblical characters was reached after three and a half years of intense reading and re-reading of the Bible. Through this study he has decided to devote the rest of his life to religious art.

The stirring foreword to this wonderful book was written by Kent Cooper, executive director of Associated Press.

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THE CHURCH MOVES ON

(Concluded from page 550)

27 THE Church genealogical society has installed two Remington Rand film-a-record machines, each capable of recording 35,000 temple cards daily on strip film.

28 A GROUP of Church leaders, headed by President J. Reuben Clark, Jr., made a tour of inspection at the Church welfare Deseret coal mine near Orangeville, Utah.

31 PRESIDENT DAVID O. McKay dedicated the chapel of the Darby Ward, Teton (Idaho) Stake.

AUGUST 1949

1 M. I. A. STAKE dance instructors for the Salt Lake area began a course of instruction for the 1949-50

season, meeting Monday and Thursday nights for two and a half hours during the first three weeks of August. Similar arrangements were being made for the dance directors of the Ogden area.

3 ELLIS T. DEMARS was appointed to the general board of the Y.M.M.I.A.

6 JAMES M. BLACK, film editor of the Genealogical Society of the Church announced that there were some thirty-four thousand microfilm rolls, each one hundred feet long, of genealogical data, at the genealogical library. Approximately fifteen thousand additional rolls are now being processed. Special metal cabinets are now being installed to store the film properly.

NEW GENERAL BOARD MEMBERS APPOINTED

WITH the approval of the First Presidency, General Superintendent Elbert R. Curtis of the Y. M. M. I. A. has announced the appointment of Ellis T. Demars and Royal L. Garff to the general board.

Elder Demars, a member of the faculty of the University of Utah, has taught school in the outlying districts of Utah, as well as Salt Lake City. He is an Eagle Scout and has had seven years experience as a scoutmaster.

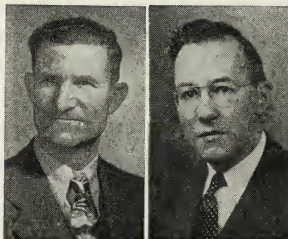
He served as a missionary in France from 1929 to 1932. He has been superintendent of the Granite (Salt Lake City) Stake, M. I. A., and a counselor in the bishopric of the Richards Ward. At this appointment he is serving as instructor of the high priests' group of the Marlborough Ward, and as assistant superintendent in the Sugar House Stake mutuals.

Elder Demars is married and has five children. He is assigned to the dance committee of the general board.

ROYAL L. GARFF, associate professor of speech at the University of Utah since 1941, was born at Draper, Utah, filled a mission to New Zealand from 1922 to 1924, and has been active in Church work wherever his profession has called him. He was an instructor at Northwestern University School of Speech from 1931-36, an instructor for the University of Indiana Extension Division in speech from 1935-38, and taught speech from 1935-38 at the Hebrew Theological Seminary in Chicago. During World War II he was a member of the War Savings Staff, and chairman of the speaker's bureau for the Red Cross.

Dr. Garff was a member of the North Shore Ward Bishopric, Chicago Stake, from 1938-1941, and a member of the Bonneville (Salt Lake City) Stake Mutual board from 1941-43. At the time of this appointment he is instructor of the Gospel Doctrine class of the Bonneville Ward Sunday School. He is the father of four children.

An excellent speaker, he has been assigned to the speech committee of the general board.



ELLIS T. DEMARS

ROYAL L. GARFF

HERITAGE

By Geneva Dickey Watson

WISDOM for all little things, you left
And joyousness your heart could not
contain,
With faith in something that can outlast
pain—
These gifts are ours, so we are not bereft.

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Photograph by Hal Rumel

*I*NDIAN SUMMER walks the woods again:
 Scarlet smears the sleepy leaves whereon
 Her silent footsteps, steeped in magic, fell.
 Yonder, as she glided by, her train
 Brushed a willow shrub and dusted on
 Its foliage flecks of gold and caramel.

INDIAN SUMMER

By Gudrun Wight

Stubble-fields are basking in her smile;
 Mellow radiance, like an aura, lies
 On hill and valley. And her valiant fleet
 Of leaf-canoes is bobbing all the while
 Down the brooks, beneath the cloudless skies,
 To follow Indian Summer's dancing feet.

Wispy fragments of her curls have caught
 On the purple mountain's rugged crags.
 And dream-dust, from her fragrant fingers spilled,
 Wafts through the air, to wake a wistful thought
 In a robin's breast; his carol lags,
 And, smothered in vague, yearning dreams, is stilled.



REPLY TO "THE MAN WITH THE HOE"

By Conrey Bryson

"BOWED by the weight of centuries, he
leans
Upon his hoe and gazes at the ground.
The emptiness of ages in his face,
And on his back the burden of the world."

—Edwin Markham

"Bowed by the weight of centuries"?—not
hel

The centuries will rather bear him up.
He leans upon his hoe and gazes, free
To drink life's bounty from a golden cup!

Before him stretch the furrowed acres, dark
And rich beneath the great life-giving sun.
Upon each fertile row he left his mark.
To say with pride, "See what my hoe has
done!"

He tamed the crystal stream of City Creek.
In Dixieland, the desert blossomed, too.
His hoe was on the Hurricane Canal.
He laughs, "Look, Markham! See what
man can do!"

"The emptiness of ages in his face?"
Oh, no! His face is one of growing dreams!
He sees his crops, saved from the Gila
flood—

He sees new lands—directs new hidden
streams!

Stand not ashamed, ye men who wield the
hoe!

The earth will laugh with harvests from
your toil!

And God—who also worked to build a
world—

Will crown your efforts on his blessed soil!

LITTLE SONG FOR JELL

By Elaine V. Emans

NEVER let a cynic tell
You there is no poetry
In the smallest glass of jell—
For, on looking, you must see
Once again the berries hung,
Crimson to darkest amethyst,
And, on tasting it, your tongue
Must indeed be beauty-kissed.

SONG OF CHILDHOOD

By Florence A. Cutter

I'M wandering down the tangled streets
of childhood;
I'm lingering on the corners of the past;
The plainness of the little shuttered houses
Is softened by the shade the poplars cast.

On little lonely streets and crooked corners
My spirit looks down from the height of
years,
And smell of rain on dusty wooden side-
walks

Is mingled with the taste of many years.
556

HARVESTS

By Ora Pate Stewart

I NEVER see a stand of ripened wheat
Without I see the man behind the plow,
Whose daily bread he is required to eat
Leavened with sweat pressed from his
earthy brow.

I never see a man furrow the rows
But what I see the loaves of steaming
bread,
Grain-golden, manna-fresh, superimpose
The turning earth. Tersely, it could be
said,

The end of toil, seen from the beginning
Makes wholly sweet the labor of
breadwinning.
And I, with Adam, would forego the bliss
Of Eden for a fruit the like of this.

FARM YOUTH

By Clara Laster

HE plods along a dusty country road,
And listens to the south-wind's gypsy
song.

In his eyes, the call of many tomorrows
Tell of sky-roads beckoning far and long.
Little man who never knew paved streets,
Whose heritage is the farm, and wagon
trails—

Here pantries hoard the fruits of other
summers

And hired men help, while milk is kept
in pails.

He will not shun the challenge of the
future

The task of youth is to mold each
changing hour;

He longs to cross the threshold of his
years,

To be a man of great heroic power.
But when he has achieved his destiny,
And all his bright tomorrows have been
spent,

His thoughts will turn again to woodland
trails—

A simple farmhouse will shape his
monument.

GREAT AND SMALL

By Clarence Edwin Flynn

SMALL souls go calmly on, self-satisfied,
Not caring if the universe is wide.
They feel no challenge to a goal-crowned
crest.

And lose no sleep about a gleam-led quest.

Great souls are tortured in the path they
go.

For skies are lofty, and earth's roofs are
low.

Long, wakeful hours of silent nights they
lie

Because they reach for stars that are too
high.

Great souls glimpse reaches wonderful and
far.

Small souls would have things be just as
they are.

Great souls know torment. Small souls
take their rest.

Knowing no better. Choose which one is
best.

I SHALL NOT BE AFRAID

By Harold G. Ridlon, Jr.

I SHALL not be afraid though stars may
burn
Flame-like in pitch-black nothingness. I'll
turn

No more to frenzy, weak and out of place,
Nor seek the solace of a pleasing face.
I shall not be afraid when hearts still hang
Limp and distorted, when the heart that
sang

Only for me is still. I shall not ever
Tremble and shake like some faint-hearted
lover

Before a dream he never hopes to own.
Yet scorns to walk the lonely path alone.

I shall not be afraid when earth and sky
And elements converge. I'll always try
The rope's firm grip before I climb, but
then

I'll climb it straight nor ever fear again.
Single-thread earthly hope secured by sight
Can't cope with thought's full thousand-
thread. The weight

Of all forever has combined to form
The hopeful dream. I shall not fear the
storm.

Cold, heat of earthly passion, chill of
sorrow,

Pain of a loss; I shall not fear tomorrow.

SLOW SILENCE

By John Sherman Walker

THE trading post's sun-beaten front is a
sallow old face, that once was flushed
affluently.

Here, sagging shelves, long since
stripped clean by pack-rat thieves, are
brown-grooved by termite ants.

The privy post-office boxes and open safe
have been ransacked by the rodent
renegades; and papers of state invio-
late are woven in a thousand mousy
nests.

The assay office is still cluttered with the
remnants of its trade—chipped acid
vials, retorts, a scale, a dust-bon-
der, torn, upon a sample-strewn
desk.

Adobe walls are slowly molding into yellow
earth.

And silence is here—slow silence, still
whispering of the life-flow of yester-
year. Of lusty greetings . . . and
handclaps—of men—and merchandise
—the country news—the crunching roll
of stagecoach wheels—the stinging
crack of a snaking whip over the
backs of heaving horses—a cowboy's
shout above the clamor of driven cat-
tle—of loud . . . and lingering fare-
wells.

TWILIGHT CANDLES

By Thelma Ireland

EACH pine tree on the mountain
Is a mighty candlestick.
The radiant, ruddy setting sun
Has lighted every wick.

Opportunities for Leadership

By President George Albert Smith

(From an address delivered at the Sunday afternoon session of
M.I.A. Conference, June 19, 1949)

I wonder if you who are workers and leaders, in this great organization realize that your happiness will be measured very largely by the success of those over whom you preside. Since you desire real happiness in the companionship of those you love, be sure that you explain to them, by your own conduct as well as by your voice, the purpose of life.

The truth will endure forever. Unfortunately there is much that people are taught in this world that is not truth and will not endure, and because of that many people are misled and fail to understand the purpose of life. When the Savior himself was upon the earth, some of his associates could not understand the truth. When conversing with Philip, one of the disciples of the Savior, a man named Nathanael was told that Jesus came from Nazareth. His birthplace apparently condemned him in the eyes of this man, who asked, "Can there any good thing come out of Nazareth?"

In reply,

... Philip saith unto him, Come and see.

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! (John 1:46-47.)

By this it is evident that many good people are prejudiced beforehand, and it becomes our responsibility to say unto them, with reference to the gospel, "Come and see."

Nathanael did not believe that the great leader that had come to Judah at that time could come from Nazareth. The unfortunate thing is that there are others who do not know more than he knew, and they will not find their place in the kingdom of heaven unless we help them to discover the truth.

I marvel at what is accomplished in our organizations in the Church, our Primary Association, our Sunday Schools, our Mutual Improvement organizations, that take our children and teach them the things that enrich their lives. How wonderful it is that they can have a testimony—and know while they are children that God lives. A testi-

mony cannot be given to us by somebody else. The conviction comes from our Heavenly Father.

We observe the desire of young people to do right. We have them in our care, our Father's children, every one of them, even those who do not know that God lives, those who do not know that Jesus is the Christ. They are his children just the same. He is the Father of their spirits and is anxious that they should be brought to an understanding of the truth.

It should not be considered boastful if we know the truth for us so to express ourselves. It should not be considered egotistical so far as we are concerned if we can say to our Father's other children: "This I know, and you too may know it if you desire."

That is the beauty of the gospel of Jesus Christ. It is not for a few individuals, but it is for every soul that is born into the world to know either here in mortality or when he passes to the other side.

Watching the boys and girls in the various organizations has been helpful to me; I have seen their simple faith and realize how willingly they serve the Lord when they understand what he wants them to do. The Church depends largely upon the development of its children; do not forget that.

Jesus Christ gave the Church its name, but it depends upon these boys and girls that are growing up, and I want to tell you the responsibility is ours to help them. If we will do our part, these lovely children will make our lives rich.

THE Church of Jesus Christ of Latter-day

Saints began with just a little handful of people as did the Church during the lifetime of the Savior. The neighbors did not believe a word of what the Prophet said, apparently, even though he was a Prophet of God; but the Lord softened the hearts of individuals, and one by one they were convinced of the truth and men and women and children found their way into the Church.

(Continued on page 603)

The Editor's Page



PRESIDENT DAVID O. MCKAY

(Address given by President David O. McKay at the final session of the M.I.A. Conference, Salt Lake Tabernacle, Salt Lake City, Sunday, June 19, 1949, 7 p.m.)

I APPROACH this subject, "The Abundant Life in a Selfish World," with the belief that young people would like to live the abundant life. You want to live and have a good time, and not be deceived by an improper way of getting that good time. Is that not true?

And now I am no more in the world, but these are in the world, and I come to thee. . . .

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. (John 17:11, 14-15.)

You may add the phrase, "of the world," or take the revised interpretation—"That thou shouldst keep them from the evil one."

Thus, in perhaps the most impressive prayer ever offered, Jesus prayed for his disciples on the night that he faced Gethsemane. Nor did he plead for his disciples alone, but, as he said,

Neither pray I for these alone, but for them also which shall believe on me through their [the disciples'] word. (John 17:20.)

There is our first point. In this text is a clear implication of the divine purpose for man's being in this mortal probation. This purpose is expressly stated in the Book of Abraham by the Eternal Father to his fellow intelligences as follows:

. . . we will make an earth whereon these [organized intelligences] may dwell.

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Pearl of Great Price, Abraham 3:24-25.)

And so our place in this world is divinely appointed. We are not to be out of it. Christ himself prayed that we should not be taken out of it. Remember the phrase,

. . . but that thou shouldst keep them from the evil. (John 17:15.)

Tonight we have listened to some of the problems which young men and young women face while sojourning in this state of mortality. Let me summarize them:

First: Church ideals and Sunday sports

Second: Choosing companions

Third: Observing the Word of Wisdom

Fourth: Does active membership in the Church inhibit or enhance one's freedom in development?

Fifth: The value of chastity in a world of lowering moral standards

Sixth: In the world but not of the world

Seventh: The value of doing right "though none might see me"

Eighth: Getting back on the moral and spiritual highway

Now before commenting upon each of these specifically, I think it is well to consider some basic facts of life, which, when more clearly understood, may prove helpful directives in these and other difficulties which we meet in daily vicissitudes. There will be no time tonight to elaborate on these. I am going to give them to you because I think you will accept them, but we want those who are skeptical also to accept them. If you doubt them, go to your teachers, and they will prove that they are right.

I. MAN A DUAL BEING

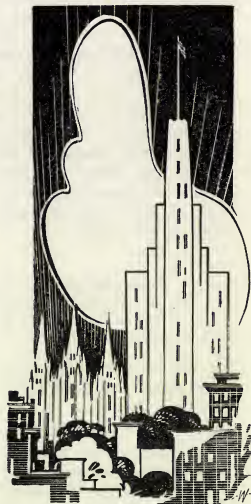
First, man is a dual being, and his life a plan of God. That is the first fundamental fact to keep in mind. Man has a *natural* body and

The

a spiritual body. In declaring this fact the scriptures are very explicit:

And the Gods formed man from the dust of the ground, and took his spirit [that is, the man's spirit], and put it into him; and breathed into his nostrils the breath of life, and man became a living soul. (Pearl of Great Price: Abraham 5:7.)

Man's body, therefore, is but the tabernacle in which his spirit dwells. *Too many, far too many, are prone to regard the body as the man, and consequently to direct their efforts to the gratifying of the body's pleasures, its appetites, its desires,*



its passions. Too few recognize that the real man is an immortal spirit, which "intelligence or the light of truth," animated as an individual entity before the body was begotten, and that this spiritual entity with all its distinguishing traits will continue after the body ceases to respond to its earthly environment. Said the Savior:

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. (John 16:28.)

As Christ's pre-existent spirit animated a body of flesh and bones, so

ABUNDANT LIFE

In A SELFISH WORLD

By President David O. McKay

OF THE FIRST PRESIDENCY

does the pre-existent spirit of every human being born into this world. Will you keep that in mind as the first basic truth of life?

The question, then, is: Which will give the more abundant life—pampering our physical nature, or developing our spiritual selves? Is not that the real problem?

II. MAN HAS HIS FREE AGENCY

The second fundamental fact is that man has his free agency.

For the power is in them, [men] wherein they are agents unto themselves. (D. & C. 58:28.)

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light.

And every man whose spirit receiveth not the light is under condemnation.

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

And when separated, man cannot receive a fulness of joy.

The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple. (*Ibid.* 93:30-35.)

I will conclude the thought by quoting the following:

"YOU"

You are the fellow that has to decide
Whether you'll do it or toss it aside.
You are the fellow who makes up your mind

Whether you'll lead or will linger behind—
Whether you'll try for the goal that's afar
Or just be contented to stay where you are.
Take it or leave it. Here's something to do!

Just think it over. It's all up to you!

Nobody here will compel you to rise;
No one will force you to open your eyes;
No one will answer for you, yes or no,
Whether to stay there or whether to go;
Life is a game, but it's you who must say

Whether as cheat or as sportsman you'll play.
Fate may betray you, but you settle first
Whether to live to your best or your worst.

So whatever it is you are wanting to be,
Remember, to fashion the choice you are free.

Kindly or selfish, or gentle or strong,
Keeping the right way or taking the wrong,
Careless of honor or guarding your pride,
All these are questions which you must decide.

Yours the selection, whichever you do;
The thing men call character's all up to you.

("You" by Edgar A. Guest, from *The Light of Faith*, copyright 1926, used by permission of the publisher, The Reilly & Lee Co.)

III. INDULGENCE

The third basic fact to keep in mind is indulgence, and I think there is not one of you here who can accept this from experience. *Indulgence in appetites and desires of the physical man satisfy but for the moment, and may lead to unhappiness, misery, and possible degradation; spiritual achievements give "joy not to be repented of."*



—Photograph by Jeano Orlando

In his epistle to the Galatians, Paul specifically enumerates the "works of the flesh," as he calls them, and the "fruits of the spirit." Note this classification: The works of the flesh are manifest as these:

... Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, enmity, strife, jealousies, seditions, heresies,

Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts.

If we live in the Spirit, let us also walk in the Spirit. (See Galatians 5:19-25.) (*Ital. author's.*)

IV. SPIRITUAL PROGRESS DEMANDS EFFORT

From the forty days' fast on the mount of temptation to the moment on the cross when he cried in triumph: "It is finished!" Christ's life was a divine example of subduing and overcoming. Full of significance are his words spoken in his farewell address to his disciples:

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.)

"Moral Law"—I am quoting now from a scientist who has glimpsed these eternal truths I have named—just *glimpsed* them, I think,—but on this he is right—

Moral Law imposes disinterestedness; it orders that which is disagreeable, hard, and painful. Its requirements often revolt the flesh whose sole ambition is to persist and to enjoy. It demands the throttling of selfish sentiments for the sake of something which is still obscure to those who do not have faith, but which is even more powerful than the instinct of self-preservation: human dignity. The profound awareness of this dignity imposes a highly moral existence and paves the way to spirituality. And the greatest miracle is that this cruel law has won the universal respect of man who sometimes uses his intelligence to combat it, thus affirming its reality.

(Continued on page 560)

THE ABUNDANT LIFE IN A SELFISH WORLD

(Continued from page 559)

The joys it procures compensate for the sacrifices it demands. The sentiment of duty accomplished is accompanied by a kind of total satisfaction which alone gives true peace of soul. The moral man—in olden days one would have said the virtuous man—spreads happiness and good will around him, or, if happiness is impossible, the resignation which takes its place. (Lecomte du Nouy—*Human Destiny*)

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There are thousands, millions of men and women who have high standards, and we do not have to yield to the few who fail.

Now, having in mind these four fundamental facts of life—the dual nature of man—his freedom of choice and his responsibility therefor—indulgences contrary to one's conscience leaves heaviness of heart and unhappiness while spiritual achievements always give joy—spiritual progress demands effort—let us consider these eight difficulties:

THE FIRST PROBLEM: *The Sabbath*

day. It is better to cherish Church ideals on Sunday, or indulge in Sunday sports? This is simply a question of *physical pleasure or spiritual development*, and in that we should keep in mind the following as was so beautifully emphasized tonight by these brethren and sisters: First, it is a day of rest, essential to the true development and strength of the body, and that is a principle which we should publish more generally abroad, and practice. A second purpose for keeping holy the Sabbath day is mentioned in the first sentence of modern revelation: "That thou mayest more fully keep thyself unspotted from the world." That is a glorious sentence. You will find it in the Doctrine and Covenants.

Third, keeping the Sabbath day holy is a law of God, resounding through the ages from Mount Sinai. You cannot transgress the law of God without circumscribing your spirit.

Finally, our Sabbath, the first day of the week, commemorates the greatest event in all history—Christ's resurrection, and his visit as a resurrected being to his assembled apostles.

Now if you want to indulge in bodily exercises and amusements, you cannot do it on the Sabbath day with impunity. Keep in mind the positive points mentioned by our brothers and sisters in the round-table discussion.

THE SECOND PROBLEM: *choosing companions.* Having in mind our basic truths, this question is a simple one—Whether you will choose companions who appeal to your baser nature, or those who inspire you always to be at your best.

Recently, I was thrilled and thankful when I heard one of your number say that she felt she would have to give up her sweetheart. She likes him, and he likes her, but lately he has chosen the way of the world. He likes a cigarette; he speaks disparagingly of the ideals of the Church. Fortunately, she is wise enough to observe that tendency, and she has "given him up." I say with all my heart: God bless her, because she knows that companionship leads to love. It is from such companionship that you find your companion for the future. If she joins her life with his, her ideals are going to be lowered; and she would rather take a little suffering now than much suffering later.

Choose good companions, and find among them those with whom you would like to go through life and eternity.

THE THIRD PROBLEM: *Observing*

the Word of Wisdom. I am merely going to add one thought to those reasons given in the discussion. Obedience to the Word of Wisdom develops greater spiritual power, that spiritual power which comes from resistance. Of the virtue of self-control, consider the following:

"The soul that is worth the honor of earth,
Is the soul that resists desire."

It is better for you in youth to say, "No, thank you," when offered to indulge in things which create an appetite for themselves. Be master, not a slave. Look around you and you will see the slaves to appetite—unfortunately now, in-

creasingly among women—slaves! Where is the spiritual power in these future mothers?

THE FOURTH PROBLEM: *Does ac-*

tive membership in the Church inhibit or enhance one's freedom and development? Without repeating the excellent thoughts given I will add this one: Can you think of any organization in the world in which you can serve more effectively in an organized way than in the Church of Jesus Christ? Now I mention service and character because those are the only two things which we can take with us in a few years when we leave this world.

The question is: What have you made of yourself—your character; and what service have you rendered to others?

Do you remember that question given by some man whom I cannot name?

Supposing today were your last day on earth,

The last mile of the journey you've trod;
After all of your struggles, how much are you worth?

How much can you take home to God?

Don't count as possessions your silver and gold,

Tomorrow you leave these behind,
And all that is yours to have and to hold
Is the service you've given mankind.

About the necessity of expressing your emotions in action, you have heard the story of the wealthy lady who sat wrapped in her furs in a theatre box and wept over the imaginary sufferings of the character on the stage, while her own coachman froze to death outside because of lack of clothing. A good emotion should be expressed in action. The Church furnishes this opportunity. James said:

Shew me thy faith without thy works,
and I will shew thee my faith by my works. (James 2:18.)

THE FIFTH PROBLEM: *Chastity.*

The dominant evil in the world today is unchastity. I repeat what appeared over the signature of President Joseph F. Smith while he was living:

No more loathesome cancer disfigures the body and soul of society today than the frightful affliction of sexual sin. It

(Continued on page 600)

THE IMPROVEMENT ERA

SUDDENLY IT'S FALL

By Mary Brentnall



—Photograph by Merrim from Monkmegeer

THOSE were the words I saw in a department store not long ago—"suddenly it's fall." My heart surged with a renewal of energy. Fall is always the beginning of a new year to me—its bright leaves, its gentle winds, its crisp, brisk feel. It means classes and books and good times and good friends—new opportunities. And yet I have known those who faced fall—the end of vacation and the beginning of work—with dread. I've always wondered why. I love to see young people stand up to life with courage and enthusiasm. Know what I mean?

A high school girl lives near us. For years I have seen her at this season get out her old report cards and credits, look over last year's work papers, polish her shoes, air and scald her lunch box and thermos bottle. I've seen her try on last year's skirts and sweaters and make a careful list of necessary replacements. Eventually she always comes over to see us with her hands full of samples and her eyes full of stars. The dress of the year is in process of selection. What color do we like? What style do we think best for her? She is joy personified. Sally's enthusiasm is a real tonic for the entire neighborhood. It's been as contagious as measles,

and we've all been glad to be exposed.

Ben steps up the community pulse also. He has just come home from a mission. After the first delighted greetings, some young men suffer an unfortunate "let down"—a sense of criticism and disappointment in the "home folks." Ben has sidestepped this aftermath as neatly as a young man ever maneuvered. He has organized a very lively study group and is converting the converted—patiently taking them through the steps of reading and discussion which have proved so effective on his mission. They meet on Sunday—an answer to the Sunday problem for a good-sized group of teen agers. All hail to Ben!

There are not enough Sally's and Ben's. Not long ago, I walked along a mountain path with a group of young people. Underfoot the

thoughts should have been kept busier than feet or tongues. Perhaps these youngsters were tired, but all I heard from them was the disheartening tale of how "Mima's boy friend had stood her up" last week and "believe you me," that would never happen to them—"at least not twice."

Last fall in Washington D. C., I stood looking into the rotunda of the Mellon building. I walked through its corridors. Some day I hope to stay long enough to look at the pictures which adorn its walls, but for that first time, the impact of the building itself on my spirits was so tremendous that I had no strength for anything more. There before me was architectural integrity—perfect proportion, majestic space combined with quiet intimacy—that was almost beyond human power to absorb, let alone describe. Yet not long ago someone told me that the most impressive part of the building was the cafeteria in the basement.

We need to stretch our sense of appreciation and enjoyment. We need to meet our days with vigorous, wide-eyed welcome.

Let me suggest a few spirit-stretching exercises. These are to be taken whenever you feel yourself

Let's Talk It Over

earth was soft and fragrant with pine needles. Trees pushed almost as high as the eye could reach against a blue, blue sky. Cloud plumes moved slowly, bunching and separating as if moved by some mysterious celestial plan. Eyes and

(Continued on page 592)



—Photograph courtesy Salt Lake Tribune

ELDER RALPH W. HARDY: This group of young people of the Church has met together several times. As we have gathered, we have knelt down humbly and asked God to bless us as we talked about the problems of the youth of the Church. As a result, we present with humility this discussion and the comments from the youth that are here represented.

We realize that a vast change in a sense, has been wrought in this Church since 1847, when, through the rugged defile of Emigration Canyon, a hardy band of pioneers entered this great valley. The sheer isolation of their location here gave them a problem in respect to their attitude and relationship with the world. But today with communications, transportation, and the spreading abroad of ideas and relationships, the youth of this Church is literally in a community of the world. Must we change our standards and ideals under these conditions? Will the things we have stood for over the years be our greatest safeguards if we continue to hold fast to them? To help find an answer to these questions, we've asked each age group of the M. I. A. to present one problem, and from the thinking of our group we hope that some positive suggestions will be made which will be valuable to young people throughout the Church.

David, what problem have the Boy Scouts to present?

David: I'm just wondering how important it is to keep the Sabbath day holy. What I'm thinking is that a lot of my boy friends go out and play on Sunday. And, well, if it's good on weekdays, why isn't it good on the Sabbath day?

Betty: Girls my age also have a problem on Sundays; so many of them want to go to shows on Sunday afternoon.

Hardy: All right, any other problems on the Sabbath day question?

George: Well, Brother Hardy, in Hawaii where I come from, we have to decide every Sunday about this matter of swimming. I think we face a great problem, indeed. That deep, blue Pacific which never leaves our eyesight is a tempting pool of water, so to speak, and I am certain many youngsters do quite a bit of fighting with the devil on Sundays.

Hardy: We have a fundamental issue before us, that seems to be apparent wherever the youth of the Church is found. Can we attack the problem by making suggestions as to what you can do on the Sabbath day? Why is it that we regard this day as a *particular* day? Beverly?

Beverly: I think that Sunday is the very finest day for building and cementing friendships. Christ taught that we should do good on the Sabbath, and most of us know someone who is crippled or bedridden. Think of the happiness we could bring into the life of that person, by taking over a bunch of roses, along with a great big smile.

Reed: I think Sunday is rightly a day of rest. We have three major batteries within us: a physical, a mental, and a spiritual. Our physical battery after a week of

work needs a rest, and our mental battery needs some kind of diversion from the daily activities. Our spiritual battery—yes, we have a little something special for it on Sunday. On Sunday we go to Church and store it up with the teachings of the gospel so that we'll have something to think about during the week.

Beverly: There is another activity which we can do on Sunday and for which our weather now is just suited, and that's taking a quiet walk. I don't mean a hike or something like that but just walk with a friend and maybe meditate or talk over problems. It is really quite refreshing and enjoyable.

George: I believe that Sunday is an opportune day for seeking the finer things of life and improving our minds. We can do this by reading good books and listening to good music.

Hardy: Brothers and sisters, can you hear a central theme in all of these comments from these young people? It is a theme that should speak to every Latter-day Saint. Sunday is a day our Heavenly Father made especially for us! How grateful we should be to our Lord that he gave us a day distinct and different, a day to take stock, a day to improve our family relationships and visit loved ones, a day to take quiet walks, a day to do some personal battery recharging, a day to improve our minds and a day to tune in the rich spiritual powers that

An Open Discussion On Problems Of



Participants: Ralph W. Hardy, Second Assistant Superintendent of Y.M.M.I.A. and Moderator in center; others from left to right: George Kanahale, Oahu Stake, Hawaii, representing the M. Men; Sarah A. Stout, Capitol Ward, Washington Stake, Special Interest; David Fairbanks, Yale Ward, Bonneville Stake, Boy Scouts; Betty James, Wells Ward, Granite Stake, Junior Girls; Sharon Wallace, Highland Ward, Mt. Ogden Stake, Bee Hive Girls; Reed Miller, Manova Ward, Provo Stake, Explorers; Beverly Romney, Yale Ward, Bonneville Stake, Gleaner Girls; and Selby L. Collinson, Harvard Ward, Liberty Stake, Special Interest.

The Youth Of The Church

(From a presentation given during the
Sunday Evening Session of M.I.A.
Conference, June 1949)

The Sabbath Day, Value of Good Companions, Word of Wisdom, and Church Activity—these are the problems discussed.

are available to every person who is willing to reach out and touch the hand of God.

Sharon: Have you a problem that would be typical of all our lovely Bee Hive Girls?

Sharon: We Bee Hive Girls are at an age when we like to be with our friends almost constantly. And we find that making new friends and enlarging our circle of companions is about the most interesting thing we can do. And of course we realize that the type of friends we have influences our actions and our conduct. I know several girls who quite resent the fact that parents in the Church are so particular about the type of companions they seek. They know that whatever the Church or their parents tell them is, of course, for their best good, but they want to know why it is.

Hardy: Why are parents fussy about companionships? Why does the Church take a particular interest in the people with whom we associate? There's a good question for the youth of this Church to think through.

Surely every one of us would agree at the outset that we all tend to be greatly influenced by the com-

panions with whom we associate. But how do we go about making the proper choices of companions? What things determine how we choose?

Betty, have you an answer to that?

Betty: Well, I believe our friends are really chosen by the things that we want out of life—by our ideals and standards. I don't mean just the material things that we might like, but rather the things that are deep down in our hearts that we really and truly want. I know that when we are little, we all think that it is quite a coincidence that our friends seem to have the same hopes and desires, and like the same things we do. But when we get a little older, we find that it isn't just a coincidence, but that we really pick our friends because they want the things that we really want, and have the same ideals that we have.

Sharon: We Latter-day Saints are expected to be somewhat different from other girls, but at the same time we want to be popular and have just as many friends as we possibly can.

Hardy: I'm sure you do, Sharon, and I'm sure the Church wants you

to have as many friends as you can. George, what's your point of view on this?

George: Making friends and keeping myself worthy of those friendships has brought tremendous blessings to me. Most of my life I've spent among associates who were not Latter-day Saints, who did not believe in the same teachings that I do, who did not worship God in the way I do. And now during the past year, while attending Brigham Young University, I've come among good fellows who live clean lives, who believe in God in the way I do, and these friends who live in the best way possible—God's way—have increased my understanding of this Church and my appreciation of this gospel.

Reed: The most effective way that the Lord can do his work here upon the earth is through people like you and me, and the most effective way that we can do the Lord's work is to be ourselves models of the standards of the gospel. Then the Lord can effectively use us as instruments through which he can do his work.

Sister Stout: I think everyone agrees that it is a human characteristic to be an imitator. That being true, we must be very careful to choose companions that have the kind of habits that we can afford to imitate.

Beverly: I believe it would be well for all of us to remember when we choose our companions that friendships are eternal.

Hardy: When we talk about this expanding world and our relationship with that world, can we remember that unless we ourselves are fit subjects, as Reed told us, through whom the Lord can perform his mighty work, all of the friendships and companionships that we form will not serve our fundamental purpose of advancing God's work? Surely as we go out into the world, to school, or to work, or to play, we need to be reminded that our companionships reflect our inner ideals and standards and that if we would serve the Lord, we must hold to those standards and choose friends who will support us in that relationship. Now, Reed, what problems do the Explorers have to present to the Church?

Reed: I guess the Explorers
(Continued on page 588)

ELDER BENJAMIN F. GROUARD is coming to Tubuai!

This cheering news reach Addison at Mahu on December 19, 1844, from the crew of the ship *Chili*. Next day, when a messenger informed Addison that Elder Grouard had arrived at Mataura on the opposite side of the island, he left immediately and "at a few bounds" traversed the five miles between the two villages.

Who could describe the meeting of these two friends and fellow missionaries who had been separated for eight long months? What started out to be a handshake turned into an embrace. Tears flowed freely from both pairs of eyes, and for a full fifteen minutes Elder Grouard could not speak an understandable word, and all Addison could say was, "Ben! Ben! Ben!"

A thousand thoughts and more overwhelmed them on seeing each other's faces. Thoughts of their families, their long and tedious voyage aboard the *Timoleon* which had taken them away from their homes, the sorrow of their own separation in the islands, and the numerous experiences they had had during that separation flashed through their minds. They had been away from home now for nineteen months, and away from the States for fourteen months. In all of that time they had received no word from the Church or from their families. Whether or not their loved ones were still alive, they had no way of knowing. Whether or not the Church had been destroyed by its enemies, they could only guess. How or when either of them would ever get back to his home was a matter which they hardly dared even consider.

All during the month of January the two companions enjoyed each other's company and performed their labors together. But on February 1, the ship *Marsha* of New Bedford arrived, bound for Tahiti. Brother Grouard's request for passage was granted, and the following day the two friends parted again. The parting was a sorrowful one, and as Addison reported, such scenes are more to be felt than described, but as they were obeying the will of the Lord, rather than



their own, they could do no less than what seemed to be in the best interest of the mission.

DURING the months of February and March, following the visit of Elder Grouard, Addison found his thoughts turning more and more to his home and loved ones. Why had they not written to him? This was the season when whaling vessels were outward bound from the States, and within the space of those two months six ships stopped at the island, but none of them brought a letter to him, not a single one.

On the birthday of one of his daughters he recorded in his journal:

This is the birthday of my little daughter Lois Barnes. How my heart is drawn out in prayer to my heavenly Father, in behalf of my dear family, on all such days. It draws out my heart in fresh anxieties when I remember it is a birthday of one of that little circle. Two long years have nearly rolled away since I saw them, or hardly heard from them, and who knows whether they are yet among the living, or numbered with the dead. When I think of my long exile for Christ's sake, upon this lonely island of the sea, with all communication cut off from all that is dear to me in my native land, (for I have not received a letter from them since I left) I am almost led at times to murmur at the hand that deals thus with me, but I trust that I shall yet see the hand of a wise providence in it all and be satisfied. Although this one thing seems hard, yet I have very much of God's goodness to praise him for, and often feel that I do not half come up to my duty, or I should be dealt differently with in this one thing, and may his goodness lead me to put my whole trust and confidence in him. May the Lord help me and bless my family—

From the ship *Atlantic* which ar-

rived at Tubuai on March 23, Addison obtained some St. Louis newspapers. In one of them he read that a Mormon who had arrived in St. Louis had stated that "Joe Smith was raised from the dead, and had been seen in Nauvoo & Carthage, mounted on a white horse, with a drawn sword in his hand."

What could this mean? He had no way of un-

derstanding it, but the news certainly added nothing to his comfort.

Then on July 1, a schooner, arriving from Tahiti, brought letters from Elders Rogers and Grouard, which contained, among other things, extracts from newspaper clippings telling of the death of Joseph and Hyrum. Addison could hardly believe what he read, but the evidence was now overwhelming, and the awful accounts of the slaying of the Prophet of the Lord and his brother, and of the persecution of the Saints, caused his blood to chill in his veins. Again his thoughts turned to his wife and four daughters. How helpless and useless he felt. If only he had been home to help protect them and provide for their wants!

Why shouldn't he go home now? With the help of his many friends he could undoubtedly raise enough to pay for a passage on one of the whalers which touched at the island. Could he be expected to stay longer in view of all that had happened?

Quickly he thrust the thoughts from his mind. He had been called by the Prophet of the Lord to open this mission among the islands of the sea, and until he was released or inspired to return home, he would stay where he was and serve the Lord. And what about his family? If he did his duty, he knew that the Lord would protect them.

Looking around him he marveled at how well the work of the Lord was progressing. During this year he had been on the island he had baptized sixty members into the Church, almost one third of the

to POLYNESIA *By Doyle L. Green*

ASST. MANAGING EDITOR

The Story of Addison Pratt And The Society Islands Mission

entire population of the island. And in addition nearly all of those who had not joined the Church were to be counted among his friends. This had brought about greatly improved conditions among the people, and there were less fighting, less bickering, and no drunkenness, as the people had voted against allowing spirituous liquors to be landed on the island. Addison could hardly believe that all of this could have occurred during the course of only one year, and daily he prayed that the Lord would give him strength to carry on, and to understand why he received no word from home.

On July 9 another great disappointment came. The ship *Three Brothers* arrived at Mataura with Brother Noah Rogers on board. Elder Rogers had pleaded with the captain to stop at the island so that he could see Addison, and the Captain, who had no business to transact there, reluctantly consented to stop for one hour—no longer.

of seeing his dear friend shattered by a few seconds was one of the greatest disappointments that Addison had ever suffered, and for a while he felt again to murmur at his hard lot. Why such a thing should be ordered, he could not understand, but for some reason he knew it was for the best, and hoped that someday he might be able to understand.

Elder Rogers was on his way home. From the first day he landed in the islands, he had been beset by discouragements. On Tahiti the French and the natives were at war, and this, combined with the firm hold missionaries from other denominations had on the people, made it practically impossible for any progress to be made in preaching the gospel. But he was determined to find ears eager to listen to his message, so leaving Elder Grouard on Tahiti, he had made several trips to other islands, traveling as far distant as the Cook, Harvey, and Austrial groups. While Elder

looked very bright, but Elder Rogers had already decided to return home.

Perhaps there was a reason why Addison and Elder Rogers did not meet on Tubuai.

ON THE evening of November 10, Addison sat down to write in his diary, but after recording the date he could think of only one thing—home. This was his wife's birthday. Imagining he was addressing himself directly to her he wrote:

My dearest earthly friend, could I but know your situation this day, what a burden it would remove from my mind. How little did I think when parting with you and our dear children on the banks of the Mississippi, that two long years must roll away without one word from you, nor any one else from my native country, and the reports I hear respecting the troubles and afflictions that are heaped upon the Church by mobs and marauders, causes my heart to ache, and you, I expect are in the midst of it all. May the Lord's arm be extended, to save you all from death and destruction, and may his spirit rest upon you to deliver you from sin and temptation, from penury and want, and as another cold winter is pressing upon you, may you all be provided with the necessities and comforts of life. May friends rise up on your right hand and on your left, to assist and comfort, both in temporal and in spiritual things, till I shall be permitted to return to you in safety, shall be my daily prayer.

Addison arose at dawn on the morning of December 4 and started for Mataura, from where he had spent the past week at Mahu. This morning he did not hurry. At least once a week for many months he had been making this trip by foot, and as usual he was carrying his gun so he could shoot some ducks or hens along the way. But his mind wasn't on hunting, either, so when he arrived at the marshes he made only two shots, killing four ducks. Then he trudged on. "How many more times will I pace this distance, ere the Lord will open the way for my release from this banishment from home and friends, and the bustle of a busy world," he thought. Although he did not know it at the time, this was the beginning of an important day in his life.

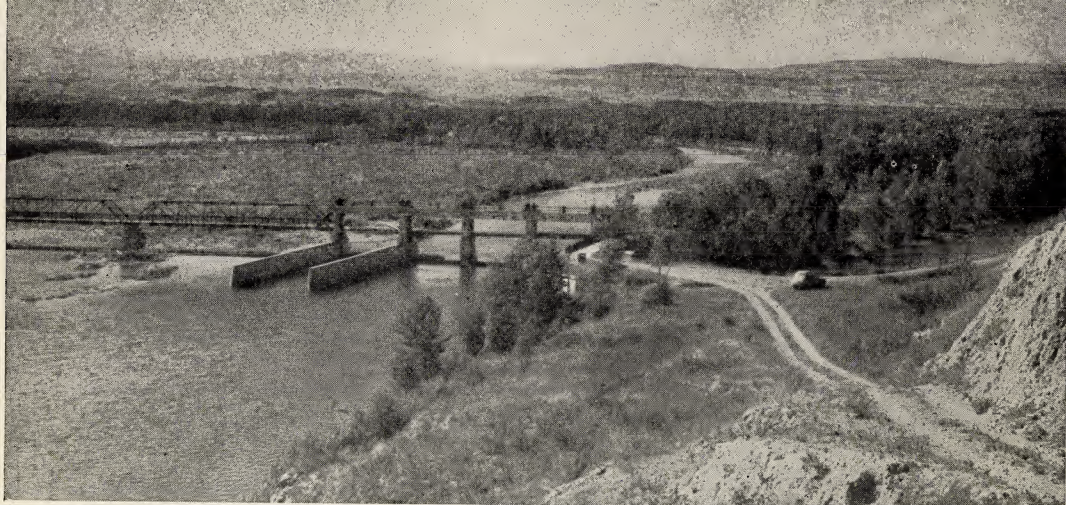
Soon after the class he was scheduled to teach at Mataura, had begun, he heard the familiar cry, *tero*. Going to the window from which he could view the ocean,

(Continued on page 598)

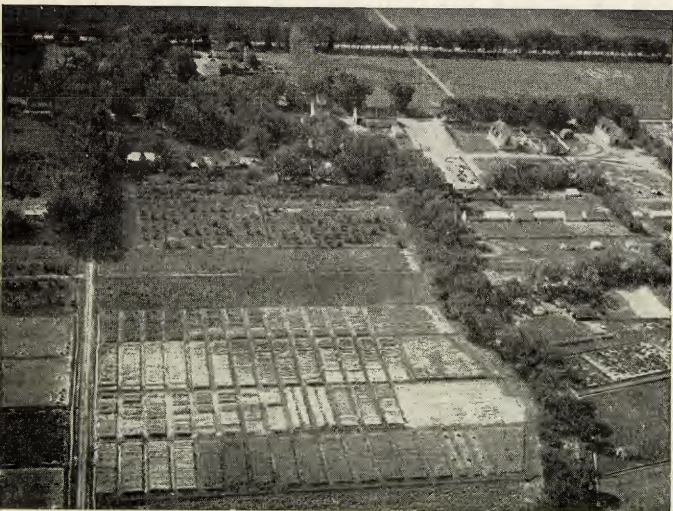


Addison was at Mahu, and a messenger was sent with all possible dispatch to tell him his friend was there and had such a short time to wait. Addison left immediately, running most of these five miles, but he arrived too late. The ship, with Elder Rogers on it had left just minutes before. Having the prospect

Rogers was on one of these trips, Elder Grouard also left Tahiti, to seek what he hoped would be more fertile fields in the islands to the East in the Tuamotu Archipelago. When Elder Rogers returned to Tahiti, he found a letter from Elder Grouard, asking him to come to the island of Anaa where prospects



DAM AND GATES OF THE OLDMON RIVER



DOMINION EXPERIMENTAL FARM, LETHBRIDGE

A. E. Palmer, former Lethbridge
Stake President, is Superintendent of this farm

CANADA

West, and later the Church of Jesus Christ of Latter-day Saints bought the Cochrane Ranch and colonized it with scores of happy families. It is the United Irrigation District today, a prosperous section of the Alberta Stake of Zion, and that irrigation job was so well done by those immigrants from Cache Valley, Utah, that it is part of the project today.

These settlers were led into Canada by Charles Ora Card in 1887. He and his wife, the beloved "Aunt Zina" Young Card, daughter of President Brigham Young and mother of the Canadian colonies, were the inspiration of the new settlement on Lee's Creek. President Card, head of the Cache Stake at that time and his original company were soon joined by others driving north over the Overland Trail to make a new home in Canada.

Cardston was the first settlement, and among the achievements of Charles Ora Card and his associates in the little colony was the diversion of water from Lee's Creek to the land for irrigation purposes.

THE IMPROVEMENT ERA

THINGS were happening in the Southwestern Alberta country in the early summer of 1887. A group of swarthy cowpunchers from the Cochrane Ranch, grass brushing the stirrups of their saddles, were heading for the home place to report to the ranch manager, "Billy" Cochrane, son of Senator Cochrane who had founded the big cattle outfit.

Arriving at the ranch the foreman jumped off his horse, walked up to "Billy" Cochrane and said:

"Billy, the Mormons are down there on Lee's Creek plowing up the whole country!"

Cochrane looked at his worried riders for a moment, grinned, and replied:

"Don't worry about the Mormons, boys; they'll winterkill anyway."

But the Mormons didn't "winterkill." Rather they made a friend of "Billy" Cochrane, put up hay for him, built him an irrigation ditch, one of the very first in the Canadian

That small venture, typical of the whole colonization movement by the Latter-day Saints, is part of the Aetna irrigation project today.

As in Utah, the Mormon immigrants were irrigation pioneers in Western Canada. Against the frontier background they introduced this phase of agriculture destined to be the turning point in a vast section of the Canadian West. And this year the Golden Jubilee of Irrigation in Canada is being celebrated, the fiftieth anniversary of the building of the first major canal by these immigrants who trekked into the country of cheap land to find new locations under the British flag.

Irrigation was probably the greatest single contribution of the Latter-day Saint people to Western Canada development, and this year Canadians salute the man with a shovel who wore gum boots. A monument to irrigation has been unveiled at Magrath, which is also observing its golden jubilee. Stirling,

missionary, and, in 1874, the North-west Mounted Police, who brought law and order to the frontier. In the wake of the rancher came the tide of land-hungry farmers in the land rush at the turn of the century.

The grass-covered Canadian prairies, northern extension of the Great Central Plains of America's midwest, saw their first irrigation back in the early '80's. The first life-giving waters to be diverted to the land was near Calgary by one John Glen. That occurred on Fish Creek and Glen spread the water on his hay meadows. Then two American squatters, on the Peigan Indian Reserve west of Fort Macleod, diverted water from Beaver Creek for irrigation. But the real start came with the Mormon trek into the country and the building of the "Great Irrigation Canal" by the settlers of the Cardston, Magrath, and Stirling country. A Cardston district farmer from Utah, Richard Pilling, is credited with making the first official application

who was at that time a member of the Council of the Twelve and influential in the Canadian colonies, for the purchase of 700,000 acres at astonishingly attractive terms compared to such transactions today.

The terms called for a rental payment of two cents an acre for a period of four years followed by the payment of one dollar an acre to be paid over a period of eight years. To help in the proposed settlement of these lands—some of the choicest in the West—the company applied to parliament for legislation authorizing the building of irrigation works in Alberta south of the fiftieth parallel. Parliament passed this enabling legislation in April 1893, but the whole scheme was delayed because those who were promoting the plan were unable to raise the money, and in 1895, the contract was canceled.

These were dark days for the colonists. However, the leaders were not discouraged, and their faith and early efforts proved not in vain.

In 1896, after repeated representations to Ottawa by the A. R. and I. Company, Clifford Sifton, Minister of the Interior and a friend of the west, consolidated the holdings of the company into one solid block, replacing the alternate section plan in making land grants. This hindrance out of the way, the company renewed its land settlement efforts. George C. Anderson of Denver, irrigation engineer, was brought in and reported on the feasibility of the scheme, and in 1898, actual construction of the canal was begun.

The chief contractors were the president and high council of the Church in Alberta, and they subcontracted; teamsters and laborers were chiefly members of the Church who had come into the country from Utah and Idaho to settle. They were paid one half in cash and one half in land, the land with water right being valued at \$3 an acre, land now worth up to \$150 or more an acre.

It was through the building of the canal that the Magrath and Stirling wards of the Alberta Stake of Zion were organized in 1899, the bishops being two outstanding leaders—Levi Harker of Magrath and Theodore Brandley of Stirling. Bishop Brandley later became a

(Continued on page 568)

Salutes Irrigation

By C. Frank Steele

Early L.D.S. Leaders In Canada Are Honored

too, is marking its fiftieth anniversary in this year of jubilees. The "Canadian colonies" are growing up and today are looking back over a half century of irrigation development in Alberta.

Irrigation brought the expansion of the land settlement program of the Church in Canada, providing work for incoming settlers and, in the end, land on which to establish homes, towns, and villages. Fifty years ago the sprawling frontier settlements were not much to look at, but they were prophetic of the growth to come with the extension of irrigation in a region where the annual rainfall is eight to sixteen inches. This is the potential "Dust Bowl" of Canada, the treeless "true prairie"—home of the buffalo and Indian tribesman of bygone days. Here came the trader, explorer,

for an irrigation water right in Western Canada.

The first major project, the Alberta Railway and Irrigation scheme (it is called the A. R. and I.) was planned and financed by the Galts, Sir Alexander T. Galt, one of the "Fathers of Confederation," and his son Elliot T. Galt. Most of the money was raised in London, Sir Alexander being the Canadian high commissioner there at the time. The Galts had opened up the coal mines at Lethbridge in the early '80's and had built railway lines to handle the output. For this development in the new country they received from the federal government a million acres of land as a subsidy.

With all this land in their possession the disposal of it presented itself to the Galt interests. For some time the leaders of the Church in Canada had been presenting to the company the feasibility of irrigation, and in December 1891, the Alberta Railway and Irrigation Company made a deal with President Card and John W. Taylor,

CANADA SALUTES IRRIGATION

(Continued from page 567)

member of the Taylor Stake presidency, operated a general store for many years, and was agent at Stirling for A. R. and I. lands. Bishop Harker became a noted sheepman assisting in organizing one of the pioneer Canadian producer co-operatives, the Canadian Co-operative Wool Growers' Association of Toronto.

Work on the canal proceeded steadily, and, on July 4, 1900, the water reached Lethbridge, and Magrath and Stirling in July the following year.

Land commissioner for the A. R. and I. Company was Mr. C. A. Magrath, a lasting friend of the Latter-day Saints in Canada. The jubilee town of this year, Magrath, bears his name. He was the first mayor of Lethbridge, was elected to parliament, became Canadian chairman of the International Joint Commission and later chairman of the Ontario Hydro Commission. A famous Canadian engineer and authority on land settlement problems, he now lives retired in Victoria, B. C. He it was who negotiated with the Church Authorities on matters relating to building the canal and land settlement. It was also C. A. Magrath who handled the sale of the original 30,000 acre block of lands in Alberta acquired by the Knight interests of Utah and which became the famous "—K2" Ranch, now owned by the Church and along with it the Kirkaldy Ranch south of Raymond (it is now the Knight Ranch) founded by the "Uncle Jesse" Knight interests who built Western Canada's first sugar factory at Raymond.

Mention has been made of the assistance Interior Minister Clifford Sifton gave irrigation in its initial stages in Alberta. Not only did he alter the land subsidy policy, but he also provided government aid when it was urgently needed. Mr. Magrath met Mr. Sifton—later Sir Clifford Sifton—in Ottawa and presented the irrigation story to him, and to his astonishment found the minister most friendly to the plan. Mr. Magrath said later: "He did not say I will see about it or I will consult the cabinet. He said the government will assist."

His first step was to cancel a \$50,000 assessment owing for surveys which proved the turning point in the whole irrigation enterprise. From that point it went forward to completion.

The diversion of St. Mary River water, source of supply for the A. R. and I. project, was at Kimball near the Montana line. The St. Mary rises in Montana, and its water is divided between the U.S. and Canada by treaty. Work began there in 1898. In March of the next year the townsite of Magrath was surveyed, and in April the first settler, Charles H. Dudley, located in the new townsite.

Meanwhile, dirt was moving rapidly on the canal job, and in the fall of 1899 Mr. Magrath invited the Hon. Clifford Sifton to inaugurate officially the project. On that historic occasion, now being recalled in connection with the jubilee, the party journeyed from Lethbridge to Magrath over the prairie trail in buggies. The minister rode in a spanking four-horse outfit. The party had refreshments in the headquarters' tent at the canal after which Mr. Sifton formally launched the project. The A. R. and I. scheme started the Western Canada reclamation program, with over half a million acres now under irrigation in Alberta and another million acres projected with a \$100,-

000,000 long-range program either under construction or in the blueprint stage.

The pioneer Latter-day Saint settlers proved the value of irrigation. Their settlements along the "big ditch" grew steadily, and industries based in the soil began to spring up to balance the general agricultural economy. These included cheese factories, sugar factories, creameries, canneries, flour mills, and at Magrath a woolen mill.

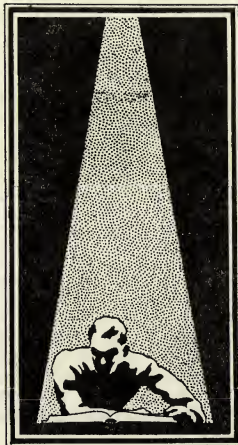
The Lethbridge Northern project of some 100,000 acres was formed in the early '20's with the province guaranteeing its bonds. Many of the older Mormon communities now had families looking for new homes. The Church was growing. Where there had been one stake, there were now three—Alberta, Taylor, and Lethbridge. Many families therefore moved to the Lethbridge Northern, and today there are two flourishing wards in the block—Diamond City and Picture Butte, the latter made prosperous by a sugar factory. It was Dr. John A. Widtsoe, one of the General Authorities, who was called in by the Alberta government to report on the colonization of the Lethbridge Northern at a time when the project was struggling for survival. The Widtsoe report was later implemented, not only pointing the way for the success of the L. N. but also setting the pattern for future Western Canada reclamation projects.

Linked with irrigation was the beet sugar industry, another Latter-day Saint contribution to Canadian economy. As already noted, it was "Uncle Jesse" Knight and his sons William and Raymond, of Provo, Utah, who started the industry by building a \$50,000 plant at Raymond. This plant operated for a number of years under many difficulties, and when the growers turned from beets to wheat, and labor supply problems arose, it was forced to shut down, and the machinery was moved back to the United States. It was not until the '20's that the industry was revived.

At that time appeals were made by influential men in the settlements

(Continued on page 596)

THE IMPROVEMENT ERA





ON THE Bookrack

PROVIDENCE AND HER PEOPLE

(The Historical Society of Providence. Hyrum A. Campbell, Providence, Utah. 412 pages. 1949.)

PROVIDENCE, Cache County, Utah, population 1,300, displays in this excellent history the best type of community spirit. There is life and vigor, an assurance of progress, in a group that knows the gifts of the past. Under only average surrounding conditions, Providence is a model community, in its history, industry, finance, culture, religious faith, and the art of having people live happily together.

In each of the thirty-one chapters, making Book One, which relates the developing activities in the building of the town, reads a lesson for today. As the pioneers and their children used, under their conditions, the unchanging laws of progress, so must we do under our conditions. That is our job. The volume is in essence the thrilling story of man's heroic battle to make the western barren desert blossom as the rose. There is always some kind of desert to conquer in a changing, advancing world.

Book Two is devoted, in brief biographies and good pictures, to the personalities who built Providence. Europeans, of many countries settled there, strong, fearless, faithful, kind faces! Out of this human melting pot came sturdy, capable people who served well their own town and far beyond. Beyond expectation, many of the sons and daughters of Providence have achieved eminence in their pursuits.

It is a good book to peruse—well-compiled, well-printed—and a model for others.—J. A. W.

THE SINEWS OF PEACE

(Winston Churchill. Houghton Mifflin Company, Boston. 1949. 256 pages. \$3.00.)

THIS volume includes the postwar speeches of Mr. Churchill from June 1945 to the end of 1946. This is the eighth volume of his speeches, the first seven of which cover the war years. Few people have ever excelled Winston Churchill in his public address—and as samples of organization apart from the information that they impart, these speeches of his are of great interest and value. While they may not have quite so much interest as the war volumes, they will have a peculiar and particular appeal since they have an urgency in them in view of the appeal for peace.—M. C. J.

YOUNG CHRISTIANS AT WORK

(J. Otto Nall and Bert H. Davis, Association Press, New York. 1949. 116 pages. \$1.75.)

BOOKS of this kind are needed. Fifteen young people tell of their jobs, not fancy ones, the preparation for them, and how they may give opportunity to serve man and God. The book is cheering and helpful to job seekers and job givers. One may make of his work, whatever it is, a contribution to human welfare. Then a job becomes a career.—J. A. W.

WRITING FOR LOVE OR MONEY

(Edited by Norman Cousins. Longmans, Green & Co., New York. 1949. 278 pages. \$3.50.)

THE EDITOR states in the Foreword, "This book is concerned with writing as a craft, but it is not a 'how-to' book." Indeed, the book is a wise selection from authors whose original contributions were first made in *The Saturday Review of Literature*. In his essay on "Learning How to Write" Jonathan Norton Leonard takes a crack at the writing schools and reaches the conclusion "the way to learn to write is to write." This appears in the section titled "The Writer's Life." Section two is titled "The Writer's Problems." Among the authors included are: Henry Seidel Canby, Phyllis Bentley, Edith Wharton, William Saroyan, Ellen Glasgow, Pearl Buck, Thomas Wolfe, Norman Cousins, Somerset Maugham, Ben Ames Williams, Rex Stout, Alice Dalgliesh, William Rose Benét, Katherine Fullerton Gerould, James Truslow Adams, John Mason Brown, and many other well-known writers and critics. The book is a *must* for writers or potential writers and will prove of great interest to the general reader.

One can't help wondering as he finishes the stimulating book—why, with all the stress given to it, there isn't an index!—M. C. J.

WHAT CAN WE BELIEVE

(Vergilus Fern, Philosophical Library, New York, 1948. \$3.00.)

THE former president of the American Technological Society attempts here to help the searcher for truth to think out solutions for his problems. It is a book, engagingly written, characteristic of today's better approach to religion. It would be stronger if the author had accepted the certain truths concerning God and man. Then

thinking would be simpler and the conclusions more dependable.

—J. A. W.

TREASURES TO SHARE

(Melvin Westenskow. Published by the author, 1106 "I" Avenue, Le-Grande, Oregon. 1948. 170 pages. \$2.00.)

WRITTEN in three parts: An Analysis of Modern Christendom, Is the Claim of Joseph Smith True? and The Plan of Salvation, this volume explains in a straightforward, logical, and understandable way the fundamental beliefs of the Church of Jesus Christ of Latter-day Saints.

Part one presents answers to the questions, Are all Churches True? Why are there so many Churches? and Is the World to Remain in Spiritual Darkness? Part two deals mainly with Revelation, The Book of Mormon, and the Prophecies of Joseph Smith. Part three discusses the Latter-day Saint interpretation of the Plan of Salvation.

Non-members of the Church will find this volume particularly helpful in understanding the beliefs of the Church. Members will enjoy the fresh and stimulating way the message is presented.

Treasures to Share should find wide usage in missionary work.—D. L. G.

THE FOUR ESTATES OF MAN

(Gilbert Charles Orme. Bookcraft, Salt Lake City. 1948. 151 pages. \$1.75.)

ELDER ORME's book deals with a very interesting and important subject *The Four Estates of Man*. These estates are the pre-mortal life; mortal probation; the post-mortal spirit life; and the resurrected state. Out of its 151 pages, 107 discuss man's mortal probation. In that section a great variety of pertinent gospel doctrines are presented, ranging from "In Eden's Garden" to "The Second Coming of Christ." The book is written in an interesting style. Its doctrine is sound. In fact, this book would be a wholesome volume to add to one's library. Probably its greatest service will be its appropriateness for investigators and for Latter-day Saints who are not too well grounded in Church doctrine. Through studying this book, the readers will be introduced to many of the basic doctrines of the restored gospel of Jesus Christ. If Elder Orme had given more space to his discussion of pre-mortal and post-mortal life and had added a preface and index to his volume, it would have been even a greater contribution to Church literature. However, in spite of these facts, the author is to be congratulated for producing this pleasing and doctrinally sound small volume.—Milton R. Hunter

The Fort on the Firing Line

By Albert R. Lyman

SYNOPSIS

IN the year 1851, President Brigham Young sent colonies to extend the Mormon territory to the south. Those who went had to fight four adversaries: the Utes, the Navajos, the renegade whites, and nature, which seemed at times the greatest adversary of all. No treaty with the United States could guarantee the settlers from the depredations of the Navajos. Even Kit Carson who displaced the Indians had found it impossible to quell them. Jacob Hamblin and Thales Haskell genuinely loved the Indians, and time after time won them to a reluctant peace, only to have it broken again because of the actions of the renegade whites. But at last the Mormons had begun their settlement, in the face of Indian attack and nature.

XII

AFTER accepting this latest call to stay, the twenty-five or thirty men still on the job set out to hold the fort regardless. They took stock of the dismal wreck where their \$48,300 ditch had been, a ditch-site not so good now as when they began on it in the spring of 1880. Where it was not obliterated by the force of water which had swept it lengthwise, it was gutted across by a hundred streams which had roared down on it from the cliffs. Bishop Nielson limped out over the devastation and called his people to begin on it again.

They shoveled the smelly sediment out of their log houses, slushed up the chinks again with mud where

the water had melted it from the walls, and moved back inside. They dug the shocks of corn out of the thick layer of mud and sand which the flood had laid down around them, hoping to use some of the corn for pig-feed, and they threw more dirt on their roofs to repair the leaks through which the rain had dripped dismally on their heads for weeks. Sustained by some unexplainable assurance of safety in the midst of all these dangers, they broke up the square of log houses where they had been cooped up in discomfort four years in the fort and built on their town lots separated by streets.

This, however, did not mark the end of the Fort on the Firing Line; San Juan, the appointed incubator of Indian troubles and troubles in general, was destined to be hatching them out at frequent intervals for forty years to come.

The bishop had the men survey again for a ditch; most of the former ditch had been rubbed completely from the picture, its course untraceable, its altitudes changed by the flood. They went up against it with teams and scrapers and shovels, keeping a sharp watch all the time on their horses.

Those restless Piutes simply itched for some kind of rousing

racket to relieve the monotony of the long stretches of peace, which somehow were unduly prolonged by these tame, compromising Mormons. They wanted, most of all, a nice little war with its crop of free horses, free guns, loot, and license. To bid for such a harvest they would have to go where it was to be found and watch for opportunity. So they pitched their smoke-begrimed wickiups in a sprawling group near to one of the big cow-camps at what was called South Montezuma Creek, now Verdure, and got promptly into a fuss with a hotheaded cowpuncher over a stolen horse. Rip-roaring and uncompromising with a passion for flourishing the ivory-handled six-shooter he carried on his hip by day and kept under his pillow at night, the cowpuncher shot one of the Piutes in the mouth as he contended angrily for the horse in question.

That shot was the match to the powder. That Piute, known as Brooks, with the torturing bullet hole from his palate to the back of his neck, became ample stimulus for immediate war, much more so than if he had died, as men with that kind of wound are supposed to do at once.

The sprawling group of wickiups disappeared, and the Indians sank from sight with a suddenness to astonish that cow-camp on South Montezuma. Two fellows gathered the outfit's horses and rushed them into a corral. But the Piutes had not by any means taken their departure, and they had not gone too far away to bombard that corral. When they tore loose with a roar, and their bullets whistled and rattled among the poles of the high fence, the fellows dodged and scooted to drop behind the first shelter they could reach.

Joe Nielson from Bluff had been riding with this outfit, and fearing that if the Indians saw him with them now they would react with

White Canyon



more impudence towards his own people, he proposed to go home, and fearing for his safety if he went alone, a cowboy named Fred Taylor went with him. They slipped carefully away down the creek and rode all night, warning the people at Bluff of what was happening at the foot of the mountain above them.

The rest of the cowpunchers at South Montezuma didn't get away so easily. They contrived to shove their horses into an arroyo till the firing let up, and then they dumped their beds, their grub, and some of their most important valuables into a new wagon with a double-bed box, hitched on two span of big mules, and started by way of a very crooked wagon-track, not a wagon-road, for Bluff, fifty miles away.



Home of Aunt Elsie Nielson and
Bishop Jesse Nielson

They huddled their horses in a jostling herd around the wagon, figuring it would tend to protect the spirited team and the unsheltered driver.

On a brisk lope they went two miles to what is now called the Salt Lick and began to think they had dodged the trouble by a narrow margin, but right in the bottom of that little Salt Lick Valley, a pandemonium of shots broke loose from the clumps of oak on three sides of them. The big mules dropped in their harness; the herd of saddle horses stopped with a snort, milled, and scattered. Panic reigned supreme. One man was struck in the hip with a bullet and another in the foot, and everyone socked the spurs to his horse and "quit the flats."

Riding warily out from cover, the Piutes rounded up the frightened horses and gathered around the new wagon and its dead mules.

They ransacked everything to the bottom of the box and left the outfit in flames. Then they moved off deliberately with their big haul of good saddle horses towards the well-known and beloved rocks of their Elk Mountain, and their places of absolute security beyond Comb Reef.

AS SOON as the cowboys could collect their wits, they got in touch with other men of the saddle and inducing a company of soldiers to go with them, they took up the trail west of Salt Lick. They discovered with surprise that the Piutes had not hurried away as they had supposed but were waiting confidently among the tall timber for them to come. When Piute scouts told them the white men were on

and down the west side into a precipitous strip of territory known now as White Canyon. It was mad temper rushing in where wisdom would fear to tread.

The Piutes knew every foot of that country; they knew from the first where they were going and where they would send that mob of cowboys and soldiers back the way they came. The "Merikats" knew nothing at all about the cliff-bound traps into which they were being led nor where that game of "follow-jack" was suddenly going to stop. They simply followed the tracks, and when the outfit in head plowed up the dust with bullets too near in front of them, they took the hint and traveled more slowly.

On the south wall of White Canyon at what is known now as Soldier Crossing, the Piutes stopped on a high shelf and called mockingly for the mob to come on. That was for them a very generous way of announcing that they wished to be followed no farther, but the rearing pack at the foot of the hill misunderstood the signal and spurred on to the foot of the steep trail. The wonder is, since it was the Piutes' own chosen game, and since they had stacked the cards to have it all their own way, they didn't dispose of every white man in that reckless gang and thus make another prize collection of choice horses, guns, high boots, and wide hats for the big carnival for which they were preparing.

But savages are governed by extravagant beliefs and incomprehensible superstitions, and it is inexplicable why they refrained from taking

(Continued on page 572)

Home of Aunt Christen Nielson and
Bishop Jesse Nielson



THE FORT ON THE FIRING LINE

(Continued from page 571)

the big prize when they had maneuvered it within their easy reach. Instead of letting the eager cavalcade of bluecoats and cowboys come on up the hillside to where the last frantic one of them could have been finished off like a rat in a trap with not the least chance of defense, the Indians shot the two men in the lead at the bottom of the trail, a cowboy named Wilson and a soldier named Worthington, and the rest of the posse fell back to the shelter of a little ledge of rock.

IN THE narrow shelter of that little rim, the fuming, outgeneraled company waited all that hot July day, listening in helplessness to their wounded companions calling ever more faintly for water. When the shadows of night made it safe for them to move, they began meekly and sorrowfully to follow their tracks back to South Montezuma.

From Soldier Crossing the red-handed victors crossed the country southwest through a maze of cliffs and gulches supposed to be without any trail at all, and entered the country east of Hole-in-the-Rock by the mysterious lake, where the Bluff people had hidden most of their cattle in what they thought was safety. In the heart of this remote wilderness on the grassy shore of the strange lake, which the Piutes called *Pagahhririt*, and which they regarded as the inner sanctum of their ancient retreat, they held a wild celebration.

They danced and sang and exulted with savage shouts which echoed and re-echoed in the naked cliffs. They glutted themselves and their yellow dogs on the choicest cuts of beef from the best animals of the range. Yet the number they could consume in their most riotous extravagance, was small indeed compared to the number they shot for the love of slaughter, leaving them untouched to rot.

When it was known in Bluff that this gang had gone south from White Canyon, the people feared for their cattle, and arrived at the lake to find it stinking from the big celebration. The celebrators had gone, leaving no track to show how or where they had found exit from this rimmed-up corner.

Some of the Bluff men gathered

up what was left of their cattle and drove them out, but others saw nothing to be gained by moving.

"Why leave this place?" they argued, "Where, in this Piute-infested region, can we find anything better? It'll be only a little while till these fellows have another fuss, and they'll go plundering wherever they please, for now we know they can go anywhere."

Time proved that the Indians had crossed over into the impregnable fastnesses of Navajo Mountain beyond the San Juan.

DURING the winter of 1884-85, the builders of the fort made again what they called a ditch, a channel in the sand with such little fall to the mile that the blue sediment in the water filled it to the level in a few weeks. When spring came with its unfailing sandstorms from the southwest, they turned the muddy water in that sand channel, plowed their sediment-enriched fields, and the situation had half a notion to look lovely. They had been promised prosperity, and they believed it had begun. What a gloomy world this would be if hope should fail to tread the heels of disaster! Yet it was to be a long time before things really did look lovely, to stay looking that way very long at a time in Bluff.

Into that situation which was half inclined to look lovely, came a disturbing report of a man named O'Donnel, who had come from somewhere in New Mexico with a big flock of sheep to skin the hills of every bit of feed in the vicinity of Bluff. It was the same stranglehold that the Navajos had taken on them three years before, but in that case it was possible to get relief by pleading on their knees before various agencies of the government.

No government agency had any right to move O'Donnel and his

sheep. According to law he had as much right as anyone else to the grass and forage around the remote little town; and, if he took a notion to stay there, he could not be molested in that right, though it starved the people to death. He knew his legal prerogatives as a citizen; he had found a good range covered with grass and flowers after the big rain; and he was resolved to avail himself of all its benefits.

Bishop Nielson called a council, and they considered the crisis from every angle. It was an ugly prospect—they couldn't drive the fellow away at the point of a gun as the cowmen to the north of them would do at once if they were crowded, and the idea of buying him out seemed like "the longing of the moth for the star." They racked their wits in vain for a better way, and then they sent to ask for O'Donnel's price. His figures staggered them—they seemed out of the question.

O'Donnel knew they could afford to pay more for his sheep than anyone else would pay, and they could not afford to let some other buyer get ahead of them, for then they might fare even worse. He knew he had sufficient leverage to pry them right out of their homes and away from about everything they had in the world if they refused the sum he saw fit to name.

The people of Bluff simply had to be rid of those sheep or abandon their homes and go. And they had resolved not to go, but to stay and hold the fort regardless. O'Donnel seemed to know that, and he had a more deadly grip on them than the Navajos had taken.

THE BISHOP sent a boy around asking the men of the town to gather again. They knew he was resourceful, and they tried to guess what he had to propose—he would perhaps have some of their most apt diplomats go and plead with the fellow to move to some other place. When they met at his home in the evening, the little room became still with expectancy as the old man arose and looked at them with studious appraisal.

"Ve vill puy de sheep," he announced.

(To be continued)

THE IMPROVEMENT ERA



Free Agency And Social Organization

Authoritarianism And Democracy

(Continued)

BY

G. Homer Durham, Ph.D.

HEAD OF POLITICAL SCIENCE DEPARTMENT
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IN September 1823, in L.D.S. Church history, we read for the first time that divine authority, priesthood, was to be revealed lest the earth be led to mourn.¹ Thus in its inception and forecast by Moroni, the role of authority was cast—for the benefit of man. But benevolence is not enough. Satan promised a benevolent, saving dictatorship. A benevolent despotism is fatal to human growth. God's government is benevolent, but it is not despotic—at least in our theology, because it is shared by all through the priesthood and operates through common consent.

Later, "sometime in the spring of 1829" the complete power of the priesthood was restored through ordination, by Peter, James, and John. Joseph Smith and Oliver Cowdery could herewith

function as individual priesthood bearers—but not in a church, or governing capacity, as we shall see. Accordingly, in "April 1830," presumably before the sixth day of the month, a revelation calling Joseph and Oliver to be Apostles and first and second elders of the Church, respectively; was received (later accepted and published as Section 20 of the Doctrine and Covenants, see Verses 2-3). In this same revelation it was stated that elders of the church were to meet in conference and transact the business of the Church; that elders of the Church were to be licensed by vote of the Church to which they belong (the congregational principle of Church government), or from the conferences, and that no person was to be ordained to any office in the Church without the vote of that Church. See *Ibid.*, 20:61-65.) Presidents, as Church officers, were recognized, and were to be ordained "by direction of a high council or general conference." (*Ibid.*, 20:67.) The basic principle of representative government, the use of delegates and authorized representatives in a growing church where every member could not be present to

record his own consent, may be read in the same section, verses 81-82.

With this instruction in hand, Joseph and Oliver proceeded to organize the Church on April 6, 1830. (See Section 21.) As required by the laws of the state of New York, six men voted to organize, voted to accept and sustain Joseph and Oliver as elders. Then, and

declared that "all" who receive the gospel are "sons and daughters" in God's kingdom. Particular attention was thus given to the rights of women, as well as those of men. Emma Smith was called "an elect lady," and as a woman, was called (Verse 7) to be "ordained" and to expound the scriptures and exhort the Church. Accompanying this revelation came another (Section 26) in which reaffirmation of the principle of common consent was made, in point of time seeming to emphasize the enfranchisement of women in the Church, as they were specified as "daughters in God's kingdom" in section 25. Section 26, Verse 2 declares:

And all things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith.

Part VIII The Church and Modern Society

then only, were Joseph and Oliver ordained—not to the priesthood—but as Church officers, elders of the Church. The divinely recognized law of common consent had been revealed and used to accompany and implement the restoration of divine authority. Section 21, dated April 6, 1830, also reaffirmed the principle of authority. Having freely voted to accept Joseph as first elder (a position in the Church), the members were instructed to receive Joseph's word "as if from mine own mouth." (Verse 5.) Why? Verses six and seven give reason:

For by doing these things the gates of hell shall not prevail against you: . . .

For . . . Him have I inspired to move the cause of Zion in mighty power for good. . . .

But mighty power for good, when moved, was always to recognize the value of the individual's freedom. Almost, it seems, as if the Lord's wisdom recognized the proclivity of "almost all men, as soon as they get a little authority" (*Ibid.*, 121:39) to exercise it unrestrainedly, subsequent relations reaffirmed the rights of Church members and the doctrine of common consent.

Subsequently, there occasioned some difficulties in Church government, because, in their enthusiastic exercises of the newly-conferred authority many believers sought to turn the Church this way, or that. If the Church is to remain a unified body, it must move in one direction. This doctrine was also in the divine specifications for "moving the cause of Zion." But the majority have to act on specific proposals; there must be a head to decide, a mouth to speak, an ear to receive suggestions, a chairman to act as speaker. We will pass over description of the Hiram Page and other incidents. They are well-known. But in the revelation of September 1830 (Section 28) dealing with the Hiram Page episode, there is much of interest as to the role of the faithful priesthood member who wants anxiously to "be engaged in a good cause of his own free will." (See D. & C. 58:27.) Such a man was Oliver Cowdery, the Second Elder. Verse five of Section 28 indicated to Oliver that he was not to write "by way of commandment, but by wisdom." Only Joseph (Verse 3) was to "declare faithfully the command-

In July 1830 (Section 25) it was

(Continued on page 574)

¹Pearl of Great Price, Joseph Smith 2:38.

THE CHURCH AND MODERN SOCIETY

(Continued from page 573)

ments and the revelations, with power and authority unto the church." But again, verse ten repeats that even Joseph is appointed to preside "by the voice" of the conferences. Furthermore, referring now to Hiram Page, the Lord's word declared,

... these things have not been appointed unto him, neither shall anything be appointed unto any of this church contrary to the church covenants.

For all things must be done in order, and by common consent in the church, by the prayer of faith." (D. & C. 28:12-13.)

An interesting insight into the phrase, "prayer of faith" is found in the revelation of February 4, 1831:

Hearken, O ye elders of my church. . . . by the prayer of your faith ye shall receive my law, that ye may know how to govern my church and have all things right before me. (Ibid. 41:2-3.)

Thus, common consent, and all officers are concerned with the government of the Church . . . "that ye may know how to govern my church and have all things right before me." . . . effectively harmonized must be authority in the modern Church, of reality, the "priesthood of all believers" to a most remarkable degree.

Section 107, the remarkable "revelation on priesthood" of March 28, 1835, shows the harmonization of these two foundation principles of Church government in remarkable degree:

Verse five marks all authorities and officers in the Church as appendages to the priesthood. Of the Melchizedek Priesthood,

... three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church." (Ibid. 107:22.)

Verse 24 makes the Twelve equal "in authority and power" to the First Presidency, and Verse 26 makes the Seventy "equal in authority" (the word power is omitted) to the Twelve. (The omission of the word "power" is somewhat realistic. If and when a Council of Seventy takes its place in the general government of the Church, as seemingly indicated by this revelation, it would

be quite proper to have it "equal in authority" to the Twelve as a general priestly group. But a body of seventy men, cannot as a body be as well-knit, cohesive, and unified in physical power as a smaller group. Notwithstanding, in the economy of the revelation, as the Church expands, a general council of the seventy would provide, if not from the standpoint of the revelation, at least from the standpoint of all we know about general government and political science, a very significant representative institution. By definition, a body of Twelve cannot function as a representative institution as well as a group of seventy. Seventy men can go more places, see more people, observe more conditions, reflect them in their operation, than can twelve. Yet the Twelve have the advantage of "power" although the two bodies are "equal in authority." For sheer interest and study, this revelation is one of the most interesting in the entire book. The decision of all three of these quorums should be by unanimous vote (Verse 27), resorting to majority rule "when circumstances render it impossible to be otherwise." (Verse 28.)

Further recognizing the general law of common consent, Verse 32 states that any decision of these three bodies of general authority, "made in unrighteousness" may be brought before "a general assembly of the several quorums." Verse 36 makes the "standing high councils, at the stakes of Zion" equal in authority

in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the traveling high council.

There are now nearly 175 stake high councils, of twelve members each, forming "little republic"-like institutions midway between the

General Authorities and the membership of the Church. Finally, Verses 82, 84 of this remarkable revelation makes "a president of the High Priesthood" responsible to a

common council of the church, who shall be assisted by twelve counselors of the High Priesthood. . . . Thus none shall be exempted from the justice and the law of God . . .

The justice and the law of God for Church government, as revealed to Joseph Smith and accepted by vote of the Church, thus reveal an essential democracy. The Declaration Regarding Governments and Laws in General, presented by Oliver Cowdery to the conference of August 1835, which adopted the revelations compiled into the book of Doctrine and Covenants, and by that conference adopted (and since incorporated as Section 134), reserves only one law-enforcing "sanction" to the Church as it operates in society, namely, excommunication. Even the process of excommunication provides the requisites of democracy: fair hearing, trial before witnesses, right to counsel and defense, and if a member of the Melchizedek Priesthood, a formal procedure before twelve high priests, the stake high council, any member of which may be disqualified if for any reason a fair trial may be impaired. Further, the Declaration declares that (1) freedom of conscience, (2) the right to individual property, and (3) the right to life must be held inviolate. All the Presidents of the restored Church have preached the doctrine that in the gospel of Jesus Christ is to be found the perfect law of liberty and that the mission of the church is to extend and maintain the "rights of all flesh." President John Taylor put it very concretely:

There are two things I have always said I would do, and I mean to carry them out, living or dying. One is to vote for whom I please and the other to worship God as I please. There is a principle of freedom planted in the human mind that has always existed there, and no man nor any power has yet been able to obliterate it.

And if we have presidents or apostles or anybody that we don't like, let us vote them out, and be free men, and cultivate and cherish in our bosoms the principles of liberty. But let us be careful that we

(Concluded on page 582)

AUTUMN

By Deon Nethercott Olson

AUTUMN tiptoes softly through the verdant pines, Twining loving fingers in the aspens' hair, Trailing auburn tresses through the feathered fern And golden symbols of her presence everywhere.

the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

Substitutes for Freedom

THROUGHOUT all the ages all manner of substitutes for freedom have been fostered. Ambitious or misguided leaders and aggressive and misdirected peoples, times without number, have induced others with promises of plenty, or with fear, or with force, to yield their freedom. Peoples and individuals alike have often been known to exchange freedom for the promise of plenty, freedom for the supposed certainty of security—freedom for everything conceivable—and they have all made bad bargains, no matter what they got or how long they kept it, for freedom once yielded is costly to buy back. Ultimately, and sometimes after much wandering in the wilderness, nations and peoples come to learn that neither a supposed efficiency nor a ready-made way of life is an adequate substitute for freedom, even though it attempts to anticipate every need and every want. Knowing the weaknesses of men, knowing the abuses of freedom, knowing all the alleged inefficiency of freedom we are still faced with the inevitable fact that no other formula leads to the same degree of happiness or progress or plenty, as does the formula of freedom—all other plans and purposes to the contrary notwithstanding, whatever their source and whatever their intent. And while security is exceedingly important, freedom itself is its only guarantee: freedom to work, to worship, and to shape our own lives. Freedom

isn't something you don't give up to get. It is something that you cling to tenaciously if you have it and that you buy back at great cost if you lose it. This is the lesson from the patriots of the past; this is the lesson of all times past. And he who trades his freedom for the promise of plenty or for the supposed assurance of security has lost both. The message of this day is this: There are no acceptable substitutes for freedom.

—July 3, 1949.

Freedom from Offensive Speech

As a society of men we have learned, in part at least, to protect ourselves against many things. Those who commit theft or violence, we endeavor to isolate. Against hazards to public health or safety, we invoke quarantines and provide other appropriate protection and penalties. But there are some things against which we have not been so effective in protecting ourselves—one of which is offensive speech. If we were to spread poison where people were likely to be exposed or injured, we would expect severe penalties. But there are many situations in which people are thrown together, publicly and privately, when the speech of one is of neces-

sity heard by all—and those who befoul the moral and intellectual atmosphere with offensive utterances are polluting the air as surely as if they were to spread a physical poison. Sometimes young people, sometimes all of us, think it won't hurt us to be exposed to foul mental fare. We think we can listen or look as we choose, withdraw our attention when we choose, and forget what we choose. But the impressions left upon our minds persist, and are often recalled under circumstances beyond our control. The defacement of a piece of property or a work of art is a punishable offense. But how much more despicable is the deliberate marring of the mind and memories of man! Of course, we cannot isolate ourselves from life. As long as we live with others, we shall see and hear things which are not to our liking and which are not of our choosing. But let no man who deliberately smears his own thoughts or the thoughts of others, take any comfort in the supposed assurance that he or anyone else can forget what he wants to when he wants to. There are many who would give much to forget some of the things they have seen or heard. Surely it would seem that our need to protect ourselves from mental infection is at least as great as our need for protection against physical hazards. Freedom of speech is a glorious right and privilege—but indecent speech is an abuse of freedom.

—July 10, 1949.

Revised

(Concluded on page 576)



HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATION-WIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

THE SPOKEN WORD

(Concluded from page 575)

Work—and Human Happiness

THERE are many sentiments that could be cited on the subject of work. Among them is this sentence by a wit who was wary of work: "I like work; it fascinates me. I can sit and look at it for hours."¹ But there are some earnestly serious thoughts on this theme: And one is that the Creator intended that all men should work their way through life. Working isn't a matter merely of personal want or of wealth. It is a principle of human happiness, and a "must" for mankind. And whenever freedom from work becomes an ideal, not only are poverty and privation in the offing, but also something happens inside—not only as to the mind and muscle of man,

but there is also a sagging of his very soul. Beyond the gifts of Nature, beyond the blessings of Providence, the world is only as rich as men make it. And as to the things that men make, the world will not suddenly become richer, except as we work. If a city is beautiful, if a house is livable, if a road is wide, if a garden is a goodly place, it is because men have added their intelligent labors to what God has given. Without work, no field was ever plowed; no food was ever prepared. Without work, no music was ever made; no book was ever written; no picture was ever painted. Without work, no child was ever taught; no place was ever pioneered; no civilization ever survived. It was John Ruskin who wrote: "Whenever the arts and labors of life are fulfilled in the spirit of . . . doing whatever we have to do honorably

and perfectly, they invariably bring happiness. In all other paths by which . . . happiness is pursued there is disappointment. . . . For ambition and for passion there is no rest, no fruition. The fairest pleasures of youth perish. But [work] worthily followed, gives peace. Ask the laborer in the field, at the forge, or in the mine; ask the patient, delicate-fingered artisan and none who are true workmen will ever tell you that they found the law of Heaven an unkind one, that in the sweat of their face they should eat bread . . . nor that they ever found it an unwearied obedience. . . ." "Whatsoever thy hand findeth to do, do it with thy might"²—for without honest and willing and worth-while work men shrivel inside.

—July 17, 1949.

¹Jerome K. Jerome
²Ecclesiastes, 9:10

On Moving Men

THE pattern of the past suggests that there are many ways of moving men, but only one way that may be depended upon to bring about permanent improvement and dependability. You can push people around with a strong arm. You can overwhelm them with authority. You can stampe them with fear. You can confuse them with falsehood. You can wear them down with endless argument. But the only way of keeping men moving willingly and effectively and of

keeping them moving in the right direction, is to show them sound ways which they will pursue of their own free will, without being bullied or threatened, or deceived. When asked how he governed, one leader of a pioneering people replied: "I teach them correct principles, and they govern themselves." To push people around, to enslave them, to coerce them, to regiment them, is a thankless and unending job, and one that holds difficulty for all and satisfaction for none. But to touch their hearts, to open their understanding, to move them from within rather than to force them from

without is a glorious satisfaction for all concerned. No one has ever been able to force the world to permanent and complete conformity by strong-arm methods or by the sheer weight of authority or by deception. There isn't enough policing power in the world to regulate all men in all things. And all men who have any measure of responsibility for the character or conduct of other men would do well to remember this brief and basic principle of procedure: Teach them correct principles, and let them govern themselves.

Revised

—July 24, 1949.

How Not to Lead People

LIKE most stories that are old, this one has been told with many variations at successive seasons: It is the story of the man who was frantically following a crowd that had moved far ahead of him. Panting and pleading in his effort to overtake them, he cried: "Tell them to wait for me. I am their leader!" There is another version of this same idea that comes as questionable advice to those who would be leaders: "Find out where they are going, and then get in front of them." These two citations suggest two ways (not recommended) of

"leading" people: (1) ask them to wait while you catch up with them, (2) find out where the crowd is going, and then get in front of them. There may be many reasons for this kind of "leadership." One is that it is often easier; another, that it is often more popular. It would seem to be easier and more popular (to begin with, at least) to give people what they think they want whether it is good for them or not—to lead them whither they will. Trying to lead the world, or any part of it, to places they ought to want to go but don't want to go may be difficult to do. To lead a child, to lead a boy, to lead a crowd (especially of young people), to

lead anyone, we must be ahead of them in our thinking and not ask them to wait for us. We must anticipate their actions and provide for their activities—for no generation of youth are going to wait for their elders to catch up with them. Either we are ahead of them or we are hopelessly behind. And the way *not* to lead people, of any age, is to run breathlessly behind, shouting, "Wait for me. I am your leader!" We must help them to want to go where they ought to go, and we must show them by our own lives that the principles we advocate work in practice.

—July 31, 1949.

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THE IMPROVEMENT ERA

Evidences and Reconciliations

xxxviii. What Is the Meaning of the Word of Wisdom?

(Read Doctrine and Covenants, Section 89)

THE WORD OF WISDOM, a revelation given to the Prophet Joseph Smith in 1833, is essentially a code for maintaining the body in good health. It is extremely important, since the spirit of man expresses itself best through a sound body.

Whoever obeys the Word of Wisdom must overcome many appetites developed by our faulty mode of living. That gives the Word of Wisdom a high spiritual meaning. Only those who are masters of their appetites can rise high in the kingdom of the Lord.

The first of the four distinct parts of the revelation, a warning against "evils and designs" of "conspiring men," which may interfere with full human health, is prophetic. Throughout the ages the lust for gold has tempted men to place adulterated or dangerous foods upon the market. While pure food and drug laws now protect the people more than in the past, these "evils and designs," through excessive and misleading advertising, continue to appear in new and deceptive forms. The danger of fraud in human activities is ever present, perhaps more so now than in the past.

The second or negative part of the revelation, which deals with things inimical to human health is generally well understood, though feebly observed by people at large.

Alcohol and tobacco, used to secure an unnatural sense of satisfaction, are known to be poisonous to the body. "Hot drinks," defined by the Prophet and his brother Hyrum, to be tea and coffee, the common beverages of that day, are now known to contain injuriously stimulating substances. This was not known nor understood at the time the revelation was given, therefore gives this part of the revelation distinct prophetic value.

President Brigham Young declared that these beverages are desired by people because of the "narcotic" substances they contain. George Q. Cannon and others have pointed out that increasing scientific research has corroborated this definition of "hot drinks" including tea, coffee, chocolate, and all other beverages under various names of world-wide uses, which contain "drugs against men."

In our own land particularly, and in full harmony with the warning of the Word of Wisdom, these stimulating drugs, often made artificially, are sold in solutions, chief of which are the cola drinks. These are, of course, nothing else

than cold variations of the objectionable "hot drinks."

The third or positive part of the revelation is of first importance, since obedience to it lessens the appetite for injurious substances. It declares that meat should be eaten sparingly, "only in time of winter, or of cold or famine." This is of special importance to our gluttonous meat-eating countries to which we belong. The protein in meat is easily assimilated by the body, but protein may be obtained from other sources, meat products, and the vegetable kingdom.

This part of the revelation further teaches, in addition to the sparing use of meat, that all wholesome vegetables, (herbs) fruits, and all grains, notably wheat, should be eaten for good health. That is, out of the soil may be drawn all the elements needed in maintaining the body in good health.

The fourth and concluding part of the revelation, enumerates the glorious blessings, physical and spiritual, that come to those who observe this law of health.

In summary: according to the Word of Wisdom, the Saints should be on the alert against fraud in foods. This includes the refining of natural foods, which always removes necessary food elements. Then, the Saints should refrain from using alcohol, tobacco, or beverages containing nerve-whipping substances. The Saints should use meat sparingly, and the direct products of the soil—vegetables, fruits, and grains.

Such is the Word of Wisdom as given for the benefit of the whole Church. It is largely general, not specific. It leaves room for the explanations that the science of nutrition may give. It is remarkable that modern nutritional science, in its patient research, has confirmed every statement of the Word of Wisdom. The Lord gave it. We can rely on it.

Moreover, even the partial observance of the Lord's law of health, has worked astonishing health changes among the people. Deaths from the diseases that ravage mankind are only about half as many among Latter-day Saints as among other comparable groups of people. The Lord has kept his word.

In the observance of the Word of Wisdom caution should be used. Personal opinions often color our practices. We have the right of free agency, but nevertheless we should not try to stretch the Word of Wisdom to conform with our own opinions.

For example: The Word of Wisdom is not a system of vegetarianism. Clearly, meat is permitted. (Continued on page 583)

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You CAN Help Your Child

By Katherine Dissinger



LITTLE RICHARD came home today from school with a poor report card—all U's, which means he is doing unsatisfactorily. If this keeps up, Richard isn't going to pass. Richard's mother is very much concerned, as she should be. Richard is not dumb; she knows that. Then what is the matter?

Occasionally the wrong kind of home help may result in real harm. There was Betty Sue who was a word reader, that is, her eyes moved slowly from word to word instead of scanning the phrases quickly as a good reader does. Betty Sue needed help of a special kind, with emphasis on getting the meaning from the printed page. But Betty Sue's mother deepened the difficulty by pointing at each word and saying it over and over until Betty Sue learned it. Consequently, Betty Sue can call off long words accurately, but she hasn't the slightest idea of what she's reading.

Understanding the teacher's reasons, Richie's mother does not condemn the school or the teachers to her friends, to Richie's father, to Richie himself. She does not scold Richie or bribe him or threaten punishment the next time he brings home a poor report card. Instead, she attempts to find out why Richard is not doing well in school. There is always a reason. And the chances are, it is not lack of intelligence on Richie's part, but some

fault of personality or attitude. Children bring to school with them the habits and attitudes they learn at home.

Richie's trouble lies in his lack of responsibility. He has no sense of responsibility, no self-reliance. He had no chores about the house or yard for which he was held responsible. He had a pet rabbit he was supposed to feed and care for, but he very often forgot it, so Mother did it about half the time.

Richie wasn't required to do anything he didn't particularly want to do—such as going to bed on time or coming straight home from school or cleaning the mud off his feet.

Richie has never had a chance to learn responsibility and self-reliance at home. Nothing is required of him at home; consequently, he does nothing that is required of him at school. When the assignments get a little tough, he doesn't try to work through them by himself. He dawdles over them in the hope that Miss Smith will come and help him. (Sometimes Miss Smith doesn't get around—she has thirty-five other children in the room.)

Richie has never experienced the satisfaction that comes with a hard job well done. He lets the arithmetic go, just as he does the rabbit feeding. Poor Richie can't figure anything out for himself. He's quite lost at school without his mother to wait on him and help him and tell him what to do. And yet Richie is just as bright as Terry, who heads the class. Richie lacks what Terry has to a marked degree—a sense of responsibility, self-reliance.

Now, what can Richie's parents do to help him? "Stop waiting on him," Miss Smith says. "Teach him to do things for himself, to wait on himself."

"Give him work for which he is responsible."

And how did this work with Richie? In a family conference with

Richie it was decided that he would be given an allowance, that he would tidy his own room every morning and do certain tasks after school. His mother made a determined effort to break her habit of waiting on him. She let him find his own cap and get his own drink. She stopped reminding him about everything. (Once Richie forgot his lunch money and had to go without lunch.) She let him go to school dirty and he was sent to the clinic to wash under the nurse's supervision. (Richie didn't like that.) When he forgot to feed his rabbit, Mother explained that unless he was big enough to care for a pet, it would have to be sent to an uncle in the country. Because he didn't come home from school in time to do his chores he had no money to go to the Saturday afternoon matinee with his pals.

Before long this home training was showing in Richie's school work. Richie is much happier at school. He's enjoying his new-found independence, his feeling of helping.

Miss Smith wishes all parents were as cooperative as Richie's mother. There is Johnny, for instance, another school failure, who never pays the slightest attention to anything that is said. He never knows what the assignment is—he gets nothing from class discussion because he doesn't listen.

Johnny's mother is a "talker"—she tells Johnny to do all kinds of things, but she doesn't see that he does it. All day long she talks and fusses at him. In defense Johnny has acquired the habit of inattention, which accounts for his school failure. Occasionally, when Johnny doesn't mind, his mother spansks him, but the rest of the time she just scolds. Consequently, Johnny doesn't know what to expect.

Miss Smith would like to tell his mother: "Give as few directions as possible. When you do, see that you have his attention, then drop everything and see that Johnny does what he's told. Before long he'll get the habit of listening to and following any necessary directions."

Of course, some children fail in school because they are not healthy. They have bad tonsils, adenoids, teeth in need of attention. Every effort should be made to correct

(Concluded on page 580)

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Tuna-Macaroni Salad

- 1 Cook 'untill tender in boiling salted water:
1 cup macaroni
- 2 Rinse in cold water; drain thoroughly.
- 3 Flake 1 can Star-Kist Tuna (Fancy Solid Pack or Chunk Style) reserving a few chunks for garnish. Then combine macaroni and tuna with:
1 cup sliced celery
½ cup sliced sweet pickles
2 tbsp. chopped pimiento
- 4 Blend thoroughly and pour over above mixture:
½ cup mayonnaise 2 tbsp. vinegar
2 tsp. grated onion ½ tsp. salt
1 tsp. prepared mustard
- 5 Blend all ingredients lightly and place in bowl lined with salad greens. If desired, garnish with nests of peas in pimiento rings.



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FREE TUNA RECIPE BOOK
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You Can Help Your Child

(Concluded from page 579)

these defects before the child starts to school. Sometimes the defect is less noticeable—an eye difficulty that goes undetected might indicate poor nutrition. A child's diet and eating habits have a marked effect on his school progress, as shown by the study with a group of so-called "dull" children, whose school work improved almost miraculously when they were given quantities of Vitamin B, always on the advice of a physician, of course.

Some children fail because they are not happy. These are the problem children, the potential delinquents, the children whose home life is warping them. Failures come from a home where love and laughter is lacking. Many times these parents are ignorant and mal-adjusted, but there was Jimmy whose parents were intelligent and refined, who could not understand why their Jimmy seemed dull. In desperation Jimmy's mother took him to a psychiatrist.

"Do you love your child?" the doctor asked her bluntly.

"Of course!" Jimmy's mother was somewhat abashed.

"Do you ever tell him so?" he persisted.

Jimmy's mother had to admit she didn't. She came from an undemonstrative family—it was hard for her to express affection. Naturally, she supposed Jimmy knew. The human heart yearns for love and approval—under it Jimmy blossomed. Jimmy isn't a failure anymore.

No child need be a failure. Of course, some children learn faster than others, but the schools of today take cognizance of that fact. Individual abilities and limitations are taken into consideration. Whether a child is exceptionally bright or merely "average," his parents can help him realize his fullest possibilities. Keep him healthy and happy. Teach him self-reliance. Give him a sense of responsibility. Teach him habits of neatness and order and the ability to follow directions. Be lavish with your praise, your affection, your laughter. . . . And the school will go on from there.

THE IMPROVEMENT ERA

Potato Salad
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Perfect
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When instructions for the preparation of condensed canned soups call for milk, cream or water, use Morning Milk undiluted — just as it comes from the can. Then taste the difference! Double-rich Morning Milk adds extra smoothness, extra richness to cream soups that everyone loves! Take a tip from famous cooks — use smooth-rich Morning Milk in all recipes calling for milk or cream.



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COOK'S CORNER

Josephine B. Nichols

Lunches For The School Child

A good lunch is just as important as breakfast or dinner for good nutrition of the school child.

Lunches served at home or at school or carried in a lunch box should provide about one-third of the day's food needs.

A good lunch should contain the following foods.

1. A main dish or substantial sandwiches
2. Beverage or soup
3. Raw salad or vegetable
4. Fruit or simple dessert

Recipes for the School Child's Lunch

Liverburgers on Toasted Buns with Vegetables

Liverburgers

- 1/2 lb. ground liver
- 1/2 lb. ground beef
- 1 teaspoon salt
- 1/2 teaspoon pepper
- 1 tablespoon chile sauce
- 2 tablespoons grated onion
- 4 tablespoons flour
- 2 tablespoons fat

Combine liver, beef, and seasonings. Add flour, mix thoroughly. On wax paper make into patties 1/2 inch thick. Fry in hot fat in heavy frying pan until brown. Serve on toasted hamburger bun. Pour hot canned vegetable soup over top. Serve.

Tuna or Chicken Filled Bun

Split a frankfurter roll, hollow out center. Butter and fill with Tuna or Chicken filling. Close and wrap in wax paper.

Tuna Filling

- 1 cup grated tuna or diced chicken
- 1/2 cup diced celery
- 1/4 teaspoon salt
- 1 hard cooked egg diced
- 1 sweet pickle chopped
- mayonnaise

Combine tuna, celery, salt, egg, and pickles. Moisten with mayonnaise.

Honey Orange Nut Bread

- 1 cup honey
- 1 egg
- 2 1/2 cups sifted enriched flour
- 2 teaspoons baking powder
- 1/2 teaspoon salt
- 1/2 tablespoons shortening
- 1 1/2 tablespoons grated orange rind
- 1/4 teaspoon soda
- 3/4 cup orange juice
- 3/4 cup chopped nut meats

Cream honey and shortening together until fluffy; add egg and orange rind. Sift dry ingredients and add alternately with orange juice. Add chopped nuts. Pour into greased loaf pan lined with waxed paper. Bake in moderate oven 325° F. 70 minutes. Age 2 days before cutting. Makes one loaf (8 x 4 inches).

SEPTEMBER 1949

More Food Energy

Many mothers make Royal Table Queen Bread an important food for their children. It supplies vitamins, iron and proteins which all children need in abundance. In every slice of Royal Bread you get the good substantial food value that everyone needs every day.



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BEST BREAD IDEA OF THE MONTH—Fisher's Bread tea snacks have that "catering" look—yet they're so easy to make. Use cookie cutters to cut fancy shapes from slices of delicious Fisher's Bread. Toast one side only, then brush other side with melted butter. Spread with cheeses, meat spreads, marmalades and garnish with chopped olives, pimientos, parsley or maraschino cherries. Extra delicious when you use Fisher's Bread—truly bread at its best!

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**Just add
water, mix
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- GOLDEN
- WHITE
- SPICE



AT YOUR GROCER'S

The Church and Modern Society

(Concluded from page 574)

do not grieve the Spirit of the Lord, and while we are looking at these things let us look at our own eternal interests, and lean upon God for wisdom and instruction. (*The Gospel Kingdom*, p. 323.)

In modern society, the Church of Jesus Christ of Latter-day Saints stands for free inquiry, freedom of conscience, and the doctrine of the inalienable rights of man. That governments and other institutions may interfere with them may be true, from time to time. But there can be no wavering of faith in the principles of individual liberty although perfect practice may be absent. Our concept of God, our religion, warrants no other position in principle, albeit "we believe in being subject to kings, presidents, rulers, magistrates, in obeying, honoring, and sustaining the law," in "rendering unto Caesar the things that are Caesar's." But we hope that Caesar's ways may increasingly recognize God's ways, the ways of freedom. To that end, the Church must serve as an example of the ways of freedom. It bears a heavy burden of responsibility in modern society.

"Twenty Magnificent Years on the Air"

(Concluded from page 549)

The specially encased record is one recently recorded by the Choir, part of an album to be released in late October.

After the 1,039th program went off the air, the Choir sang a "miniature concert" of three number for Dr. Stanton, the assembled guests, and visiting tourists, who had almost filled the lower floor of the Tabernacle. The selections were "Let the Mountains Shout For Joy," by Evan Stephens; Liszt's "Les Preludes"; and "Come, Come Ye Saints," as arranged by Spencer Cornwall, the conductor of the Choir.

Brief talks were made by President J. Reuben Clark, Jr., who is president of KSL, Ivor Sharp, vice president, Lester F. Hewlett, president of the Tabernacle Choir, Dr. Stanton, and Mayor Earl J. Glade, who, as manager of KSL was instrumental in getting the Tabernacle Choir and Organ on the

THE IMPROVEMENT ERA

National Broadcasting Company, then affiliated with KSL, on July 15, 1929. It was broadcast on various weekday afternoons until KSL and it joined the Columbia Broadcasting System in September 1932. Since that time it has been a Sabbath morning feature at its point of origination, although it is released at selected times by transcription by many C. B. S. stations.

Evidences and Reconciliations

(Concluded from page 577)

mitted. Naturally, that includes animal products, less subject than meat to putrefactive and other disturbances, such as eggs, milk, and cheese. These products can not be excluded simply because they are not mentioned specifically. By that token most of our foodstuffs could not be eaten.

That man can live without meat is well known, and he may live well if his knowledge is such as to enable him to choose adequate vegetable protein. And, all have the right if they so choose to live without meat.

The phrase in "in the season thereof," referring to fruits and vegetables, has raised much speculation. It indicates simply the superior value of fresh foods as demonstrated by modern science, but does not necessarily prohibit the use of fruits or vegetables out of season if preserved by proper methods.

Latter-day Saints in possession of this glorious code of health should carefully avoid confusing it with the numerous food fads floating over the country.

Usually, every person should discover early in life what foods serve him best. There are occasional constitutional differences which control our eating habits. If the things prohibited are wholly eliminated, the discovery of the best foods for us, is made more easily. Our appetites which often are formed by youthful habits also make it more difficult to gauge the kind of foods that serve us best. Keeping the Word of Wisdom should begin early.

Latter-day, Saints should give careful heed to the Word of Wisdom—all of it—properly understood; then they may claim the great blessings promised by the Lord.—J. A. W.

SEPTEMBER 1949

KIDS FIGHT over sandwiches made with this new, finer and exclusive "BITE-SIZE" Grated TUNA

So, get an extra supply and give 'em all they want for school lunch or after-school snack. Rich in protein, containing Vitamin "D," mineral and other valuable food elements, this quality tuna is what youngsters need for growth and health.



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Factories in San Francisco, Los Angeles, Portland, Seattle, Spokane, and Tulsa. Branches in principal cities throughout the West and Southwest.

General Secretary Moves to Northwest

FREDERICK W. BABBEL, who has served as secretary of the general priesthood committee of the Church since May 1, 1947, has been released from his duties to enter the business field in the Pacific northwest.

From 1936 to 1939 Elder Babel filled a mission in Germany, Switzerland, and Austria. During the war he spent four years in the military intelligence division of the United States Army. Then he returned to Europe as secretary to Elder Ezra Taft Benson of the Council of the Twelve, who reopened the European missions and distributed much needed Church welfare supplies.

An able speaker, Elder Babel has addressed some four hundred audiences since his second return from Europe as a missionary. For the past year he has been a member of the Sugarhouse Stake high council.

He and his family are now members of the Oregon City Branch, Northwestern States Mission.

Softball Finals

THE All-Church softball tournament will be held in Salt Lake City, September 15, 16 and 17.

Monthly Quorum Business Meetings

IN some stakes the approved procedure for conducting the monthly quorum business meeting is not being followed by all Melchizedek Priesthood quorums.

There are also some few instances in which the green insert sheet for the Melchizedek Priesthood Handbook, which outlines this procedure, has not been distributed to quorum officers.

It would be appreciated if chairmen of stake Melchizedek Priesthood committees would check and be sure that these insert sheets have been distributed to priesthood officers and others involved and inserted by them in their copies of the handbook.

If additional copies are needed they may be obtained by writing the General Priesthood Committee at 47 East South Temple Street, Salt Lake City 1, Utah.

Quorum activity has been uniformly enhanced where the recommended procedure for conducting the monthly meeting has been followed.

Melchizedek

YOUR QUORUM IS NEWS

August 1, 1949

To: All Stake Presidents

Attention: Chairmen Stake Melchizedek Priesthood Committees

Subject: Publicizing Your Priesthood Activities

Dear Brethren:

We feel that it will be beneficial to the Melchizedek Priesthood and Stake Missionary work if news items concerning them are published regularly. Accordingly the General Priesthood Committee has arranged with the editor of the "Church News" section of *The Deseret News* to publicize appropriate priesthood and stake missionary work.

If you would be so good as to encourage the collection and submission of such material from your stake it would be greatly appreciated and should be encouraging to your people. To help you and your associates in this important work the editor of the "Church News" has prepared the following comments, suggestions, and items of instruction:

Are you getting a full measure of publicity for your priesthood and stake missionary activities?

Have you pioneered in projects which would chart the course for other quorums and stake missions?

Do you have individuals in your stake who have made unusual achievements in some field of Church service or activity whom it would be fitting to honor?

Each week *The Deseret News* "Church Section" carries a Melchizedek Priesthood page. On it are published items of unusual interest that occur in the quorums and stake missions of the Church together with official instructions and counsel from the general priesthood committee.

Your cooperation in supplying appropriate news items is solicited.

Please seek to have the items you submit conform to the following standards:

ITEMS MUST BE NEWS WORTHY. Seek out the unusual, the different, the "man-bites-dog" type of thing. Remember your story will be competing for reader interest with items of tremendous import. Unless you have a new thing or a new slant to an old story, few will read past the lead paragraph. It is not news when an elders' quorum plants beets for a welfare project; but it is news when they raise beets to acquire funds to buy shingles for a widow's home. Study the "Church News" each week to gain an idea as to what type of material is suitable.

FEATURE ITEMS OF HUMAN INTEREST. Few things make better news than those that tug at the heart-strings, or reveal the humanness and achievements of individuals. If you have individuals who have done unusual things, who have made some phase of priesthood work effective in the lives of their fellows, send in the story with a picture of the person. Names always make news.

GOOD PICTURES ARE NEEDED. The more, the better. But they must be good, preferably 8" x 10" in size, and properly identified. A picture of people eating at a banquet is "dead"; so also is one of quorum presidents lined up in a formal pose. Submit pictures that show activity, informality. Use ingenuity in choosing subjects for your art. Two or three or four people in a picture is nearly *always* preferable to showing a larger group. A welfare truck carrying hay on a welfare project is just a truck, but two men sweating under the hay-pitching job is a priesthood activity picture.

(Continued on page 602)

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — HAROLD B. LEE, CHAIRMAN; EZRA TAIT BENSON, MARK E. PETERSEN, HENRY D. MOYLE, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RICHARD L. EVANS, OSCAR A. KIRKHAM, S. DILWORTH YOUNG, MILTON R. HUNTER, BRUCE R. MC CONKIE

Servicemen's Welfare

ANOTHER call was issued this month to stake presidents and priesthood quorum officers to help roll forward the Church servicemen's program.

In a letter to all stake presidents from the general L.D.S. servicemen's committee, stake and ward officers were asked to renew their diligence in looking out for the spiritual welfare of their servicemen.

The letter said,

You will recall that we requested that bishops of wards and priesthood officers cooperate in having priesthood quorums supply each brother from the quorum in military service with free copies of the ERA and the "Church Section" of *The Deseret News* together with other literature and in filling out identification cards for each serviceman from a given ward or quorum."

Purpose of these identification cards was listed as twofold:

1—To help L.D.S. chaplains and group leaders to find Latter-day Saint men at the various military and naval installations, and thus be enabled to encourage them in Church activity; and

2—To give the general committee accurate information so that the servicemen's edition of the Book of Mormon and the little book, *Principles of the Gospel*, as well as other items, might be mailed to the servicemen as gifts of the First Presidency.

The results of this activity have been quite disappointing. In the first place, we did not get identification cards on nearly all of our boys. And therefore the program failed with respect to the boys not listed.

In the second place, a great many of the cards carry incorrect information including wrong addresses. Our chaplains, and other Church officers who are located near the military bases, are sent on many a "wild goose chase" because of these wrong addresses and information, and much valuable time and money is wasted in this way.

In the third place, considerable loss is involved when mailing these expensive books and other literature, to the boys, when the addresses are incorrect, and the material sent never reaches them. About twenty percent of all the book sets we send out are returned to us because of incorrect ad-

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

Temperance Films

IT WILL be good news to many workers in the Church No-Liquor-Tobacco campaign to learn that from the Deseret Book Company, Salt Lake City, may now be obtained enjoyable sixteen millimeter films that will be helpful in this campaign. Many wards in the Church are equipped with modern movie projectors for showing films in their recreation halls. And many of the films obtainable from the book company have short interesting strip statements inserted in one or more places. Further, these are safety films, non-inflammable. All who see these pictures will be reminded that it is smarter not to smoke or drink than otherwise. (By the way, "It's Smarter Not To Drink" is the title of a new booklet by Dr. Robert V. Seliger, noted psychiatrist of John Hopkins University, and obtainable from School and College Service, Station B. Columbus, Ohio.)

Without question the movie has come to be generally regarded as a popular means of teaching and entertainment. Unfortunately, however, many of the films, perhaps the majority of these shown in commercial

theaters, have a negative, if not a positively bad, moral influence judged by the teachings and standards of the Church of Jesus Christ of Latter-day Saints.

In the days gone by this could be truly said of many of those seen on the screens in the ward-owned recreation halls. To correct this situation, a Church screening or censor committee has been set up to preview all the films offered by the Deseret Book Company. And those films now on its list of offerings have been approved by this committee. This is one reason why all Church groups, using commercial films, should write to the Deseret Book Company for advice relative to what are proper films to show. Approved films may often be obtained from others than the book company, which information the company will obligingly give.

Further, there are several good commercial temperance films, ten to twenty minutes long, now on the market. The Deseret Book Company will also advise relative to these. One such is new and was prepared under the direction of Professor Emeritus A. J. Carlson of the University of Chicago, a world-renowned physiologist. This is a factual film, very well suited for schools.

What the Figures Show

FOLLOWING the practise of recent years, we again publish in the September issue of *THE IMPROVEMENT ERA* the following data, obtained from the state tax commission of sales in Utah during the fiscal years indicated—July 1 to June 30, respectively.

	1948	1949
Paid for		
Cigarets	\$ 8,241,414	\$ 8,472,953
Beer	13,400,184	12,239,616
Hard liquors	12,949,369	12,819,282
Totals	\$34,590,967	\$33,531,851

Estimated Consumption per capita		
Cigarets	72.45 pkgs.	71.5 pkgs.
Beer	12.88 gals.	11.30 gals.

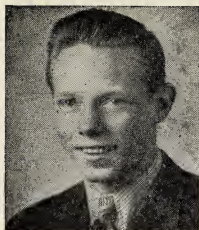
Estimated Cost per capita		
Cigarets	\$12.68	\$12.51
Beer	20.62	18.08
Hard Liquors	19.92	18.97
Totals	\$53.22	\$49.52

The above figures do not include sales by the United States Government Agencies.

Population as estimated by the Bureau of Vital Statistics was 650,000 on December 31, 1947 and 677,200 on December 31, 1948.

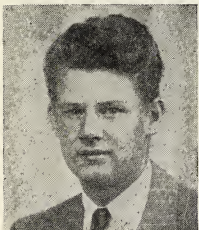
The figures quoted show a favorable trend—the total amount paid for

(Continued on page 597)



EUGENE
(TED)
MIDGLEY

EUGENE (TED) MIDGLEY, Imperial Ward, Highland (Salt Lake City) Stake, except for one sacrament meeting and one Sunday spent in the hospital has a one hundred percent attendance record at priesthood meeting, sacrament meeting, Sunday School, and Y.M.M.I.A. for the past six and one-half years.



GARY
MORTENSEN

Gary Mortensen, Brigham City Fifth Ward, South Box Elder (Utah) Stake, was ordained a deacon April 8, 1945, and has never missed a quorum meeting since his ordination. Gary served as president of the deacons' quorum and is now secretary of the teachers' quorum.

Aaronic Priesthood Quorums

Accepting New Members

WHEN a deacon, a teacher, or a priest, who is under the age of twenty-one, moves into the ward and is received into the ward by the vote of the Saints in the fast meeting, his name should immediately be placed on his quorum roll regardless of his activity status or his age while under twenty-one years of age.

All deacons twelve to twenty-one, all teachers fifteen to twenty-one, and all priests seventeen to twenty-one, on ward records, should be enrolled in their respective quorums and taken in to full account in the computation of all quorum records.



The Presiding

Aaronic Priesthood

SUBSTITUTIONS ALLOWED IN ONE HUNDRED PERCENT RECORDS

EACH Aaronic Priesthood member having a perfect attendance record at priesthood meeting and at sacrament meeting throughout the year will have a special one hundred percent seal affixed to his Individual Certificate of Award for that year, assuming that all other requirements are met as specified. (See Aaronic Priesthood Handbook, p. 47.)

We have had so many requests for exceptions, allowances, or substitutions, that we here set forth the only authorized modifications of the requirements for the one hundred percent attendance seal.

(1) A boy attending one session of (a) stake quarterly conference; (b) general conference in Salt Lake City; (c) M.I.A. June conference in Salt Lake City, on the Sabbath day, may take credit for attendance at either a priesthood meeting or a sacrament meeting in his ward of residence

provided such meeting was held in his ward on that day.

(2) A boy attending two sessions of (a) stake quarterly conference; (b) general conference in Salt Lake City; (c) M.I.A. June conference in Salt Lake City, on the Sabbath day, may take credit for attendance at priesthood meeting and at sacrament meeting in his ward of residence provided a priesthood meeting and a sacrament meeting were held in his ward on that day. Where only one of these two meetings (priesthood meeting and sacrament meeting) was held in his ward on that particular Sunday, he may take credit for attending that one meeting only.

Where the weekly ward priesthood meeting is held during the week, and where return travel from any of the three conferences specified above, precludes a boy's attendance at the first week-night priesthood meeting following the conference, he may take credit for attendance at such priesthood meeting provided he attended the conference on the Sabbath day as outlined above.

L.D.S. Girls

Promotion of Social Or Recreational Activities

It is desirable that stake and ward leaders for Latter-day Saint girls consider the following question and the answer which appears below.

Question: Is there any opportunity whatever for stake and ward committees for Latter-day Saint girls to promote socials?

Answer: No. "If ward workers recognize a need for additional opportunities or activities for the young women of the ward, they should feel free to discuss such needs with the bishopric, who will, in turn, take the matter up with the advisory committee, composed of the auxiliary heads of the ward, and work out a satisfactory solution. If such needs are brought to the attention of the stake committee, the adviser members of the stake presidency and high council will meet the stake auxiliary executives, who make up the advisory committee and work out a solution which will meet such needs. There should be no variation from this procedure in any such instances." (See, Introduction to Handbook For Leaders of Latter-day Saint Girls.)

Aaronic Priesthood

Participation in Ward Teaching

How long since you checked to see whether your teachers and priests are doing ward teaching as required for the Individual Certificate of Award? Not a few are finding that Aaronic Priesthood members are not doing ward teaching on the scale necessary to meet the award requirements.

A recent survey discloses three major reasons for failure in this activity:

ONE: Bishorps are not appointing teachers and priests to act as ward teachers as recommended.

TWO: Some ward teachers are indifferent to the responsibilities of their calling.

THREE: Senior companions from the Melchizedek Priesthood are too often doing ward teaching alone, failing to take their Aaronic Priesthood companions with them.

Unless some action is taken in the wards not fully organized in this activity, and not properly checking on the filling of this assignment, it is feared many of our young men will not only fail to earn the Individual Certificate of Award, but, still more important, will also go without the many blessings growing out of the faithful discharge of this responsibility.

Bishoprie's Pages

Edited by Leo A. Palmer

Ward Teaching

Fundamentals in Teaching

THE ward teacher has been given the responsibility to see, "that all the members do their duty." This implies that the teacher shall have the welfare of every person in his charge at heart and that he should be particularly devoted to the inactive member whom he must motivate with a desire to renew his interest in the Church.

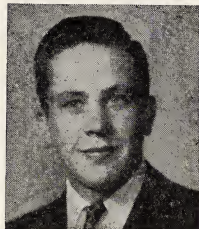
Fundamental to success will be the teacher's analysis of each person. The physician does not prescribe treatment for the patient until he has made proper diagnosis. Likewise, the teacher is not in a position to render the guidance needed without first gaining a knowledge of the circumstances that have caused the individual to become remiss.

Man's advancement is affected by heredity, environment, and personal choice. Nevertheless, there are many other factors which contribute to the attitude he may possess. To be impoverished, lose one's health, become offended, or disappointed, are only a few of the causes for discouragement.

A knowledge of the weaknesses of others does not give license to judge. Unless there is a willingness to be tolerant, patient, and forgiving, confidence is not inspired. The pages of history are replete with accounts of religious intolerance. Patience is a virtue to be sought after. Miracles are not wrought by changing overnight habits that have been formed over the period of a lifetime. A forgiving spirit disarms the antagonistic and wins his admiration—it is one of the fundamental principles of Christianity.

The teacher should ever be mindful of his obligation to others. He can best demonstrate his willingness to serve by sharing the blessings of the gospel with those who are suffering from spiritual malnutrition.

Strengthening Personal Relationships With Father



JACK
SARGENT

Jack Sargent, a teacher in the Cedar City Fourth Ward, Cedar (Utah) Stake, delivered the following outstanding address before a recent quarterly conference in his home stake.

Jack is the son of President and Sister David L. Sargent. His father is the president of the Cedar Stake.

THE TOPIC assigned to me is "What I can do to strengthen my personal

relationship with my father."

I do not feel that my personal relationship with my father needs strengthening. I think we are already as close together as a father and his son could be. Maybe the fact that we live on a farm has had something to do with that closeness. We have the same interests, we work together every night and morning and have done as long as I can remember. We share the work and responsibilities of feeding and taking care of our livestock and when they are sold we share the receipts that come in. In fact the responsibilities of caring for our animals has given my father and me many opportunities to be together. We go to the mountains together when we take them on the summer range. We have enjoyed each other's company and have talked with one another and have developed a close comradeship between us.

We have taken trips to the sheep sales in different cities in the state, just the two of us, to keep each other company. It has helped me to know my father better and to appreciate him and what he stands for more and more.

I'm glad my dad is interested in my school activities and I know he is because when I ask him a question he doesn't say "Wait a minute" or "I am too busy right now." If it is at all possible, he stops what he is doing and tells me what I want to know.

I like to play basketball and I couldn't if my dad thought that the work to be done at home was more important than staying at school and practising. He understands that basketball is important to me.

Because of my dad's position in the Church, we do not spend as much time together as we would if he were not so busy. We do not have the time to go on many pleasure trips, fishing or hunting, or for staying home together in the evening because he is usually busy at some meeting or other or at getting out some report. But I do not look at this situation as entirely a disadvantage, for if he were not active in the Church I probably would not have so strong a desire to go to Church. Therefore, I believe it is helping me more than it is depriving me of anything worthwhile.

Dad confirmed me a member of the Church and ordained me to the office
(Concluded on page 590)

Aaronic Priesthood Choruses

Lessons Through Song

MANY of life's most treasured lessons are taught through song. Have you ever prayed because you sang "Ere you left your room this morning, did you think to pray?" Have you ever spoken a kind word, or refrained from speaking harshly because you remembered the song "Kind Words Are Sweet Tones of the Heart?"

Consider well the influences of singing upon the lives of boys and forthwith resolve that there will be an Aaronic Priesthood chorus in your ward—in your stake.



LINDA VISTA WARD
SAN DIEGO STAKE

Bishop Paul R. Cheesman brought smiles of achievement and satisfaction to these young people when he presented Individual Certificates of Award for 1948. Only pieces of paper, these certificates, but they connote personal excellence in abundant living.



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HALL'S REMEDY

Salt Lake City, Utah

THE IMPROVEMENT ERA

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\$2.50

PROBLEMS OF YOUTH

(Continued from page 563)

think that one of the most serious problems faced by the young men of my age, Brother Hardy, is in the observing of the standards of the Word of Wisdom. In particular I am concerned because usually if young men start smoking or drinking they tend to fall away from Church activity. How can we teach our people the importance of these standards and get back into full activity in our Church those who have become careless and indifferent?

Hardy: I'm sure there isn't a mother or a father in this Church, or a bishop, who doesn't feel greatly distressed when a fine boy or a lovely girl slips a little bit, partakes of some unwise experience, and then stays away from Church. I'm sure that there isn't any problem that could better engage the attention of this group tonight. We need to think carefully about the seriousness of staying away from Church. It is a sad thing that many of our own young people say that the Word of Wisdom really isn't too important. They listen to men and women both in and out of the Church who say that we make a mountain out of a molehill with the Word of Wisdom. Beverly, do you think this is true?

Beverly: No, I don't, Brother Hardy! The Word of Wisdom is tremendously important from all that I've observed. In high school and college I've noticed that drinking and smoking always seemed to go right along with unclean living.

George: There is a relationship between the spirit and the body. The Lord has said if the body is separated from the spirit, man cannot receive the fulness of joy. I testify that to be true, because a healthy vigorous body makes for a vital spirit.

Betty: There's a statement about the Word of Wisdom which I wish you'd help me clear up. So often we hear boys and girls say: "Those standards are just a little old-fashioned. Everyone smokes and drinks now, and if everyone does it, it can't be so wrong. This is really a hard question for young people to answer.

Hardy: I'm sure there are many young men and women who have

heard that kind of statement, and it's one of the most treacherous things that is told to the youth of this Church. As a matter of fact, it is not true. There are literally tens of thousands of young people who do not smoke and who do not drink. And yet our young people must be prepared as they go out in the world to find that when it comes to living the standards of the clean life, they will be in a minority most of the time. I remember hearing Brother Richard L. Evans one Sunday morning on the choir broadcast say that if a thing is wrong and a thousand people do it, it is still wrong. Minority, yes, but a courageous and intelligent minority! We need to think about it as we present this problem to the youth of the Church and the world. But please, as we present the standards of this Church, including the Word of Wisdom, let us be sweet, let us be humble, but let us not confuse humility with weakness. Brother Collinson, what do you think about this problem?

Collinson: On this question of how to get our young people back into the Church when they drift away, I would like to say that we should endeavor to make our chapels temples of healing, wherein those who've made mistakes will be able to come and feel that they'll be helped and that if they come they won't be ridiculed because of their weaknesses. We all have virtues, we all have faults, but I'm sure that in the majority of cases, the good far outweighs the bad. We should look for the good in those who may have taken a step out of line or in the wrong direction, and stretch forth a helping hand, and assure them that we truly are their brothers and sisters. If we will do this, their lives will not only be enriched but ours also.

George: Let us not forget the positive teachings of the Word of Wisdom. The Lord has said that if we remember to obey his counsel about the Word of Wisdom, we shall receive health in our navel and marrow to our bones, and find wisdom and great treasures of knowledge, even hidden treasures. I believe we are a blessed and fortunate people to have the Lord in

(Continued on page 590)

THE IMPROVEMENT ERA

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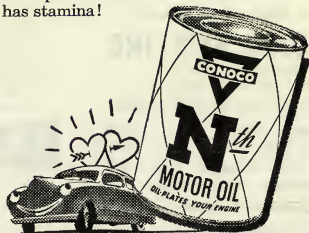
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Problems of Youth

(Continued from page 588)

struct us in keeping our bodies healthy and strong.

Hardy: When we think about the Word of Wisdom, let us pause for just a minute and consider the difference between a thing that is clean and a thing that is unclean. Once you have seen the contrast between things that are clean and things that are unclean outside of your body, you will have no difficulty in recognizing that one of the choicest blessings you can have with which to face life is a clean body sanctified by obedience to the sacred commandments of God. The Lord said, "Be ye clean that bear the vessels of the Lord."

(This presentation will be concluded in the October IMPROVEMENT ERA with a discussion of morals, and repentance.)

Presiding Bishopric's Page

(Concluded from page 587)

of a deacon, so I know he is interested in my Church activities. I show my interest in his Church activities by staying on the job when it is necessary for him to be away.

No, I do not know of anything that I could do to strengthen my personal relationships with my father; they are already very strong.

MELINDA WAS THE PLAIN ONE

By Ruth Stewart Schenley

DREAMING, she waited long for beauty's coming,
Till, softly, childhood went its way.
She went about her kitchen humming,
That wife of John's. Still, day by day,
She longed for glamor. As a mother
The common family talk became a song
Upon her lips. And thus another
Decade slipped away. "It is so long,"
She said, and hoped for glory on the morrow.

She was every woman, busy with life,
With birth and death, with love and sorrow;

Full were her days. And yet, the gleaming knife

Of vision hung before, until another
Grandchildren flowered, rich grain from golden sowing.

So, when amid her folk, her old dream found her

At last, they wept indeed for beauty's going.

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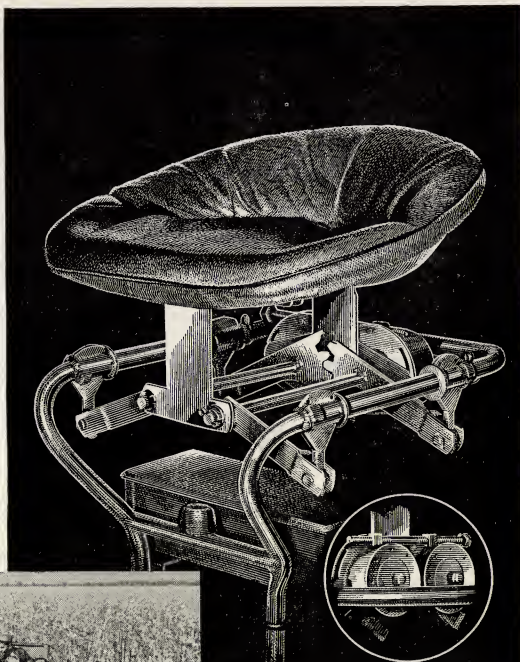
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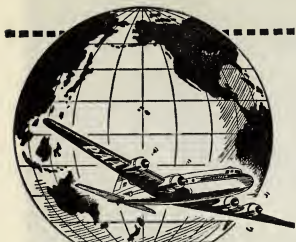
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SUDDENLY IT'S FALL

(Continued from page 561)

dissatisfied with your own possessions—whenever you feel yourself coveting a friend's automobile, his girl friend, necktie, workshop—anything. Take a pencil and paper and make a list of ten worth-while things you possess. (You could make a hundred and ten, but ten will be plenty.) Maybe you will list very simple things—sufficient clothes, food, warmth, fresh air, water, good parents, a dictionary, a spot under a tree on the hill, an hour to yourself each day, a soft mattress. Now use your imagination and one by one take each of these things out of our life. Deprive yourself of clothing. Make yourself lack even the simplest food. Live without the advantage of devoted parents. Perhaps you actually are minus some of the things on my list. What of it? Make your own list and then take each possession away and mentally live without it. Then give them all back to yourself and enjoy them to the full. I mean really to *the full*. That is one of our troubles. We don't get enough delight out of our possessions. Look at your little brothers and sisters and enjoy them—the sparkle in their eyes, their straight noses, the damp curls at their necks, their affectionate arms, their obstinate attempts to achieve independence. Step into your bedroom and see the new curtains that your mother has made so painstakingly.

Then you might try some very special sense-stretching exercises. It's fun to take them one by one—the sense of taste, for instance. Look up the meaning of the term: "gourmet" and "gourmand." Isn't it fun to know the difference? I hope you're not really either of these, but nevertheless I want you to enjoy food. Look at that bowl of whole or cracked wheat placed before you at breakfast and think of it as a great miracle. Wheat is for man. Enjoy it. If your appetite isn't sated with the superfluous or counterfeit, it will taste like the gift from heaven which it is. Bite into a ripe and beautiful peach. If you rub off the fuzz first, you'll know you are tasting "food of the gods." Open that perfectly baked potato and take its fluffy goodness on your fork. Munch a fresh, just-pulled-

and-washed carrot. These are some of the delights of taste. Enjoy them and know that you enjoy them.

And the sense of smell! My main sympathy for hay fever victims is built around their loss of the sense of smell. Smell enhances taste—all good food tastes better because it smells so tantalizing. The sense of smell fortifies the sense of sight and of touch—though it can stand entirely by itself as a symbol of enjoyment also. Add the fragrance of Madonna lilies to their white dignity and velvety smoothness, and you combine many delights. Mix the aroma of freshly baked bread with its rich brown color and warm satisfying taste, and you are not only fed but also rested and refreshed. Know it for the wonderful gift it is—this sense of smell.

Take a day and really listen—not just to the radio—not just to music—but to the still, small sounds of the household, the school, the office, the fields, the woods. Listen to water and wind, to electrical motors and clocks, to frogs and crickets. Enjoy sound.

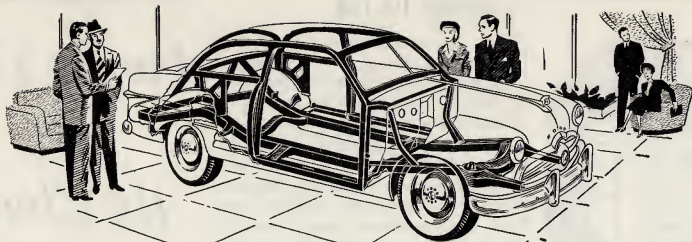
Open your eyes. Train yourself to see and in seeing to enjoy. Look at a beautiful picture or a glorious view and then describe it—aptly, interestingly, quickly. Look at a complete room and then walk out and try to remember everything that made up that room—color, furniture, accessories. Try to absorb, to remember, to appreciate. Try to see.

Enjoy your "sixth sense." I don't know what it is, but I like to think of it as discernment. Do you sense what a person is like—what he thinks, does, believes—not after long association with him but soon after you meet him? Do you feel his spirit? Do you have a sense of trust or warning when you look into his eyes or shake his hand? None of us have this sense very thoroughly developed, but its cultivation is amazingly fascinating and valuable.

Enjoy people, but enjoy your school work, too. Every new class, every opportunity to delve into a great book, to master a scientific fact or an historical lesson should thrill you with the possibilities which lie ahead. To be apathetic

(Continued on page 594)

THE IMPROVEMENT ERA



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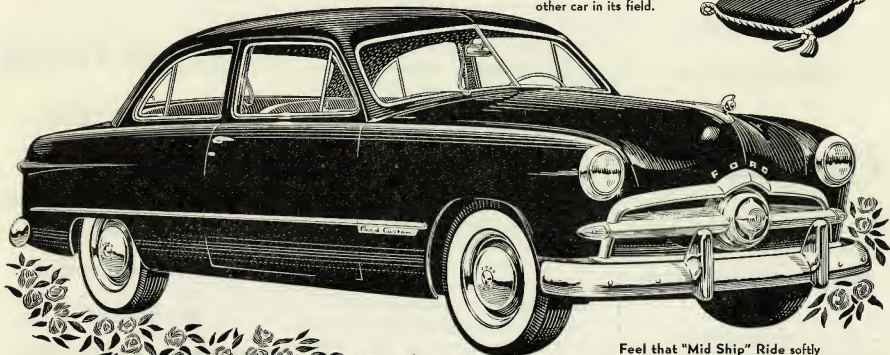


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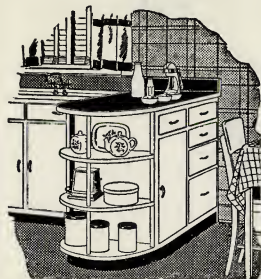


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Suddenly It's Fall

(Continued from page 592)

about learning and the application of knowledge—to be dull about uncovering wisdom—is to lose one of the greatest blessings of life.

Get the most out of your social life. Shun boredom so completely that you won't even admit its presence. Contribute so wholeheartedly to the wholesome good times of your group that you will recognize shyness and self-consciousness as selfishness. Being the "life of the party" is not, of course, the sole aim of any boy or girl, but to be a "part" of every "party" is important. Be so considerate and interested in the good times of others that you will be the favorite guest of every host and the favorite host or hostess of every guest. And if you are a member of a party committee, be the most enthusiastic, co-operative member on record.

Be eager about life. You will not always want to advertise the fact that you are interested in finding the right boy or girl to "go with," eventually to marry—with whom to share an eternity of love and loyalty, but you are interested in that—vitality interested—and you can assume that sooner or later everyone else is interested in that achievement too. And so, set your eyes and aspirations high. Be filled with the delights of life yourself and choose someone who is equally rich in worth-while experience. Do not be satisfied with less. Give generously of yourself—your thoughts, interests, friendship, but hold back from offering even the smallest part of those gifts which belong solely to the marriage relationship—until that relationship is established. Pray earnestly to your Heavenly Father to help you find the right one, at the right time, in the right way—and to give you the good judgment to recognize each.

While you are being enthusiastic about all the blessings of life be particularly happy about your religion. We could all afford to invest a little more heavily in this joy. The other Sunday I overheard this conversation.

"Are you going to church to-night?" This was asked lazily.

"Mmm—who's going to talk?"—equally lazily!

For the Youth of the Church

A new school year begins this month at the Church University offering a vital opportunity for young Latter-day Saints to prepare themselves for successful living in the world of today.

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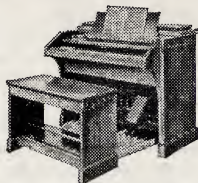
"Oh, I dunno—someone,"—this very vaguely.

"Guess not—it's kinda warm."

Warm indeed! Nothing could be warm in an atmosphere of that tepid indifference. Using one of the terms of the day, I'd like to see us all get "hot" about our religion—its blessings, privileges, joys, opportunities, responsibilities. Anything as world-shaking as truth, anything as precious and powerful as our Heavenly Father's plan for the salvation of the human race deserves every bit of enthusiasm we can put into it—every bit of joy we can extract out of it. Let's open our minds and eyes and spirits to life at its best and live it to the full. No mulling over the weather and its discomforts, no moaning over tests and exams, no shuddering over the state of the universe, no indifference about eternal truths.

You have problems and anxieties—of course you do. You will have them all of the days of your life. You will face denial, and you will make sacrifices. You will work hard, and you will suffer pain and sorrow. But if you go out to meet life confidently, its blows will be light because they will be relative. You will have learned that the smell of camphor is not particularly delightful in itself, but that it clears the sense of smell for those fragrances which are delightful. You will learn that hunger is not enjoyable, but that unless prolonged unduly, it creates appetite—which is enjoyable. You will learn that no gain was ever really felt without loss having been experienced—that no man is so eager for education as he who has felt its lack—that no love is so secure as the one that has been waited for patiently and faithfully—that man moves forward strangely but unmistakably, urged by the stinging spurs of repentance and necessity. You will learn that denial has its place, and so you can be patient and resigned to many lacks and privations if you will be sufficiently joyful about and appreciative of the blessings, opportunities, and possessions which are yours. It pays to meet every day with enthusiasm and discernment because "suddenly, it's fall." And whether fall seems a glorious beginning or a sad and dreary end depends entirely upon how keen, active, and alive you are.

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CANADA SALUTES IRRIGATION

(Continued from page 568)

to the Utah-Idaho Sugar Company to enter this field. Conditions had changed. Farmers who had grown beets for the Knights now were keen to try again. One of the advocates for a factory was Ray Knight, whose faith in Canada never waned. Another man who did much to get beet culture on its feet was a stouthearted pioneer, "Uncle Hyrum" Kimball of Raymond, a son of President Heber C. Kimball. James H. Walker, now

Taylor Stake president, and others, pressed for the factory. The support of President Heber J. Grant was enlisted, and the Utah-Idaho Company in 1925 established a plant on the site of the old Knight mill.

This time the industry succeeded although it took the tireless guidance of such men as Mark Austin to get beet growing on a sound basis. Of Mark Austin, Dr. W. H. Fairfield of Lethbridge, former superintendent

of the Dominion Experimental Station, said:

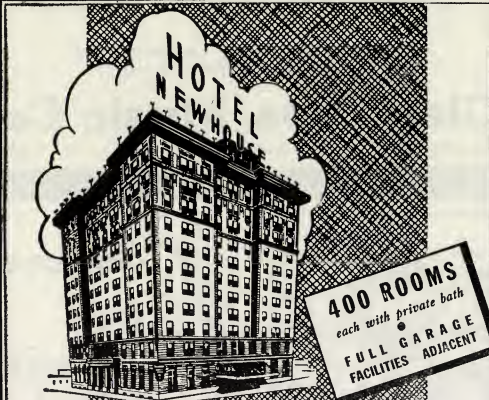
I look upon Mark Austin as the model sugar beet fieldman. He not only told the farmers how to raise beets, but he also went right out in the field and showed them how to do it and do it right.

Later, with the industry well-established, the Utah-Idaho company sold the plant to the Rogers cane interests of Vancouver, B. C., which now operate two Southern Alberta factories and are building a third, a \$5,000,000 plant at Taber, thirty-five miles east of Lethbridge. T. George Wood, former Taylor stake president, is manager of the Alberta company.

Thus from the humble beginning back half a century or more ago, Canadian irrigation has now reached wide dimensions. The country is entering a new reclamation era, and as Canadians look back to those early pioneer efforts when the first "big ditch" was built, the words of C. A. Magrath come to mind:

My territorial office naturally brought me into a much wider field of activity. The Latter-day Saints had started their small settlement on Lee's Creek in 1887. I visited them in September of that year and was much impressed with what I saw. I question if any organization is quite as well fitted for colonization work as the Mormons. Pioneering—life on the frontier—always has been a great struggle in order to get established. The community life of a people naturally must be invaluable to the weaker ones of the group, who, if trying to stand alone, would run considerable danger of failing.

In my opinion the movement of Latter-day Saints to Southern Alberta was of inestimable value in opening up that section of our west. They understood irrigation, and, having made Lethbridge their market town, we were continually told of the wealth that could be created by the diversion of some of our waters that were wasting down our rivers, to the lands in the immediate neighborhood of our little town. It was a fortunate coincidence for that section of the country that on one side we had the Galts—who understood that fundamental of colonization—care of the newcomers until well settled, and on the other, the Mormons so familiar



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with irrigation and by actual experience, with the difficulties of getting established in a new country. It was only a question of bringing about cooperation between the two interests in order to get results and the results are to be seen in Southern Alberta today.

Today the \$25,000,000 St. Mary-Milk rivers development in Southern Alberta shows how irrigation is expanding on the foundations so well and truly laid. This joint dominion-provincial program includes the East Pot Hole Coulee dam at Magrath, now completed, and the St. Mary River dam at Spring Coulee, between Cardston and Magrath, which may be finished in 1950—the largest earthen dam in Canada, rising two hundred feet from its base and creating a lake seventeen miles in length and six miles wide. It will ultimately store water for irrigation and possibly power from the St. Mary, Belly, and Waterton rivers, and extend irrigation from East Taber through the sandy soils area of Grassy Lake, Burdett, and Bow Island to Medicine Hat.

This scheme with the Bow River Development, the South Saskatchewan project, the Red Deer River division and other enterprises will bring more than a million more "green acres" to the plains of Alberta and Southern Saskatchewan and protect by utilization Canada's share of international waters.

No-Liquor-Tobacco

(Continued from page 585)

cigarettes, beer, and liquor in the fiscal year 1949 was 3 percent less than paid in 1948 and 3.4 percent less than paid in 1947, according to figures we published in this column in 1948, even though the population increased 6.6 percent over 1947; thus the per capita consumption cost was \$3.95 less in '49 than in '47, or 8 percent. To what is this favorable trend due? We have, regrettably, no data enabling us to determine how much of it is due to the No-Liquor-Tobacco campaign among the L.D.S. people. The above figures of course cover all the people of Utah, Mormons and Non-Mormons. We know, however, that many Mormons have not yet been won to total abstinence. Let our workers multiply their efforts. The good fruits will be measured by the work done. The tendency of the times is away from

the moral teachings and standards of the Church of Jesus Christ of Latter-day Saints. This fact alone should be a challenge to us to intensify our efforts to win adherents to the cause of total abstinence.

What Others Say

The Rev. Robert E. McLean of England says our error in dealing with the liquor problem today is not fanaticism—even in the temperance movement—but the very lack of it:

At no time in our social history has there been so little feeling evidenced about any-

thing. Men and women waltz down the street to the tune of what they call broad-mindedness, but which is in reality, nothing but emptiness of soul and purposeless living. They have no convictions about anything.

The Drys say the liquor trade makes vague proposals of "moderation," but these proposals have been made for many years and no improvement follows. The beer trade fights bitterly against any restrictions whatever. The Drys succeeded in inducing the country to try prohibition, which had its throat cut by expert throat-cutters. Now the Drys make these proposals:

(Concluded on page 598)

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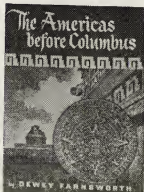
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NO-LIQUOR-TOBACCO

(Concluded from page 597)

1. Stop all advertising of alcoholic beverages—all promotion of sales. Try to reduce consumption to an unstimulated demand.
2. Grant the right of local option to every political unit, so that the people of any community can protect their own homes against drink.
3. Let every church, and the entire educational establishment, accept the duty of informing our young people of the scientific facts in regard to their personal welfare.

The eminent Dr. Haven Emerson of Columbia University says:

The facts are that there is soluble maltose in beer which has a certain small calorific value, but lacking entirely vitamin content. The calories of the maltose in beer are incapable of contributing to body metabolism, or energy, or growth, development and repair of body tissues.

The late famous Dr. Howard Kelly of Johns Hopkins University said:

There is no single disease in the world, of which alcohol is a cure. Since alcohol cures no disease, it is not a medicine. It has no place in medical practice. It creates only an illusion of vigor which does not exist.

Acutely Before Us, says the National Committee for Education on Alcoholism.

Alcoholism is on the increase. The problem of alcoholism is acutely before us. . . . There are an estimated 4,000,000 alcoholics in the U. S. of whom 750,000 are in the final stages of the disease. At least 12,000 die every year from chronic alcoholism.

Says the famous Jackie Robinson, of the Brooklyn Dodgers Baseball team:

The other day a little boy asked me how he could become a big league baseball player. I guess there are hundreds of kids who want to know the same thing. . . . No one can stay in the majors if he doesn't stay in shape and train hard and long. He shouldn't smoke, drink, stay out late, or eat improper foods. He should get plenty of sleep and take care of his body.

Tap and Tavern says that a 36 percent rise in bootlegging was noted in 1948. Bootlegging under Repeal! It is hard to believe, but if Tap and Tavern says so, we believe it.

Mission to Polynesia

(Continued from page 565)

he saw a ship running down the island for the village. It was the schooner *Artarevedre* skippered by his good friend, Capt. Sajot.

School was quickly dismissed, and the pupils and the teacher, along with all the other people in the town, went down to the beach. As the boat from the schooner came over the reef Addison thought he could see a particularly happy expression on the face of Captain Sajot. And as soon as the boat landed, the captain came straight to him, shook his hand and said, "I have come to fulfil the promise I made you when I was here; that I would be the first man to bring you letters from your wife."

Out of his bag he then pulled two letters, with the well-known and beloved handwriting of his wife on them. Excusing himself as quickly as he could, Addison hurried to his house where he could be alone. With tears trickling down his cheeks, he read their contents. It mattered not to him that both letters had been opened; that they had been handled and read and reread until they were full of holes and were as black and greasy as if

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they had been in the smokehouse among the bacon. It mattered not; here was news from home.

Yes, God at last had answered his prayers. Although the letters were months old, they revealed that at least his wife and daughters were well—not too happy or too comfortable, but well! They also expressed how much their husband and father was missed, and how they prayed every day that the Lord would bless and protect him.

There was also other news: news of his friends, news of the Church. How sorrowful he was to read the true account of the murdering of the Prophet Joseph and Hyrum, but how thankful he was to learn that the Church had rallied around Brother Brigham.

Time after time he read the letters, until he had almost memorized them. He felt that it was almost worth waiting two years for an event like this.

There were other letters, too, from Brother Grouard. On the island of Anaa, in the Tuamotu group, he had met with remarkable success in making new converts to the Church. Things were progressing so well and so rapidly, that he said it was absolutely essential for Addison to arrange his affairs on Tubuai so he could leave, and come immediately to his assistance.

Another letter, written sometime after the first one, informed him that Brother Grouard had started for Tubuai after Addison in a *pahi Paumotu* (native vessel) by way of Tahiti and had been cast away on the little island of Metia (*Mehitia*). The letter continued that Captain Sajot had told Elder Grouard that he would give Addison passage to Tahiti, if he wanted it, and they would meet there.

The letter continued,

If you don't accept, I will come to Tubuai for you in this native vessel, for I am determined to have your assistance on Ana [Anaa] come life or death; and if I should be drowned in consequence of starting in such a frail bark, my death will be upon your hands as you would not come with Captain Sajot.

For several months Addison had been impressed that it would be well for him to leave the island for awhile. He had prayed many times that if it were God's will, a new field would be opened up to him, so this word came as an answer to prayer.

At first his friends would not hear of his going, and even threatened to carry him off into the mountains and hold him captive until the ship left. He had become as one of their own family, even more, as he had brought the gospel of salvation to them and was, in fact, the first missionary who had ever lived with them on the island.

But after they reconciled themselves to his leaving, Addison's friends from both Mahu and Mataura gathered together large piles

of coconuts, together with bananas, plantains, native cloth, pigs, and fowl, and presented them to him as farewell gifts.

Few funerals are attended by the weepings and wailings, sobbings and lamentations that were perpetrated on that shore when Addison Pratt took his leave. Men, women, and children alike clung to his hands as long as possible; tears flowed freely. The people had no way of knowing whether or not

(Continued on page 600)

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MISSION TO POLYNESIA

(Continued from page 599)

Paraita would ever return to them, and for all he knew, Addison was looking for the last time upon the faces of these converts, whom he loved almost like his own family, and among whom he had lived for nineteen months.

The *Artarevedre* was a small vessel of twenty-five tons "burthen," and by the time the cargo was loaded, there was hardly standing room on board. The cargo, in

fact, "consisted of 125 goats, 19 hogs, 160 hens, 6 geese, 5 dogs, and 12 souls."

This was December, the hottest month of the year. And the noise and stench from the livestock, together with the heat, made the five-day trip to Tahiti anything but pleasant.

"If Lyman Wight thought a Mississippi steamboat was 'hell' what would he have thought of this place," Addison wrote. "But as

seventeen of the hogs, half of the hens, and one goat was mine, I took those inconveniences as easy as possible. The sight of Tahiti gave us much joy, for it would afford us a release from the 'palace of Hades.' "

(To be continued)

The Abundant Life

(Continued from page 560)

vitiates the very fountains of life and bequeaths its foul effects to the yet unborn as a legacy of death.

He who is unchaste in young manhood is untrue to a trust given to him by the parents of the girl, and she who is unchaste in maidenhood is untrue to her future husband, and lays the foundation of unhappiness in the home, suspicion, and discord. Do not worry about these teachers who say something about inhibitions. Just keep in mind this eternal truth that chastity is a virtue to be prized as one of life's noblest achievements. It contributes to the virility of manhood. It is the crowning virtue of womanhood, and every red-blooded man knows that is true. It is a chief contributing factor to a happy home; it is the source of strength and perpetuity of the nation.

THE SIXTH PROBLEM: *In the world but not of the world.* There is no loss of prestige in maintaining in a dignified way your standards. And when I listened to these girls tonight expressing the thoughts that young women have that they are afraid that they might lose the influence or the respect of their sweethearts, I thought of a great illustration in literature wherein a Jewish maiden won the respect even of a profligate.

Read the story of Rebecca, that beautiful character in Sir Walter Scott's *Ivanhoe*, who was the prisoner of Brian de Bois-Guilbert. He had chosen her for base reasons. Others of his crowd chose the old father to rob him of his wealth. When Brian de Bois-Guilbert came in to take charge of his prize, Rebecca "had already unclasped two costly bracelets and a collar, which she hastened to proffer to the supposed outlaw, concluding naturally to gratify his avarice was

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to bespeak his favor." "Take these," she said, "and be merciful to me and my aged father! These ornaments are of value, yet they are trifling to what he would bestow, to obtain our dismissal from this castle, free and uninjured."

"Fair flower" replied the outlaw, "these pearls are orient, but they yield in whiteness to your teeth; the diamonds are brilliant, but they cannot match your eyes; and ever since I have taken up this wild trade, I have made a vow to prefer beauty to wealth."

"Thou art no outlaw," said Rebecca; "no outlaw had refused such offers. . . . Thou art a Norman—a Norman, noble perhaps in birth—Oh, be so in thy actions, and cast off this fearful masque of outrage and violence!"

"I am not an outlaw, then, fair rose of Sharon. . . . And I am one who will be more prompt to hang thy neck and arms with pearls and diamonds, which so well become them, than to deprive thee of these ornaments."

"What would'st thou have of me," said Rebecca, "if not my wealth? We can have nought in common between us—you are a Christian—I am a Jewess—our union were contrary to the laws alike of the church and the synagogue."

"It were so, indeed," replied Brian de Bois-Guilbert, laughing: "wed with a Jewess—not if she were the Queen of Sheba!"

And then Rebecca knew his purpose. She threw open the latticed window, and an instant later stood on the verge of the parapet, with not the slightest screen between her and the tremendous depth below, and exclaimed: "Remain where thou art, proud Templar, or at thy choice, advance!—one foot nearer, and I plunge myself from the precipice; my body shall be crushed out of the very form of humanity upon the stones of that courtyard, ere it become the victim of thy brutality!"

As she spoke thus, she clasped her hands and extended them toward heaven, as if imploring mercy on her soul before she made the final plunge. The Templar hesitated, and a resolution which had never yielded to pity or disgrace gave way to his admiration of her

fortitude. "Come down," he said, "Rash girl!—I swear by earth, and sea, and sky, I will offer thee no offense."

And the reprobate for the first time in his life was taught respect for womanhood.

You can be in this world and "not of the world." Keep your chastity above everything else.

THE SEVENTH PROBLEM: *The value of doing right though none might see me.* I will conclude with this addition:

Sow a thought, reap an act,
Sow an act, reap a habit,
Sow a habit, reap a character,
Sow a character, reap an eternal destiny.

"Tell me what you think about when you do not have to think, and I will tell you what you are."

Temptation does not come to those who have not thought of it before. Keep your thoughts clean, and it will be easy to resist temptations as they come. .

(Concluded on page 602)

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The Abundant Life

Concluded from page 601)

THE EIGHTH PROBLEM: *Getting back on the moral and spiritual highway.* I, too, have mentioned the prodigal son who first "came to himself" before he turned his face homeward. Come back home, back to the path of virtue, but sense your own evil, and remember that there might be many who have been hurt on your way down.

When a man was asked how he could help those he had injured, particularly in slander, a good, wise, old man took a sack of feathers, scattered them, and then he said: "Now, try to gather them up."

He said: "Oh, I cannot!"

That is just it. Let us be careful that we have not wounded people, and hurt them as we have been going down selfishly on the road of indulgence.

Young people: *Is it the body you are going to serve and be a slave to, or is it the spirit you are going to develop, and live happily in this life and in the world to come?*

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. (John 17:15.)

God give us power as young people and as parents to live in the world but be above the world, I pray, in the name of Jesus Christ. Amen.

Melchizedek Priesthood

(Continued from page 584)

SUBMIT CURRENT MATERIAL. News is news only as long as it is current. It should make the first edition of the paper after it happens. An Easter cantata, however excellent, is not news two weeks after the event. If you are sending in a faith-promoting story of conversion from a stake mission, do it when it happens and include dates. If it is a picture and short biographical data about a newly appointed stake mission president, send it at the time he is installed. Type your stories in double-spaced form if it is convenient, but in any event, get the news in while it is news.

FEEL FREE TO QUERY THE EDITOR. If you think you have a "big" story, or if there is a question in your mind as to how to approach your subject, write or telephone the "Church News" editor. He will be pleased to help you.

THE IMPROVEMENT ERA

CHECK YOUR FACTS. Accuracy is paramount in news reporting. Include addresses, ages, titles of persons. Check and double check the spelling of all names.

WHERE TO SEND YOUR STORIES. Send them direct to the "Church News," 33 Richards Street, Salt Lake City 1, Utah; or, to the General Priesthood Committee, 47 East South Temple Street, Salt Lake City 1, Utah.

Why not appoint immediately a live-wire representative or two to spearhead your drive for a full measure of publicity for your priesthood quorums and stake missionary activity?

The foregoing explanations and comments should be helpful to you, and we feel that the priesthood and missionary work will prosper as a result of publicity of the kind indicated. Appropriate items will, of course, continue to be published on the Melchizedek Priesthood page of THE IMPROVEMENT ERA. Your attention to these matters will be greatly appreciated.

Faithfully your brethren,
THE COUNCIL OF THE
TWELVE

By: (s) Geo. F. Richards

The Editor's Page

(Continued from page 557)

And the Church continued to grow, and not only has it grown in numbers, but also in influence and in righteousness.

When our people came into this valley a hundred and two years ago, this was a desert. The people who came here to see it for the first time could not believe that anybody would want to live here from choice, but the Lord had spoken and had told our people to come here.

Many times, in different periods of the world's history, the prophets of the Lord have warned the people that certain difficulties would come upon them if they did not abide by the word of the Lord.

Today there are those who know that God lives, and there are thousands of others who could know it if they would. Our Heavenly Father has given that promise. "If you will do the will of my Father," that is what the Savior says, "you shall know of the doctrine." (See John 7:17.) These people are not dependent upon us to know, but they are dependent

(Continued on page 604)

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The Editor's Page

(Continued from page 603)

upon us to teach them how they may know. And that is one of the responsibilities of this fine group, those who give their time to teach these boys and girls. It will only be a few years until the youngest of those in your Mutual Improvement Associations will be old enough to be divinely called to go out into the world to teach the truth. All those who are worthy to understand, all those who are willing to listen, may have the opportunity to know.

And so, instead of feeling annoyed at those who don't accept the truth, it is our privilege to sympathize with them. That is what they need, until they can repent themselves far enough to go to the Lord that they, too, may know that God lives. Our responsibility as a people began in 1830, and there are now more than a million souls in the world recorded as members of the Church, and most of them have a testimony that this is God's work.

There is not anything that anyone enjoys in any part of the world, that is worth while, that we may not enjoy as members of the Church of Jesus Christ. Ought we not to be grateful? Let us not be critical of those who do not understand but let us be patient with them and let us have our lights so shining that they, seeing our good works, may be constrained to investigate the gospel and learn for themselves that Jesus is the Christ, and that his Church is upon the earth by his divine appointment.

The Church is growing rapidly, and just at present a new movement has developed that has been rather quiescent for some time and that is to carry the gospel to the descendants of Father Lehi. Think how many descendants that man, who was a prophet of God, has in the world today and realize how anxious he would be to have them prepared to dwell right here upon this earth forever. We have it within our power to reach many of his descendants and bring them to an understanding of the truth.

WE have a little group of Indians from the Navajo Reservation with us in this conference. The

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nine young girls who have been singing in some of your meetings sang for the Presidency in the President's office. These nine girls just budding into womanhood are converts to the gospel of Jesus Christ because somebody who had the truth has explained it to them. They are precious in his sight; and if they keep the commandments of the Lord and do as they should, they will have the opportunity of sharing with others the truth and bringing to them an understanding of the purpose of life.

I say to Brother Kimball and those who work with him, their work has just begun, and the opportunities for these people to understand will multiply because we have the history of their forebears. The Lord gave to the Church of Jesus Christ of Latter-day Saints the history of the ancestors of the American Indian. When they find out that they are descendants of a prophet of God and are entitled to blessings that they cannot enjoy other than as members of the Church, their hearts will be filled with joy.

I well remember a man about seventy years of age down in the South Seas. He was a man who did not have many opportunities and privileges. He was of the same race of people as the American Indian. When I explained to him where his people came from and who they were, tears came into his eyes. He did not know where they had originated. He had been told they came from other places, but I told him they were descendants of a prophet of God; that the best blood of the world was in their veins, and that, if they would live as they should, they would have blessings that they did not now enjoy.

That aged man wept, and as the tears came from his eyes, he said: "Thank you, thank you. That is not what the Europeans tell us, but that is our tradition."

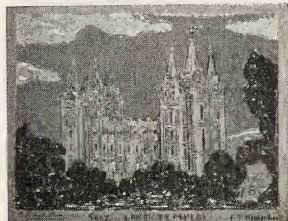
For hundreds of years past the Polynesians and Indians have kept that tradition among themselves, and they accept the gospel naturally. If they live as they ought to live, the Lord will open the way, and they will receive the truth and become his servants, his sons and

(Continued on page 606)



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The Editor's Page

(Continued from page 605)

daughters, preparatory to living in the celestial kingdom.

I say to this fine group of officers, the superintendency of the Young Men and the presidency of the Young Women, and the two general boards, and to these who are stake and ward officers of M.I.A., you who are giving your time to bless these young people that are coming on: God bless you. He has blessed you, and he will bless you, and the joy of your lives will be increased because his sons and daughters will be made to understand the gospel, and will qualify for places in the celestial kingdom when this earth that we dwell upon becomes that kingdom.

I pray that the Lord may bless us all, that we may have a desire to be real missionaries, not make-believes, and share with our Father's other children that which has made our lives so rich and happy. I pray that his spirit may be in our hearts and in our homes, and when this convention is finished that we may return to our various places of residence, where we associate with our brothers and sisters who are not here; and exemplify before them what the gospel of Jesus Christ really means and what it has done for us; that we will be impressed with the responsibility that is ours to share with others the glorious truths, which, if we apply them in our lives, will prepare us for eternal happiness. I pray that it may be so and ask our Heavenly Father to bestow his blessing upon this great congregation, in the name of Jesus Christ. Amen.



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This Month With CHURCH PUBLICATIONS

The Relief Society Magazine . . .

As usual the magazine for September is full of interesting features for the women of the Church—and it wouldn't be too surprising if the men wouldn't want to peek into some of them for there is an exceptional article on Better Photography by Willard Luce. The magazine also carries three stories, in addition to the special features for the home. The department material is also included as well as the poetry, which includes the frontispiece, Popular Magic by Ruth Harwood.

The Children's Friend . . .

THE CHILDREN'S FRIEND

THE Story of Our Missions by Edith S. Patrick and Jerry Sain carries readers of the September magazine to Below the Equator. The issue abounds in stories: Good-Fer-Nothin' Dog by Russell Gordon Carter, The Owl That Wouldn't Tidy by Ollie James Robertson, Peedree Keeps A Promise by Alice Whitson Norton, The Stowaway by Eloise J. Jensen, Ticky's Adventure by Jeanne Smith Tenney, as well as the continued story, *The Ghost of Last Chance* by Dorothy Clapp Robinson. Poems, puzzles, games, children's books, coloring and cut-out pages are also to be found in this issue of *The Children's Friend*.

The Instructor . . .

THE Instructor for September presents a cover picture of George Goddard, early Sunday School leader, and an accompanying biographical sketch by the late George D. Pyper. Elder Albert E. Bowen of the Council of the Twelve writes to the subject: Make It A Believing Generation. There are articles concerning the establishment of sectional Sunday Schools, including one by C. Frank Steele: First Sunday School in Canadian Colonies. Announcement is made in this issue that the centennial Sunday School painting by Arnold Friberg will be made available to Sunday Schools in a four color reproduction. Teaching helps for November lessons will be found in this issue.



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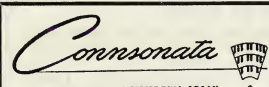
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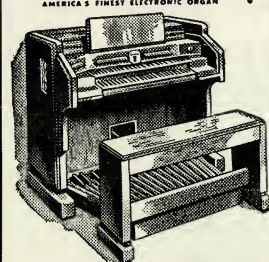
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Your Page AND OURS

"Speak the Speech"

EACH of us needs to be jerked every once in a while because of our carelessness in speech. Probably the chief difficulty lies in our unwillingness to open our mouths and articulate well. As a result the voices drop back into the caverns of our throats, and meaningless sounds issue forth which our listeners find difficult to unscramble and make into words. To help enunciation, each of us could well speak the vowels, differentiating between the various sounds of each vowel. When this has been done, add the letter *m* to the vowels and get the experience of the closed and open mouth; then try to close off the sound of the vowel with the mouth still open. This will help add clarity and succinctness to speech.

Provo, Utah

Vide "They Honor Their Gleaners," July issue.

Dear Editors:

Y. W. M. I. A. officers of Oquirrh Stake deserve high praise for their development of an excellent plan for stimulating Gleaner activity without the disappointment and headache accompanying the prevailing system of temporary exaltation of the few to the relative slighting of the majority, causing discouragement to the many and fostering vanity in the few. It is out of place in any idealistic organization.

Of all the many gracious acts I have noticed our grand young M.I.A. girls perform, I place prominently that of one who declined the honor of being made "queen" because such an appointment placed other girls in an "inferior" position. That, by the way, happened in Birmingham, England, during the war.

Respectfully yours,

(s) Norman Dunn

PLEASANT GREEN WARD, OQUIRRH STAKE

Below is an interesting photograph of three Master M Men of Pleasant Green Ward, Oquirrh Stake, Magna, Utah, and their wives, who are all Golden Gleaners; all are very active in ward activities.

Reading from left to right: Mr. and Mrs. Clifford Beck, Mr. and Mrs. Richard Openshaw, and Mr. and Mrs. Dale Bello. The photograph was submitted by Mrs. Sarah O. Bowen, President, Oquirrh Stake M. I. A.



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Darlington, S. C.

Gentlemen:

THE articles which give advice and counsel to the youth of Church are wonderful. Please continue them!

As one of those to whom these articles are directed, I can say that they are very much appreciated; not only by me, but also by others of my age with whom I have discussed it. In every one that I read I find helpful information about things which concern me personally.

Oh, how fortunate and thankful we are for the guidance which this Church affords us!

Sincerely yours,

(s) Walter O. Dixon, Jr.

THE LIGHT TOUCH

Slight Improvement

First Businessman: So you really think your memory is improving under treatment. You remember things now?

Second Businessman: Well, not exactly, but I have progressed so far that I can frequently remember that I have forgotten something.

Settling the Question

Mr. Impecunious: "I say, old man, I'm in a terrible fix. I need some money badly, and I haven't the slightest idea where on earth I'm going to get it from."

Mr. Titewad: "Well, I'm relieved to hear that. I was afraid that you might have an idea you could borrow it from me."

No Practice

Wallie: "Gee, Pop, there's a man at the circus who jumps on a horse's back, slips underneath, catches hold of its tail and finishes upon the horse's neck!"

Dad: "That's nothing. I did all that the first time I ever rode a horse."

Umbrellas Re-Covered

"I saw your advertisement to the effect that you re-cover umbrellas. I'd like mine recovered."

"Yes, sir; where is it?"

"If I knew that I'd recover it myself."

The Late Train

City Man: "I want to get back to New York on as late a train as possible."

Ticket Agent: "Well, the 10:55 is generally as late as any of 'em."

Touch and Go

"Poor old Jordan tried to borrow five dollars from me to-day, the well-to-do husband confessed."

"I hope you were sympathetic," said his wife.

"Yes, I was touched."

Who's Thankful

"Thankful! What have I to be thankful for? I can't pay my bills."

"Then, man alive, be thankful you aren't one of the creditors."



*Sweetheart
of the Kitchen*

UTAH-IDAHO SUGAR COMPANY





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FRAGILE BEAUTY—

One of the most beautiful of all native Western trees is the Quaking Aspen. And yet how fragile its shimmering beauty—like some human lives which are easily scarred and quickly blighted when the going gets rough. Life insurance helps to preserve the beauty of living after the protector is gone.

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One of a series of scenes from beautiful "Beneficialand"