

The IMPROVEMENT
ERA

GENERAL CONFERENCE EDITION

November 1949



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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

ANCIENT Maya prisoners in Middle America were painted with black and white stripes, not unlike the striped clothing worn by inmates of more modern prisons.



A NEW antibiotic, neomycin, has been announced which is active against streptomycin-resistant bacteria, including tuberculosis organisms.

A NEW alloy, 50 percent heavier than lead, is being used for balance weights in crankshafts and similar applications. It is made by pressing together powders of the following: tungsten, 90 percent; nickel, 6 percent and 4 percent. It was originally developed as a shield against radioactive materials.

DELBERT J. WARD has built electronic fruit graders for dates and all types of dried fruit. The machine measures the moisture in three directions for each date, averages the readings, and then sorts it into any of four adjustable grades of moisture content, without affecting the date in any way. The capacity is a ton of dates a day, about 100,000 dates.

A NEW battery has been invented which uses oxygen from the air instead of from chemicals in the battery.

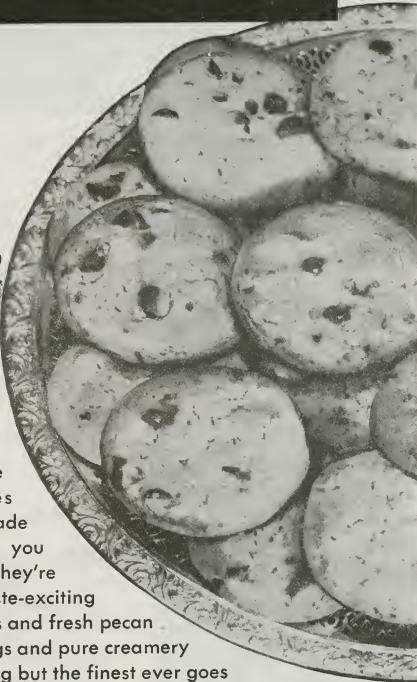
NOVEMBER 1949

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The IMPROVEMENT ERA



November
1949

*
VOLUME 52
NUMBER 11
*

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

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The Cover



SPires of the Salt Lake Temple. Photograph by Jeano Orlando, adapted to cover use by Nelson White.

Editors

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John A. Widtsoe

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Richard L. Evans

Assistant Managing Editor

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Member, Audit Bureau of Circulations

Executive and

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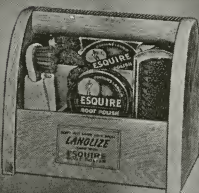
NOTE: Three of the General Authorities did not speak at the general conference sessions: Elder Thomas E. McKay, Assistant to the Council of the Twelve, who was at home on the advice of his personal physician; Elder Alma Sonne, Assistant to the Council of the Twelve, who is presiding over the European Missions; and President S. Dilworth Young of the First Council of the Seventy, who is presiding over the New England States Mission. Addresses were given by Evan W. Huntsman, Scott Taggart, and Roscoe C. Cox, former mission presidents, whose talks will appear in the conference bulletin. The general priesthood meeting was addressed by Bishop LeGrand Richards, President David O. McKay, President J. Reuben Clark, Jr., and Eben R. T. Blomquist and E. Bentley Mitchell, former mission presidents.

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

AUGUST 1949

21 GUNNISON SECOND WARD, Gunnison (Utah) Stake, was created from the Gunnison Ward. Woodrow W. Beck was made bishop.

28 KENILWORTH WARD, North Carbon (Utah) Stake, was created from the former branch of the same name, with Clive H. Worthen as bishop.

Carbonville Ward, North Carbon Stake, was created from the former branch of the same name, with Edwin M. Wicherly as bishop.

SEPTEMBER 1949

2 PRESIDENT GEORGE ALBERT SMITH dedicated the Riverview Branch chapel, (Kansas City) Central States Mission. He noted that more than two hundred chapels of the Church had been dedicated since the end of World War II.

3 ELDER RALPH W. HARDY, retiring second assistant general superintendent of the Young Men's Mutual Improvement Association, and Mrs. Hardy, were honored at the home of Mr. and Mrs. John Longden, prior to their leaving for Washington, D. C., where Elder Hardy will take up duties as chief of the audio division of the National Association of Broadcasters. Invited guests were the superintendency and the presidency of the Mutuals, the general boards, and the employees of radio station KSL.

4 PRESIDENT GEORGE ALBERT SMITH dedicated the \$170,000 chapel of the St. Louis (Missouri) Branch of the Central States Mission. Although once the location of a stake when the Saints were using the city as an out-fitting place and a gateway for the gathering in early Utah, this is believed to be the first chapel dedicated there in the history of the Church.

President David O. McKay of the First Presidency dedicated the Lethbridge (Canada) Stake Tabernacle. The chapel is also the "home" of the two Lethbridge wards.

5 A FIRE in the microfilm processing plant of the Genealogical Society of the Church did several hundred dollars worth of damage but destroyed none of the priceless records stored in the building.

7 THE appointment of Mrs. Sharon R. Boud to the general board of the Young Women's Mutual Improvement Association was announced.

8 EIGHT of the General Authorities, their wives, and guests made a tour of inspection of the Hailstone Dairy Project of the Church welfare plan in Heber Valley, Utah. The property consists of 133 acres and the necessary buildings to accommodate the 102 animals.

11 "ONE HUNDRED PERCENT SUNDAY" was observed by the Sunday Schools throughout the Church, as that organization made an effort to get all enrolled members of the Sunday School out to classes.

13 MUTUAL activities began for the winter season. "God's First Temples," an eight-by-fourteen-foot oil painting by Dr. Martella Lane, internationally noted artist, was first shown above the balcony of Wilshire Ward, Los Angeles Stake. The painting, valued at \$30,000, will

hang there, thanks to the generosity and the kindness of the artist.

14 IN a chartered Pan-American plane, twenty-nine L.D.S. missionaries left San Francisco for New Zealand. The trip is believed to be the first of its kind in the history of Church missionary endeavor. Ten of the missionaries, previously called to Australia and New Zealand, had been temporarily assigned to the Northern California mission. Fourteen of the missionaries will fill missions in New Zealand, while the remaining fifteen will leave Auckland for Australia. The chartered plane will return with twenty-nine missionaries who have been released.

The appointment of Jeannette H. Demars and Leonora Nelson to the general board of the Young Women's Mutual Improvement Association was announced.

15 THE appointment of David S. King as second assistant general superintendent of the Young Men's Mutual Improvement Association was announced. (He was sustained by the general boards the night before, after being introduced to them by President George Albert Smith, Elder Ezra Taft Benson of the Council of the Twelve, and General Superintendent Elbert R. Curtis.) He succeeds Ralph W. Hardy who retains a position on the general board.

The First Presidency announced the appointment of LeRoy R. Mallory, bishop of the Grandview Ward, East Mill Creek (Salt Lake City) Stake, as president of the Tahitian Mission. (He succeeds Frank J. Fullmer. This is President Mallory's third mission to Tahiti. As a young man he filled a mission there, and later returned as mission president. During those two missions he served a total of seven years. He and his wife will leave for the islands about the first of the year.)

The first post-war All-Church Softball Tournament began at White Park in Salt Lake City, with sixteen teams entering the competition.

16 THE FIRST PRESIDENCY announced the appointment of A. Sherman Gowans as president of the Norwegian Mission, succeeding President A. Richard Peterson. President Gowans began a mission in Norway in June, 1938, continuing until the missionaries were evacuated at the beginning of World War II, finished his mission in the Southern States. His wife and three small children will accompany him.

The First Presidency announced the appointment of Ray E. Dillman, recently released president of the Roosevelt (Utah) Stake, as president of the Western States Mission, succeeding President Francis A. Child. President Dillman filled a mission in the Northwestern States beginning in 1919. He has served as bishop of the Roosevelt Ward, and as a counselor in the Roosevelt Stake. He served for nine years as president of the stake. His wife will accompany him on this mission. The couple have five children, all of whom are married.

17 NORTH HOLLYWOOD WARD, San Fernando (California) Stake, became champion of the All-Church Softball Tournament, with Layton Ward, Mt. Graham (Arizona) Stake as runner up. Vineyard Ward, Orem (Utah) Stake received the sportsmanship trophy.

(Concluded on page 694)

THE IMPROVEMENT ERA

PERSONAL THANKSGIVING

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

LIKE autumn leaves, a variety of objects and ideas is whirling around us. A duo of available "specimens" are here exposed in the interests of promoting personal thanksgiving. Individuals persist in seeing the same things in different ways. Any agreement or disagreement with the following sketches of human phenomena in the autumn of 1949 may therefore be summed up by everyone's gratitude for privacy; for private lives and beings.

LET's comment on the recent devaluation of the British pound (September 18, 1949) and nearly all other western European currencies. From an officially pegged rate of \$4.03, a pound will now only produce \$2.80. For a brief period, Mormon missionaries in these countries might be sent



thirty percent fewer dollars than they were sent prior to September; for example, a boy in Norway who got \$50 from home in July, would get the same number of *kroner* for \$35, or thereabouts, in October, and the *kroner* would buy approximately the same food and lodging. However, the Britisher who wants to subscribe to the ERA will now have to dig up about five shillings extra. Whereas about fourteen shillings would buy an ERA subscription in August, it takes over a pound at the new rate.

The governments are trying to adjust the international economic order. The figure like "not to exceed \$2.80" becomes a powerful symbol of human contrivance to control the universe.

IN conclusion, let us note one key phenomenon of the American industrial economy—buying a new car. A splendid, worthy, carefully-nurtured 1941 model has sustained this writer now these several years. When the postwar models began to appear, like all good susceptible American males, my nostrils began to quiver and my eyes

(Concluded on following page)

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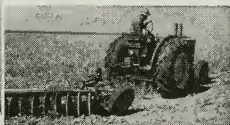
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Both Powr-Trol and Touch-o-matic operate whether the tractor is moving or standing still.



These Times

(Concluded from preceding page)
to glow. A call at a dealer's showroom, merely for information, was stern evidence that "now" was not the time to buy for a man on a fixed income with fixed obligations. Three years later I ventured into a showroom to see a new model. This time it was somewhat different. We were permitted to learn the price—without, of course, bumper guards, heater, radio, seat covers, clock. Again the conclusion, this is no place for a little fellow. But recently, the amazing has happened. First, I have received dodgers in the mail, exhibiting handsome body types in a choice of colors. Of course, no prices are printed on the material. But, on rare occasions, I have found (here and there) local newspaper advertisements actually listing the *delivered price* (of course, without extras and plus federal and state taxes!). Then, of all things, within several weeks, two real, flesh-and-blood salesmen have called—at the house, mind you! Of course, not to sell a car, quote prices, discuss trade-in advantages of my sleek 1941 beauty, but, to be of "service" in case I'm ever interested. All this has built up a tremendous resistance and resolve, namely, not to venture into the automobile market until it is possible, on the far horizon, to spot a man who really wants to sell cars in these times!

The Church Moves On

(Concluded from page 692)

19 Music training courses for choristers and organists in the Salt Lake area began. The class fee was five dollars for a two-hour period once a week for twelve weeks. Choristers met under the direction of J. Spencer Cornwall, Tabernacle choir chorister, at 50 North Main St., while organists were divided into three sections, each section meeting on a different night in the Assembly Hall on Temple Square, under the direction of Dr. Frank W. Asper and Roy M. Darley, Tabernacle organists.

The First Presidency announced the reorganization of the General Superintendency of the Deseret Sunday School Union, with George R. Hill as superintendent, succeeding Milton Bennion who was released because of ill health. His assistant superintendents are A. Hamer Reiser and David Lawrence McKay. Elders Hill and Reiser were first and second assistant superintendents to Superintendent Bennion.



By Gilean Douglas

Now is the gray time of mountain weather:
Days made for dreaming, nights made for sleep.
Here is the mist and a leaf and a feather;
Here is the river, darkling and deep,
With gray cords of rain to bind them together.

WILDERNESS ROAD

By Catherine E. Berry

HERE where the road winds through the wood,
The wagon ruts are deep.
Hard frozen at this time of year;
And where the aspens keep
Their naked arms raised to the sky,
The road twists now and turns,
Past lonely cabins where no light
Of welcome ever burns.

The road climbs up to timberline,
Now lost beneath the snow,
A trackless lane where only men
Of strong heart dare to go;
But winter shall not always rule
This land—the months will bring
The little road to life again
When earth brings back the spring!

LIBRARY CORNER

By Pauline Chadwell

WHAT deep enchantment draws you here—
To this world set apart—
Its offerings of priceless gifts
To fill your mind and heart?
What jeweled words are yours today—
What truth or wonder shines
For you with beauty's ageless light—
From glowing, printed lines?

How young your eyes—how small your hands—
And yet, what ancient sage
Could guide you to a richer gift
Than you find—at this age?

THANKSGIVING

By Christie Jeffries

THANKSGIVING is America's response
To blessings mighty as a tidal wave;
Strong as those icy, foam-capped breakers
once
Bearing our fathers shoreward where they gave.
Their thanks to God and set for this great nation,
Down through the centuries a reverent hour.
Now comes the best day of rededication
And gratitude for growth in noble power.

MORE DEEP THAN THESE

By Alice Morrey Bailey

YOUR dust is mute upon a mounded hill
Where breezes move the grass. Your feet
Are turned to clay; your hands and lips
are still.
And yet your voice is loud along this street
Where you have fashioned dome and temple spire.
Your cadences are here in winding walls.
Tall shadows trail your tune across the lyre,
With ivy-covered chapels your chorales.
More deep than these, your wisdom and your word
Speak through your sons, whose wide and fearless eyes
Look on the world you built. Your voice is heard
Within your daughter's laughter. In them cries
Your melody, grown sweeter and more strong,
And in their veins your symphonies of song.

THANKSGIVING CREED

By Helen Maring

WE show our deepest thanks by giving things—
By sharing with our friends, or strangers even,
Making this earth become akin to heaven—
Seeing that need takes sudden lift of wings
To be a part of plenty. The heart sings
When we are generous and wise. The heaven
Of kindness can raise the human, seven
Leagues out of want, with what the giving brings.
We show our thanks for all this plenitude
With bowed heads, grateful for the gifts that meet
The daily needs of life. We pause to share,
Knowing the great abundance of this food—
That giving lays the gift at Christ's dear feet,
And helps us breathe the finer, purer air.

APRIL IN NOVEMBER

By Hortense Spencer Andersen

HAIL should fall, and chill winds whistle
Through the leafless haws of trees.
Grass should sparkle, and quivering thistle
Glisten with frost-full brilliances.

Snow should dim the flaming ember
Sumac flings across the hill,
For it really is November
Though it seems like April still.

Festal sunbeams glint and shimmer.
Languorous warmth steals through my veins.

Roving fancies pause and glimmer,
Hanging, pendant, golden skeins.

Of purple lilacs that unbidden
Breathe perfume to honeybees;
While November lies close hidden
Underneath an eddying breeze.

FIRST FROST

By Ora Pate Stewart

TODAY we laid the kindling in the grate
Against the first crisp inking of the fall;
And now the children find it hard to wait
For evening, with the popcorn bowl and all,
When we shall light the log, and in the glow
Recount some noble tale of long ago.

Red leaves against the purple setting sun,
The song of autumn winds within the flue,

The smell of buttered popcorn fluffed and done
Are mingled sadnesses. All these renew

An unnamed restlessness, elusive, sweet—
For autumn decks the path for winter feet.

But while I listen for the winter song,
My children take each day that comes along;

There is no prophecy, nor sad nor gay—
No winter in a perfect autumn day.

WOODS-DISORDER

By Elizabeth Reeves Humphreys

THE colorful untidiness of autumn
Is now upon our leaf-strewn, tree-lined street,
Giving it an amber forest look
Too lovely to disturb, and yet my neat
Neighbor rakes away the russet carpet.
In kindness, she clears my pavement, too,
Not knowing how I love the woods-disorder
Of leaves that drifted as the frost-wind blew.

FIRST SNOWFALL

By Dorothy Harriman

LAST night a silent seamstress came
And did a clever thing:
She made the rustic garden bench
A fluffy covering!

FAITH

By Michael Bennett

FAITH—that living force which looks to be
As boundless energy; for which, it seems,
The men of mind and scientific means
Have no synthetic—still is free, is free
For all who use the power righteously,
On bended knee. It's then, that fortune beams,
Transforming worlds of fantasy and dreams
Into realities, for you—and me.

Faith—the key to conquer any task—
Goes hand-in-hand with prayer; and when we pray,
As James has told us, faith will find the way
(Though flesh is weak) to give us what we ask.
Our dreams of peace and progress, life and love
Can all be real—through faith, and God above.

"MOSES"
by
MICHELANGELO

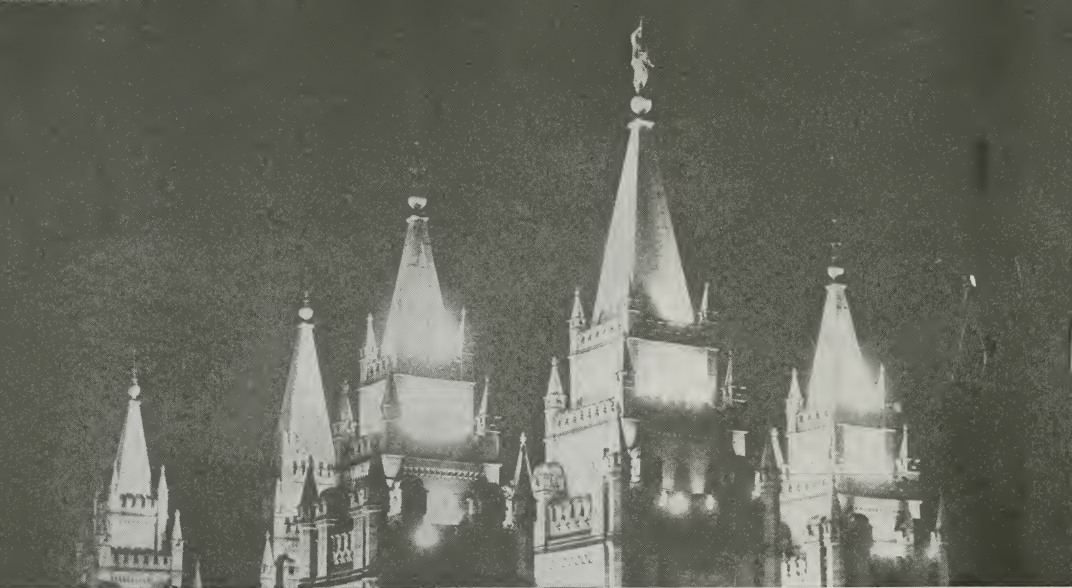


MICHELANGELO

STIRRED by dreams that fire his brain, he stands
Beside a marble quarry on the hill.
He feels an urgent tingling in his hands
To work again with hammer and a drill:

Within the clumsy rock his mind can trace
A slave bound fast with cords, who waits alone;
He sees the majesty of Moses' face;
An angel's form imprisoned in rough stone.

Marjorie Somers Sheuer



—Photograph by Salt Lake Tribune

OUR A FATHER'S WORK

By President

OPENING ADDRESS

THE USE OF the radio has made it desirable to make some announcements that we did not need to make when everybody who came into the building could see and hear. Not only is this building now filled to capacity, but there are also thousands of people listening in on the outside. Many are witnessing what you are this morning by television.

We live in a wonderful age. I wonder if we appreciate what it is to live today with all the advantages gained in the nearly six thousand years since our first parents came into the world. Here we are in the tops of these everlasting hills, in this building today that was erected when the people were very poor and in distress. The building itself yet unsurpassed in all the world as a house of worship where one's voice may be heard by so many people.

During the last few weeks we have had many visitors here, some of them of national prominence, some of international prominence. They have come into this structure that our forebears prepared; they have looked around; and they have said, "This is unlike anything I have seen."

Some of them have remarked, "There is an influence here that is different." So there should be. This house is the Lord's house. It was dedicated to him by the people after they had struggled to prepare it. It was presented to him after it had been fully paid for, and since that time all people who have come into this house have come here as the guests of our Heavenly Father.

I say all people. Sometimes I have had individuals interrogate me in regard to whether those who are not members of the Church would be permitted to come here. I have been pleased to answer them, "All of our

who have come to worship must now think seriously of the purpose of life because this world is in a pitiable condition. Notwithstanding the fact that our Heavenly Father down through the ages has been counseling and advising his children through men that he raised up for that purpose, prophets of God, yet there has been controversy. Even in the days of the Savior, among his own associates, there was controversy. People have been suspicious of one another. They have not believed what they have heard, and they have not been willing to do as Philip, one of the disciples of the Savior, recommended to Nathaniel who was visiting with

*"THE worth of souls is great
in the sight of God . . ."*

Father's children are welcome in his house."

Today, we are met not just as a matter of curiosity. We have not met just because it is customary. I hope we have come here with the spirit of worship, with a desire that whatever is said here may be inspired by our Heavenly Father.

Our sisters have sung beautifully for us this morning. The great organ has been their accompaniment. We

him. Philip said, "The Lord has come."

And he described him and Nathaniel asked, "Where did he come from?"

And Philip answered, "Why, he came from Nazareth." And then the good man said, "Can any good thing come out of Nazareth?" Philip said, "Come and see." (See John 1:43-46.)

Nathaniel had been taught to believe that no good could come from Nazareth, and yet he was the man whom

the Savior later referred to as an Israelite without guile—a good man, but deceived because of the stories that he had heard.

But when he once learned, when he had accepted the invitation of the disciples to “Come and see,” he came to see.

We have had great joy under the influence of his Spirit. We would like everybody to enjoy that blessing, and so when they have asked, “What kind of people are these here?” our answer has been, “Come and see.” This morning we are here as children of our Heavenly Father—members of the Church of Jesus Christ of Latter-day Saints and others, all welcome to his house, all guests of the Lord. And we ought to have a good time.

Just think of our privileges and our blessings. Think down through the ages of the multitudes of wars and destructions that have wiped people out in many parts of the world and entirely obliterated nations, and yet for some reason or another there are many good people who, like Nathaniel, cannot believe the truth.

Someone has said of the people of the world that they would rather believe a lie and be damned than accept the truth. That is rather a severe statement, but I think perhaps it will bear acceptance as fact. There is nothing in the world more deleterious or harm-

WELFARE PROGRAM, A WONDERFUL THING

CLOSING ADDRESS

Address delivered at the Sunday afternoon session of the 120th semi-annual general conference October 2, 1949, in the Tabernacle

I AM DELIGHTED with what has been said during this entire conference. The Lord has blessed those who have addressed us. He has blessed those who have furnished us with such delightful music.

We are almost ready to adjourn, and from this building and the adjoining building there will go men and women to many parts of the world.

You will find no other place in the world that is more peaceful or more comfortable or more delightful than here where we have been during the last few days, waiting upon the Lord with the assurance that when even two or three should meet together in his

way. This nation does not belong to the people who live here. We are permitted to be citizens of it just as we are permitted to be members of the Church of Jesus Christ of Latter-day Saints. It is not our Church, and this is not our nation.

The Lord raised up men to frame a Constitution for this nation because it was his nation. It was his desire that the people here would be blessed, and there have been no people in all the world who have been more blessed than those who live in the United States of America.

We have every comfort that you can think of, every blessing that is enjoyed by people in any other nation, and then we have the privilege of worshipping Almighty God according to the dictates of our conscience because the Lord himself made that provision in the Constitution of the United States and in the framing of the laws that govern this nation.

I wonder if we appreciate that. Do we realize that we can lose it all just as we can lose it with any epidemic? If an epidemic of some kind, that we did not have a remedy for, was to break out among the people and increase and increase, it would be possible for this entire nation to be wiped out.

Yet we are trifling with our Heavenly Father and his advice and his counsel. He gave to us his commandments through Moses, anciently, and he gave us advice and counsel in our day through the Prophet Joseph Smith that is intended to keep us in a frame of mind that we would honor God and keep his commandments, that we would love one another.

It does seem strange how careless we are when we realize we may be destroyed. Think of the atom bomb. If it is all that they say it is, it would be possible to wipe out one of our great cities with its millions of people in just a few moments of time.

Do we want that kind of thing? Are we going to continue contending for something of physical power and physical strength or are we going to the Lord and honor him and keep his commandments?

I will read you something in the scripture I have here, something that will give us cause to think. It is so easy to criticize someone else, so easy to find fault, and sometimes we speak harshly of our neighbors and friends. Now this is what our Heavenly Father gave us in the days of Matthew. He said:

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure

(Continued on page 786)



George Albert Smith

Address delivered at the Friday morning session of the 120th semi-annual general conference September 30, 1949, in the Tabernacle

ful to the human family than hatred, prejudice, suspicion, and the attitude that some people have toward their fellows, of unkindness.

The spirit of the adversary is the spirit of destruction. There are two influences in the world. The one is the influence of our Heavenly Father and the other is the influence of Satan. We can take our choice which territory we want to live in, that of our Heavenly Father or that of Satan.

I have many times repeated what my grandfather said. He, too, talked from this stand, and it was he who gave me his name. In advising his family he said, “There is a line of demarcation, well defined. On one side of the line is the Lord’s territory. On the other side of the line is the devil’s territory.” And he said, “If you will stay on the Lord’s side of the line, you are perfectly safe, because the adversary of all righteousness can not cross that line.”

What does that mean? It means to me that those who are living righteous lives, keeping all of the commandments

(Continued on page 789)

name, he would be there to bless them. Surely, we have been blessed.

The world is sick. It is not the first time it has been sick. It has had a good many different experiences of that kind. Sometimes nations have had to be wiped out because of the wickedness of the people who live in them. The Lord, all down through the ages, has spoken to his leaders and teachers who are inspired, but when the world refuses to heed after it has been properly taught, it places itself in a position of saying to our Heavenly Father who owns this world—he is our landlord—“We do not need you. We will do just as we please.”

Unfortunately, people who think that way do not realize how they are shortening their own experiences in life, and setting the stage for the sorrows that may follow.

Think of the condition of our own nation, with all the blessings that we enjoy; and yet men, women, and children are being distressed and annoyed because of the determination on the part of a few to have their own



—Photograph Courtesy John D. Giles
An air view of the Bureau of Information and Hill Cumorah, Ontario County, New York.

Observe the **S**ABBATH **D**AY: keep it

*Address delivered at the Saturday
afternoon session of the 120th
semi-annual general con-
ference October 1, 1949,
in the Tabernacle*

THE TIME has come when I shall make a few remarks to this conference, and I trust that while I stand before you the Lord will bless me, for I need his blessing, and I hope that you who are here and that you who are listening in and you who are seeing our services will add your prayers to mine.

In the early days of the Church, indeed before the Church was organized, the Lord on more than one occasion told the Prophet and those working with him that they were to cry repentance to the people. At last he commanded them that when they preached they should preach not of tenets, but cry nothing but repentance unto this generation.

I assume that that imposes upon

us who stand in responsible positions of leadership in the Church, the obligation to speak of things that involve the need of repentance, and I thought today, in the few moments that I shall stand before you that I would talk about the Sabbath.

I am going to read a good part of what I say from the revelations of the Lord, so that you will understand that the words I speak are not my words; they are the words of the Lord.

At Sinai you will recall the Lord said:

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Ex. 20:8-11.)

Before coming to the modern revelation, I should like to say that ancient Israel found that one of its most difficult commandments to observe was that of remembering the Sabbath day. After they were led into captivity, they were among a people who knew not the Sabbath which they knew, and very soon they began to partake, as we are partaking (and let me say it is amazing how we follow round the clock of earlier peoples in our wanderings, or beginning of wanderings from the early tenets as they were taught to us) of the sins of those among whom they lived. It came to be, as it is with us, that not alone was the matter one of laboring on the Sabbath, but it was also one of recreation on the Sabbath.

THE IMPROVEMENT ERA

So rather trivial regulations (as they seem to us) were made by captive Israel in order to prevent ancient Israel from breaking the Sabbath.

Now on this question of recreation, which I may return to again if I have time, I should like to say that there is not much excuse for most of us now to resort to the Sabbath for recreation. Those who labor have a forty hour week, which means that they have Saturdays off. They have an eight-hour day, which gives them quite a lot of time either in the morning or in the evening, and there is no need whatsoever to resort to the Sabbath day for recreation. There is an abundance of recreation time during the week.

On August 7, 1831, the Lord gave to the Prophet, then in Jackson County, Missouri, a revelation which included directions about observing the Sabbath. I am reading from Section 59.

"And that thou mayest more fully keep thyself unspotted from the world," that is what the Lord said way back yonder,—“that thou mayest more fully keep thyself unspotted from the world,”—that is as true today as it was when the Lord spoke it, for our breaches of the Sabbath “spot” us with the transgressions of the world—“thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.” I call your attention to the fact that this meeting in the house of prayer is the only assembly which the Lord authorizes on the Sabbath day. We are to go to the house of prayer and “offer up thy sacraments upon my holy day.”

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

holy

By President J. Reuben Clark, Jr.

OF THE FIRST PRESIDENCY

Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, con-

Verily I say, that inasmuch as ye do this, the fullness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards.

And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all

him be had in remembrance before the judge of my people.

These sayings are true and faithful; wherefore, transgress them not, neither take therefrom.

Behold, I am Alpha and Omega, and I come quickly. Amen. (D. & C. 68:29-35.)

In a revelation given to the Prophet on December 27, 1832, I am reading from Section 88, the Lord said:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning, even by study and also by faith.

Organize yourselves; prepare every

“AND that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.”

things, and obey not his commandments.

But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.

I, the Lord, have spoken it, and the Spirit beareth record. Amen. (D. & C. 59:9-13, 15-17, 20-21, 23-24.)

IN NOVEMBER 1831, at Hiram, Ohio, in the great revelation dealing with many other things, the Lord referred to the Sabbath again. I am reading from Section 68:

And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;

That your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings. (D. & C. 88:118-121.)

On another occasion the Lord said to the Prophet, and I am reading from Section 90, given at Kirtland, Ohio, March 8, 1833:

And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people. (D. & C. 90:15.)

And at Winter Quarters, President Brigham Young declared “The Word and Will of the Lord”:

Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear;

For my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly. (D. & C. 136:32-33.)

I have read these commandments regarding what should be done and what might be done on the Sabbath, and I have noted that the Lord told them to build a house of prayer into which they should go to learn the things which I have read to you.

Now, the ancient Israelites, as I have already told you, had a great many rules and regulations regarding what they might do on the Sabbath day. They found it necessary to draw distinctions between what they might do in their homes and what they might do when they were abroad.

(Continued on page 785)

fessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. . . .

And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion.

And a commandment I give unto them—that he that observeth not his prayers before the Lord in the season thereof, let

MISSIONS

Address delivered at the Sunday morning session of the 120th semi-annual general conference October 2, 1949, in the Tabernacle

It is always more or less an ordeal for me to face an audience, and particularly a congregation in this historic Tabernacle. I've been in hopes for years that I would outgrow that feeling, but I still think, study, and pray in anticipation; I tremble as I stand before you with the sense of inadequacy to give a timely message as it should be given; and after it's over, worry in self-reproachment for having failed to do justice to the cause. I suppose you brethren have all sensed these same feelings; so I ask for your sympathy, your help this morning. I particularly pray for guidance of the Holy Spirit.

Said the Savior to his Apostles:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. (Matthew 28:19-20.)

Nearly every member of the Church understands that there are two great ecclesiastical divisions in the Church of Jesus Christ: one made up of the organized stakes and wards; the other, of the missionary work.

It is of this second division I wish to speak this morning.

I think many of us fail to realize the value and potent possibilities of this great branch of Church activity.

1—As an example of voluntary service in the cause of the Master, it is unexcelled.

2—As an incentive to clean living among youth, as a contributing factor to character building, its influence is immeasurable.

3—Its educative force and uplifting influence upon our communities is clearly manifest.

4—In contributing to the better understanding among nations, and to the establishing of international friendship, it is no insignificant factor.

5—It is the purpose of the Almighty to save the individual, not to make him a mere cog in the machinery of the state. Said he,

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

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

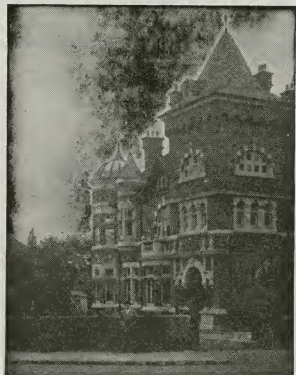
And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (D. & C. 18:10, 15-16.)



The missionary service works most harmoniously in the consummation of this eternal plan!

Its importance and significance, its magnitude may be glimpsed when I tell you that the total number of missionaries assigned by the First Presidency last Tuesday has reached 5001. Next Tuesday in the official meeting undoubtedly there will be fifty or sixty more whom your bishops and stake presidencies have recommended.

Besides these, there are approximately, I couldn't find out exactly, 1200 or 1500 more missionaries assigned by mission presidents, a number



BRITISH MISSION HEADQUARTERS ON NIGHTINGALE LANE, LONDON

of whom are devoting all of their time to the preaching of the gospel in the missions, and others working part time, making a total of approximately 6500 missionaries in the world today.

This number is exclusive of the 2900 missionaries laboring in the stakes of Zion. That makes approximately ten thousand.

In monetary terms, applying it only to the five thousand plus appointed officially by the First Presidency, this means that missionaries and their parents in stakes and wards are spending at the present time, in cash, \$275,000

AND MISSIONARIES

every month or \$3,300,000 each year.

Their expense will average about fifty-five dollars a month including the cost from home to their fields of labor. The latest report is just a little under fifty-five dollars.

The text I have just quoted, "go ye unto all the world" is really the missionary injunction given by the risen Christ to his Apostles. In effect he says:

Consider this work unfinished until all nations shall have accepted the gospel and shall have enlisted themselves as my disciples.

Now, that command was not given to men indiscriminately; for even to the Twelve to whom he addressed that commission he gave later a formal assignment and blessing saying:

... as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. (John 20:21, 22.)

With the same direct commission from the risen Lord who with the Father appeared in person in the beginning of the nineteenth century, the proclamation of the gospel is being made by the Church of Jesus Christ of Latter-day Saints, to "every nation, kindred, tongue and people" as fast as means and personnel can carry it forward.

Though the church is young in years and comparatively small in numbers, there are today, including the great mission on Temple Square, forty-six organized missions in Europe, the United States, Canada, Mexico, South America, the Pacific Isles, Japan, and China.

In these missions there are 1470 branches; if we include independent Sunday Schools, there are 1780. That's exclusive of wards and branches in organized stakes.

The forty-six men who preside over these missions are chosen generally from the rank and file of the Church. They are businessmen, contractors, ranchers, college professors, lawyers, physicians and surgeons, dentists, and members of other professions. When the call comes to any such, no matter what his responsibilities or circumstances, seldom if ever does he offer an excuse, but, as Samuel of old, replies: "Speak, thy servant heareth," even though such acceptance means a financial sacrifice and sometimes the loss of political preferment.

The missionaries, generally, are young men and women, ranging in age from twenty to thirty years, with a sprinkling among them of more experienced men and women.

OF THE CHURCH

By
President David O. McKay
OF THE FIRST PRESIDENCY

It is well to say here that the direct responsibility of preaching the gospel rests upon the priesthood of the Church—not upon the women, though the efficiency of the latter in cottage meetings, in Primaries, and Sunday Schools, and in other phases of missionary work is of the highest order, and their willingness, even eagerness, to labor is not excelled by that of the young men.

Who are these youths chosen to represent the Church? They, too, as their mission presidents, come from the rank and file. They are farmers, artisans, factory workers, bank clerks, secretaries in business firms, and other vocations. Some who are married leave their wives and their children who help to support them in their work. All of them look forward to the time after their return when they, with congenial loving companions, may build happy homes.

As already stated, each pays his or her own expenses, in most cases, of course, with the assistance of parents. True Christianity is love in action. There is no better way to manifest love for God than to show an unselfish love for your fellow men. This is the spirit of missionary work. Our hearts respond to the cry of the poet:

O brother man! fold to thy heart thy brother.
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
"Worship"—John Greenleaf Whittier

These men go out in the spirit of

love, seeking nothing from any nation to which they are sent: no personal acclaim, no monetary acquisition. Two or three years ago, many of these missionaries were just out of the army. Not a few had saved their government allowance to pay their expenses in the mission field if and when they should be called.

In this fact we get a glimpse of the helpful influence of the missionary system upon the youth. Every deacon, teacher, and priest, every elder in the Church understands that to be worthy to be a representative of the Church of Christ, he must be temperate in his habits and morally clean. He is taught that there is no double standard of chastity, that every young man, as well as every young woman, is to keep himself free from sexual impurity.

I once read one of the most impressive letters of a mother to a son that I think has ever been written. It contained only three words, except the signature. Those words were: "Quinn, keep clean," and was signed, "Lovingly, Mother."

Young men in the army, therefore, who looked forward to serving as missionaries and saved their money for that purpose, cherished higher ideals than their "buddies" who prodigally sometimes spent their earnings in saaloons, gambling dens, and brothels.

In more than one instance, young soldiers sent home their earnings to their parents to be deposited in the savings bank to bear their missionary costs after the war. And we know of two or three such, each of whom added in effect: "If I do not come home, use the money to pay the expenses of some

other young man to go out as a missionary."

These young men are instructed that they go out as representatives of the Church, and that a representative of any organization—economic or religious—must possess at least one outstanding quality, and that is: trustworthiness. He was right who said, "To be trusted is a greater compliment than to be loved." And whom do these missionaries represent? First, they represent their parents, carrying the responsibility of keeping their good name unsullied. Second, they represent the Church, specifically the ward in which they live. And third, they represent the Lord Jesus Christ, whose servants they are.

These ambassadors, for such they are, represent these three groups and carry in that representation one of the greatest responsibilities of their lives.

Now, what is the outstanding message that they have to give to Christian, as well as un-Christian countries? There must surely be something distinctive to justify their presence in all parts of the world.

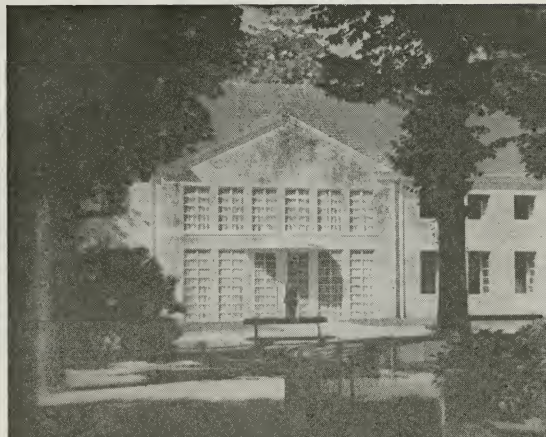
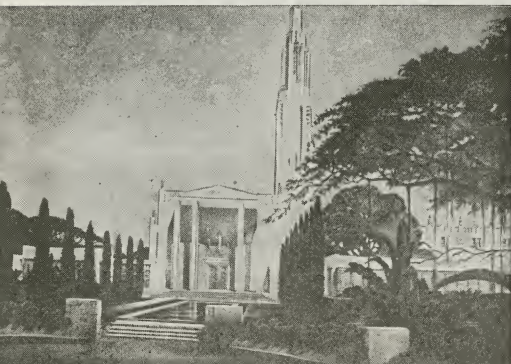
First, and we've heard it repeated several times in this conference, their message is that Jesus Christ is the Son of God, the redeemer and Savior of mankind. To these missionaries—"Jesus is not a legendary figure in history," to paraphrase a question asked by Hall Caine to the Christian world.

... he is not merely a saint to be painted in the stained glass of church windows, a sort of sacred fairy not to be approached

(Continued on page 784)

RIGHT: L.D.S. CHAPEL, BASEL, SWITZERLAND.

BELOW: THE OAHU STAKE TABERNACLE, HAWAIIAN ISLANDS.



"GOD so loved the world..."

By President
George F. Richards
OF THE COUNCIL OF THE TWELVE



Address delivered at the Sunday afternoon session of the 120th semi-annual general conference October 2, 1949, in the Tabernacle

My dear brethren, sisters, and friends, here present and on the air, I greet you in affectionate fellowship as sons and daughters of God, which we are, and pray God's blessings upon you, that the light of Christ may direct you in the straight and narrow way that leads to life everlasting.

When the hymn was announced in the afternoon meeting yesterday, "God So Loved the World," the thought occurred to me, that is the title of that which I desire to say when called upon to speak.

Completing the quotation:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

This represents the love of the Father for us, his children.

Then I thought of another scripture:

... I lay down my life for the sheep. No man taketh it from me, but I lay it down myself. ... (John 10:15, 18.)

Greater love hath no man than this, that a man lay down his life for his friends. (John 15:13.)

Taking these two quotations together, we see the gift of the Father and of the Son to the world, of all that the atonement meant of mental and physical suffering in life, and in his death upon the cross, of which it can be said in truth, that as a gift to mankind it was the greatest ever given; a sacrifice, the greatest ever made; a service, the greatest ever rendered; a demonstration of love such as is possessed only by the Gods.

Work of Christ Traced

I would like, if possible, for us to become better acquainted with our Lord and Savior, Jesus Christ, and

his life's work, that knowing him better, we might love him more, and loving him more, serve him better, and thereby obtain eternal life, God's greatest gift to man.

Quoting from Isaiah, 53rd Chapter:

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

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

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

Under the direction of the Father, he created the heavens and the earth and all things existing thereon, as attested by scriptures.

All things were made by him; and without him was not any thing made that was made. (John 1:3.)

And words without number have I created; ... and by the Son I created them, which is mine Only Begotten. (Moses 1:33.)

Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth. (D. & C. 14:9.)

Jesus Christ ministered as the God of this world from the beginning until he came to earth in the meridian of time.

And God spake unto Moses, and said unto him, I am the Lord;

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of

God Almighty, but by my name Jehovah was I not known to them. (Exodus 6:2-3.)

Lift up your head and be of good cheer; for behold, the time is at hand and on this night shall the sign be given, and on the morrow come I into the world. (III Nephi 1:13.)

Physical Appearance of Christ

The following is taken from "Conscript Fathers." I quote:

In these our days appeared a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a Prophet of great truth; but his own disciples call him the Son of God. He hath raised the dead and cured all manner of diseases. He is a man of stature somewhat tall and comely, with a ruddy countenance, such as the beholder may both love and fear. His hair is the color of a filbert when fully ripe, plain to his ear, whence downward it is more of orient color, curling and waving on his shoulders; in the middle of his head is a seam of long hair, after the manner of the Nazarites. His forehead is plain and delicate, the face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair and thick, not of any length, but

GREATER love hath no man than this, that a man lay down his life for his friends. (John 15:13.)

forked. In reproving he is terrible; in admonishing, courteous; in speaking, very modest and wise; in proportion of body, well-shaped. None has seen him laugh, many have seen him weep. A man, for his surpassing beauty, excelling the children of men. (Heart Throbs, Vol. 1, page 425.)

The following pen picture of the Savior was written by J. A. Francis of Los Angeles and is just as true as if it had been spoken by one of the prophets:

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompanies greatness. He had no credentials but himself. He had

nothing to do with, in this world, except the naked power of his divine manhood.

(Continued on page 781)

THE IMPROVEMENT ERA

The FORT on the FIRING LINE

XIV

By
Albert R. Lyman

SYNOPSIS

*I*N 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 the Mormons persisted in their settlement, in the face of Indian attack and nature.

the bully had dropped him. The six men in eager haste carried the goods from the store in back-loads to the boat, rowed them across in load after load, and stopped only when one of their vigilant sentinels warned them in a loud call that horsemen were approaching from Bluff.

Cheepoots had honored his trust with all diligence. Platte Lyman and Kumen Jones came loping over the sandhills where the old man had disappeared, reaching the store before it was thought possible they could have received the word.

When Cheepoots rode his lathering cayuse into Bluff with Mrs. Barton's note, he found but six men

in town, and by three in the afternoon all but one of the six had gone to Rincone, figuring that was the place of greatest danger. Somehow they clung to the belief that the town was immune to attack.

Immune or not, Bluff that afternoon became terrible with forebodings. Only one man to protect it, and the Navajos probably working themselves into a fury as they threatened at the time of the murder of the three brothers in Grass Valley! Time dragged painfully, the long shadows reached out as indicators of fate. Towards evening Bob Allan came from Rincone bringing from the bishop a suggestion that all the families of the town gather together at one home for the night. Bob left again to warn his father and others camped in Little Valley east of Elk Mountain, and night came on with but a solitary male sentinel in Bluff.

The women and children carried their bedding to the home of "Aunt" Kisten Nielson, spreading them down all over the floors of the two rooms, and then around the house on the outside. Some of these women expected to be massacred before morning, and one of them dressed her children in their Sunday clothes, figuring, by some strange philosophy of desperation, that this would be the most fitting way to meet their doom.

More gloom came with the darkness. That one remaining man, Peter Allan, stood guard with a gun over the thirty women and children who sensed now, more than ever before since they had

(Continued on page 742)

THE SIX tall Navajos came up the hill, their guns in their hands, and straight towards the shed where the women bent over their prostrate protector. If the Navajos discovered that Barton was still alive, the best to be hoped for was that they would shoot him to death, even if they spared the rest of the family.

Whispering frantically in her husband's ear, Mrs. Barton urged him to close his eyes and appear to be dead. He seemed lost to all that was going on around him, yet he closed his eyes and lay perfectly still while the six fierce men lined up over him, looking for any sign of life. The women watched in killing suspense—what if they should feel for his pulse! No, their pronounced superstition forbade them to touch the dead, and after leaning carefully over him and seeing no signs of life, they turned their ravening eyes on Mrs. Barton. She was young and fair, and she tried with terrified eyes to read their intentions.

"What do you want?" she asked in their language, hiding her emotions as best she could.

"The store," one of them demanded, with a gesture meaning the key.

She gave them the key and left them to take what they pleased. The robbery Old Eye had planned went forward wholesale while he lay sprawling on the sand where



A TESTIMONY of the TRUTH

Address delivered at the Saturday
afternoon session of the 120th
semi-annual general conference
October 1, 1949,
in the Tabernacle

By

Joseph Fielding Smith

OF THE COUNCIL OF THE TWELVE

MANY centuries ago, before the birth of our Lord, a prophet who was filled with the Spirit of the Lord and a desire that the gospel truths should be carried to all men, in his righteous zeal gave utterance to the following words:

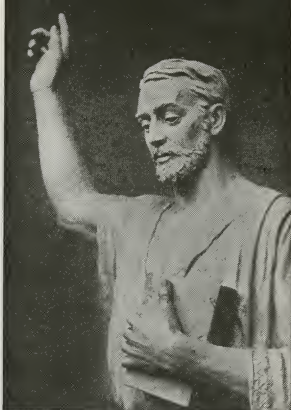
O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Yea, I would declare unto every soul, as with a voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth. (Alma 29:1-2.)

Then on his reflection he reached the conclusion that he was asking for too much, that perhaps he was sinning in his wish to be like an angel, with a voice of thunder, to reach the ends of the earth; but if Alma were here today, I know he would be very grateful for the facilities and the opportunities that we have to reach the peoples, not only who are assembled but also scattered abroad.

I feel much like Alma this afternoon. I do not desire to speak like an angel nor do I desire to shake the earth, but his desire was righteous in having the wish to reach people. I have that same wish, and I am grateful for the opportunities that present themselves, not only to reach the members of the Church here assembled and who may be listening in, but I hope also that there are multitudes of those who are not members of the Church who are listening to the counsels and the instructions which are being given in this conference, not only for the benefit of the Latter-day Saints, but also for the peoples of all the earth.

After making the statement that he



A close-up of the Angel Moroni on Cumorah Monument.

asked for too much, he added these words:

I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction.

Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience. (*Ibid.*, 4-5.)

President Smith in his opening remarks spoke of free agency, the great gift the Lord has bestowed upon every soul to act for himself, to make his own choice, to be an agent with a power to believe and accept the truth and receive eternal life or to reject the truth and receive remorse of conscience. This is one of the greatest gifts of God. What would we be without it, if we were compelled as some people would like to have their fellows compelled to do their will? There could be no salvation; there could be no rewards of righteousness; no one could be punished for unfaithfulness because men would not be accountable before their Maker.

Having made these remarks, I want to say to all those who are listening at this particular time that I have a testimony that Joseph Smith was a Prophet of God, and is, for his work has not ceased, for a righteous man's work does not cease: Joseph Smith was a righteous man when he died; I know that he was called, appointed by our Father in heaven; that he received revelation and guidance from the Son of

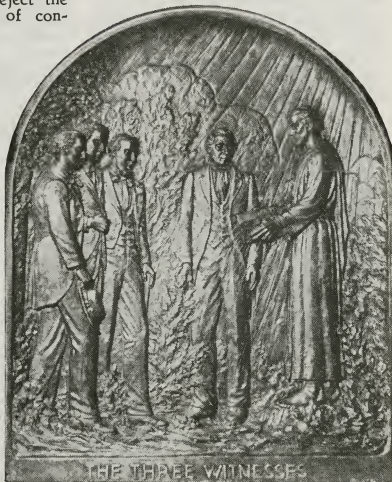
God that would be of benefit and a blessing to all men if they would receive it.

Now in what I have to say I wish to direct my remarks to those who are not members of the Church, if there are any such listening. I want them to know that I believe this sincerely and absolutely. That is my faith. I think I can say safely it is my knowledge, by the gift of God, that Joseph Smith in the year 1820 did see the Father and the Son; that the Father introduced his Son; that the Son spoke to him, asked him what he wanted to know, and gave him counsel; told him what to do, with the promise that eventually other light would come and the fullness of the gospel, which was not then upon the face of the earth, would be restored.

This is either true or false. To me it cannot be false. To you who sit here looking at it it cannot be false. It is just as true as it is that the sun shines. You know it, and I know it. And every soul upon the face of the earth who has a desire to know it has the privilege, for every soul that will humble himself, and in the depths of humility and faith, with a contrite spirit, go before the Lord, will receive that knowledge just as surely as he lives, so that he also may know that this story is true.

I am just as firmly convinced that this Book of Mormon from which I have read is the word of God and was revealed, as Joseph Smith declared it was revealed, as I am that I stand here looking into your faces. Every soul on the face of the earth who has intelligence enough to understand may know that truth. How can he know it? All he has to do is to follow the formula that was given by the Lord

(Continued on page 782)



Plaque on Cumorah Monument

THE IMPROVEMENT ERA

A Message to the

Address delivered at the Saturday
afternoon session of the 120th
semi-annual general con-
ference October 1, 1949,
in the Tabernacle

ELDERS of the CHURCH

By Stephen L Richards

OF THE COUNCIL OF THE TWELVE

I WOULD like to send out greetings and a message to the elders of the Church. I refer to those belonging to the elders quorums, not to all of those who are sometimes designated as elders who belong to other quorums. I think that it is necessary to send this message out by you, my brethren and sisters, because large numbers of this priesthood are not present at our conference here today, and many may not even be listening in to the proceedings.

The elders constitute our largest body of priesthood. There are one thousand and thirty-three quorums, with seventy-two thousand nine hundred and four members enrolled, making the average enrollment in each quorum just about seventy.

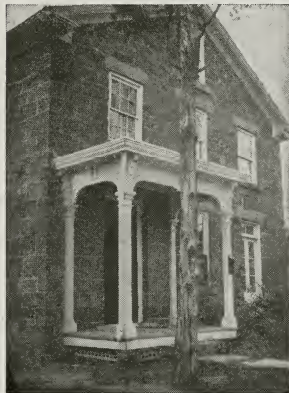
The quorums are widely distributed throughout the stakes of Zion and in some of the missions of the Church, affording adequate opportunity for all men holding this priesthood to be served by their quorums.

The quorums are under the direct presidencies and supervision of the stake presidency who determine and ordain the membership and select and install their officers. In fact, the maintenance of these quorums constitutes, perhaps the most direct and exclusive priesthood responsibility which the stake presidencies have.

The membership of the quorums is made up of young men, middle-aged men, and older men. Many of the young men are on missions or are preparing to fill missions or have recently returned therefrom. Some of the young men come into the quorums in contemplation of marriage, and some merely by way of advancement from the Aaronic Priesthood.

To all of these young men I extend my congratulations. Brethren, you have attained a high place and great distinction in the Church of God. You have been accorded recognition for your faith, your clean living, and your worthy ambition to be servants of our Lord. The honor which has come to you and the responsibilities and opportunities which arise out of your high calling are immeasurable, as I shall attempt to show. I pray the Lord to bless you young elders, that your appreciation and enthusiasm for this newly-acquired priesthood shall grow and deepen with the years and your experiences, and that you will never cease to regard it as your most priceless possession.

And now, I address myself to members of the elders quorums who have been members for five, ten, twenty, or more years. Brethren of this group, did you ever think when, as a young man you were ordained an elder preparatory to going on a mission or being married in the temple, that in five, ten, or twenty years you would lose regard for that high honor and the precious gift which has come to you? Did you ever think that the time would come when you would no longer wish the association and fellowship of your brethren in the quorum? Did you



Carthage Jail

Through the doorway of this historic jail at Carthage, Illinois, the Prophet Joseph and his brother Hyrum went to their deaths, secure in the knowledge that even in death God takes care of his faithful servants upon whose heads are sealed the powers of his Holy Priesthood.

ever think then that you would fail to respond to the calls coming to you through your quorum for a kindly service to a fellow member or his family or to others in need? Did it ever occur to you in those days of your young manhood, with this Holy

home begun, with a resolution in your young heart to attain through your faithfulness those transcendent blessings pronounced upon you—did it ever occur to you then that in five, ten, or twenty years hence you would have forgotten those solemn resolutions and abandoned your ambition and disappointed and saddened your dear companion?

I am sure you never thought that in those early days of your eldership these things would come.

How have they come to all too many of this great body of priesthood? I think perhaps I can tell you, or at least I can try.

Some of you began to slip when you let other affairs and other engagements take you away from your quorum meetings. You began to prefer other company to that of your fellow members. You left the work of the quorums to those few sturdy wheel horses always willing to carry on. You subordinated the quorum to other things you considered more important. You gradually lost the desire for the education and the opportunities it affords. And then after you had removed yourself from the warm, stimulating influence of your brethren in the quorum, you found yourselves becoming critical, critical of the teachings, lessons, and procedure, and you summed it all up as rather dull business, possibly without realizing that you and others like you might have made it most interesting and profitable.

And then you forgot another thing, which our brother who prayed in the session this morning brought to our attention. You forgot when you were ordained that a great confidence and trust was reposed in you, and you forgot that you must be true to that trust. You neglected it.

I remember years ago hearing of a young elders' quorum presidency setting out to visit all the members of their quorum. They came to the home of one, a man of maturity who had had considerable business success, and knocked at his door. He came to the door. They told him who they were, that his name was on the record of

CAN you forget your own ordination, your high resolves, the confidence and trust the Lord put in you?

Search your heart, and you will find the answer.

Priesthood resting upon you, when you took your young sweetheart to the holy temple, where your marriage was sealed and sanctified and your

members, and that they had come to visit him. He said, these were the words he used: "Well, gentlemen, you

(Continued on page 775)



The Old Stone Fence on the Joseph Smith Farm
In the Town of Manchester, New York State.

Preserve Our HERITAGE

By John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

MY DEAR brethren and sisters, I trust and pray that while I speak I may be guided by the Holy Spirit of God, that some of my words at least may touch the hearts of some of those who listen.

It is good to meet in these great conferences. Thousands of us are of one mind, of one faith, of one purpose. It is always good to bear witness to the reality of the restoration of the gospel of the Lord Jesus Christ. I bear that witness for myself that this is indeed the work of God, that we are not following a mistaken path, but that we are walking in the light of truth, and that more than one hundred years of existence of this Church of the restoration have demonstrated the truth, the integrity, and the reality of the work begun under divine direction by the Prophet Joseph.

We have a great heritage, we Latter-day Saints, a heritage of doctrine, of practice, of tradition. I know of none like it. Just as these conferences coming every six months stand out as unique in the history of the world, so that which we have inherited from those who have gone before us is equally unique and distinctive. It is our duty to respect this heritage, to honor it, and to use it. Things that are not used are dead. They are of little or no value to human kind. It is only by use that knowledge and all the possessions of mankind blossom into life and become of real value.

If this were a testimony meeting, there are thousands here who would bear witness to their knowledge of the

truth of this work. A testimony is a living thing. Like all living things it must be fed and nourished and cared for if it is really to be of service and value in human life and in carrying out the purposes of the Lord. So the heritage, that which has been given us, must be used to become effective in the building of God's kingdom.

We have noble traditions handed down from the past. My mind has been concerned for some time with one of these traditions. Some may say that this tradition is not spiritual, therefore not part of the gospel, but the Lord himself has said to some of his servants in early days that before him all things are spiritual, provided, as I understand it, they are used in the building of God's kingdom.

We Latter-day Saints are a land-loving people. We believe in the land. We are a land-using people. Most of us are farmers, directly or indirectly. Some few years ago—not many years ago—in a census then taken, approximately sixty-five percent, at least, of our people were engaged in agriculture, in tilling the soil, or in making use of the things that grow upon the mountains, in the valleys, and on the deserts. That has given us strength. I hope that we as a people will not depart from that tradition. Those who own the land and use it in the end will determine the future of mankind. It will not come from

Address delivered at the Saturday morning session of the 120th semi-annual general conference October 1, 1949, in the Tabernacle

those who work in the factories or who live in crowded cities; from those whose feet are planted upon the land will come the great determining factors in shaping human destiny. It has been so in the past. It will be so in the future. We Latter-day Saints must ever remember the sanctity and the holiness of the land given us by the Father. There is safety in the land.

Most of us live in the western part of the United States. In all these western states, in Utah, the mother of them all, a new era is opening, an industrial era. Nature has laid down in these western territories large quantities of raw materials, many, most of them perhaps, of a non-metallic character. These deposits will be used more and more in the future. There will be a reaching out to supply the needs of mankind by the use of these raw materials, of which great deposits have been laid down by nature throughout the centuries. I am afraid a good many of us will be tempted to say, "I'll join the industrial procession. I will forget the land." This industrial era is welcomed. There's no question about that; but as it arises, we must keep our minds steadily upon the old established tradition that we are a land-loving and land-using people. We must remember that industry itself thrives best in the midst of an agricultural community. Witness the social troubles of today in our own land. Analyze them, and you soon discover that if we had built, as the Saints a century ago wanted us to build, we would have escaped many of the troubles, chiefly by giving heed to the call to the land.

**WE Latter-day Saints
are a land-loving
people. We believe in the
land.**

When Joseph Smith laid out his ideal city many years ago, he planned it so that while the farms would all be around the city, every homestead would have a kitchen garden in the rear of the house and a flower garden in front. There was tremendous wisdom in that. Men, no matter what their work may be, or what their daily callings may require of them, if steadily and vigorously they touch the soil, be it ever so lightly or ever so small an acreage, perhaps a back yard, will receive from that contact spiritual strength. There is something in the soil and mother earth that gives strength to all who make things grow on the land.

One great man in our history, Henry Ford, sensing this thing, undertook some years ago to make arrangements by which all the employees of one of his factories might be provided with homes surrounded by a little acreage,

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THE IMPROVEMENT ERA

FREEDOM...

or Monopolistic Domination by Selfish Groups

Address delivered at the Friday afternoon session of the 120th semi-annual general conference
September 30, 1949, in
the Tabernacle

By

Joseph F. Merrill

OF THE COUNCIL OF THE TWELVE



KIRTLAND HOME OF THE PROPHET JOSEPH SMITH

BRETHREN, sisters, and radio listeners, as a preliminary to other remarks I would like for a moment to refer to the Prophet Joseph Smith, mentioned this morning in both prayer and speech. It is because Joseph Smith lived and functioned that we are all here today, and I have said from this stand and from other stands that in my opinion Joseph Smith was a most marvelous man, the greatest prophet this world has ever seen, aside from Jesus Christ himself, and, as I believe history will declare, one of the greatest Americans that this country has ever known.

Why am I justified in saying all this? I believe that a real, serious, honest investigation of Joseph Smith, from the time of his birth to the time of his death, will justify anyone who goes carefully into all the history and all the things he did in saying that at least he was a most marvelous man, and in saying that, in coming to that conclusion, such an investigator would be guided by exactly the same standard that is used in judging greatness of all other people: by his works shall he be known, by his works he should be judged. And in my opinion every honest, conscientious, intelligent man and woman, in the light of his claims, ought to feel justified in going carefully into a study of this wonderful man.

In the few minutes allotted to me I desire to talk in plain, everyday language of some things that I believe are important for all of us to study and think about. First of all, the gospel of Jesus Christ as accepted and taught by the elders of the Church of Jesus Christ of Latter-day Saints is a very practical religion—one that should enter into every phase of the lives of its members, whether this phase be

spiritual or material. One of our basic teachings is that faith without works is dead. . . . shew me thy faith without thy works, and I will shew thee my faith by my works." (James 2:18.) Again, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) Other of our teachings pertinent to my theme are articles 12 and 13 of our faith:

"WE believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society."

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

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

If we implement these articles in our daily lives, we will be good family members, good neighbors, good citizens, and good Church members.

Again, we teach that the Constitution of the United States as it came to us from the founders of this republic is a divinely inspired document. From a declaration of belief as found in Section 134 of The Doctrine and Covenants, and approved by unanimous vote of an assembly of the Church held in Kirtland, August 1835, I make the following quotes:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and

held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

Further, we also support the statements in the Declaration of Independence that all men

are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed . . .

In the light of the foregoing statements, I am sure that all Latter-day Saints must believe that their religion imposes on them the sacred obligation of trying to be good citizens of the country under whose flag they live. In this country—the United States—this obligation, among other things, entails the duty to vote in elections for public officers. And for whom should they vote? Obviously for those capable people who, they believe, will be true, if elected, to their oaths of office; those who will uphold the Constitution of the United States and the laws made in harmony with it. To do this is a duty that every loyal citizen of this country should feel honor-bound to discharge. The safety and perpetuity of our constitutional form of government demands it, so historians tell us.

As I view the situation, the national elections in 1950 and 1952 will be among the most critical and far-reaching in effects this country has had in a century. Powerful forces are

(Continued on page 772)

The Struggle of Life

By

Albert E. Bowen

OF THE COUNCIL OF THE TWELVE

As I have listened to the various speakers during this conference, I have been impressed with the persistence of one theme. Every speaker has urged us all to greater fidelity to principles and a closer conformance in practice to the teachings of our belief. Now I come to think of it, I can't remember any time when this was not so. I have no remembrance of sermons in our religious services which did not exhort the congregation to live better lives in closer harmony with gospel teachings. Always the admonition is to do better.

So characteristic is this feature that I am led to wonder if listeners might not sometimes be tempted to ask, "Aren't you ever satisfied?" "Can you not tell us for once that we are doing well enough?" I cannot remember ever having heard such complacency expressed. I have heard plenty of commendation for the good done and encouragement for the advancement made. I have heard recitals of incidents evidencing individual deeds of great sublimity wherein men have risen to lofty heights of spiritual and moral grandeur. These have been acknowledged as benefactors of mankind and extolled as exemplars of what is praiseworthy. But always such men and deeds are held forth as exhibitions of the inherent human capacity to rise above baser instincts and climb to higher standards of goodness. Their attainments, it will be noted, are rehearsed for their admonitory value—as a basis for enticing other, in emulation, to improve themselves by struggling upward to the high plane achieved by their exemplars. So always the same exhortation, whether expressed in direct terms or by manifest implication, is there, urging us on to do better, to conform to the standards of our high ideal.

Moreover, I am persuaded on reflection that such will and should always be the case. There can be no end to importunings for improvement because improvement, growth, progress, self-betterment is a concept basic to our creed. It is a cardinal principle going to the depths and bottomed on the meaning and purpose of life.

The gospel is the revelation of God for the salvation of man. Coming from God it is perfect, the authentic plan for right living. If observed in its



Schoenfeld Collection—From Three Lions
PAUL IN MEDITATION

"Know ye not," wrote the Apostle to the Corinthians, "that the unrighteous shall not inherit the kingdom of God? . . ."

(I Cor. 6:9.)

completeness, it will make men perfect, and ultimate individual perfection, according to gospel teachings, is the goal of life, its real purpose. When men attain it, they will be saved, which is the ultimate of all hopes and aspirations, the inspiration for all striving. In that matchless sermon delivered from the mountainside, Jesus admonished his listeners:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

And Paul and Timothy, writing to the Philippians said of the Savior that he,

. . . being in the form of God, thought it not robbery to be equal with God. (Phil. 2:6.)

But men are mortal and beset by human frailties. They are enticed by the pressures of immediate carnal desire to depart from the high standards of the perfect law. When they are under the influence of an exalted occasion, they make high resolves. They firmly determine to avoid past mistakes and to do better. But gone out from

Address delivered at the Sunday morning session of the 120th semi-annual general conference October 2, 1949, in the Tabernacle

under the spell of that influence and absorbed in the complicated pursuits of life, they find difficulty in holding fast to their noble purposes. In competition with their fellows they are influenced by the natural instinct to play a winning game. An opportunity presents itself to turn a good deal, to outsmart a fellow man, or profit at another's expense by suppressing some facts or misrepresenting others, or practising some other form of deception. Or it may be that they see a chance to gain advantage by evil speaking about a rival or to gratify a debasing appetite or a lustful passion, and under the pressure of the immediate impulse the high resolve is dimmed, the noble determination submerged, and they slip below the standard of their ideal. So it is essential that they come again, and frequently, under the influence which kindles anew the warmth of

spirit in which good resolutions are begotten, that they may go out fortified to withstand the pressures of temptation which lure them into false ways. Happily, if they refresh themselves frequently enough under ennobling influences, the spirit of repentance will be at work with them, and they will make conquest of some temptations—rise above them—and advance thus far toward their final goal.

That is one reason why, when we congregate together, we must always and forever be admonished and urged and inspired to renew and strengthen our good determinations, by degrees to correct our imperfections and advance in the scale of goodness. So long as men are subject to be lured by ignoble desires from the perfect law of life, they need constant reminders to bring them back and fortify them against repeated departures. So long as that condition obtains, which is throughout mortality, just so long will it be needful that religious services be devoted to admonition and persuasion and, if may be, to inspiring with the resolution to withstand evil and cleave to the good—to conquer even the desire to yield to debasing appetites or passions to sink to the level of ignoble deeds.

I trust, therefore, that none of us shall feel that admonitions and exhortations and even reprovings are offered in the spirit of complaining or of chastisement, but rather as reminders of the necessity in our own self-interest of moving forward to higher planes.

(Continued on page 764)

THE IMPROVEMENT ERA

The Joseph Smith home in South Royalton, Vermont, with the monument at far right.

—Photograph by Geo. K. Lewis

Address delivered at the Friday afternoon session of the 120th semi-annual general conference September 30, 1949, in the Tabernacle

POWERS OF THE GOSPEL



By Harold B. Lee

OF THE COUNCIL OF THE TWELVE

I HAVE rejoiced with you this afternoon at the excellence of the addresses which have been delivered, and I pray that for these few moments I may be strengthened by your faith and prayers.

In President George Albert Smith's opening remarks this morning he made reference to the two great forces contending in the world today with the human soul as the prize, and he admonished the Latter-day Saints to stay "on the Lord's side."

I was reminded of that as the brethren have spoken, particularly Bishop Richards, of the power of evil extant in the world today, and some evidences of that power. As I thought of that, I have remembered that in the life of the boy-prophet, Joseph Smith, before he was given the outbursting of two of the greatest revelations that have ever been given to man, both of those revelations were preceded by a demonstration of the power of evil,—in the Sacred Grove, and on the Hill Cumorah. It seemed to have been necessary that the Prophet was to understand the nature and power of that force in order that he could be prepared to contend successfully against it.

The Master, just before his crucifixion, in fact, it was immediately after the Last Supper, after Satan had entered into Judas Iscariot, as the scriptures record, as he received the sop from the Savior and departed to the place of the betrayal, the Master then proceeded to converse with the other eleven. Whether this took place as he stood at the table or on their way to the place of the betrayal or in the temple, we have no definite way of knowing, but in that conversation the Master gave expression to this significant statement:

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. (John 14:30.)

That statement, which is the quotation from the King James Version, is given more significance by the Prophet Joseph in the Inspired Version when he quoted it thus:

... the prince of darkness, who is of this world, cometh, but hath no power over me, but he hath power over you.

In a revelation to the Prophet Joseph Smith, his preface to his commandments in this dispensation, the Lord said this, making it still clearer as to the nature of this force of evil:

For I am no respecter of persons, and will that all men shall know that the time speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion. (D. & C. 1:35.)

Satan's dominion, as the Lord has further explained, was the dominion of those who do wickedly in and throughout the world. Bishop Richards has called attention to the fact of the disbelief among many in such a being as Satan, and he has shown us that such disbelievers, without their knowing it, are but giving fulfillment to a prophecy uttered twenty-five hundred years ago to the effect that such disbelief and denial of the existence of hell and Satan would be one of the things which would come in this latter day.

Satan, or the devil, is known by various terms. He is called the dragon; he is called the serpent; he is called perdition; he is called Lucifer; and he is called the adversary or the prince of darkness. After an encounter with Moses with this master of darkness, the Lord appeared and told Moses who Satan was, that he was one of the sons of God who came to Elohim with a proposition before this world was that would have destroyed the agency of man. Satan was cast out with all those who followed after him, and they became those striving in this earth in a further effort to destroy the agency of man.

In a revelation to the Prophet Joseph Smith the Lord said that Satan drew after him a third part of the spirits

whom God created, and that they with Satan became the force in the world to try to destroy the work of righteousness. That power was spoken of by Isaiah in a vision which he received which he called a grievous vision, in which it was said: "Set a watchman on the tower to tell what he seeth and report the coming of horsemen and chariots," but a voice spoke out of Mount Seir saying, "Watchman, what of the night?" (See Isaiah 21:6-11.) "Watchman, what of the night," suggesting that, more to be feared than the enemies that could be perceived with the physical senses or could be seen by physical eyes were the powers of darkness that came unseen by physical eyes.

That same thought was in the mind of the Master, no doubt, when he said:

It seemed to have been necessary that the Prophet Joseph was to understand the nature and power of evil in order to be prepared to contend successfully against it.

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. (Matthew 10:28.)

The Apostle Paul seemed to understand very clearly this same power when he declared:

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Eph. 6:12.)

Using words that are common to modern warfare, we might say that there are in the world today fifth columnists who are seeking to infiltrate the defenses of every one of

(Concluded on page 737)

Address delivered at the Sunday morning session of the 120th semi-annual general conference October 2, 1949, in the Tabernacle

"Except Ye REPENT..."

By Spencer W. Kimball
OF THE COUNCIL OF THE TWELVE

My brothers and sisters and friends, in all humility I stand before you today, and I desire to address my remarks to all you who sit before us and to those many who are outside the walls of this building but who are listening and seeing.

When the prophet on Friday morning opened this glorious conference and bore his testimony to this world, I wonder if it affected all of you as it did me. My mind went back to the twenty-third chapter of Matthew where the Lord Jesus Christ was speaking to people who disregarded the solemn and sacred things that were there for their acceptance. In words condemnatory he said:

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets and garnish the sepulchres of the righteous,

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify: . . .

and then later:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, . . . (Matt. 23:29-30, 34, 37.)

You folk in the Church and out of the Church heard a prophet of God bear testimony that this was the only true and living Church upon the earth. Did you listen, or do you also build sepulchres for the dead prophets and tombs for those who have passed away long ago and disregard the living ones? I bear witness to you that the Prophet of God who bore testimony to you on Friday morning is the recognized head of God's kingdom here upon this earth, and you would do well to listen and to accept it in your hearts. I bear testimony also, in all solemnity, that this is the true and living Church and that it is officered by men who are called of God, and it is accepted of the Lord, and that the gospel which it promulgates, by these thousands of missionaries abroad and the other thousands here at home, is the gospel of Jesus Christ which will cure all ills and solve all problems and will exalt mankind as well as save him.

I had thought of saying something about the Indian or Lamanite program at this conference, but I have been "pressed by the spirit," as Paul said, to speak upon other matters; however, I should like to make this one statement, that the work among the



Idaho Falls Temple

IF WE forgive all real or fancied offenses before we ask forgiveness for our own sins—if we pay our debts, large and small, before we press our debtors—if we manage to clear our eyes of the blinding beams before we magnify the moles in the eyes of others, . . . the building of the kingdom would go on at an accelerated pace.

Lamanites, though still in its infancy, is going forward at an incredible pace. The responsiveness of the children of Lehi is unbelievable. There will be many hundreds of baptisms this year both in stakes and missions, and I pray the blessings of the Lord upon all those who are contributing toward fulfillment of the promises with which the Lord has filled his books of scripture.

Much has been said in this conference already about the fundamental principle of repentance. President Clark repeated the other night the passage where the Lord said, ". . . preach nothing but repentance unto this people."

It seems that most of us think that repentance is for the other person, for the one who has committed murder or adultery or theft or something that is very heinous, but repentance, as I read the scriptures, is for us all.

It is my pleasure, also, to go into the homes of the leaders in the missions, wards, and stakes of Zion, and I am deeply appreciative of the fact that most of our people are trying to live the commandments of the Lord. I find in this Church many people who amaze me with their close approach

toward perfection, but I do find, as I go about the Church, some who need this principle of repentance. I thank the Lord for this glorious principle. I find parents who have lost the natural affection for their children. I find children who disown and disclaim their parents and evade responsibility concerning them. I find sometimes husbands who desert their wives and their children, and who use almost every pretext to justify such action. I find wives who are demanding, unworthy, quarrelsome, and who are uncooperative and selfish and worldly, provoking such action. I find those who gossip and bear false witness against their neighbors. I find brethren who hale each other into the courts on trivial matters that could have been settled by themselves. I find blood brothers and sisters who fight over inheritances and bring each other into the courts of the land and drag before the public the most intimate and personal family secrets, bringing all of the skeletons out of the closets, leaving nothing sacred, having little regard for each other, interested only in that which they might acquire by such action. I saw one family split wide apart, half of the brothers and sisters on one side, and half on the other, in a most disgraceful feud. At the funeral half of them sat on one side of the aisle and half on the other. They would not speak to each other. The property involved was worth only a few thousand dollars, and yet they are avowed enemies. I have seen people in wards and branches who impugn the motives of the Authorities and of each other and make them "offender for a moment."

I have seen people in branches where they have broken wide apart and say unkind things about each other and will hardly speak to each other. They bring into their meetings the spirit of the evil one instead of the spirit of the Christ.

I have seen husbands and wives, living under the same roof, who are selfish, unbending, and unforgiving, who with their misunderstandings have hardened their hearts and poisoned their minds. Then I have seen many people who have become offended at Church authorities, their ward, stake, mission, auxiliary, and priesthood leaders, for things which have been said or were imagined to have been said or thought.

To the children who are unkind to their parents the Lord has said, "Ye hypocrites," (Matt. 15:7). "He that curseth father or mother, let him die the death." (Matt. 15:4.) To the intolerant God has said, "What God hath cleansed, that call not thou common." (Acts 11:9.) To the gossip he has said from Sinai: "Thou shalt not bear false witness. . . ." (Exodus 20:16.) To those who would impugn motives he said: "Judge not, that ye be not judged." (Matt. 7:1.)

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Address delivered at the Friday morning session of the 120th semi-annual general conference September 30, 1949, in the Tabernacle

MY BELOVED brothers and sisters: Six years ago at the October conference of the Church you sustained me as one of the General Authorities. In spite of my weaknesses and limitations, I stand here today to testify to you of the joy and the happiness which have been mine during those six glorious years. For four and one-half years of the six, I have had the opportunity of traveling among the stakes of Zion, meeting the stake presidencies, high councils, bishoprics, and Saints, and also visiting the missions of the Church and meeting the people there. It has been a priceless experience. In no other place in all the world can anyone be privileged to enjoy the association of such fine men and women as those who constitute the leadership of the stakes and wards of Zion and the missions and branches of the Church. I am deeply grateful for all your kindness.

As though this were not enough, I have had the glorious privilege of a close and intimate association with the leadership of the Church, the General Authorities. I have always loved them, but I have never loved them as much as I do today. Any one of them would give his all, including life itself, if necessary, for the establishment of this great work and the upbuilding of the kingdom. With all my heart, I sustain them and love them and commend to you, my brethren and sisters, their example and counsel.

Some few months ago following a general conference of the Church, I received a letter from a young man in this city. He had been impressed with something that had been said regarding missionary work. In his letter he asked the question—after indicating that he was not a member of the Church—“Why do you people of the Mormon faith send missionaries out to the world, particularly to Christian nations? Why do you not confine your program to the non-Christian people?”

If the Lord will bless me, I should like to attempt to answer that question, within the limits of the time available and my own personal limitations.

It is a common belief of all sects professing Christianity that Jesus the Christ established his divine Church here on the earth during his ministry among men. He came during a period of comparative peace. The religious world was divided into two camps—the pagans of various sects and the Jews. The Jews alone were worshiping the true and Living God. Even they were divided among themselves, the principal groups being the Pharisees, Sadducees, and Essenes. There was also a mixture of the Jewish and pagan philosophies in the Samaritan group.

But Christ came with his message indicating that the law of Moses was fulfilled in him. He brought a higher



HILL CUMORAH MONUMENT

APOSTASY from the TRUTH

By Ezra Taft Benson
OF THE COUNCIL OF THE TWELVE

law, a law of love, the gospel of love, and he established his Church. He selected officers. We read of the apostles, the seventies, bishops, elders, priests, teachers, and deacons, and one of the members of that body of leaders later said that these officers should remain in the Church for the purpose of

... the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith. (Eph. 4:12-13.)

The Master selected his Twelve. He named them; he sent them forth with the message, “the kingdom of heaven is at hand.” They went to the lost sheep of the House of Israel and later, through divine direction, to the Gentiles as well. Others were called, and the seventy, following their first mission, came back rejoicing that even the devils had been subject to them in the name of Jesus Christ.

There was a spirit of unity among the members, a spirit of brotherhood; there was a spirit of oneness. They

THE restoration of the gospel, the bringing back of light and truth, is intended for the benefit and the blessing of all God's children.

enjoyed rich spiritual gifts. Simple ordinances were performed by men who had authority and had been commissioned. The apostolic ministry was characterized by every evidence that those engaged in it had divine authority to carry the message of the gospel and to administer in the affairs of the kingdom. They went forth freely without pay, because the Master had said, “freely ye have received, freely give.” Peter, apparently the senior apostle, directed the activities of the Church.

In 44 A. D. a council of the Church membership was called in Jerusalem, with Peter presiding. According to the records, certain differences were adjusted at that conference, under the inspiration of the Holy Ghost. Later the apostles scattered; persecution was heaped upon them; and so far as we know, they never met again in a general conference of the Church. The activities of Paul centered at Antioch, but during the period from 68 A. D. to 100 A. D., it appeared that most, if not all, of the original apostles, who had the authority to direct the kingdom—to direct the affairs of the Church—had passed from the earth.

Waves of persecution continued, dissension crept in, political influence was in evidence. According to the writers of the second century, which are usually passed over in silence by many of the religious leaders of the world today, the teachings were orthodox to quite an extent during the first century and into the second century following the advent of the Master. But even during this period there was evidence that an apostasy was beginning. As Constantine came to the throne of the Roman empire, there was a spirit of tolerance shown toward all religious groups. Finally, tolerance increased toward the Christians until Constantine himself more or less espoused their cause.

Great changes were now in evidence. Some would have us believe that the bishop of Rome, about this time, became the head of the Church. There were many bishops presiding over local congregations—churches as they were called—but none of them had authority, as had been given to the Twelve, to direct Church affairs. In fact, the records indicate that at least two of the bishops of Rome died before John, the Apostle. Evidently, one was living when John received his last great revelation recorded in the Book of Revelation. None of these had the authority, nor assumed authority, to direct the church established by Christ and his apostles.

In the council called by Constantine, the emperor, in 325 A. D. (Council of

(Continued on page 756)

SUSTAIN

Address delivered at the Saturday morning session of the 120th semi-annual general conference October 1, 1949, in the Tabernacle

the AUTHORITIES

By Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

I AM very grateful, my brothers and sisters, for the stimulation I have received in this conference. I am grateful for the privilege of going to the stake conferences and for the good that I receive from them. I think it is wonderful to feel the strength of the Saints in the different parts of the Church, and as I go about among the people and feel their strength and faith and note their devotion, I am very grateful indeed that this is truly a great Church. It is a strong Church, and the people who belong to it are a strong people. I am very grateful for this knowledge.

At times we meet people who find it difficult to live our religion. Sometimes they say it is hard to live some of the principles of the gospel. Occasionally people say they find it hard to live the law of tithing, or the Word of Wisdom. I know that some do find it difficult, but I know also that if they would apply themselves and really convert themselves to these great principles, they would be able to live them and enjoy doing so.

As I have observed some of the people in the Church, I believe that one of the principles they find most difficult to live is the principle set forth in one of the Articles of Faith, the sixth one,

We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

I suppose some of you will think it strange that I say that, but I really believe that there are a number of people among us who find the principle represented in that Article of Faith to be the most difficult they have to live.

Our first Article of Faith, which has been referred to here, says that we believe in God the Eternal Father and in his Son Jesus Christ and in the Holy Ghost. Without faith in God we wouldn't even have any religion, because faith in God is fundamental to our religion. But such faith is no more fundamental than it is to believe that God can and will reveal himself to mankind. It is just as fundamental

to believe that God can reveal himself to mankind as it is to believe that there is a God.

All down through the ages the Lord has revealed himself to men. Then, we must believe in revelation. But to whom does God reveal himself? An ancient prophet said the Lord will do nothing but he revealeth his secrets to his servants the prophets. Then we must have prophets among us. We had them anciently, from the days of Adam on down to the days of Malachi to whom God revealed himself in harmony with this great principle which is such an important part of our restored religion.

What about prophets in Christian times? When the Church was established on the earth in the days of the Savior, it was founded with apostles and prophets at the head. And why were they put in the Church? Paul explains, as has been mentioned once before, that they were put in the Church for the perfecting of the Saints, for the work of the ministry, of the edifying of the body of Christ. They were to remain in the Church until we all come to a unity of the faith, unto a perfect man, unto the fullness of the measure of the stature of Christ.

Throughout the ancient times there was always a tendency to profess belief in God but to reject the teachings of the prophets. Jesus met that situation when he was upon the earth, and among the other things, he made a great appeal to overcome it. He said, "... ye believe in God, believe also in me." (John 14:1.) The great

tragedy of ancient Israel was that the people of those days were willing to profess belief in God, but would not follow the teachings of the prophets of God.

What did the Lord reveal to his people through the prophets all down through the ages? He revealed to the prophets, and through them to the people, the things which he expected the people to do, and these expectations of the Lord, as revealed to the people through the prophets, formed the program which our Father in heaven desired his people on earth to follow for their salvation. In other words, these revelations and these directions given to the people through the prophets formed the program of the Church in ancient times.

We today are no different from the people who lived in the days of the Savior and the ancient apostles, because our Church today also is founded with apostles and prophets at the head, and the teachings of these apostles and prophets form the program of the Church. This program is varied. It has many projects and many enterprises. It includes many commandments and many ordinances. But they are all a part of the program of the Church. We cannot distinguish between them and say that these we will accept and these others we will not accept. We cannot make fish of one and fowl of the other. The hand cannot say to the foot, "I have no need of thee."

The Sunday School could not say to the Relief Society, "You are not necessary." Not one of us can consistently say that we will sustain the priesthood program, but we will reject the welfare program. We could not say that we will accept the Aaronic Priesthood program, for instance, and that we will reject the Melchizedek

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LDS. CHURCH ADMINISTRATION BUILDING

WE are the Saints. Our Church makes up the Body of Christ. We have the Prophets of God who give us the program of the Church. Let us follow that program so that we may get the blessings God proffers to us.

The LANGUAGE of SINCERITY

Address delivered at the Friday afternoon session of the 120th semi-annual general conference September 30, 1949, in the Tabernacle

I AM indeed grateful, my brethren and sisters and friends, to be back again in a general conference of the Church. During the past eight months I have visited the Hawaiian Mission, the Central Pacific Mission, the Australian Mission, the New Zealand Mission, the Tongan Mission, the Samoan Mission, the Japanese Mission, and in company with President Robertson and President Aki, we officially opened a mission at Hong Kong, China.

I have visited with every missionary in the respective missions who was there at the time of my visit. I have heard the testimonies of these young men and women, and I wish I could relay to you the language of sincerity and conviction which these young missionaries are carrying to the world. If there was ever a day in the history of this sorry old world when we needed to hear the voice of conviction and the language of sincerity, this is the time, and in all the world's confusion it is not only inspiring but refreshing to hear hundreds of our men and our women speaking a language of sincerity to all who will listen. I have heard their testimonies, and I have been inspired.

I have heard the testimonies of some who have said that their own parents were not very active in the Church. If any of those parents are within the sound of my voice, I trust that you will from this very moment sustain your sons and daughters by your own activity, by your own devotion to the Church while they are out in the world at your expense, giving their all in testifying that the gospel has been restored.

In China, at Hong Kong, on the fourteenth of July, in company with President Robertson and his wife and daughter, President Aki and his wife, and my wife, we went upon what is known as The Peak, the highest eminence overlooking the beautiful city of Hong Kong, and on to the mainland of China, and there we officially opened the mission by a brief service, each of us praying in turn. I will never forget the prayer of Brother Henry Aki, who, as he stood there, facing his homeland, with its four hundred and sixty-five million inhabitants, poured out his soul to God that he might be the means of bringing salvation to his kindred people. What great odds, brothers and sisters, one man holding the priesthood of God among four hundred and sixty-five million of his race! I was never so impressed with the preciousness of the priesthood of God as I was when



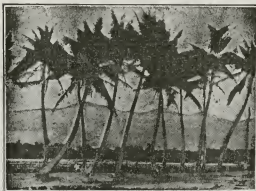
By

Matthew Couley

OF THE COUNCIL OF THE TWELVE

that dear Chinese brother, who felt the burden that was upon him, implored God to bring salvation to his people.

In our prayers we included by reference the dedicatory prayer offered by President McKay in 1921, I think it was, when he asked God to open up the way for the gospel to be brought to that great nation. We will need missionaries for China—those who are willing to serve among a people who



have not yet received the light and knowledge of the gospel.

In Japan we have one of the greatest opportunities for missionary service I have ever heard of or read of in the history of this Church. While I was there, we had twenty-seven missionaries in all of Japan among eighty million people, and coming to the services held by those twenty-seven missionaries were twenty-one hundred people, and they were coming to the missionaries; the missionaries were not

seeking them out as we do in other missions of the Church. We would have the same results if we had three hundred missionaries among those eighty million people.

In the city of Tokyo I attended a conference at which we had five hundred in attendance. Possibly only fifty at that conference were members of the Church. We had a choir of ninety voices, young men and women who came about a hundred miles by bus to sing at the conference. They sang our hymns and our anthems, and not one of those ninety young men and women was yet a member of the Church. Some have joined since.

The director of our choir in Tokyo, a graduate of Cambridge University, a successful business man, directed the choir, made up of members and non-members, and it was just as good as many of the choirs I have heard here at home.

President Clissold and I went on one of our trips to the city of Shibata. The mayor of the city heard that we were coming, and after attending to some business with a gentleman about four miles from Shibata, we went into the mayor's office, and he asked us to come with him. We followed him upstairs over a bank building to a large chamber, and there assembled were one hundred and six of the leading businessmen and civic leaders of the city. He had phoned them and gone out to see them to bring them in to hear the ministers of the Church of Jesus Christ of Latter-day Saints. After he introduced us, he asked us to speak to those people as we saw fit. With the aid of an interpreter I bore my testimony. President Clissold spoke in Japanese, and at the conclusion of our talks the mayor said to the people: "Ladies and gentlemen, these are the representatives of the Church which we want established here in the city of Shibata." And he said to us: "Send immediately, missionaries," and the following week two missionaries were sent there, a Hawaiian sister and a Nisei Japanese sister from Hawaii who were there on missions.

The mayor of the city has turned over to them a big assembly room in another bank building, and he said: "They can use that until we have a chapel in the city of Shibata."

One of the wealthy men of the city has turned his home over to them as a residence, and in that residence they are holding cottage meetings.

Just outside the city of Shibata there is a man named Mr. Ichishima, who was the second largest landowner in Japan prior to the war. When we visited him, he had with him his banker, his lawyer, and two or three others, and after they had held a meeting together for an hour or so, they joined President Clissold and me,

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View of a typical group of ward volunteers working on a welfare beet project

Blessings of WELFARE WORK

By Henry D. Moyle
OF THE COUNCIL OF THE TWELVE

Address delivered at the Sunday
afternoon session of the 120th
semi-annual general confer-
ence October 2, 1949,
in the Tabernacle

IT WAS thirteen and a half years ago, my brethren and sisters, that the great Church welfare program was given to us. I am certain that the Lord has been with us every day of those many years and has guided and directed the course which this program has taken.

My mind today goes back to one of the early meetings which we held, as I remember it, in Barratt Hall, when President McKay told us that we might not be able to see too far into

are conscious that the Lord has blessed us and that we have yet a work to do.

We have heard a great deal in this conference about our duties and our responsibilities in the Church. I am sure that we are a blessed people, that much has been given to us, and those who receive much are expected to give much. I would like to know how far we would have progressed in this program if all the bishops in this Church and all stakes of Zion had exerted themselves to the utmost from the beginning until now because we have accomplished what we have by the help of relatively few, whereas this program was intended for all. There is no one too rich and no one too poor in this Church but what he

THE hearts of many people in the Church have been touched. They have given of their time and of their means and their talents to further the purposes of the welfare program, to give aid and sustenance to those who are in need.

the future as to the work to be done in this great field of endeavor, but that just like a locomotive engineer taking his train out of the station at night, that light which preceded the engineer and his locomotive was symbolic of what we would experience. I am sure that those utterances were prophetic because there has never been a time during those thirteen odd years when we have failed to have our way lighted at least a short distance ahead.

I am conscious that we may have made, and undoubtedly have made, mistakes in the program, both members of the general committee, presidents of stakes, and bishops of wards, but, generally speaking, our course has been straightforward and ahead. And as we review the work which we have accomplished, it satisfies us. We

might have participated in this welfare program.

My heart goes out in gratitude to my Heavenly Father today, that the hearts of so many people in the Church have been touched. They have responded to this program, and they have given of their time and of their means, their talents, to further its purposes, and to give aid and sustenance to those who were in need.

I received a letter not long ago from a family of Saints in Germany, a family who are dear to me because I, among other elders in the Church, assisted them in establish-

ing in their hearts the faith that was necessary to apply for baptism in this Church. In this letter from a widowed grandmother she reported that all of the male members of their family for four generations had been exterminated by the war, save one crippled grandson. They had one granddaughter who was ill. The doctors had told her, told the grandmother and the mother, that there was no chance for her life, that there was only one thing that would save her life, because she suffered from diseases incident to malnutrition, and that was to put her on a diet of cracked wheat.

It was not by chance that the prayers of this family were answered. They had been faithful in keeping the commandments of the Lord ever since they entered into the waters of baptism. They had found strength and courage to go forward and carry on in the absence of all their male members, because of those blessings and that consolation which came to them as a result of the prayers which they offered. The next day, after the doctor had pronounced this solemn decision, a welfare package arrived in that home; and when it was opened, the first thing they found was twenty pounds of cracked wheat which this welfare program had furnished.

I am sure that incidents of that kind could be multiplied a thousandfold in the lives of Latter-day Saints, not only in Europe but also here at home, and I wonder if there are any of us who would begrudge that which we have done, that which we have contributed towards this welfare program, when we realize what it has meant in the lives of the children of our Heavenly Father all over this earth. And I want to say we do not have to go to Germany or to any faraway land to find

the benefits that have been derived from this program, for we find them here at home.

I had the privilege Monday of last week, after our quarterly conference in the Inglewood Stake, of going out near Venice to see a little project, a very humble project which a ward had instituted there under the inspiration and guid-

(Continued on page 760)

You, too, can make a SPEECH!

HAVE you ever sighed, "I wish I could make a good speech"? If you have, then this article is written for you, because you have already taken the first step in learning to speak effectively.

There are many advantages to good speech. At work, in church, at school, and in social situations, the rewards usually go to those persons who can express their ideas accurately, clearly, and forcefully. Moreover, as any effective speaker will testify, it is a thrilling experience to talk to a group of people and feel that you are influencing their opinions and swaying them emotionally. Yes, it is definitely worth your while to learn to speak effectively.

"But I have no talent," you say. Don't become discouraged. Speakers are made, not born. Some of the world's greatest orators were failures in the beginning, but they finally succeeded because they persevered in their practice.

There can be a world of difference, however, between successful speaking and great "oratory." A humble Danish immigrant stood up to preach a funeral sermon. His speech was so broken it was sometimes difficult to understand. But he knew the gospel, and he had a message he wanted the bereaved family to hear, for he felt it would comfort them. The result was that not only the mourners but also every person in the chapel received that message, clearly and forcibly. The truth and the man's sincerity and simplicity had done as much as the most polished oration could have done.

In the final analysis, making a successful speech is a very simple process.

1. Have something really *worth while* to say that you *sincerely* want to put across to your listeners. Your message should always be an important one, and even the casual listener will readily recognize that behind your words is a life of unselfish and sincere service. The respect that such experiences inspire is an important



By

Louise Linton Salmon

aspect of the essential attributes of sincerity and truth.

2. Present your message as *simply and clearly* as you can. Flowery words, involved stories, irrelevant details, and jumbled explanations only confuse your listeners. First, think through your ideas carefully. Next, test them by talking about them to a member of your family or a friend. Can he understand you easily? Is he in-

terested? Pray often for God's inspiration and guidance. Finally, with your ideas thus carefully considered, present them to your listeners in a simple, straightforward manner. Abraham Lincoln and Edward Everett Hale both had a real message to give their listeners on the occasion of the dedication of a national cemetery at Gettysburg. Mr. Hale's speech lasted one hour and fifty-seven minutes and was a model of the eloquent oratory of the day. President Lincoln spoke briefly about what was in his heart. Today only scholars read Mr. Hale's oration, but hundreds of thousands have studied and loved the simplicity and clarity of Lincoln's Gettysburg Address.

3. Master a few elementary techniques of delivery. Speak loudly and clearly enough to be heard by all your listeners. If they cannot understand you, they cannot get your message. Look directly at your listeners as you speak; you must see them if you are to observe their reactions. Eliminate as many distracting mannerisms as possible; pounding on the pulpit may make your listeners worry more about injury to your hand than the subject of your speech.

These are the essentials of successful public speaking. Of course, there are other important attributes of the trained speaker, such as pointed organization, colorful illustrations, vivid language, correct grammar, dramatic gestures, and a pleasant, flexible voice; and the value of these attributes should not be minimized. But, like frosting on a cake, they are desirable although not essential.

There is no royal road to speech improvement. Speech is a very complex combination of habits, and like all habits, speech habits are hard to break. The time to start is now. Begin by accepting every opportunity to talk to an audience that is offered to you. If you follow the three simple rules explained above, you, too, can give a successful speech.



THE AUTHOR

Louise Linton Salmon is now teaching public speaking at Washington University, where her husband, David W. Salmon, is also on the faculty. Sister Salmon was active in church, school, and community speech activities in Ogden, Utah, until 1936, when she left to attend school in California. She received an A.B. degree in English from the University of California at Berkeley in 1938, and an M.A. degree in speech and drama from Stanford in 1939. While at Stanford, Sister Salmon held a teaching assistantship in speech, and has been teaching since then in various high schools and three quarters at Stanford University.



The winter home of President Brigham Young in St. George, Utah. From here came inspired words of encouragement to pioneer colonizers to temper and strengthen their characters when their shoulders drooped from weariness and their heads were bowed with adversity.

The Need For REPENTANCE

By Eldred G. Smith

PATRIARCH TO THE CHURCH

Address delivered at the Friday morning session of the 120th semi-annual general conference September 30, 1949, in the Tabernacle

THERE is one advantage in being called on early. I can assure you I will enjoy this conference more than any I have enjoyed before, and I hope that I will have your faith and prayers with me while I stand before you because I assure you I need them.

It is a very inspiring sight to look over this audience, and it is also a frightening feeling not only to see all these people and have them watching me and sensing that responsibility, and using your time; but also adding to it all the people who are listening, as President Smith has announced, through the broadcasting systems, and through television. No one knows how many thousands there are there—I assure you I sense the responsibility of the time I use here and hope I have your faith and prayers in my behalf in helping me to say those things which will be of benefit.

It has been the goal of all who are striving to do the will of the Lord to accomplish the request of the Savior in his Sermon on the Mount:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

This is rather a large order, is it not? It would seem almost impossible to attain. We are only human. And certainly, to err is human. The conflicting forces of good and evil in the world, and our free agency to choose

what course we will, make it very hard to do what is right all the time.

God has given us commandments and instructions and shown us the way, and it is for us to follow. He knows we will step aside at times, so he has given us the law of repentance. Repentance is not only sorrow for our sins, but also turning aside and exerting ourselves to the utmost to make retribution.

There are four kinds of people in the world. There is the kind that does not know when things are wrong, and the kind that knows when things are wrong but does not care. There is the kind that knows when things are wrong and does care, but does not care enough to make them right. And there is the fourth kind that knows when things are wrong and strives intelligently to make them right and to keep them right. Those are the people who know how to progress.

We must be aware of our sins and repent every day of our lives if we would strive for perfection. Repentance is not only for some big sin or for our past sins before we are baptized—it is also regretting every slip we make and honestly striving to do better.

The Lord in his wisdom has divided our time into daylight and darkness. With the dawning of each new day comes a new chance to improve upon the mistakes of yesterday. Let us call upon the Lord for help. Every morning and throughout the day we should pray for strength to do his will. We need it, for it is the little, trivial daily trials that are the hardest to bear serenely. It is the seeming little sins which we scarcely recognize that are the hardest

to overcome. Pray for strength, then, constantly, to be kind, honest, charitable; and each night let us pray for forgiveness of the sins we have committed, repent and try harder the next day to do better.

There is an old saying, "There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self." Without opposition there would be no progress, for it is only as we overcome that we develop strength.

As the steel which is heated and quenched becomes much stronger and more valuable, as a result of that tempering, so do we become stronger and more valuable as we overcome our sins, be they great or small. Each one has his trials to go through, and they all seem to be different. In the process of this tempering of the soul of man, we learn one great principle among many others: the need for repentance. It is this spirit of repentance the Lord requests as a prerequisite to baptism, that through the act of repentance man may start on the road to perfection and receive baptism and the Holy Ghost. But repentance does not stop there. That is the beginning of progress; and as soon as repentance stops, progress stops.

If we are to become perfect, we must constantly overcome the powers of evil. We find the powers of evil on every hand, every day. We learn to combat them in earliest childhood. We are taught by our parents to do good and avoid evil. We are taught to distinguish to some degree between good and evil. We are taught the law of repentance by correcting things that are wrong.

As steel is tempered to make it stronger and more valuable, so are the souls of men, that we may learn one great principle: the need for repentance.

Those teachings by mother and father are most enduring, and many great men accord their success to those early teachings.

Parents, there is the challenge to us. Can we give our children the right start in life? There is also the challenge to the rest of us. Can

we so live to be true and faithful to the teachings in righteousness given to us by our parents? Can we be more like the "lonesome pine" seen so often on the uppermost levels of these beautiful mountains of ours—this pine which stands alone, bending and swaying in the wind? These gallant timbers are known to naturalists as "limber pine," so named because of their resiliency, which enables them to ride through the heavy storms that rage

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THE IMPROVEMENT ERA

Fruits of the Gospel

Carthage Jail, where the Prophet Joseph and his brother Hyrum were martyred.



By Marion G. Romney

ASSISTANT TO THE COUNCIL OF THE TWELVE

Address delivered at the Friday afternoon session of the 120th semi-annual general conference September 30, 1949, in the Tabernacle

I BRING you greetings from my beloved colleague, Elder Thomas E. McKay. I stood at his bedside early this morning and said, "Thomas, it is time to get up and go to conference." There is nothing in the world he would rather have done, but he was unable to come. He asked me to express his love to you and also his appreciation for the prayers you have offered in his behalf. He feels that our Heavenly Father has heard your prayers.

I am very grateful for these conferences. They revive my soul. Every one I have attended for years has lifted me up and induced me to renew my determination to devote myself more fully to works of righteousness. During them, the importance of this world's interests and distractions seems to diminish, and life's true values, as set forth in the gospel of Jesus Christ, come into plainer view.

Does each of you find it so? I hope you do, and I encourage you to take every available opportunity to renew within yourself a determination to obtain the full fruits of the gospel of Jesus Christ.

When earth life is over and things appear in their true perspective, we shall more clearly see and realize what the Lord and his prophets have repeatedly told us, that the fruits of the gospel are the only objectives worthy of life's full efforts. Their possessor obtains true wealth—wealth in the Lord's view of values. We need constantly to deepen our understandings and sharpen our realization of what the fruits of the gospel are.

The Lord has defined them as

"In me ye might have peace. In the world ye shall have tribulation."

(Jesus speaking to his Apostles, John 16:33.)

... peace in this world, and eternal life in the world to come. (D. & C. 59:23.)

It is a bit difficult to define the "peace in this world" referred to in the revelation. But we may be assured that it is not the ease, luxury, and freedom from struggle envisioned by the world's utopian dreamers. Jesus told his apostles that it would be found by them even in their days of tribulation.

Peace I leave with you,

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he said,

... my peace I give unto you.

And then, by way of caution, it seems to me, he added,

... not as the world giveth, give I unto you. (John 14:27.)

A little later he re-emphasized this statement in these words:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation. (John 16:33.)

Convincing evidence of the truth of this saying of the Master—that people suffering tribulation in this world could at the same time find peace in him—has come out of the most severe experiences.

I suppose, that the last few days of the Prophet's life were crowded with about as much tribulation as any human being could endure.

He was hounded by traitors, impeached by misguided and false-accusing associates, called to account, promised protection, and then abandoned by his government. That all the while he

knew he was approaching martyrdom is clear from the record. On the evening of Saturday, June 22, he wrote in his journal:

I told Stephen Markham that if I and Hyrum were ever taken again we should be massacred, or I was not a prophet of God.

On Sunday, the 23rd, he said to his brother Hyrum,

If you go back, I will go with you, but we shall be butchered.

Monday, the 24th, on leaving Nauvoo, he paused when they got to the temple, and looked with admiration first on that, and then on the city, and remarked,

This is the loveliest place and the best people under the heavens; little do they know the trials that await them.

In this setting, knowing that his own life would be taken from him by force and violence and viewing the trials and suffering which would be visited upon his beloved followers, he said to the company who were with him,

I am going like a lamb to the slaughter, but I am calm as a summer's morning.

This is a classic example of a person having at the same time tribulation in this world and peace in Christ. Many others, both in ancient and in modern times, have had similar experiences.

The other fruit of the gospel named in the quotation—"eternal life in the world to come"—must be a glorious thing, for the Lord has said that "he that hath eternal life is rich," (D. & C. 6:7.) and that the "gift of eternal life is the greatest of all the gifts of God." (D. & C. 14:7.) He who obtains it will obtain an exaltation in the celestial kingdom of our Father in heaven. Speaking of such the Lord says, among other things:

They are they who are the church of the Firstborn.

... into whose hands the Father has given all things—

They are they who are priests and

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A Working Faith

By Clifford E. Young

ASSISTANT TO THE COUNCIL OF THE TWELVE

Address delivered at the Saturday morning session of the 120th semi-annual general conference October 1, 1949, in the Tabernacle

I SINCERELY trust, my brethren and sisters, that what I may say may be prompted by the inspiration of the Lord. I repeat again what I have said sometimes before, it is always an overwhelming thing for me to stand before you, and yet we Latter-day Saints have so much in common that, because of the vastness of our assembly, we should not unnecessarily be disturbed; but somehow or other as one stands here, it is impossible to overcome this feeling.

I read something the other day that is encouraging. Someone said that a person's brain was a most marvelous mechanism, that it begins to work at one's birth and never stops until one stands up and attempts to speak in public.

I appreciate very much the remarks of Brother Widtsoe. There is something about our theology, our religion, that is so practical, and of course it necessarily must be so. Mormonism is a practical religion. Indeed no religion is of much value unless it has a practical application.

Last winter some of us had a rather unusual experience. We were coming from the East on a train of luxury. We had left Chicago in the afternoon, having all the comforts that one could desire, in fact more than one needed—warmth, plenty of food; the train was almost a palace, and we were riding at ease, feeling so secure. The next morning we found ourselves in the throes of a blizzard, snowbound. That night the heat was off in the train, and by the next morning there was no food. For some time it was too cold to leave the train because of the intense blizzard. Later we found shelter in some railroad houses where we had some heat. The blizzard continued until the third day when it eased enough so that the railroad company could procure planes from Fort Warren, the military base near Cheyenne, and food could be brought in by airplanes. Even then we did not get much of it because the gale was so severe that the food was scattered to the four winds. But it brought home this realization: we may be secure today and yet suddenly be placed in a position of want. These things can happen so suddenly that it behooves us to be on our guard constantly, to be always in a position to follow those who counsel us as to what we should do in these important matters.

We have been told of the great growth of the welfare plan, and we 720

are proud of it. As one views the welfare films which depict the marvelous growth of this agency in the Church, one cannot help sensing a deep feeling of pride, gratitude for the blessings that we enjoy as Latter-day Saints; that we belong to a Church that is practical; that when we pray for the needy and those who may be in want, we not only pray but we also do something about it. Our people are a praying people. We should be a praying people, but we cannot accomplish much, my brothers and sisters, at least that has been my experience, by just sitting or kneeling.

A striking example of work where work is necessary is found in the anecdote about President Brigham Young below:



THE NAUVOO TEMPLE

ing down and praying, and then doing nothing about it. The Lord never intended that.

In the very beginning of the Church, the Prophet Joseph had to work. The Lord gave him a task that was seemingly insurmountable. He revealed the sacred record, the Book of Mormon, and instructed him to translate it. When you recall the fact that here was an unlearned youth with no school-

ing, no education in the light of what we today call education, who was given a sacred record and told to translate it and that God would help him, it becomes one of the most challenging things that we have in Church history. Consider the fact that the Book of Mormon contains a vocabulary of over five thousand different words (the Bible has a little over four thousand.) Think of the magnitude of the task! The Lord expects his servants to work. He expects us to work, and here he was teaching the Prophet Joseph something fundamental in this Church. When the Pioneers came out here, these valleys were not made to blossom as the rose by the people's merely kneeling down and praying. They had to do something about it. The Lord expected it, and they did do something about it.

I remember reading a statement of Emerson Hough, made after he had visited southern Utah. When he saw what had been accomplished in the building of a canal on the Rio Virgin through the solid rock, it was a challenge to him. The desert was made literally to blossom as the rose. And when he saw it and learned that the men had been called on the job through an announcement of the bishop in a Sabbath day meeting—a request for men and teams with their scrapers and wagons—they had no mechanized machinery in those days—and those men responded and for their pay received shares in the irrigation canal—when Emerson Hough saw all this and learned the story, he said, "Only a Mormon bishop could accomplish such a thing."

We are proud, my brothers and sisters, that the Lord has established this practice among us, and it is a glorious privilege and a blessing for all of us that when we pray for those who are in need, we have something with which we can help the Lord to answer our prayers. I do not want to be misunderstood in this. I know that the Lord can hear and answer our prayers, but he does not always answer them in the way we would like

to have them answered. He answers them in his way, and in a way that gives strength and character to his people, gives faith to them.

My father was a physician. I recall one time going with him to administer to someone who was very ill, and I remember his counsel. After

father had administered to this brother, he gave him some advice saying: "Now, you do these things, and they

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THE IMPROVEMENT ERA

ONCE during a theological discussion among the brethren in Nauvoo's most critical days, President Brigham Young arose and said: "If you will excuse me, I should like to go and work on the temple."



An unusual photo of Kirtland Temple, taken from an old apple orchard.

I WISH I might say something to the missionaries of the Church that would be helpful in their work in teaching the gospel. In a broad sense, we are all missionaries who hold the priesthood of God. We are ever ready to give the message of eternal life because of the truth, beauty, and goodness of the divine teachings of the Savior. Out of our faith, we find everything that is holy and pure and of good report. I was thinking this morning of the Sabbath day after the arrival of the pioneers in this valley, July 24, 1847. Divine services were held, and the people were seated in a circle out in the sagebrush, and nearby were the waters of a lovely stream. Gratitude to God was expressed in song and prayer, and the words of Isaiah were read by Apostle Orson Pratt, who gave the sermon:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. (Isaiah 52:7-8.)

The Saints had sung their sacred hymns during their long journey. They had endured their trials, and the more they suffered, the deeper was their gratitude to God. The missionaries go forth to speak of these things, because the history of this people is in

The Supreme Test of RELIGION

By Levi Edgar Young

PRESIDENT OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Friday morning session of the 120th semi-annual general conference September 30, 1949, in the Tabernacle

many respects the most majestic and sublime of any people that ever lived. There is a sacred foundation to their teachings. The Latter-day Saints believe and know honestly that Adam came to earth sent of God from heaven. He held the priesthood of God and became the first teacher of the gospel to his descendants. The divine ideals as taught by the Father of us all were held sacred, and from that time to the days of the Messiah upon the earth, the truths of God were planted in the hearts of his children. Maurice Maeterlinck in his book, *The Great Secret*, says that what we read in the oldest archives of wisdom gives us only a faint idea of the sublime doctrines of the ancient teachers. The older the texts, the more pure, the more awe-inspiring are the doctrines they reveal. They may be merely an echo of sublimer doctrines. We come down to the age of the prophets. Says a noted historian:

How fitting it is that Malachi should seal up the book of the Old Testament prophecy by such a clear statement of the coming of the Lord, the Messenger of the Covenant, the Son of righteousness, and thus give the last prediction of him, with whom the evangelists begin their gospel history.

Hugo Munsterberg of Harvard University wrote, in his *Psychology and Life*, something of the past glory of the sacred records:

There is a truth, a beauty, a morality, which is independent of psychological conditions. Every straightforward man, to whom the duties of his real life are no sounding brass, speaks with a sound voice to the psychologist: "There are more things in heaven and earth than are dreamt of in your philosophy."

We have the age in which the Prophet Joseph Smith lived. He was undoubtedly the greatest character in history since the days of the Savior of the world. He re-established the divine principles of the gospel of Jesus Christ in the day in which we live. We first see him in the woods on the frontier of America praying as a

child might pray and the Lord appearing to him. Using the words of the Psalmist,

... grace is poured into thy lips, therefore, God hath blessed thee forever. (Psalms 45:2.)

With the Father was Jesus the Savior. Joseph heard the voice of God and the divine words: "This is my Beloved Son!" A new day was at hand. From that moment he was heart and mind to the word of the Lord.

He learned that day that the divisions of Christendom are its most conspicuous reproach and the chief cause of its inefficiency. They present a moral affront to the enterprise inaugurated by Jesus Christ and constitute the outstanding limitation of its progress. Christianity is weakened by its divisions in facing the problems of today, among which are class hatreds, race antagonisms, blindness to social justice, the lure of vicious literature, crime-instigating narcotics, and the spread of military spirit in the world.

The supreme test of religion is revelation. No religion can be persuasive unless it relies on the principle of revelation. The living Church of Jesus Christ must be revelatory. Christianity in its pure sense is the religion of redeemed personality. While all true men reveal God, the completest carrier of revelation can be no other than a chosen personality.

By the power of the Holy Priesthood which Joseph Smith received from heaven, he established our true relationship to God. Out of this grows the salvation of man—his true immortal life. The nations all bear witness to the need of a light that is not of man. We can give our word to the world that the forces which are to make the world the world it ought to be are now within it. My fellow missionaries: We are to study more deeply and constantly the divine truths of the gospel of Jesus Christ. We must know the history of the Church of which we are members. We must understand the meaning of the priesthood of God which has been given to us. We must know the divine teachings of the Holy Bible, the Book of Mormon, The Doctrine and Cove-

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Foundation for FAITH

Address delivered at the Sunday morning session of the 120th semi-annual general conference October 2, 1949, in the Tabernacle

By *Antoine R. Ivins*

OF THE FIRST COUNCIL OF THE SEVENTY



Scene on the Susquehanna River sacred in Latter-day Saint history

My brethren and sisters, I believe that I have enjoyed this conference thus far to the fullest extent that a nervous man can. The testimonies that have been given have been wonderful, and we have heard much that is worthy of our remembrance and reflection. It is my desire to bear my testimony as to the truth of the gospel of Jesus Christ, and if in doing so, I can say any little thing that will comfort any of us or give us greater courage in living the gospel of Jesus Christ then I shall be happy.

Not long ago, as I was leaving the office, I met a man who told me that he was a prominent lecturer. I have never heard him, but he alleged that he is a prominent lecturer. He had in his hand a pamphlet, "Joseph Smith Tells His Own Story." He said he was looking for the best printed picture of the Prophet Joseph Smith, for purposes of his own, of course. He was a man, I presume, of Jewish faith, for he said he was a Jew. As he showed me that picture, he made this remark: "Joseph Smith is not dead. He is no more dead than Abraham and Moses and Christ. His influence has extended throughout the whole world. It is felt wherever one goes." I said, "I hope that is true," and he said, "I know it is true. I have been around and felt his influence."

I am glad that I have faith in the Prophet Joseph Smith and the story that he told us. I believe implicitly in the gospel of Jesus Christ, as interpreted by the Church, and the prophets who stand at its head. If I have any doubts, it is only as to my ability to properly understand and properly interpret that gospel in my life.

a strange thing for a young man born in the Church to be able to say, and of course I don't believe a word of it, that is, I don't believe that it is true, because it came perhaps out of the ignorance of those two boys as to the Church and its teachings. We have sung "How Firm a Foundation" is laid for us. I believe that foundation is of such a peculiar nature and so thoroughly and deeply laid that any man or any woman who comes to understand it should accept it and appreciate it. Every man who worships should know the God he worships. Some people who teach tell us that the glorious thing about God is that men cannot understand him; but Christ said, "This is life eternal, that they might know thee the only true God." (John 17:3.) He implies there, and I infer, that it is possible to come to know God if we will worship him well; and the great thing, as has already been intimated this morning, that came back to us through the instrumentality of the Prophet Joseph Smith was the clear definition

We are the custodians of the Lord's Holy Priesthood, and that priesthood is essential to the performance of the ordinances that he has set up. . . . Without it, one cannot even be baptized into the Church.

sible to come to know God if we will worship him well; and the great thing, as has already been intimated this morning, that came back to us through the instrumentality of the Prophet Joseph Smith was the clear definition

Prophet Joseph Smith. That is why we go to Christian people to teach the gospel, because at the time of the Prophet Joseph Smith there was not, and there is not today, so far as I understand, another Christian denomination which teaches the true personality of God. How can you worship really, honestly, and sincerely without knowing it?

There is another foundation stone that he was instrumental in bringing to us, which was represented last evening in the gathering of twelve thousand people on this block, and that is the priesthood of God. It is the greatest power, the most desirable thing in the world.

When I was in Tennessee one time, a good Methodist asked me if we thought we were the only people, to which I replied that God loves all people and will reward them as they live. We are, however, the custodians of his priesthood, and that priesthood is essential to the performance of the ordinances that he has set up as essential to our exaltation in his kingdom. Without it one cannot even be baptized into the Church. I hope that our friends who are not of us will not be offended when I use an illustration that I read in a letter from a young man who wrote from Barcelona, Spain, recently. He said, "I have come to realize that baptism into the Church of God is essential. I believe that the Catholic baptism is ineffective and Protestant baptism is still worse." Now, I have no enmity toward them. I say this only to show that people do believe, as we do, that baptism is essential. It is set forth in the scriptures unequivocally, but it must be performed by a man who holds the corresponding priesthood to do it. So then, we have another reason for going to even Christian peoples with the message which we bear. That priesthood brings us the privileges of our endowment in the temple. It brings

THE priesthood brings us the privileges of our endowment in the temple, of being sealed to our dear ones for time and all eternity, that our children may be born under the covenant and be ours for all eternity . . . than which no greater blessing could ever be given to man.

as to the personality of God and of his Son, Jesus Christ. That is the great and basic foundation stone, so far as my faith is concerned, and it came back to the world through the

us the privilege of being sealed to our wives for time and all eternity, that our children may be born under the covenant and be ours through eternity

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THE IMPROVEMENT ERA

Delegation of Responsibility

Address delivered at the Friday morning session
of the 120th semi-annual general conference Sep-
tember 30, 1949, in the Tabernacle

By Richard L. Evans
OF THE FIRST COUNCIL OF THE SEVENTY

I AM sure I never fully realize how much I need help until I actually arrive at this moment and this place, and I earnestly hope that I shall have it.

I should like to read as preface to the few remarks that I shall make, some verses from the eighteenth chapter of Exodus:

And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

And Moses said unto his father in law, Because the people come unto me to enquire of God:

When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

And Moses' father in law said unto him, the thing that thou doest is not good.

Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people.

And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring

unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father in law, and did all that he had said. (Exodus 18:13-24.)

There is a profound wisdom in this early utterance concerning the delegation of authority and of responsibility and of work. Surely it must be evident to every thinking person that there comes a time when, no matter how able or willing a man may be, he cannot further extend himself so far



as person-to-person communication and effort are concerned. As surely as this Church grows, it must be apparent to everyone that a greater sense of responsibility must rest with all those who have membership in it and by that membership, therefore, have a responsibility for it.

I called attention on one previous occasion, I think, to the number of days a man may reasonably expect to live—assuming that the scriptural allotment of three score and ten years were granted each of us. If you will get out your pencil and paper and multiply seventy by three hundred sixty-five, it will total about twenty-five thousand days, which means that if we were to spend one day each with

twenty-five thousand different people, our lives would be gone.

This would indicate the limit of our personal ability to spend time with individual people. But we can extend ourselves in other ways. We are extending ourselves today by television. For many years we have extended ourselves by

radio. We can extend ourselves in print and by all other means of mass communication and by delegating responsibility to other people. But in person-to-person appointments in this Church and out of it, there is a limit to which a man can extend himself—a truth which the father-in-law of Moses discovered and expressed many centuries ago, and

which is a still more pressing truth in our day as the Church and its responsibilities grow.

One of the great elements of strength in this Church is the activity of its membership, the individual testimony and responsibility of every member in it, in priesthood quorums and otherwise. And we must, of course, delegate authority and responsibility. The Lord has done it to us; he has trusted us; and we must trust our brethren and our fellow men in like manner. We shall all make mistakes, but if the Lord with his patience and his wisdom can so long endure our fumbling and faltering, if he can stand by and watch his children as they work out their own salvation, surely we can well afford to watch the performance of one another as each of us attempts to work out his own salvation and to take responsibility for the work of the Church as a whole and for the salvation of one another.

I remember on one occasion some months ago, when Brother George Q. Morris was called to preside over the Eastern States Mission, a farewell testimonial was being given for him by one of the general boards of the M. I. A. As a book was being presented to him on that occasion, Sister Emily Bennett I believe it was who was making the presentation, offered some apology because she didn't know whether or not he had that particular book in his library—but they were presenting it to him anyway. President Clark, as I recall, followed her and somewhat facetiously (and yet, I believe, somewhat seriously) said, "Why didn't you ask the First Presidency whether Brother Morris had

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Address delivered at the Saturday afternoon session of the 120th semi-annual general conference October 1, 1949, in the Tabernacle

I HUMBLY pray that I may enjoy the blessings of the Spirit of God. To me it is a high privilege to stand before this audience. I am extremely grateful to my Heavenly Father. I pray that he may let me speak his word.

While coming over to this meeting this afternoon, I had quite an impressive incident happen to me. I greatly admire these grounds. I often chat with the men who make the flowers grow and bloom. Today I met a familiar brother. I said: "Well, I see you are working today."

"Yes, Brother Kirkham."

"Don't you ever get tired? I see you here early in the morning, and I have seen you here late at night."

"Oh, yes, I get tired once in awhile, but the people enjoy the flowers, and once in awhile they look up at the spires."

I would love to put it into the heart of every man and woman in this Church that they must not grow weary. Way out in your own private lives, in service in the kingdom of God, it may be that at times you may be weary, but I bear humble testimony because of what I have seen throughout the stakes of Zion and especially in the missionary field, that men with whom you have patience and with whom you patiently work, often "look up to the spires."

I was deeply impressed at the Smithfield conference last Sunday. A fine young woman was reporting her attendance at a state convention. One hundred and twenty young women had been called to one of our large institutions from all parts of the state. They were studying American citizenship opportunities. At the stake conference she was asked to make a report. She did so, and it was helpful and inspiring. All at once I saw her grasp the pulpit, and with rare dignity she said to the audience: "I want to bear my testimony."

Then in beautifully chosen words, with deep humility, she declared her faith in God and her gratitude for her heritage, for the blessings she enjoyed.

I am sure with many of the words of warning that have come to us during this conference, and as we do face a world of great uncertainty, so great, and so fraught with possible destruction we are almost frightened to speak about it at times, or they who know most about it are silent, and yet, in my humble thinking, I say, be unafraid. If we are living as we should live, then there need be no fear. Our faith in God will give us strength, assurance, a sense of safety and security. We need have no fear.

One of our great American thinkers has said:

"... God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Timothy 1:7.)



LOOK UP AT THE SPIRES

By Oscar A. Kirkham

OF THE FIRST COUNCIL OF THE SEVENTY

We do not need to fear these things. We need to fear whether man has faith in God.

All my life I have labored with youth, in the out-of-doors, largely. My humble illustrations come largely from that field. I know that deep within youth there is greatness. It is a natural law that the Lord will preserve the right and the truth, and soon you and I will pass this on to the hands of a great generation of youth.

I stood a few years ago with a group of youth in Holland where the tulips grow. There were about a hundred and fifty young American youth

about me. We went down to see the loveliest tulip beds in the world. Flowers were not blooming in abundance then, but here and there and in the hothouses there were some fine specimens. An elderly Dutch gardener came out when he saw we had arrived. I remember he held up a brown bulb and said: "This will be my prize winner at the fair."

All we saw were the brown husks of the tulip bulb, but he saw beyond that. He saw the prize bulb at the Holland fair.

I appeal to you, do not neglect your duty to youth but have faith in them. They may look like brown bulbs today, but they will be prize winners tomorrow. They are marching into the greatest world and are the greatest generation, in my humble opinion, that the world has ever seen. That is my faith. I only wish that I might march with them and be a lad of twelve years.

The Lord will be with them and strengthen them. They are magnificent. I have just left a hundred and seventy-five of them in the Northwestern States Mission. It was thrilling to catch their spirit and their hope and their devotion to the service of the Lord.

Out in the Zuni Indian village one day I followed the runner who went out to give his daily ceremony to the coming of the sun. On the hilltop he stretched forth his arms and chanted. When he started to return to the village, I walked over to him and said, "It is cloudy this morning. Do you always come?"

And then he said, "Oh, the sun is always there."

That is it. "The sun is always there." Let us have faith and know that the sun is always there.

I would like to read one verse from Timothy:

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (II Timothy 1:7.)

This thought I would like to suggest in connection with youth and in connection with our own lives: There are many things that will give us inspiration and guidance. It is astonishing when you hear men frankly and freely bear their testimonies—when the message came to their hearts, that was the moment when the Lord spoke to them. I pray that the Lord will quicken the best within us. We are likely to refer to it as conscience. I believe that men and women who live humbly and prayerfully may have within themselves the blessing of the Spirit of God, the gift of the Holy Ghost, a power that will guide them, protect them, reveal to them truth, give them knowledge throughout their days, for their own blessing and protection.

"Somehow we must get back to God," said a great American, "and that is very difficult for modern minds who have lost simplicity."

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A Testimony of Jesus Christ

By Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Saturday morning session of the 120th semi-annual general conference October 1, 1949, in the Tabernacle

My dear brethren and sisters, as I look into the faces of this vast congregation I feel indeed very humble. I ask our Father in heaven if he will direct the things I say.

Whenever I hear the song sung, "I Know that My Redeemer Lives," I thrill throughout my entire body. This morning I would like to bear testimony to the divinity of Jesus Christ and point out a few highlights of his great mission. I know as I know that I am standing here this morning—and I am certainly thoroughly convinced of that fact—that Jesus is the Christ, the Savior of the world, our Redeemer, our Lord, our Advocate with the Father, the Master of the plan of salvation, the Judge of this earth; and, in conjunction with the Father, he is our Lord, our God, and our King.

We read in modern revelation that Jesus Christ was and is our elder brother, the "Firstborn" unto the Father.¹ We accept, as Latter-day Saints, the teachings of the prophets to the effect that Jesus of Nazareth was the Only Begotten Son of the Eternal Father in the flesh; therefore, the revelation I referred to points back to a previous birth, a birth in the spirit world. You and I were sons and daughters of our Eternal Parents in the spirit world. In fact, all the people in this world were of that family, and Jesus Christ was the Firstborn.

During his pre-mortal life Jesus Christ rose to the status of Godhood. At that time he was foreordained to be the Savior of this world. Father Abraham was privileged to see in vision the grand council in heaven that was held prior to the peopling of this earth, and he saw, as the Lord showed him, "many of the noble and great ones." The Lord pointed out:

These I will make my rulers. . . . Abraham, thou art one of them; thou wast chosen before thou wast born.²

Joseph Smith tells us that at that grand council the head God of all the Gods called the council, and the purpose was to present a plan whereby his children were to come into mortal earth and have the experience of mortality and then return back into the presence of God.³ The Eternal Father explained to his children that mortal beings would be spiritually dead after



THE CHRIST
by Thorvaldsen

they had come from the presence of God and, therefore, would have to have a Savior in order that they might receive spiritual life again. He also declared that they would not have the power to break the bands of death

and bring about resurrection and that they would have to have a Savior for that purpose also. As he explained these things, he asked whom he should send to be the Savior. Abraham saw that there stood one in the midst of the group in the grand council in heaven "like unto God." That one answered and said: "Here am I, send me."⁴ He said that he would come down to this earth and give men their free agency

And they who keep their first estate shall be added upon: . . . and they who keep their second estate shall have glory added upon their heads for ever and ever⁵

and all the honor and the glory should go to the Father.

Abraham saw that the Eternal Father was very pleased with this one like unto him and said that he would send him. At that time he ordained Jesus Christ, we say "fore-ordained" him, for his great mission. He ordained him to be the first great high priest over this earth and gave unto him the keys of the priesthood. God gave the Only Begotten the same power that he the Eternal Father enjoyed, the power to do all of the works of the Father with and for the Father. Elohim named that priesthood after his Only Begotten Son. In the relationship to this earth, it was to be called

. . . the Holy Priesthood, after the Order of the Son of God.⁶

It bore that name among mortals down to the time of Abraham and Melchizedek.

The Eternal Father also told his Son that he would name the plan of salvation after him. Thereupon he named it the gospel. . . . of Jesus Christ. And on that occasion, an eternal decree went forth from the throne of God

that there would be no other name given under heaven whereby mankind could be saved, save the name of Jesus Christ. With that eternal decree going forth, we know that the true Church must bear that name throughout all ages.

There are two great factors in atonement or in the assignment given to the Savior. One was to break the bands of death and give every man immortality, i.e., resurrection. The other was to teach a gospel plan whereby if you and I and all other mortals would render obedience, we would not only receive immortality, but we would be also brought back into the presence of God. There we would receive exaltation along with him, sharing with our Father and his Only Begotten Son all the same type of glory, power, honor, and happiness that they enjoy.

Shortly after Adam and Eve became mortal beings, or at that time, Jesus Christ began his great mission as the Savior of this world, as a mediator between the heavens and the earth, as

the one to bring the gospel to mankind; in other words, he began his work to bring about the atonement. He did so by revealing to Father Adam and Mother Eve the gospel plan of salvation. As they

had passed into mortality, a veil had been drawn over their minds, as the Lord had predicted would be; therefore, they had become spiritually dead; i.e., they forgot their pre-mortal experiences and the gospel doctrines and were banished from the presence of God. They became spiritually alive by applying the message that they received from their Savior. During Adam's period and throughout Old Testament days, Jesus was known as Jehovah. He spoke at times to Adam from the Garden of Eden. At times he appeared to the first man, and on other occasions he sent angels to teach the father of the human family eternal truths, until Adam had a fullness of the gospel of Jesus Christ, just the same as you and I as Latter-day Saints enjoy a fullness of the gospel in our dispensation. On one occasion, after Adam had been commanded to offer sacrifices, this particular event occurred. To quote:

(Continued on following page)

¹D. & C. 93:21-22; 76:54, 67, 71, 94, 102; 77:11; 88:5

²Abraham 3:23

³Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 348-349

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⁴Abraham 3:27

⁵Ibid., 26

⁶D. & C. 107:3

A TESTIMONY OF JESUS CHRIST

(Continued from preceding page)

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou do all thou dost in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.⁷

Shortly after that event occurred, the voice of the Lord came to Adam, as is recorded in *The Pearl of Great Price*, and told him that in the Meridian of Time that his Only Begotten would come into the world, would live and teach man how to live, would die and break the bands of death, and bring about the atonement. And then the voice of God pointed out to Adam that the name of his Only Begotten would be

... Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come to the children of men.⁸

Therefore even in the beginning, in the first dispensation of the gospel, that same eternal decree went forth that the name of Jesus Christ would be the one whereby you and I could expect salvation, or even more than that, exaltation in the kingdom of God.

Following the days of Adam, Jesus Christ continued to serve as the mediator between the heavens and the earth by revealing the gospel to the numerous prophets during the various gospel dispensations. On a number of occasions he even appeared to some of the great prophets.

Finally, as the holy prophets had predicted in the Meridian of Time Jesus Christ came into this world. Latter-day Saints accept the doctrine that he was actually and literally the Son, heir in the flesh, of God the Eternal Father. He was born of the Virgin Mary. He was the only man in this life who was born into mortality of the Eternal Father. As I have already stated, you and I are all sons and daughters of God in the spirit world, but Christ's mortal birth, being actually the Son of God, gave him that extra power of godliness needed to be the Savior of the world. In other words, being the Only Begotten gave him power to be the one to break the bands of death. Thus he was endowed by the Father with power within himself over life and death. Also, he is the only perfect man who ever lived, showing us the way whereby you and I might become perfect if we will follow his example.

After living thirty-three years of that type of perfect life, three years of which were devoted to intensive missionary work, the Man of Galilee was

crucified. Three days later he rose from the grave, as the prophets had foretold, thereby becoming the "first fruits" of the resurrection. He broke the bands of death and not only made it possible for all men to be resurrected, but he also made it absolutely necessary. No matter how righteous people live here in mortality or no matter how wicked they live, every man, woman, and child is promised immortality, i.e., resurrection. They must come forth from the grave and stand before the seat of Jesus Christ to be judged for the actions they committed while they lived here on this earth.

As Brother Benson very beautifully pointed out yesterday, while Christ was here living among mortals, he organized a church. It became a great church, especially in numbers. But, as Brother Benson pointed out, as time passed this church dropped in to darkness. Thousands and thousands of pagans joined this church, and they brought into it their pet pagan practices, ideas, and doctrines, which were man-made and many of which were quite crude. Thus they mingled paganism with the teachings that the Savior had given, thereby adulterating Christianity. The result was the bringing about of what is known as the great apostasy. Naturally the Savior could not accept that adulterated church as his. Thereupon he withdrew his Holy Priesthood, leaving the world to grope in darkness for hundreds and hundreds of years.

But the prophets had looked down through the stream of time and had predicted that in the latter days God would stretch forth his hand again to restore the gospel upon the earth; the gospel dispensation known as the Dispensation of the Fullness of Times, the day when all the ordinances, principles and doctrines, powers and priesthoods that had been in the world from the beginning, would be restored preparatory to the coming of the Lord.

I bear solemn testimony, as have others here today, that that restoration took place approximately a hundred years ago. It began on that memorable spring morning in 1820 when the Prophet Joseph Smith went into the Sacred Grove to pray. In answer to that prayer, God the Eternal Father and his Only Begotten Son appeared to that boy-prophet in their glory. The Father pointed to the Son and said, "This is My Beloved Son. Hear him!" Thereupon Jesus Christ again took his rightful place as the Mediator between the Father and mankind, as the Savior of this world, by conversing with Joseph Smith and by telling him that the true Church was not upon the earth and that if he lived the right kind of life, he had been chosen and foreordained to be the instrument in the hands of God through which that Church would be established. Christ also told Joseph that the ministers ("professors") of the world drew near to God with their lips but their hearts were far from him; and that they were

teaching for doctrines the commandments of men.

After this glorious vision had taken place, and I might say that it was one of the most glorious manifestations that has ever happened here upon this earth, Jesus of Nazareth continued to function in accordance with his appointment as the Savior of mankind by appearing to the Prophet several other times and also by sending great angels—men who had lived upon this earth in the past—to give to the Prophet Joseph Smith all the keys and powers and authority that had been enjoyed in other dispensations. Revelation after revelation came to the Prophet Joseph Smith until the fullness came, as had been predicted. On one of these occasions when Joseph Smith had the privilege of seeing a vision, the great revelation known as "The Vision," or "The Degrees of Glory," Joseph Smith and Sidney Rigdon looked into the three degrees of glory and also into perdition and recorded some of the things that are there. I would like to read a few words from Joseph's testimony:

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fullness:

And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.⁹

Latter-day Saints are looking forward to the day, as predicted by the prophets, when Jesus Christ shall come upon the earth to reign as the Lord of lords and the King of kings. We are looking forward to the day when this earth shall be cleansed of its wickedness, when righteousness shall prevail, and when children shall be born in righteousness and will grow up without sin. At that time they shall live, rear their children, and when they become the age of a tree pass from mortality into immortality in the twinkling of an eye.

At the time of the second coming of Jesus Christ to reign upon the earth as the Lord and the God "the great and dreadful day of the Lord"¹⁰ will take place. It will be a great day for the righteous and a dreadful day for the wicked. The prophets predicted that at that day the earth "shall burn

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⁷Moses 5:6-8

⁸Ibid., 6:52

⁹D. & C. 76:19-24

¹⁰Ibid., 2:1-3; 76:54, 67, 71, 94, 102; 77:11; 93:21-22

The Message of the RESTORATION

Address delivered at the Saturday morning session of the 120th semi-annual general conference October 1, 1949, in the Tabernacle

By Bruce R. McConkie
OF THE FIRST COUNCIL OF THE SEVENTY

IF the Holy Ghost will give me utterance, I should like to say some things to you about how I think the message of the restoration can be carried to the world with power and effect.

This message is, first, foremost, and above all other things: that Jesus Christ is the son of the Living God; that he is the Savior of the world and the Redeemer of men; that salvation



PROPHET JOSEPH SMITH

was and is and is to come, in and through his name only. We believe that he came into the world to do the will of his Father and work out the infinite and eternal atonement, and that by virtue of this atonement all men who believe and obey the gospel laws will be raised in immortality unto eternal life. It is only by obedience to his laws and his ordinances that we may gain the celestial kingdom.

This message is, secondly, that Joseph Smith, Jr., is the chosen prophet through whom the fullness of the everlasting gospel has been restored in this dispensation. He was chosen by Christ to be the restorer and revealer of all things necessary for the salvation and exaltation of man; he gave again on earth every law, every principle, and every doctrine by conformity to which we may gain the kingdom of God.

This message is, thirdly, that this Church of Jesus Christ of Latter-day Saints is, at this moment, the only true and living Church upon the face of the whole earth. It is the only place where the plan of life and salvation is found. There is no other path and no other way whereby men can strive and gain the peace and happiness that is available for those who live right

in this life, and the eternal life that God has promised the Saints in the world to come.

Now we want to carry this message to the world in the way that the Lord wants us to carry it. We want to preach the truth in purity and in perfection, and to do it in the way the Lord wants it done. The only single formula whereby we may do this is for us to live (and our elders in the mission fields so to live) that we can be guided by the Holy Ghost. We must to be guided by the Spirit. We have to have the Lord tell us how he wants us to teach the message of the restoration, and every doctrine of the

have become corrupted, . . . they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men. (2 Nephi 28:12, 14.)

We have no interest in teaching by the wisdom or learning or according to the precepts of men. We want to teach the gospel the way the Lord would have us teach it, and to do it under the power and influence of the Holy Ghost. If we will do that, we will teach sound doctrine. It will be the truth. It will build faith and increase righteousness in the hearts of men, and they will be led along that path which leads to the celestial world.

But if we teach without the Spirit of the Lord, if we are not guided by the Holy Ghost, we will be teaching at our peril. It is a serious thing to teach false doctrine, to teach that which is not true, to teach that which does not build faith in the hearts of men.

In that same sermon on latter-day church conditions, Nephi said, the Holy Ghost giving him utterance,

. . . and all those who preach false doctrines, . . . wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell! (2 Nephi 28:15.)

There is no hope and no salvation and no blessing in carrying any message to the world by the power of man. The philosophies of the world and the wisdom of the wise shall perish. We cannot touch the hearts of men, but the Lord can, and he will touch them through our ministry if we have the Spirit of the Lord in our hearts. We will get that Spirit if we are righteous in our living and in the things we do.

And so it is that the Lord said by revelation to the whole Church through the Prophet Joseph Smith, that

. . . the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach. (D. & C. 42:14.)

And so it is that he has sent his elders out in this day commanding that they take no thought beforehand what they should say but instructing that they should treasure up in their minds continually the words of life. Theirs is then the promise that it shall be given them in the very hour that portion which should be meted to every man.

If we can have the Holy Ghost as our guide, we shall be able to touch the hearts of righteous men; we shall

(Continued on following page)



—Photograph by Fellowcra[ft]s' Studio
THE SACRED GROVE

gospel, and he will do this by revelation from the Holy Ghost if we are worthy to receive it.

One of the chief differences between us and the churches which are built up, and not unto the Lord, is that the Holy Ghost gives us utterance if we are faithful, but that the people in the world teach with their learning, and deny the Holy Ghost, which giveth utterance.

The Holy Ghost revealed to Nephi about latter-day church conditions. Speaking of this very day Nephi foretold that many would teach "false and vain and foolish doctrines." He said that

Because of pride, and because of false teachers, and false doctrine, their churches

THE MESSAGE OF THE RESTORATION

(Concluded from preceding page)

do the things that the Lord wants us to do; and this course will give us peace here and eternal reward hereafter.

Now, associated with this principle, this only perfect plan and formula for carrying our message to the world, is another. The Lord said to the Prophet Joseph Smith:

... this generation shall have my word through you. (D. & C. 5:10.)

Now, I take it that we are not obligated to teach the message of salvation the way it was revealed to Peter, James, and John, to Moses, or Adam, or any of the ancient prophets, but that the Lord wants us to carry this message the way it was given through the Prophet Joseph Smith. It is the same message of salvation now as it was then. The gospel never changes. All men who ever gain salvation will win it by obedience to the same eternal laws. But in each age it has to be accepted from the oracles whom the Lord sends for that age and time.

Joseph Smith was given the keys of salvation as pertaining to all men who live in the Dispensation of the Fullness of Times. That means that he stands at the head of this dispensation. It means that under Adam, the great high priest who stands at the head of all dispensations, and under Christ who is the Savior of the world, he directs all the affairs of God in the world as pertaining to this dispensation.

When we link the name of Joseph Smith with the name of Jesus Christ in the testimonies we bear, we are doing that which is pleasing to the Lord. If we had lived in ancient Israel and had attended the testimony meetings that they held, we would have linked the name of Moses with the name of Jesus Christ, because he headed that dispensation. And if we had lived in Enoch's day or Abraham's or Adam's, we would have testified of Christ and the man who stood at the head of that particular dispensation.

But to us the word of the Lord is sent forth through Joseph Smith. It has been given through him in the manner and form, to the degree, and in the plainness that is adapted to the capacity and abilities of people who now live in the world. Some of the ancient scriptures are not so plain and intelligible to us as the modern. They were written for people who had the social conditions, the philosophies, and the backgrounds that existed generations and millenniums ago. What we have, as it has come through Joseph Smith, is adapted to our intelligence and our capacity. If we shall study it in preference to anything else, we shall have more light, more truth, and more understanding of the mind and will of the Lord, and the things that we have to do in order to be saved in his king-

dom, than we could gain from any other source.

This does not mean that we do not accept the Bible. We do with all our hearts, and we do not try to spiritualize away its teachings. We believe it to be the word of God as far as it is translated correctly. We believe all that God has revealed, and every revelation given to Joseph Smith is in strictest harmony with every revelation given through any prophet in any age. Truth is always the same; revelations never contradict each other. But there is no salvation in reading the Bible and stopping there. People must find a living oracle, a legal administrator, someone who can bind on earth and seal in heaven, someone whose teachings and performances will be recognized by the Lord. And that is where Joseph Smith and the present living oracles come in.

So that we may carry the message of salvation to the world in this generation through Joseph Smith, we have had certain tools given us. The chief of these is the Book of Mormon. That book is a witness for Jesus Christ. Such is its chief purpose. It testifies of him, and it teaches the doctrines of his gospel in plainness and purity, and let it not be forgotten that our chief mission is to bear testimony of Christ and teach the doctrines of his gospel.

Next, the Book of Mormon is a witness that Joseph Smith is a prophet of God, that he restored the fullness of the gospel and was everything we claim him to have been. No man could have written the Book of Mormon, and any person who will study it with a sincere heart, with real intent, having faith in Christ, following Moroni's counsel, will get the witness in his heart that Joseph Smith obtained that book from the plates in exactly the manner in which he said he got it.

So, by using the Book of Mormon to carry our message to the world, we carry forth the testimony of Christ and of Joseph Smith. If those to whom we preach have righteousness in their hearts, they soon receive by the power of the Holy Ghost the knowledge that Jesus is the Christ, the Son of the Living God; they soon get by revelation from the Holy Ghost the knowledge that Joseph Smith is his prophet and the head of his work for this age and dispensation.

Then, because the Lord giveth not his Spirit by portions, and because they have tasted of the power and inspiration of the Holy Ghost in these two particulars, they will get, also by revelation from the same source, the knowledge that this Church, this kingdom, is the only true and living Church upon the face of the whole earth.

These three things are the very ones we want to get all the righteous everywhere to accept, and the Book of Mormon is the means whereby we may accomplish it.

The Prophet Joseph Smith said that

the Book of Mormon was the most correct of any book on earth and the keystone of our religion, and that a man would get nearer to God by abiding its precepts than by any other book.

Why, that is the very thing we want the world to do. We want the people who hear the message that we bear to get so near to the Lord that in contrition and humility they will repent of their sins, come in at the gate of baptism, and grow in faith and in righteousness until they become the sons of God, heirs to his eternal kingdom.

As far as the Latter-day Saints are concerned, if they would read and study that book, with the same real intent, purpose, and faith in Christ of which Moroni spoke, they would discover that faith would grow in their hearts. They would get a knowledge of the principles of salvation. They would have desires of righteousness spring up in their souls. Soon they would not have any inclination or any desire or any aim except to be in harmony with all of their brethren, with their bishops and stake presidents, and with every righteous person in the kingdom.

If you get the spirit of the Book of Mormon, you cannot be out of harmony with the Lord's work and with his mind and will in this day.

With these brethren who have testified, I have in my heart a knowledge and an assurance that is real and positive and certain that this work is true. I know just as well as I know anything in this world that Jesus Christ is the Son of God and that Joseph Smith is his chiefest prophet and his chiefest witness for this dispensation.

At that strait gate where men must enter if they attain the celestial world, there stands a keeper of the gate who is the Holy One of Israel. He employeth no servant there.

... and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name. (2 Nephi 9:41.)

But those who receive the servants of the Lord receive him, and he in turn receives them because they received his servants. And as pertaining to people who lived in this dispensation, when the judgment is set and the books are opened, they will find that the Prophet Joseph Smith will be seated on the right hand of Christ, and it will be with his approval and his approbation and his counsel and his consent that all men from his dispensation who attain salvation will be permitted to inherit it.

I glory in the testimony that I have. I know that this work is true and that this is the Lord's Church. I pray that the work may roll forth and that the Lord's purposes may prevail in the earth. In the name of Jesus Christ. Amen.

Fulfilment of PROPHECY

By Le Grand Richards

PRESIDING BISHOP

Address delivered at the Friday
afternoon session of the 120th
semi-annual general conference
September 30, 1949,
in the Tabernacle

I WOULD have been very happy to give my time to Elder Cowley. I am sure we could all have listened another hour to his wonderful experiences while away and enjoyed the spirit he brings home to us. I love the spirit of this work. I have loved it all my life. I think it is the most wonderful thing in all the world.

To me, one of the greatest miracles the world has ever produced has been the fulfilment of the words of the prophets in the gathering of latter-day Israel and our establishment here in the tops of these mountains; this beautiful temple that stands on this block, our fertile valleys, and our very presence, for the Lord said he was married unto Israel, speaking of latter-day Israel,

... and I will take you one of a city, and two of a family, and I will bring you to Zion:

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. (Jeremiah 3:14-15.)

And that is the reason for which we are gathered in this great conference here today, that we might be so fed.

We had the privilege of attending a meeting in the temple a week ago yesterday—all the General Authorities—preparatory to this conference, and one of the brethren, in bearing his testimony, indicated that as a boy he and his brother talked about the prophecies, and he said in substance, "If I ever live to see the Jews gathered back to Jerusalem, then I will know that the prophets knew what they were talking about."

Well, today, that is an obvious commonplace. We know, notwithstanding the fact that Jesus said that not one stone should be left upon another of their great temple, that that land should be plowed as an acre, and that they should be scattered, as the prophecies indicated, among all nations and become a hiss and a byword, nevertheless the promise of the Lord was upon that land that it should be rebuilt, and that they should be gathered again and that it should become a great city. Compare that for a moment with the prophecy of Isaiah with respect to the great city of Babylon.

Isaiah had declared that Babylon should be destroyed and that it should never be rebuilt, that it should become the home of reptiles and wild animals, and that the Arab should no more pitch his tent there. Today no one would dare declare that the greatest city in the world, if destroyed, should never be rebuilt; but Babylon, the greatest city of its time, never has been rebuilt; the Arabs have not pitched their tents there because its ruins are full of reptiles and wild animals; but Jerusalem, the Lord had decreed, would be rebuilt, and it is now being built.

Brother Kimball, whose assignment is with the Indians, said that President Woodruff indicated that of all the prophecies that were the most difficult for him to believe and understand was the prophecy concerning how the Lord would fulfil all of his promises with respect to the Indians, and yet when we see the work the Church is undertaking today, and the response, similar in a way to what Brother Cowley has just reported from the islands, we can easily understand how the Lord will fulfil in every sense of the word the promises made to this great branch of the house of Israel.

Some of us recall how President Grant, standing here in this pulpit, used to tell of his friend who graduated from college as a doctor, and he

said to President Grant in substance: "I cannot accept your Book of Mormon because it is full of lies," and then he went on to talk about the fact that the Book of Mormon said that the former inhabitants of this land were experienced and trained in the use of cement. He said, "Everybody knows that is a lie. Cement is a modern product."

President Grant, having a testimony that the Book of Mormon was true, said: "If my children do not live to see vindicated the fact that they did build with cement and were proficient in its use, my grandchildren will live to see it." And he lived himself to see uncovered those great cement highways and cement buildings down in Central and South America, vindicating the truth of the words in the Book of Mormon. How would Joseph Smith have dared to write such things when the book was published in 1830 if he had been the author of it?

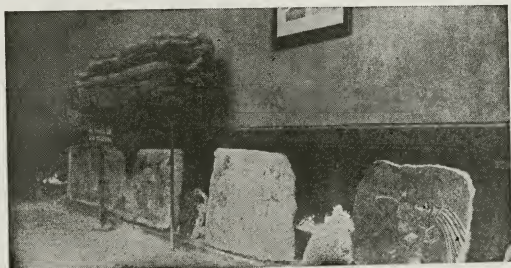
And another of the statements contained in the Book of Mormon which President Grant's doctor friend did not believe was where the Savior appeared here in the land of America following his resurrection, and the account says that his voice was heard all over the land, and this doctor said: "You know that is not true, for no man's voice can carry more than a few hundred feet," and

"I cannot accept your Book of Mormon because it is full of lies," a college graduate said to President Heber J. Grant. "The book states that the former inhabitants of this land were skilled in the use of cement," he continued. "Everybody knows that is a lie. Cement is a modern product."

yet today, as we speak from this Tabernacle, the voice is going out for thousands and thousands of miles, so today we have lived to see the truth of that statement substantiated.

There is another statement in the Book of Mormon that, in my judgment, no man could have made at the time the Book of Mormon was published, with any de-

gree of assurance that he was telling the truth, and that is the statement in Second Nephi with respect to the
(Continued on following page)



Cement blocks in museum at San Juan Teotihuacan found by archeologists among the ruins of a vanished civilization of the Americas.

FULFILMENT OF PROPHECY

(Continued from preceding page)

work of the devil. I want to read a few words from the 28th Chapter of Second Nephi:

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger, against that which is good.

And others he will pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. (II Nephi 28:19-22.)

I doubt if there was a Christian minister in all the world who would have said there was no devil at the time the Book of Mormon was published in 1830, yet when a questionnaire was sent out by the Northwestern University School of Religion in 1934 to five hundred Christian ministers, of the five hundred, fifty-four percent, or two hundred and seventy of them, said: "There is no devil." Thirty-nine percent, or one hundred and ninety-five, said there would be no judgment day; and eighty percent were opposed to teaching that hell was a place of burning.

If the world could just get rid of the devil, probably it would be a different world. They little realize how much his influence and power is being felt, for, in the words of Isaiah: He decreed that he would exalt his throne above the stars of God, that he would become like unto the Most High. John, the Revelator, saw the history of this world from its beginning, when there was war in heaven, and he saw Satan with a third of the hosts of heaven cast down upon this earth, and he saw that he should deceive the whole world.

This does not leave very many out, and after listening to the brethren today we realize that we must be very careful if we are not going to be deceived, and in the words of the Book of Mormon:

... he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. (*Idem.*)

You remember the experience the Savior had when he went out in the wilderness and found a man possessed of the devil. No one needed to introduce the Savior because they had known each other in the spirit world; since Satan brought with him the knowledge he had there, he said in substance: "Why hast thou come to

persecute us before our time, O Jesus, thou Son of the Most High?" (See Mark, 5:7-13.)

And then you remember the conversation that ensued and how the Savior cast him out, and he asked his name, and he said: "Legion," because many spirits had entered into the body of this man, and at their request, Jesus permitted them to enter the bodies of the swine, and the swine ran off into the river and were drowned.

I would like to relate an experience I had with two of my missionary companions in Amsterdam, Holland. We went into a home for dinner. The mother was not a member of the Church; her son and daughter were. As we finished our meal, I asked her how it was she had never joined the Church. "Well," she said, "President Richards" (I was then president of the mission), "I find it too hard to live. I just could not keep the Word of Wisdom."

I began to explain to her that the Lord did not give us the Word of Wisdom to deprive us of anything that we ought to have or that was good for us but to protect us against the destructive elements that would destroy the vitality of our bodies, and with that a spirit took possession of her, and instead of the sweet, lovely soul that she was, she began to roll her eyes and looked up at me and in the most sneering voice I have ever been addressed in in my life, said: "Who are you?"

I replied: "I am a servant of the Lord."

Then she turned to her daughter and said: "And who are you?"

She answered: "I am the daughter of the house."

Then she turned to me again and asked the same question, and when I replied that I was a servant of the Lord, she said: "So, if you are a servant of the Lord then I have nothing to do here."

With that I called my companions. We laid our hands upon her head. We rebuked the evil spirits. We commanded them to depart from her and that house, and she fell limp on the floor. We carried her in on the bed, and after giving her a drink, in a short time she was her natural self again. The daughter told us that her mother and father had come to America some years previous, and they had something to do with spiritualism here, and she said: "Now the spirits come and annoy her in the night, knocking on the wall until she cannot sleep."

We had another friend in The Hague in Holland tell us that because he had interested himself in spiritualism, if he went to bed at night without praying, the spirits would literally lift him out of his bed and make him kneel down and pray.

There is not time to discuss this matter further, but I want to tell you that there is a spirit of the evil one in this world and he is trying to destroy the souls of men and gather them into

his net, and he is trying to do it with our young people.

I would like to read a few words from an article that appeared in one of our recent magazines to show how the devil, whispering in their ears, tries to lead men and women away and ensnare them in his net, as Nephi says.

I will read the first paragraph of the article entitled "Is Chastity Outmoded?"

Today we talk about sex with an embarrassed frankness that would have filled our grandparents with amazement and horror. This new liberty in speech has its counterpart in behavior. In many circles the traditional restraints in sex conduct are considered stuffy and out of fashion. Chastity, say many modern people, is outmoded. (*Woman's Home Companion*, Sept. 1949.)

What in the world could the devil, the enemy of all righteousness, desire more than to make our young people think that chastity is outmoded? To accomplish this, he must make them believe there is no devil, and that there is no hell or judgment day. Thus "he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance."

Now I want to quote from another recent magazine article entitled "The Mistake." This article tells of a boy and girl who made a mistake the night of their graduation from high school, which mistake was followed by the birth of a baby. I want to read the last paragraph of that article which shows how Satan whispered in their ears that everything could be covered up, but how they found through their own experience that this was not true, because he is the father of all lies.

"I'm sorry, darling, for everything." "Don't be," he said, "we're in it together, and we'll get out of it together."

But later upstairs, long after he was asleep, long after the house and street outside were quiet, Janet turned her head and buried her face in the pillow to stifle the sound the sobs made. Because it wasn't true, as people had said, that you could make a mistake and pay for it. You made a mistake and then you settled down, as she and Ken were doing, to live with it for all the rest of your life.

I read an article in the newspaper at the close of the war, indicating that in Germany there were thirteen thousand illegitimate babies whose fathers were American boys!

Do you believe that in the eternal worlds those boys will ever be able to forgive themselves for having brought sons and daughters into this world—their own flesh and blood—for whom they have never claimed fatherhood and for whom they have never discharged their duty as fathers? We should remember the words of the Prophet Alma to his son Corianton, and teach them to our children:

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THE IMPROVEMENT ERA



—Photograph by James E. Asper
AN UNUSUAL VIEW OF THE STATE CAPITOL BUILDING

HONESTY

By Joseph L. Wirthlin
OF THE PRESIDING BISHOPRIC

TO ME, my brethren and sisters, this great conference has been a spiritual feast. The Spirit of the Lord has been here in rich abundance, and I am sure all of us have partaken of that fine sweet spirit of assurance, and I trust that the moment or two that I occupy, I might enjoy the spirit of the Lord.

We are facing a disintegrating world. These are dark days. Some of the great nations of the past, such as Great Britain, France, Japan, and others, find themselves in spiritual and temporal bankruptcy. We look to the south and what do we see, nations in the throes of revolution. In the Orient, communism and famine are stalking over the land; and in our great nation there are certain trends which give us deep concern.

In contemplating conditions in the world, we wonder why this world-wide disorder. I think there is an answer and the answer is in the fact that men have forgotten God and many of the divine principles which would have brought peace, prosperity, and good will among the nations.

I am thinking particularly of one virtue that has been cast aside; namely, the virtue of honesty, that of which

Richard C. Cabot of Harvard University declared: "The continued existence of any group—tribe, nation, or industry—implies the dominance of honesty as a cohesive force between them."

The first murder in the history of the human family was a result of a dishonest act. Two young men took their offerings to the Lord. Abel pre-

sented the Lord with the firstlings of the flock. Cain presented to the Lord the products of the field, but they were not the best. Abel's offering was received by the Lord. Cain was rebuked for his offering because in it there was the element of deceit. Cain became angry, and in a jealous rage slew his brother, Abel.

In every great war that has been fought, the cause can usually be traced to some dishonest act on the part of one leader on one side or the leaders on both sides. In World War I, it was declared by some of the leaders of the great nations involved in that

Address delivered at the Saturday afternoon session of the 120th semi-annual general conference October 1, 1949, in the Tabernacle

terrible struggle that the written solemn word given by them for the maintenance of peace in the form of treaties was but scraps of paper.

Before World War II, the leaders of Europe got together, and finally Chamberlain of Great Britain returned to his people indicating that there would be peace in his time. But he had hardly returned to his countrymen when the guarantees, the promises and the words of honor that were given by the leaders of men, were cast aside, and one of the greatest and one of the bloodiest wars in all history was fought.

Salvation of the world depends upon a revival of the cardinal principles of honesty. It must become the foundation for all negotiations between nations wherein diplomatic trickery and double-talk are to be eliminated and cast aside. Other than this, World War III will become a holocaust involving the destruction of civilian populations as well as armed forces.

Honesty cannot become a national, a world-wide virtue, unless it becomes a primal part of the thinking, the actions, and the character of the individual. We have some shining examples of individual honesty. I think of one pioneer grandmother who was upon her deathbed. She seemed to be reflecting over the events of her life, and finally she called her son to her side and said: "I am still in debt. I owe the dairyman up the street five cents."

Of course the dairyman was immediately paid, but in the thinking of this pioneer grandmother, an obligation of five cents was just as important as if it had been an obligation of several thousand dollars.

I think of Jacob of old who had sent his sons to the land of Egypt to purchase grain. The sacks of grain were returned and in the mouth of each sack the money was found.

Jacob wanted to impress upon the ruler of Egypt that he was an honest man, and so his sons returned with double the amount of the cost of the grain.

We think of Abraham Lincoln, President of the United States, emancipator and liberator, titles that will go down on the pages of history till the end of time. The title that we love best to think of, as far as Abraham Lincoln is concerned, is that of "Honest Abe." And I am sure that of all the titles this great man carries, "Honest Abe" would please him the most.

(Continued on following page)

HONESTY

(Continued from preceding page)

Mark Twain was in the despair of financial distress. His advisers suggested that he work out some sort of a compromise with his creditors but he declared to them: "There is but one compromise, one hundred cents on the dollar."

That is a far cry from bankruptcy. Whatever might be said of Mark Twain, he was an honest man.

After all, honesty or dishonesty can become an integral part of our characters. Honesty can be taught in the schoolroom. In the schoolroom there can be put forth honest efforts or there can be cheating. In the schoolroom great truths can be taught to the students, or false doctrine.

I say that any teacher, whether it be in the schoolroom, or whether it be in a Sunday School class, who fails to teach the truth, and particularly in Church organizations, the truth as revealed to the world through the Prophet Joseph Smith, is not honest with his students, himself, nor his God.

In business there can be dependable, honest merchandising or there can be false advertising, or poor quality of merchandise sold. In the great field of politics there can be forthright, honest leadership, or there can be double-talk, unfulfilled promises, which eventually lead to the destruction of American fundamentals. In administration of government affairs, if the administrators are honest in handling the public funds—which after all, belong to the people—they will administer them in such a way that there will be frugality and savings and not extravagant expenditures.

As we think of present-day conditions, there come to mind the words of one of the founders of this great Republic, Thomas Jefferson—and I should like to say that had he been alive today the words that I am about to quote to you could not be more fitting. He said:

I place economy among the first and most important virtues, and public debt as the greatest of dangers to be feared. To preserve our independence we must not let our rulers load us with perpetual debt. We must make our choice between economy and liberty, or profusion and servitude. If we run into such debts, we must be taxed in our meat and drink, in our necessities and our comforts, in our labors and in our amusements. If we can prevent the government from wasting the labors of the people under the pretense of caring for them, they will be happy.

Over the years we have been singing, "God Bless America," and I want to say to you that God has blessed America and her people more abundantly than any other people or nation in all the world. But that time has come, my brethren and sisters, when we should pray, "God save America," on a basis of applying the

principle of honesty and integrity in all of our dealings, individually, collectively, nationally, and internationally; thereby we can save the Constitution of the United States and preserve for ourselves and unborn generations the blessings that come from a government that was given to us by Almighty God.

There can be honesty or dishonesty in the field of labor, an honest day's work and also an honest day's pay. If management and labor could but come to this simple solution, there would be an elimination of strife and difficulty. Idleness, too, breeds dishonesty, for idleness anticipates getting something for nothing, and the darkest hour in any man's life is when he sits down and plans to get something for nothing.

I submit the question to you as to whether or not a member of this Church who affiliates himself with any organization that destroys the principle of free agency and freedom of action is honest with himself and God. I do not believe that there is any compromise between truth and that which is false. No man can maintain his standing in the Church of Jesus Christ and compromise with error, for as the Savior said:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

Now, my brethren and sisters, what does this mean to you, and what does this mean to me? It means that you and I have a heritage from our pioneer forefathers in the form of a banner of honesty untarnished, and there rests upon each and everyone of us the obligation to see that that banner is as brilliant, sweet, and clean as the day it was handed to us.

Joseph Smith, in writing the Articles of Faith, said this: We believe in being honest, we believe in being true.

One of the evidences of an honest man is one who first is honest with God, in paying back to the Lord that tenth which belongs to him. An honest tithepayer is an honest man. He is dependable. He is one who will keep his word. He is one that we can depend upon to keep and fulfil his contracts.

I have heard President Grant relate many times the story of a great farm implement manufacturer who said this:

I would rather have the word of a Mormon farmer than I would his written contract or note.

Brigham Young declared:

Woe to those who profess to be Saints and are not honest. Only be honest with yourselves, and you will be honest to the brethren. Men must be honest. They must live faithfully before God and honor their calling and being on the earth.

And again he declared:

It is much better to be honest, to live here uprightly, and forsake and shun evil, than it is to be dishonest. It is the easiest path in the world to be honest, to be upright before God; and when people learn this, they will practice it.

It is as one unknown writer declared:

Honesty is the will and the effort to keep one's agreements, explicit and tacit. It can be expressed in words (veracity), or in actions such as fulfillment of contracts and habits such as fidelity, loyalty and punctuality.

Newman Smart declared:

Inward truthfulness is essential to moral growth and personal vigor. What a flaw is in steel, or a foreign body in our tissues, a falsehood is to the character—a source of weaknesses, a front where it may break under strain.

Honesty, then, after all, is the king of all virtues because the good life presupposes itself. Dishonesty cuts the arteries by which social life is nourished. Mutual deceit is social murder. Self-deceit cuts the blood vessels of one's own existence. It is suicide.

And as Mark of old declared to the early-day Saints:

Thou knowest the commandments. Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Defraud not. Honour thy father and mother. (Mark 10:19.)

As I have read this verse of scripture, I wondered why Mark had included in it, "Honour thy father and mother," and the thought came to me that any honest son and any honest daughter will honor father and mother, not so much from the point of view of lip service but from the standpoint of being prepared to help father and mother in any way possible. That is honesty in honoring father and mother.

Now, as Latter-day Saints, we have a great destiny and a great future. The old Prophet Isaiah declared to the world thousands of years ago that the house of the Lord would be established in the top of the mountains. He went on to say that all nations should flow unto it, and men should be heard to say,

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

I am sure, because of the fact that the house of God is established in the top of these mountains where the prophets of God are found, where the gospel of the Lord Jesus Christ is being preached to the world, that the first great virtue we must hold out to the world, if we are to set them the

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THE IMPROVEMENT ERA



Monument at Hill Cumorah,
Palmyra, New York

There was that great audience out in front, not knowing what was going on, but there those missionaries assembled every night at nine-ten, quietly in a circle, praying to the Lord that he would bless the pageant.

PRESIDENT SMITH, and my dear brothers and sisters, the other day as we were attempting to guess our time when we would be called upon to speak, Bishop Wirthlin spoke and said: "No man knoweth the day nor the hour," and he was not referring to the original passage of scripture, either.

I know we are all grateful for this choir today. I thought this morning when President McKay was giving the number of missionaries in the field, probably the choir should be included. The men of the choir furnished our music last night at the general priesthood meeting, and it was very beautiful, and this morning again their songs have been so appropriate. The choir comes here each week, each Thursday evening, and each Sunday morning early to practise. I am confident that we are all very proud of them. They are a choir of service. They are indeed a missionary choir, and I know we are grateful to the conductor, Brother J. Spencer Cornwall, and the fine organists and all the members of the choir, Brother Lester F. Hewlett, the president, and all those who are associated with him. We cannot think of the choir on Sunday morning without thinking of the Spoken Word by our beloved brother and friend, President Richard L. Evans.

PALMYRA PAGEANT

A Great Missionary

By Thorpe B. Isaacson
OF THE PRESIDING BISHOPRIC

As I look into this great audience, I feel very weak and very humble, and I pray that the Lord will help me. I have prayed to the Lord, not once, but many times the last few days, and I pray to the Lord first because I believe in prayer, and second, I pray to the Lord because I know of my weaknesses and I know of my incapacities, and I am very dependent upon the help of the Lord. I would feel sorry for anyone who would attempt to occupy this position if he felt in his own strength, that his own sufficiency, was enough. I will be very grateful to you if you will say a short prayer for me, because I need it very badly.

Sometimes I have wished that all of you could have this opportunity for just a moment, not because I think you would enjoy it any more than I do, but because it is indeed a humbling experience and certainly a sobering experience.

I have felt the prayers of this conference were very strengthening, indeed, every one of them. I have enjoyed the words of our brethren. I love them as men; I admire and respect them.

Prayer is indeed a privilege; it is indeed a blessing; and it is indeed a comfort. Prayer is not just a duty.

I had made some study and preparation to discuss a subject that I thought might be appropriate at this conference, but I am not going to give that talk. Instead, if you will pardon me, I would like to share with you an experience that I recently had at Hill Cumorah and the Sacred Grove at Palmyra, New York.

I am grateful for the privilege of being in Palmyra at the time the pageant was presented, entitled *America's Witness for Christ*. This pageant was presented by the missionaries, approximately one hundred and ninety of them, of the Eastern States Mission, under the direction of Dr. Harold I. Hansen of the Utah State Agricultural College faculty, and President George Q. Morris of the Eastern States Mission.

The pageant is the story of the Book of Mormon. The rustic setting of Hill Cumorah is the stage or the background of that pageant. The scenes are those of the Angel Moroni receiving his instructions from his father Mormon, the story of the Prophet Joseph receiving his instructions from the Angel Moroni, and other scenes of the Nephite and Lamanite people, the story of the Book of Mormon, and the great message of the Prophet Joseph Smith.

The pageant was held on three nights, Thursday, Friday, and Satur-

day. Thursday evening, the first night, the newspapers estimated that there were between twelve and fifteen thousand people who attended that pageant. The second night it was estimated there were between twenty and twenty-five thousand people who attended the pageant, and on the last night, the third evening, it was estimated that there were between twenty-five and thirty-five thousand people assembled to witness that great pageant.

We must keep in mind that probably ninety percent of that great gathering were non-members of the Church. To me it was great evidence that the prejudice and ill feeling, though not entirely diminished, was certainly at a low ebb. The newspapers of the cities in New York were very liberal, very courteous, and very praiseworthy of that great pageant.

The highway patrol of the state of New York estimated that there were thousands of carloads of people the last night who could not get to see the pageant because the parking lots and the highways were all congested. The police rendered us most excellent service.

The officials of those cities were very friendly. It was reported that one of the businessmen of Palmyra or Rochester stated that he thought the communities should assist by making contributions to the pageant, and they ought to make a collection and help finance that great pageant. Of course, our appreciation was expressed to them, and we told them this was not necessary; nevertheless it was the attitude that he expressed which we appreciated.

Hundreds of the homes there were opened to people. Many of our missionaries while they were there at

Palmyra preparing for the pageant, stayed in the homes of people who were not members of the Church.

The pageant was scheduled for ninety-three in the evening.

The dates had been selected when the moon was not shining, because the participants wanted darkness of the night on the hill. All the lights were turned off in that vicinity at the beginning of the pageant. At nine-ten every night those missionaries were asked to assemble at a certain wooded spot on Hill Cumorah, behind one of the large scenes, in the darkness. There was that great audience out in front, not knowing what was going on, but there those missionaries assembled every night at nine-

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PALMYRA PAGEANT

(Continued from preceding page)

ten, quietly, in a circle, huddled together, praying to the Lord that he would bless that pageant, that it would go forward without any interruption and that the audience would partake of the spirit of the pageant.

I remember the first night it started to rain about six o'clock. There was some concern whether or not it would prevent presentation of the pageant. It is all outdoors: the stage, the audience, and the scenes. I remember shaking hands with two fine young missionaries who had their pageant costumes on, and I said to them, as I shook hands with them, "I hope the rain will not spoil the pageant."

One of them looked me straight in the eye and he said: "Oh, Bishop, don't worry, the rain will not spoil the pageant. Nothing will spoil the pageant, because the elders of this mission have united our faith and called upon the Lord to bless this pageant that the message would go forward to the thousands of people who assemble to witness it."

Now some may call that simple faith, but I call that most beautiful, most humble faith. By the time the pageant was ready to start, the storm had ceased and the stars were out bright.

It was stated that no group of professionals in all the world could present that pageant as those humble missionaries presented it because their hearts and souls were in it and because they knew this story to be true. They were living that story; they were preaching that story; and for that reason great honor and credit is due those missionaries.

The audience was kept informed of the pageant proceedings by narrators who were speaking over a central loud-speaking system. Beautiful spotlights were flashed upon the different scenes on the Hill Cumorah. A commercial firm was employed to furnish the loud-speaking system, and a few of the Mormon missionaries who were mechanically inclined were assigned to help the technician with the loud-speaking system.

The last night the technician became very much concerned that the loud-speaking system might not continue to operate, and he told the missionaries he did not know what to do. There was that great audience of thousands of people. They could not follow the pageant without the loud-speaking system functioning, because some of the audience were a block away from the Hill and from the scenes. But as he became concerned, all he would have needed to do was to ask those missionaries, but he did not do that, so they took it in their own hands. They went out behind that truck in the wooded section of Hill Cumorah, and as we would expect, those missionaries knelt down and prayed that the Lord would see to it that the loud-speaking system would continue,

and the loud-speaking system did continue until the pageant was over.

That kind of faith is the kind of faith that we have been hearing about the last few days here. That is the kind of faith that draws men close to God, their Eternal Father. May I quote from Alma just a word about that same kind of faith:

Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.

And now as I said concerning faith—faith is to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true. (Alma 32:17-18, 21.)

May I digress here, just a little, to say to those teachers or to any philosophers or to any men who have to do with young people, that you never say anything or do anything knowingly or unknowingly that would shock that beautiful faith in the lives of young people. Convictions kindles conviction; faith promotes faith; and testimony inspires testimony.

Faith is one of the great principles of the Church. Faith is that which brought our forefathers to this country. I am grateful for the faith of my grandfather in Denmark where he accepted the gospel because he had faith in the Lord Jesus Christ.

The pageant closed the third night, and before that great audience, as they saw the last scene, four missionaries, in the darkness of the night, with a brilliant spotlight flashed upon them, stood on top of Hill Cumorah. They were dressed in beautiful long white robes and each of them with his bugle turned toward that beautiful monument of the Angel Moroni and played in unison, "An Angel From On High." Those thirty thousand people could not have witnessed that scene without their hearts being touched; it was one of the most thrilling yet touching experiences of my life.

Never in my life have I appreciated, probably, as I did that very moment what that beautiful story has meant to us as a people. The next day following that great pageant those same missionaries held their missionary conference on a beautiful Sabbath morning in the Sacred Grove. They had held two sessions there Friday and Saturday. Since their pageant was produced at night, they had their days for their conferences.

Saturday afternoon was devoted entirely to testimony bearing. Sunday morning's meeting was programed; speakers were called upon to speak; but in the afternoon it was not programed, and the meeting started at one o'clock in the afternoon, with the idea that it would perhaps close by four o'clock, and we would thus get an extra hour of testimony bearing.

I wish everyone could have been

in that Sacred Grove that beautiful afternoon as those elders, without wasting a minute's time or a second's time, came forward and stood by the microphone. There was no pulpit to stand by, so they stood there by the loudspeaker and gave their testimonies, one by one. Those three hours passed all too quickly. Four o'clock came, and as the missionaries had expressed the desire to bear their testimony in the Sacred Grove, they were not all through, and it was decided to continue the meeting until five o'clock, but at five o'clock they were not through and it continued till six o'clock. At six o'clock they were not through, and we continued the meeting until seven o'clock—until every missionary there had had an opportunity to bear his or her testimony. I think eighty-nine of them that afternoon bore their testimonies.

You could not have doubted that testimony if you had heard those young men and women. Some of them had been in the mission field only a month, and, oh, how they thanked the Lord for the privilege of that mission. I thought what a shame it would have been if any one of those boys or girls had been denied that mission, and I thought of the thousands of others who probably will want to go on a mission some day, and sometimes they are made to feel as if they cannot afford it. I hope some of us in the Church who have been blessed perhaps more than others with financial security and material things, will share it with some missionary who wants to go on a mission, and never let it be said that a boy was kept home from a mission because someone could not afford it.

As those missionaries came forward, I wished their fathers and mothers could have heard the great love they expressed for them. They truly love and appreciate you. Every one of them, without an exception, was so grateful for his father and mother, and many of them were sons and daughters of widowed mothers. Oh, how the gratitude came from their souls for the love of their widowed mothers. Some of them had experienced the loss of their father or mother while they had been in the mission field, but there was no evidence of bitterness. Every one of them acknowledged the hand of the Lord, even in that sorrow that came to them while they were away.

But there were some who pleaded with the Lord to bless their parents and their loved ones while they were in the mission field. I am sure that if you parents and the brothers and the sisters and the loved ones could have heard those boys, you would have tried harder to live as they are teaching. How they thanked the Lord for the blessings that had come to them. I was astounded at the strength of their testimonies. Two or three of them had only been out two or three weeks, and how they loved their companions,

(Concluded on page 791)

the spoken word

—FROM TEMPLE SQUARE—

By RICHARD L. EVANS

The Importance of Principles

EVERY man should certainly have a set of sound principles to which he can turn when any proposal is presented to him. When people have a sound and accepted set of principles, the everyday decisions of life are much less difficult. In some respects, perhaps the situation could be compared to what happens on the playing field. If an umpire knows the rules, if he knows the principle that covers each play, he can immediately decide each issue without hesitation and without thumbing through the book. But if he doesn't know, or if he doesn't immediately decide, or if for any reason he is persuaded to depart from the rules, he must certainly face loss of prestige with himself, with the players, and with the public, and perhaps consequences much more serious. Expediency sometimes persuades people to meet a pressing problem by compromising a principle. But the part we sometimes forget is this: When once we have compromised a principle for any purpose, however justified it may seem at the moment, we are thereafter embarrassed by it. We and others can always look back and see that one exception was made, and if one was made, why not another? No matter what the pressure, no matter what the advantages, no matter who the personalities, it is always pitiable when any person moves beyond the bounds of ethics or honor or honesty. It is always pitiable when a person's principles become too flexible to be trusted. It is always pitiable when a person is persuaded to step just a bit beyond the safe bounds—for if he takes one step beyond the boundary, why can't he take two steps? And if he takes two steps, where can he stop? The fact is that when a person has once stepped be-

yond the boundary, he has made the next stopping point difficult to determine. And this is where the old-fashioned virtues come in, and the old-fashioned regard for them: They establish that point beyond which a man knows that he cannot safely proceed. Life can be simpler, safer, and more satisfying if a person has a sound set of principles from which no preferment or profit or prejudice or expediency could persuade him to depart.

—September 4, 1949

"Be Wary How Ye Judge"

IT is high tribute to say of any man that he is just in all his judgments. And it is higher tribute to be able to say that he is generous as well as just in judgment. Ungenerous judgment is an unfortunate character fault. And yet perhaps there is nothing men do quite so much as misjudge other men. One philosopher offered this observation: "We must remember that we have to make judges out of men, and that by being made judges their prejudices are not diminished and their intelligence is not increased."¹ It is perhaps true that most of us let personalities or prejudices enter into our judgment. "No one is ever innocent," wrote an ancient Roman poet, "when his opponent is the judge"²—and perhaps no one is ever innocent when an ungenerous person is his judge. There isn't anything that anyone could do that couldn't be mis-

judged by one who wanted to misjudge. There was never a mortal man in whom fault could not be found by one who wanted to find fault. There is no act or gesture that could not be misinterpreted. There is no uttered word to which someone could not give a different meaning from what was intended. No sentence is ever written that could not be read in different ways. In other words, either we can decide to see the best side of a man, or we can decide to see his worst side—and we see the side we want to see. "Tis with our judgments as our watches": wrote Alexander Pope, "none go just alike, yet each believes his own." This is inevitable so long as people are imperfect. And that seems likely to be a long time. And the fervent petition of Solomon is urgently upon us: "Give therefore thy servant an understanding heart . . . that I may discern between good and bad: for who is able to judge. . . ?"³ Whether it be among our friends or family, among our own intimate associates or absolute strangers, one of the greatest qualities of character is to be just and generous in judgment. "O mortal men, be wary how ye judge."⁴

¹R. G. Ingersoll Speech in Washington, October 22, 1883.

²Lucan, *Pharsalia* VII

³1 Kings, 3:9

⁴Dante, *Paradiso* XX

—September 11, 1949.

*On Remaining Unchanged**

YOUNG people leaving home, whether it be only for an evening or for an extended stay, are often given to assuring their parents that there is no need to worry. Those who are leaving home for work or for other purposes are often given to assuring those they leave behind that they will re-

(Continued on following page)



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

(Continued from preceding page)

main unchanged—unchanged in their thoughts, in their feelings, in their actions, and in their attitudes. And they believe it! Youth are confident in their own strength. And to any kind of caution they are likely to reply, "Why shouldn't we? It won't hurt us. It won't change us." And they wonder why parents and others are doubtful and concerned—they wonder perhaps because they have not yet become fully aware of the fact that we all tend to be changed and modified both by people and places. In other words, we all react in some way or other to our environment and associations. This is so whether we choose it to be so or not, and it is quite useless to say: "I am going to partake of this, but I am

not going to be affected by it." A person of strong will, living with undesirable influences, may succeed in maintaining his principles, but he is changed nevertheless, even if only by the very act of resistance. Resistance to a given set of conditions has its effect upon us, even as failure to resist has its effect—although not in the same way. Knowing this, it is natural for parents and the counselors of youth to be concerned about the influences that enter their lives, about the company they keep, about what they see and hear, about the friendships they form. And to those who are young, may we offer once more this reminder: Don't make the mistake of supposing that a new experience or a new association won't change you. We

are changed, sometimes favorably, sometime unfavorably, but always we are changed by the company we keep, by the friendships we form, by everything we encounter, both as to places and people. Indeed, change is the essence of life itself—eternal change. There is danger, and there is deception in supposing that we can encounter any influence or participate in any experience and not be changed. And all this youth must remember when those who are more seasoned caution them concerning questionable places, questionable company, and questionable conduct.

*Revised

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—September 18, 1949.

Criticism of Criticism

"OF ALL the cants that are canted in this world, though the cant of hypocrites may be the worst, the cant of criticism is the most tormenting." Perhaps we can all echo these words of an eighteenth century philosopher. Criticism is tormenting. But no doubt we all need it at times—and certainly it would be safe to say that we are all sometimes subject to criticism. The more we do the more we may expect criticism. And, paradoxically, the less we do the more we may expect criticism. And if we do nothing, we may also expect criticism. It is natural for people to appraise other people and to appraise other people's performance. No man who lives in this world escapes

appraisal of his performance. By reason of the very space he occupies, and the inevitable impact of his actions on others, every man must expect to be called to account for his actions and utterances. And tormenting though it may be, no individual, no group of individuals, should, for their own sakes, assume themselves to be above criticism, or should suppress honest opinion from outside or inside sources. Indeed, the person who insulates himself from criticism has lost a valuable safety factor. The right to criticize (and to be criticized) is exceedingly important. Whether ours is a public or a private trust, people will freely express their opinions concerning us and what we do. And even if we were able to suppress their outspoken opinions, they would still think their

own thoughts and find ways to convey them to others. All history has proved this. But before we criticize, we should make sure that we know something about the subject. We should make sure that we are not blindly stampeded into echoing the opinions of others, or that we are not prompted by prejudice or envy or even ignorance. As Disraeli wrote: "It is much easier to be critical than correct." And the critic himself is not above criticism. Criticism is not above criticism. And as we hold to the right to criticize others, we ourselves must expect to be criticized. Annoying as it may be, we cannot expect to do anything (or nothing) in this world without being subject to some criticism.

*Laurence Sterne, 1761

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—September 25, 1949

Things We Have to Leave to Time

THERE is a lesson sooner or later learned by almost all of us, and that is that there are some things we have to leave to time. If we were to call for self-confession, we might well have a large showing of hands from those who have sometime planted seeds but who couldn't wait for shoots to show above the surface and so have dug them up to see what they were doing. But we can't dig up the seed and have a harvest or break open a bud and have a flower. We have to leave some things to time. When someone is confined with illness or injury, his first question is, "How long will it be?" The seasoned physician will sometimes say, "A few days," when he knows full well it will likely

be much longer, but he tries to fit the forecast to the endurance of the man who is down. We can help the healing process; but, despite the pressure of our impatience, there is much we have to leave to time. Sometimes we see someone who seems to be "getting away with something" without prevention or punishment, and we may feel that justice is unreasonably slow as well as blind. But time overtakes all offenses and offenders—sometimes sooner than we suppose. Sometimes we see people we are impatient to improve. But we can't force the minds of men. We can teach, persuade, and persevere, and set before them a convincing example—and leave the rest to time. Of course, we can't leave everything to time. We can't condone complacency. We must actively oppose the intrusion of every evil. We must earnestly be about our business and be anxiously engaged in a good cause. We must plant

when it is time for planting or we shall have no harvest. But having done the best we can do, we must learn to leave what we can't do to the growing, developing, mending, mellowing process of time. And if we have faith enough, patience enough, perseverance enough, time will work many wonders. It will reveal truth and discredit untruth. It will silence slander. It will soften many sorrows. It will heal many wounds—wounds of the flesh, of the heart, of the mind, and of the spirit. It will right many wrongs. It will bring compensation, retribution, vindication. And even if in our time we don't find all the answers, immortal men can afford to have faith in the limitless future—if we do each day what can and should be done, and leave to time what time alone can do.

Copyright King Features

—October 2, 1949

THE IMPROVEMENT ERA

POWERS OF THE GOSPEL

(Concluded from page 711)

us, and when we lower those defenses, we open avenues to an invasion of our souls. There are carefully charted on the maps of the opposition the weak spots in every one of us. They are known to the forces of evil, and just the moment we lower the defense of any one of those ports, that becomes the D Day of our invasion, and our souls are in danger.

The experiences and the examples of many cases recited in testimonies in this and other dispensations of the gospel seem clearly to indicate that whenever we allow ourselves to become doubtful, bitter in our souls, melancholy, and otherwise downcast, or despondent, we open avenues to the forces which are ready to take us in a snare just the moment these weaknesses are discovered in us.

With these things clearly understood and taught by the scriptures, it seems that we should do well today to look to ourselves as leaders and members of the Church of Jesus Christ. The Lord has told us in the scriptures that Satan is an enemy of all righteousness; because of that fact, those who are standing in high places in our Father's kingdom will become the objects of his attacks. You may well expect, as the Apostle Paul understood, that you who preside in the various places in our Father's kingdom will be subject to the devil's onslaughts. The Apostle Paul said this:

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

For this thing I besought the Lord thrice, that it might depart from me.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. (II Cor. 12:7-9.)

So it is with you who in Zion preside in the various places. Sometimes there is given infirmity, difficulty, hardship upon you to try your souls; and the powers of Satan seem to be enrolled against you, watching and trying to break down your powers of resistance; but your weakness, through those infirmities, will give you the power of God that shall rest upon you even as the Apostle Paul was reconciled and comforted by the thought that through his trials the power of God might rest upon him.

Satan has been said to have the power to transform himself into an angel of light; and because of that ability to transform himself, the Apostle Paul asked the Corinthians:

Do you think it is any great thing that his ministers can likewise transform themselves into ministers of righteousness (see II Cor. 11:15),

in order that they might lead the children of men astray. Because of Satan's ability thus to cleverly deceive, the Lord has given us a key in the scriptures by which we may be able to detect him when he comes presenting himself as that angel of light. And so we are told to be constantly on guard against these things.

Moroni said it is as easy as it is to tell the darkness from the daylight to discover evil from righteousness, for, "the devil persuadeth men continually to do evil and to believe not in Christ, but to deny him, and to serve not God nor keep his commandments. And he persuadeth no man to do good, neither his angels, neither do they who subject themselves unto him." (See Moroni 7:16-17.)

Because of that power of evil which is so strong in the world today, the great teacher to the Gentiles declared:

Put on the whole armour of God, that ye might be able to stand against the wiles of the devil, in an evil day. (Eph. 6:11.)

But he taught a remarkable lesson. He pictured each of us as a man of armor, clothed on various strategic points of his body with an armor that would protect him against the onslaughts of evil. He said: "Have a girdle around your loins," suggesting the very thing which Bishop Richards has spoken to us about, that one of the avenues by which he finds most

LECTION TIME

By Leo J. Cartridge

MEN I never saw before greet me like a brother, Ask me all about my kin, 'specially Pop and Mother, Tell me 'bout the good ole days when they chummed together, "Allus loved 'em just the same, shine or stormy weather." Bet I know the reason why— 'Lection time is drawin' nigh.

Say they've often heard of me, what a splendid fellow! An' they boast an' say that "I have no streaks of yellow." An' I listen an' digest all the mutt has told me, But if I believed his stuff, buttons wouldn't hold me, So I nod an' wink an eye— 'Lection time is drawin' nigh.

Since I'm old enough to vote, hand is sore from shakin', Right arm bigger'n other one if I'm not mistaken, Constant usage durin' this, keeps the muscles growin', But my hand'll get a rest long before it's snowin', 'Lection will be over then— An' they'll all be strange agen!

easy to overthrow humankind is unchastity. So the Apostle Paul admonished that we have a girdle around our loins.

We are counseled to put on the breastplate of righteousness over our hearts, suggesting that our conduct in life should always be right and proper. Have our feet shod with the preparation of the gospel of peace, or in other words, our objectives, the goal we set out to achieve in life be in harmony with the gospel of peace; and have on the helmet of salvation and take the shield of faith and the sword of the spirit, which is the word of God. Thus armored, we are now prepared with the weapons common to the warfare of Paul's day, comparable to those things which we would have in similar way upon us today, to attack and to fight successfully and to win this battle in which the forces of evil and the forces of righteousness are contending today.

I want to bear you my solemn witness that I know there are such forces in the world today. It would seem to me somewhat significant as I have thought about it, that the first and only experience of its kind I ever had, came shortly after I came into the Council of the Twelve when I was asked to administer to a young woman who was possessed of an evil spirit. Seemingly, there might have been a purpose in letting me know that these powers were around. In this experience, as I was challenged by the evil spirit, the hairs on my head felt as though pin pricks were in every hair and coursing down my body. I knew in that experience the power of evil, and I knew again the superior power of the priesthood and the powers of the Living God. I came on that occasion to understand what the Savior admonished in his day to his disciples when he said: "The prince of the darkness which is of this world cometh, and hath nothing in me."

He was trying to impress upon his disciples likewise that Satan would come to each of them with cunning, temptation and deceit. Latter-day Saints, the prince of darkness which is of this world cometh among us today. He is knocking without the door of every one of us, of you and me and all who bear the names within themselves of the gospel of Jesus Christ, of our Lord and Savior Jesus Christ, and I pray God that he may find nothing in us, and will go away and let us alone.

I bear you my testimony that I know these powers are in the world and I know the powers of the gospel of Jesus Christ are sufficient to thwart these powers of darkness. God give us strength and understanding sufficient to our day, to help us to live worthy of the callings to which we have been called and be able successfully to assail these powers of darkness, and to win in this greatest of all combats known in the world today, I pray, in the name of the Lord Jesus Christ. Amen.

Melchizedek Priesthood



All Church Champions—North Hollywood Ward

All-Church SOFTBALL TOURNAMENT

"It's wonderful. The team has sparked the ward; and the ward has sparked the team!" said one bishop who had shouted himself hoarse as he followed every play of his game, along with a group of ward members, at the annual all-Church softball tournament held in Salt Lake City, September 15-17. Although his team did not win a trophy, he probably expressed the feeling of every ward who had wholeheartedly entered into the outlined softball program of the Church this spring.

But it was a storybook finish to anybody's ball game as North Hollywood Ward, San Fernando (California) Stake, broke up the only extra-inning game of the tournament in Salt Lake City, defeating Layton Ward of Safford, Arizona, Mt. Graham Stake, by a score of 4-3. Both teams had played hard and well, typifying the spirit of brotherhood and good sportsmanship that had marked the entire playing season and especially this tournament.

There can be only one winner (which in this case came in the eighth

inning as Bob Cook singled and was driven home by Jim Pratt's triple), but every one of the more than four hundred wards who organized softball teams and entered stake-league competition under the direction of the general Melchizedek Priesthood committee and the Y. M. M. I. A., were winners—winners in the real sense of the word, as they discovered Melchizedek Priesthood quorum members, and adult members of the Aaronic Priesthood, who came to play ball and stayed to enter other Church and quorum activities. The Layton team, which lost that very close championship game, had four elders and seven adult members of the Aaronic Priesthood on its team, while two members of the bishopric played on the championship North Hollywood team. Each member was active in ward or stake assignments. Richard Malka, playing on the Sutter Ward team of the Sacramento (California) Stake, was baptized into the Church at a special service held

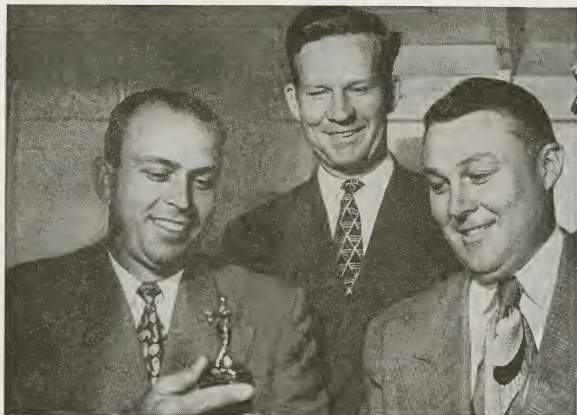
President George Albert Smith and Elder Ezra Taft Benson talk with Vineyard Coach, Leonard Madsen.

in the Salt Lake Tabernacle during the tournament week.

President George Albert Smith, in officially opening the tournament, set what might be the theme as he called attention to the fact that we are "not only interested in winning games but also in building character." He said that from this beginning thousands of teams would play in the seasons leading to future all-Church softball tournaments. In a reminiscent mood, in recalling experiences he said this was the first outdoor sporting event that he had ever witnessed under lights. Taking the ball which he was to pitch to open the tournament, he told how he had played "softball" as a boy—when he could find enough yarn to make his own ball.

Speakers on this short program, in addition to President Smith, included Elder Ezra Taft Benson of the Council of the Twelve, representing the general Melchizedek Priesthood com-





Elders Will B. Gillespie, Marvin J. Ashton, and Gerald G. Smith, of the all-Church softball committee examine individual trophy given to all-star players.

mittee, which is chaired by Elder Harold B. Lee, and General Superintendent Elbert R. Curtis of the Y.M.M.I.A. The players of all teams were given participation medals. The Magna (Utah) Drum and Bugle Corps furnished the music. Gerald G. Smith of the Y.M.M.I.A. general board, and a member of a three-man special com-

mittee directing the tournament, acted as master of ceremonies.

President Oscar A. Kirkham of the First Council of the Seventy and Bishop Thorpe B. Isaacson of the Presiding Bishopric were assigned by the general priesthood committee to work out the program with the help of the M. I. A.

Entrants in the three-day tournament (with the first day winners playing two games on the second day) were: Richfield First*, Clearfield First, Ogden Thirty-fourth, Wellsville Fourth, Payson Second, University (Provo), Vineyard, Pocatello Tenth (Idaho), Declo (Idaho), Laurecrest (Salt Lake City), Stadium Village (Salt Lake City), Lorraine (Salt Lake City), Pleasant Green, North Hollywood (California), Sutter (Sacramento, California), and Layton (Arizona).

Seven Osterhut brothers played for Declo, but lost their first game, 5-4. Two other Osterhut brothers stayed at home to run the farm.

Elder Benson of the Council of the Twelve presented the winner's trophy to the North Hollywood Ward.

*Utah, unless otherwise specified.

Marvin J. Ashton of the special Y. M. M. I. A. softball committee gave the runner-up trophy to the team from Layton Ward. Second Assistant Superintendent A. Walter Stevenson of the Y. M. M. I. A. presented the sportsmanship trophy to Vineyard. The selection of the recipient of that award must have been difficult indeed, because of the quality of play throughout the tournament.

A Vineyard rooter immediately said: "Let me tell you something about those boys—our boys. We'll try to be back next year, but it won't be with this team. Several players out there tonight are expecting calls to the mission, field before another softball season."

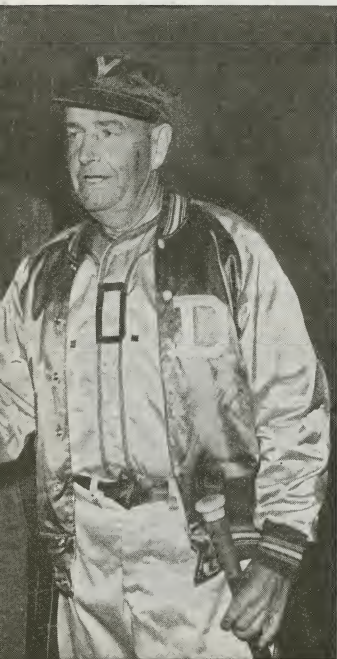
Individual awards were given to the following players who comprised a mythical "all star" team:

Ken Williams—p., Vineyard; Carlton Ence—p., Laurecrest; Leo Holdaway—c.f., Vineyard; Earl Murphy—s.s., Laurecrest; Leon Hall—3.b., Wellsville; Wendell Morris—p., Layton; George Duckworth—1.b., Pleasant Green; Ray Linford—c., North Hollywood; Phil Lamson—l.f., Layton; Glen Waldon—r.f., North Hollywood.

These awards were made by the members of the special all-Church softball committee comprised of Will B. Gillespie, chairman; Gerald G. Smith, and Marvin J. Ashton.

A vote of thanks must be given to the Young Men's Mutual Improvement Association which ably directed the teams, divisions, and tournament.

With the completion of play in this all-Church softball tournament the groundwork has been laid for more seasons to come. Although this has already been called one of the largest softball leagues in existence (and it will grow), the emphasis must always be not on winning games, but on building character and good brotherhood within the wards, quorums, stakes, and Church.



He Quit Smoking

ONE OF the tournament teams told the story of their bat boy who lived and breathed the spirit of the softball team. One night the boy's father (who was not active in the Church) followed him to the game. The team was one man short, and the manager motioned the father from the sidelines to the playing field.

"Dad," called the bat boy. "You can't play. You smoke."

The man turned for a moment, emptied the cigarets from his pocket, and took his position on the field. He had quit smoking. And as the season progressed he began attending meetings with his family and won a permanent position on the team—the team which represented its division at the tournament.



The Presiding

Aaronic Priesthood

The Ninety and Nine?—or the One?

JESUS said:

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? (Matt. 18:12.)

The Master laid down this cardinal rule of stewardship in the hope that those who are called to labor in his vineyard would never count themselves as wholly successful so long as even "one" remained away from the fold. If we as leaders in the Aaronic Priesthood desire his benediction on our

efforts, we must share his anxiety for those who are "gone astray." Do we?

Can it be that we too frequently think only of the "percent active"?

Try this experiment for a while and see what it does for you—to you—as a leader: Talk about the percent of boys not present, not active, and observe your feelings. Instead of saying—"I had fifty-seven percent present—active," say "I had forty-three percent absent—inactive." Then keep on saying it over and over, week after week, until you begin thinking seriously of those absentees, wondering why they are not interested, planning what you can do to help them. Your conscience may become more sensitive—its more persistent proddings may even interrupt your sleep at times. But who wants sleep if it is induced or encouraged by the drug of imagined success?

Give it a good try—think and speak of the "percent inactive" for a while. Who are they?—review their names. What are they doing instead of that which they ought to be doing? What are their reasons for inactivity? Why did they stray away? How can I help them with their problems?

Then ask the Lord to temper your approach, to flavor your words with the spirit of brotherhood, that the lost may be found, that you may know how truly

... he rejoiceth more of that sheep [those sheep], than of the ninety and nine which went not astray. (Matt. 18:13.)

Youth Conference Conducted In North Sanpete Stake

STAKE President Golden D. Carlston and his counselors decided to do something outstanding for the youth of the North Sanpete Stake. They settled upon a youth conference and asked the stake Aaronic Priesthood committee and the stake committee for Latter-day Saint Girls to outline the program and submit their proposal. The plans were approved.

Conference sessions were at ten A. M. and two P. M. Luncheon was served—and they all stayed for lunch.

Four hundred and fifty young people were present throughout the conference.

Priesthood leaders present included the stake presidency, high council, and bishoprics, who sat in the choir section as the guests of youth.

Young people conducted both meetings. Eleven addresses by youth, boys' choruses, girls' and combined youth choruses, made it truly a youth conference.

Subjects treated by the youthful speakers were—Prayer; Tithing; What the Aaronic Priesthood Means to Me; Temple Marriage; The Word of Wisdom; Church Welfare; Obedience to Authority; Testimony; What the Latter-day Saint Girls Program Has Meant to Me.

Elder Lee A. Palmer was the guest speaker as a representative of the Presiding Bishopric. Loyal Graham and Tina E. Nelson were in charge as leaders of the Aaronic Priesthood and Latter-day Saint Girls programs.

Aaronic Priesthood Choristers

Use the Handbook

"USE the Handbook" is the slogan for stake and ward Aaronic Priesthood choristers.

The Aaronic Priesthood choristers' Handbook, especially prepared for those who have to do with boys' singing, contains a wealth of material. The subject matter gives simple and direct instructions and explains in detail each step to be taken in the development of boys' choruses. Make effective use of the handbook because it paves the way to successful promotion of the boys' singing program and its use will assure correct procedure.

Use the Handbook; study its contents; be guided by it. Success will be yours if you are humble, prayerful, and enthusiastic.



Twelve adult members of the Aaronic Priesthood, Salt Lake City Thirtieth Ward, Temple View Stake, are made happy in their ordination to elders in the Melchizedek Priesthood. Their wives share in their husband's new found joy in priesthood and Church activity. All of these brethren are now active ward teachers and several of them are in other responsible positions in the ward. Included in the photograph are Bishop Thorpe, B. Isaacson of the Presiding Bishopric, Stake President Adiel F. Stewart, Executive Chairman Leonard Brimley, Bishop William J. Koew and Counselors Vern Obrey and Verlyn Jess Thomas.

Bishoprie's Pages

Prepared by Lee A. Palmer

Ward Teaching

The Lost Coin

FROM the parables of Jesus come some of the most simple, yet the most valuable lessons ever taught. The parable of the "Lost Coin" is a good example of what happens when we become unduly careless in the performance of duty.

... what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. (Luke 15:8-9.)

The woman did not intentionally lose this coin; neither was the coin capable of losing itself; but through negligence and carelessness on her part, it became lost.

This story is a striking example of what may be happening to some ward teachers, and to some of the members for whom they are responsible.

Have you as a ward teacher taken inventory recently? Have you lost someone from the ranks of your flock? Were they lost because of your inattention? What are you doing about it? No ward teacher wants to be charged with the personal responsibility of losing a soul.

Are you as conscientious as was the woman who lost the coin? Have you lighted your candle and gone in search of those missing souls. As you explore the shaded and darkened byways of the roads that lead to inactivity, you may find others about to fall away. You may also be suddenly impressed with the urgent need to make a thorough and much needed inspection of your entire flock.

Have you thought of the matter in this way: "The Lord is holding me responsible for the safeguarding of the little flock assigned to my care. I must not lose one soul through my own neglect of indifference."

A Few Weeks to Go

ONLY a few weeks remain in this year. To the alert Aaronic Priesthood leaders it will be a period of opportunities—opportunities to give the little push needed to qualify more quorums and more individuals for the award.

PRICE SECOND WARD NORTH CARBON STAKE

Presiding Bishop LeGrand Richards greets Aaronic Priesthood successes from the Price Second Ward, North Carbon Stake. These boys and two others not in the photo were the winners in a contest conducted by the ward bishopric extending from October 1948 through June 1949.

Bishop Duane A. Frandsen is shown with his boys and accompanied them on the special excursion to Salt Lake City.



L.D.S. Girls

Duties of Ward Advisers

THE ADVISER'S CALLING

The nature of the work of an adviser suggests she be a mature woman who knows and understands the problems of the growing girl. It is very important that she be a woman who does not gossip, or talk indiscreetly about others, for such a person should not be placed in a position where she will receive confidences which will not be held sacred.

The responsibilities of this calling demand personal qualifications which are not ordinary in any sense of the word. To perform the duties of this office as desired will require the constant and prayerful application of one's best efforts—anything short of this will be at the expense of our young women who can ill afford to pay the price of our neglect.

DUTIES

1. The adviser's approach should always be one which will make the next approach a welcome one. No one resents the approach of a real friend.

2. The adviser is to do far more than merely ascertain and report on attendance. She is to be in very deed a "big sister" to every girl in her group.

3. Work with them [the girls], play with them, be close to them, love them, understand them, know their problems, help them with the solution of their problems, be their worthy confidant, be loved and understood by them.

4. When a girl needs assistance she is not likely to seek out her adviser. The adviser should go to her and help as necessity suggests, making proper inquiry as a basis for the giving of needed assistance.

5. The thoughtful and worthy adviser will never pry or meddle or gossip. Confidences are sacred and should never be betrayed.

6. The adviser is expected to be in regular attendance at the ward youth leadership meeting held each month under the personal direction of the bishopric. At this meeting, the adviser will render, to the bishopric, an account of her activities for the month. A report on each girl in her group will be expected.

Adult Members Aaronic Priesthood

Five Fundamentals of Success

A summation of the material in the handbook for leaders of the adult members of the Aaronic Priesthood reveals five fundamentals which point the way to success in the work among the adult member group. These fundamentals are: (1) Active leadership of the ward bishopric in promoting the program; (2) A ward committee functioning under the direction of the ward bishopric; (3) Personal visits to the adult members by the bishopric and group advisers; (4) Cottage meetings; (5) Special department for the adult member group in the weekly priesthood meeting.

The strength of the program for the adult members of the Aaronic priesthood rests upon these five fundamentals, and the degree to which they are exercised will determine the extent of progress.

THE FORT ON THE FIRING LINE

(Continued from page 705)

come to this fort in the borderland, that just across the river within sound of their voices, lived fifteen thousand or more unconquered Navajos, who had terrified southern Utah at intervals for a quarter of a century and who could be inflamed in an hour to a white-hot fury by the merest trifle. Those Navajos believed now that a man of the fort had killed one of their number, and what extravagant revenge they might claim was hard to guess.

Whether the hours of the night became still or whether they were disturbed by sounds echoing in the cliffs, they were all ominous and slow in passing. The mothers listened and peered mistrustfully into the darkness.

NEXT day men came in from the camps, from the freight roads and other places in answer to the call of night riders who told them of the danger. Everyone felt grave concern for what might happen.

Then onto that stage of dreadful things pending, came a well-meaning actor, who threw the builders of the fort completely off their guard. Amasa Barton lingered a week before he died, and in the first half of that time the men from Bluff kept fearful watch over him, and all the time they kept a vigilant eye on a mob of Navajos peeping from the cliff beyond the river.

In the broad light of one of those May days, instead of in the nighttime, as the watchers had feared, they saw a man come straight down from that mob to the river, to the boat. He made no effort to keep out of sight; he rowed with deliberate stroke to the north side, and climbed to the shelf to where the weary watchers sat by the dying man.

It was Tom Holiday, one of the important chiefs who had been twice to Salt Lake City at the invitation of Brigham Young and John Taylor to hear and subscribe to peace treaties between his people and the Mormons. Impressive in size, magnetic, and intelligent, he marched boldly up to the Barton home, gave them friendly greetings and asked what the trouble was all about. They told him what had happened, showed him the unconscious man, and assured him they had no de-

sire for anything but peace, not the least preparation for anything but peace.

"I have been telling my people you are our friends," he said. "I told them you have always been our friends. I told them to go home and let the matter pass. I shall go back and send them home."

He returned to the boat and up to the hiding mob from which he came, and very soon it was apparent they had all gone away; none of them could be seen. The crisis seemed to be past.

When Barton died, his funeral was held in Bluff without fear of further trouble from the Navajos. Men returned to the freight road and the camps to take up their work where they had dropped it.

Tom Holiday, Jim Joe, and the cream of the tribe lived on a plane high above the unprogressive herd. In the emotional hearts of that herd rankled memories and traditions of wrongs they had suffered; wrongs real or imaginary which had never been duly avenged.

The soldiers of Spain had shed their blood, but the Navajos had taken two drops of Spanish blood for every one they gave, and they had driven the Spanish power from all countries adjacent to their own. The United States had driven them away and shut them up like cattle for three years—the memory of it was a sting! The mention of it an insult!

These Mormons had shed their blood in many a shameful fight beyond the big river, and now they had come to shed their blood right at the nation's door. The three brothers had been massacred in Grass Valley! Tom Holiday and other old cranks had tried to explain that somehow it was all right, but it was all wrong. The Navajos were in no humor to admit anything was right where Navajo blood had been spilled. Old Eye had been shot through the heart in a Mormon's store, and they were asked to believe it was done there by one of their own people, and a friend to the murdered man. How ridiculous!

The chronic agitators waved their firebrands and raised a war whoop. It stirred the blood of fighting generations, and they painted their

faces in hideous colors, seized their guns, and rode away in a jostling gang for the detested little colony.

Danger, prolonged and intensified, had bred courage in the builders of the fort, not only in the hearts of the men, but also in the hearts of women. It was often their duty for long periods at a time to man the fort, to be its watchmen, to preserve the vigil which was ever the price of their peace.

It was a woman who first sighted that dreadful horde of a hundred Navajos riding in fury towards Bluff. It was a woman who soothed her terrified children and ran to calm the little folk who had been left alone across the street. It was another woman, Mary N. Jones, known to the Navajos as *Estomuskeezzy*, who answered their call and met them in the street, to laugh banteringly at their painted faces and feverish excitement, and to ask in their own tongue what kind of joke they had come to play. She was the plucky interpreter and clerk and diplomat for the San Juan Co-op. Without "Aunt" Mary, and other women with her courage and resourcefulness, Bluff's assignment in the wilderness never could have been filled.

Yet Aunt Mary, from her varied experiences with the Navajos in the store, could not fail to recognize this as a grave threat of violence to the helpless little community. In these hundred men, surrounding her with their guns in their hands and glaring uncompromisingly down from their saddles, she saw the implacable spirit which had resisted Spain—the wrath and resentment of a people unconquered by three years of captivity.

This was the crisis hour of a generation; the fort must hold its own today or it could be a fort no longer. If the peculiar ethics which saved Jacob Hamblin from the flames could not be successfully invoked for this situation, the fight of the years was ignominiously lost.

Estomuskeezzy contrived to send for her father, Bishop Nielson, and for her husband, Kumen Jones, two of the only three men to be found in Bluff or in its nearby fields. Until they came, she wielded the charm of her calmness on the restless mob.

(To be continued)

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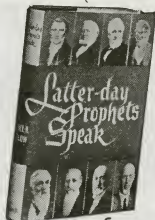
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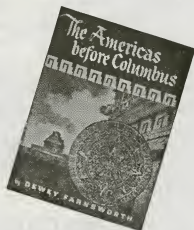
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THE STORY OF DESERET

(Thomas C. Romney. Zion's Printing and Publishing Co., Independence, Mo. 1948. 268 pages, \$1.75.)

THIS readable, scholarly volume recounts the labors, struggles, hopes, and conquests of the first people to settle in the Great Basin of North America. The material is grouped under headings such as organization, emigration, political and industrial life, and social and educational conditions. This gives life to the recital of historical facts. The magnificent vision of the pioneers in the exploration of their new-found land and in the manner of conquering it is brought out clearly as the story progresses. Two chapters are devoted to Brigham Young, his official associates, and the people who flocked into the Basin to help found civilization in the West. The causes that led to the pioneer Westward movement are interestingly portrayed. The book is, in fact, a concise, easily read, informative account of the settlement of the Intermountain West of the United States. The diligent research of the author has brought to light much unknown or formerly unused material. The book should be read largely, whether at home or as a textbook in school.—J. A. W.

BIBLE STORIES FOR YOUNG LATTER-DAY SAINTS

(Emma Marr Petersen—Illustrated by Richard I. Elkins—Published by Bookcraft, Salt Lake City. 148 pages, \$1.75.)

FROM a gifted mother, who has an earnest appreciation for finer things, comes this volume of some sixty Bible stories, well and simply told, for reading by children of early school age and for reading to children of pre-school age.

While the name of Mark E. Petersen of the Council of the Twelve does not appear, his encouragement and collaboration are acknowledged by the author, who is his wife; and regardless of what part each of them has played, together they have produced a work that will be earnestly welcomed by parents who want their children to be impressed at an early age with the ageless message of the ancient scriptures.

There are so many stories in print

for children these days, about so many things, all good in their place, perhaps; but many of them on superficial subjects. But here is a book that will give children an early introduction to the characters and spirit of the Bible. One story of the Jaredites of the Book of Mormon is also introduced.

This work well deserves to find its place in every home where young and impressionable children are found.

—R. L. E.

SIMPLIFIED FOUNDATION FOR MATHEMATICS

(E. L. Liljenquist. Published by the author, 45 South 7th East, Salt Lake City Utah, 123 pages, \$2.50.)

TEACHERS of mathematics who have examined this book agree that the approach presents a somewhat more simplified and easy method of acquiring mathematics. The book should be of help to teachers of this subject and to students who wish to master the subject rapidly and clearly.

The basic elements of mathematics, of course, have not changed, but the method of approach may be improved.

The author is to be congratulated upon this adventure into the age-old subject.

—J. A. W.

DELEGATION OF RESPONSIBILITY

(Continued from page 723)

this book in his library—others, it seems, don't hesitate to ask almost anything and everything of them."

Now, the First Presidency, and all the other brethren, I earnestly believe, are very willing to do what they can do, to the full limit of their time and strength, and certainly when people have questions and problems, they must feel free to ask someone the answers. A man should not carry an unanswered question around with him and let it canker within him without being able to ask for the answer. But I am sure that so far as the Church to its broad extent is concerned, individual audiences with the First Presidency and with the other brethren shall be proportionately fewer. And greater and greater and wider and wider, responsibility on the part of all of us, down to the youngest and least able, must be the watchword for the accomplishment of the things that need to be accomplished.

I don't know why the Lord is content to let us move by the slow means, or at least by the seemingly slow-

THE WESTERN RESERVE

(Harlan Hatcher. The Story of New Connecticut in Ohio. Bobbs-Merrill Company, Inc., Indianapolis. 1949, 365 pages, \$4.00.)

THIS scholarly, well-written volume is interesting from start to finish.

In telling of the pioneer struggles with forest clearing, town building, canals, business, highways, railroads, ship routes, and other activities, it relates really how America came to be, and points out, often inadvertently, the soundness of the heritage which has made our land good to live in.

Of course, the story of Ohio could not well be told without mentioning the Latter-day Saints. Therefore, a chapter of twenty pages is devoted to the Mormons at Kirtland, a fair, uniquely unbiased story of the residence of the Mormons in Kirtland and vicinity during the pregnant years of 1831 to 1838.

Conditions in Kirtland when Joseph Smith arrived, conversion of Sidney Rigdon, and the development of the United Order, are clearly portrayed. The wild speculation period in Ohio in the late 1830's, and the attempts of Joseph Smith and his associates to win economic security, with the general economic collapse in 1838, are told with careful regard to "honest" history. A full page picture of the Kirtland temple is printed with a good description of its architecture and dedication. "It has . . . remained one of the most striking pieces of architecture in the Western Reserve." The chapter in its straightforward, factual veracity makes refreshing reading.

It is good to take time off to look at our beginnings.—J. A. W.

means by which we sometimes seem to move. But the fact that he is content to let us move so slowly must be significant, and it may be that some of the shortcuts that are sometimes suggested would not be good for us, individually or as a Church.

I recall that a personality of great brilliance named Lucifer had some very drastic shortcuts to suggest and they were rejected of our Father in heaven.

I am reminded of another story concerning a shortcut that my able associate on Temple Square, Brother Marion D. Hanks, invited to my attention sometime ago. It was an incident related by the late Justice Sutherland of the United States Supreme Court. Some years ago, he recalled a group of men, who had ascended the Arch of Triumph in Paris, and one very brilliant young man among them was theorizing as to the various ways of descending. There were the stairs down which they could laboriously and slowly descend, or one could jump over the edge of the monument and thus be down much sooner. Then the brilliant young man

(Concluded on page 746)

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DELEGATION OF RESPONSIBILITY

(Concluded from page 744)

proceeded to demonstrate his theory: he jumped over the edge, and the next day they buried him.

I think some of the shortcuts suggested these days in the world (and maybe some of the shortcuts suggested among us) may be in this category. It serves the purposes of God, apparently, to work through men, imperfect as they are. Certainly there are many things that he could accomplish more rapidly than by letting us do them in our fumbling and faltering way. Certainly he could send armies of angels to accomplish the things he has placed on our shoulders if he chose to do so. Jesus said to his own generation that God could raise up children unto Abraham from the very stones. I think all this must lead us to only one conclusion, which is basic in this Church: that the Lord lets us move as we move because it is his purpose and glory to bring to pass our eternal and everlasting salvation, our immortality and eternal life; and if he were to take some of these shortcuts, it might do the work without developing the individual.

Men are only at their best and most effective under conditions of voluntary cooperation and never under conditions of coercion. When President Smith mentioned earlier this morning the Constitution of the United States, the first line from the preamble came to my mind:

We, the people of the United States, in order to form a more perfect union,

"We, the people"—it was not an edict from some tall tower directing that some mass of people should do something regardless of their own wishes. "We the people" do this. Men are most affective under conditions of voluntary cooperation, and that is one of the great pillars of strength of this Church. The free agency of man is basic. We are committed to it, and corollary with it is our own individual initiative and willing cooperation in a great cause.

Now I have no concern as to the ability of our Father in heaven to accomplish his purposes in the earth. He could raise up children to Abraham from the very rocks. He could send armies

of angels. He could take these and other shortcuts. He could no doubt do many things much more quickly, but he is interested in us, in our initiative, in our development, in our agency, in our voluntary willingness to cooperate one with another, and to move toward his purposes for our own soul's salvation as well as for the good of his work in the earth.

I pray that we may each of us sense our responsibility in the world and in the Church, and that we who have responsibility for any part of the work may learn to delegate detail as occasion requires and trust these men our brethren and these women our sisters to do their part in pushing forward the things that need to be done, and to feel a sense of responsibility as concerns carrying forward this work.

I should like to leave with you my conviction concerning the truthfulness and ultimate destiny of those things to which we are committed in this Church, which we earnestly accept as the Church of Jesus Christ, and I do it in the name of the Lord Jesus Christ. Amen.

FOUNDATION FOR FAITH

(Concluded from page 722)

if their lives justify it, than which no greater blessing could ever be given to man. If those three things are not something to offer to the people of the world, what do they want? Getting past that, we have other things that were restored. We have the true manner of the administration of the sacrament of Christ. There is no other place in the world that you can find stated the blessings that must be used on the water and the bread, than in the revealed scripture of the Church of Jesus Christ of Latter-day Saints. You find it in the Doctrine and Covenants. You find it in the Book of Mormon.

The Church fosters education as no other religious organization in the world, I think, has ever done. The dominant church boasts the oldest college, I believe, in the world, located in Mexico. It is true that it is old, almost as old as the discovery of America, but what was it used for? It was used to educate a few people who could minister to the masses, but it was never made available to the masses of the people, not even desirable, some writers say, that the masses should be educated, but the Church of Jesus Christ of Latter-day Saints offers an educational program to young and old, the like of which no other church has ever done.

We have our youth program, which is being copied by many today, which is an offering to the young that they should not consider lightly.

One could go on, if time permitted, to enumerate the many benefits and blessings that come from membership

in the Church, so that one wonders why anybody should let trivial things drive him from it.

I heard the other day of a man who left the Church because his son was denied entry into the temple—I imagine, justifiably so. You find people who leave the Church because, sometimes, they think the bishops and stake presidents do not understand them. They do not think of these broad and basic things, faith in God; faith in the revealed word as it has come from the Prophet Joseph Smith, that he was actually an inspired servant of God; faith in the appointed leaders who have followed him with an unbroken line of authority to minister in these things. They are the important things, it seems to me, brethren and sisters, and when we think Mormonism, if you want to call it that, when we think of the gospel, it seems to me that those basic things are the ones that we should think of and appreciate, and we should not worry too much about the prohibitions that it gives us. There is not a single one of them that is not set up for the benefit and blessing of men. It is true that many men are frail and have great difficulty in observing all of those things, but they should not let their failure to observe them, their lack of power to observe them, drive them out of the Church, because in other sections they are given liberty and license that the Church of Jesus Christ of Latter-day Saints cannot condone.

The Lord has to use human elements in the guidance of this great work, and it is not to be expected that any bishop

or any stake president or any of the leaders shall be absolutely perfect in his life, but I would have you understand that it is my belief that those who stand as the presiding officers of this Church have nothing but high and holy motives in the things they do and that they constantly and continuously and always seek the spirit of God to prompt them in the decisions they make, the programs they suggest.

Brethren and sisters, the Church offers a program that should be attractive to all, because it is through the observance of that program that men will not only live better and more righteous lives here on the earth and gain while they live here greater joy and greater happiness and greater satisfaction, but it also paves the way to exaltation in the presence of God, our Heavenly Father, when this mortal sojourn shall end.

It is my testimony to you that I feel, deep down in my heart, the truth of these things, that because I sense this, I am willing to devote my life to their teachings as one of the great missionary forces to which President McKay has referred today. I only hope and desire in serving you that I may do it with full love and fellowship, without hate, in my heart, toward any man, that when men come for advice God may inspire me to give them the advice that will encourage them and comfort them, that in all my ministry the spirit of God may characterize my acts.

May God bless us, I pray in Jesus' name. Amen.



How 'safety-circle' driving cuts down accidents

"Know your safety-circle!" is an important lesson taught Standard of California drivers...and perhaps it can be helpful to you.

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More than 5,000 Standard drivers have studied this and many other safety princi-

ples in our Driver Training Program, besides passing thorough visual examinations. Last year, they drove 41 million miles with an accident rate 60% lower than the national trucking fleet average.



LOOK UP AT THE SPIRES

(Concluded from page 724)

I shall read a few verses from the Ninetieth Psalm:

Return, O Lord. . .

O satisfy us early with thy mercy; that we may rejoice and be glad all our days. . .

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us. (Psalm 90:13-14, 16-17.)

I pray that this spirit of a voice within, the Lord trying to speak to us and guide us, may be with us. It is a very personal affair. We do not need to wait for any great occasion depending on someone else to assist us. His Spirit will be with us every day, at all times, if we serve God humbly and pray for his guidance.

This delightful experience came in the form of a testimony out in the mission that I recently visited. A young

missionary bearing his testimony of what it meant to the family for a young man to go on a mission, and how the Lord truly provided, recited this incident:

When I left home, I didn't know whether father would be able to make it or not, in keeping up the expenses, but he and mother said, "Go, we'll do the best we can for you, Son."

I came into the missionary field. We had been getting along all right, and last week I received a letter from Father. He told the story that they were working hard, and they had harvested a good crop, and then he told the story of my little brother eleven years old.

Dad said, "I have been giving your brother work on the binder. We were giving him fifty cents an acre to run it. He had done very well; he had worked early and late. Then the day came when we were to pay him. The neighbors had sent in their checks and I was going to pay him. I asked him: 'Now Son, what are you going to do with the money?'

Your brother said: 'Well, Father, I want a pair of Levis, and I want to go to the County Fair, and the rest I want to send to my brother on his mission.'

He enjoyed that voice within. The Lord was guiding him in his tender years. He had caught the spirit that his brother had in missionary service.

With the same feeling I bear my testimony: have patience wherever you are called to labor, that those for whom you work may "look up to the spires," and receive inspiration and comfort. Oh, listen to the voice within, that it may guide you safely on the way. Do not be disturbed by the scare lines of papers and commentators on the radio. Know that you have God with you if you but do his will.

I thank him humbly for these things, and I bear testimony and pray for all of us, in the name of Jesus Christ. Amen.

THE SUPREME TEST OF RELIGION

(Continued from page 721)
nants, and The Pearl of Great Price. How beautifully do they teach the words of Shakespeare:

What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God! (Shakespeare, *Hamlet* Act II, Sc. 2.)

Think of what your message can become as you go forth to teach. But it is going to require of you some sort of planning toward an end. Your minds must become more sensitive to the revealed truths of God as never before. Your faith in your work must deepen from day to day. Let me call to your minds the words of the first two verses of the first chapter of the Book of Mormon:

I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days.

Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. (1 Nephi 1:1-2.)

What a noble tribute to education these words are. Lehi had become an educated man in his day, and his son pays him loving tribute. So you must study the words of Holy Writ every hour of the day and remember the admonition of the first teacher to the American Indians, called by some the apostle John Eliot:

Work, with faith in Jesus Christ can accomplish anything.

What a directive purpose the Prophet Joseph Smith gives us in the words as found in the 88th Section of the Doctrine and Covenants:

. . . seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of glory, a house of learning, a house of faith, a house of order, a house of God. (Verse 118-119.)

From the beginning of the history of the Church, Joseph Smith organized schools of learning. He became a student and a member of the Latin, Greek, and Hebrew classes established in the Kirtland Temple. He established the University of the City of Nauvoo, encouraged the building of the Seventies Hall of Science. In volume five of the *Times and Seasons* is found this brief, but noble statement:

Among the improvements going forward in this city, none merit higher praise, than the Seventies' Library. The concern has been commenced on a footing and scale, broad enough to embrace the arts and sciences, everywhere: so that the Seventies' while travelling over the face of the globe, as the Lord's "Regular Soldiers," can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been gracing the world for almost six thousand years. (p. 762; January 1, 1845.)

The early history of the Church of Jesus Christ of Latter-day Saints was

one of refinement and culture. The people became lovers of good literature. Even when they were camping on the frozen ground of Iowa as they began their exodus to the far West, they read their sacred books and before the campfires they knelt in prayer. We are told that in one of the camps was a copy of Mlle. Cottin's beautiful story, entitled "Elizabeth." It was so sought after that some read the book by the light of the moon. They were sustained by day and by night by

. . . keeping up the songs of Zion, and passing along Doxologies from front to rear when the breath froze on their eyelashes.

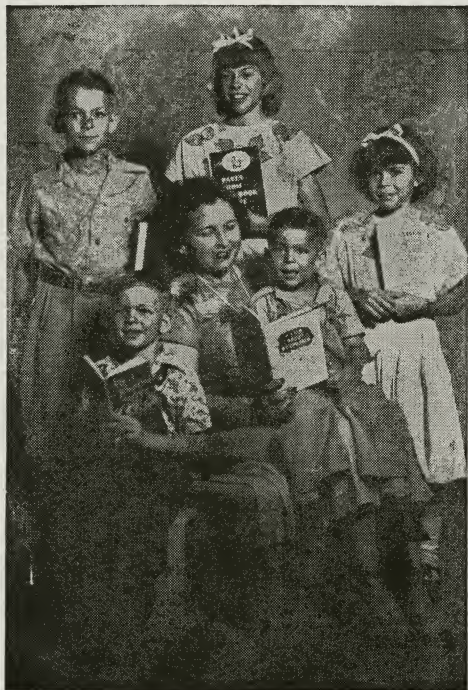
Jane Bicknell Young, the wife of Joseph Young, sang to her children the "Song of the Silent Land":

Into the Silent Land!
Who shall lead us thither?
Clouds in the evening sky more darkly
gather
And shattered wrecks lie thicker on the
strand.
Who leads us with a gentle hand
Thither, oh, thither,
Into the Silent Land.

They trained themselves to read and to think, but they had no set regulations for their studies. They embraced only guiding principles. They knew nothing of set rules and methods which would have limited their imaginations and initiative, which are so important in the successful presentation of great truths. One of the first things that President Brigham Young did after the advent of the pioneers to Utah was to issue an epistle—and this in 1847—which reads as follows:

(Concluded on page 750)

AGAIN THIS CHRISTMAS



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and pleasure throughout the
year - - - and years.

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|--|--------|
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| ☐ GOD PLANTED A TREE | 1.00 |
| ☐ COMBINATION (All four above books plus an EXTRA COPY of God Planted a Tree
FREE OF CHARGE) | 8.00 |

For which I enclose \$.....

☐ Please Gift Wrap in Christmas paper (no charge)

Name..... Address.....

THE SUPREME TEST OF RELIGION

(Concluded from page 748)

It is very desirable that all the Saints should improve every opportunity of securing at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter, to gain the attention of children, and cause them to love to learn to read; and also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, etc., to present to the general church recorder, when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works on every science and subject, for the benefit of the rising generation. We have a printing press, and any one who can take good printing or writing paper to the valley will be blessing themselves and the Church. We also want all kinds of mathematical instruments, together with all rare specimens of natural curiosities and works of art that can be gathered.

In 1851 the first extensive library was brought by ox teams to this state. It had been purchased in New York City by Dr. John M. Bernhisel and was a wonderful collection of books. There were the works of Shakespeare, Milton, Bacon, Homer, Juvenal, Lucrctius, Virgil, Euripides, Sophocles, Plato, Montaigne, Tacitus, Spenser, Herodotus, Goldsmith, and many others of the great masters of the world's best literature. The library received copies of the *New York Herald*, *New York Evening Post*, the *Philadelphia Saturday Courier*, and the *North American Review*. Of the scientific works there were Newton's *Principia*, Herschel's *Outlines of Astronomy*, and Von Humboldt's *Cosmos*. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

Time will not permit my going into the cultural aspects of the early days of the Church. The Latter-day Saints were a cultured people from the first, and they indicated this in their lives. The inventory of the educational resources of Utah have been what Dr. Samuel T. Dutton, of Columbia University, has pointed out. These resources are: First, homes, churches, schools, and libraries; second, newspapers, magazines, museums, drama, industry, and government; third, those intellectual and ethical aptitudes of the people which make it possible for them to be quickened and influenced in the right direction.

The pioneers were always striving to understand the arts and sciences, for they sensed keenly the power of all truth. They knew the human constants—hunger and labor, seed-time and harvest, love and faith—which entered into their lives from the very first. They built this Tabernacle in which we are worshipping today. They continued establishing schools and colleges and established a

theatre in the wilderness which in time became recognized by the artists of the London stage as well as the famous dramatists of America. Mr. M. B. Leavitt has written in his *Fifty Years of the American Stage*:

Sweeping as the statement may seem, I do not believe that the theater has ever rested on a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the Capital of Mormondom.

Utah today has become a great state. Ellsworth Huntington has recently written in his book, entitled *Civilization and Climate*:

The proud position of Utah is presumably the result of Mormonism. The leaders of that faith have had the wisdom to insist on a thorough system of schools, and have obliged the children to attend them. The "Gentiles" have in self-defense been forced to do equally well, and the result has been admirable. Whatever one may think of Mormonism as a religious belief, it must be credited with having accomplished a remarkable work in spreading a moderate degree of education almost universally among the people of Utah.

Count Hermann Keyserling, the noted German philosopher and historian, came to Salt Lake City a few years ago and afterwards wrote in his *Travel Diary of a Philosopher* these words:

A WORKING FAITH

(Continued from page 720)

will help you to get well," and the brother said: "Well, Brother Young, can't the Lord heal me?" Father said: "Of course the Lord can heal you, but the Lord has given us ways and means that will help us to be healed, and he expects us to use them."

I recall another occasion that came into the experience of Sister Young and me when our only boy was seriously ill. At that time peritonitis was generally fatal. This boy had had it for several days, and it appeared to be a hopeless case. The surgeon, the late Dr. George W. Middleton, who operated on the boy, removed what little of his appendix he could. He remained with us all night, and the next morning told us that we should prepare for the worst. I pay tribute to Dr. Middleton. He was a man of great faith. Those who knew him knew that he had faith. Sometimes he was regarded as too liberal in his thinking, but he did have faith in the providence and the priesthood of the Almighty. Finally he said: "Let us administer to this boy." I anointed him, and I recall the substance of Dr. Middleton's sealing prayer. "Father," he said, "we have done all that we can for this boy. We ask thee now with thy divine power to touch him and to heal him and to sanctify to his good the things that we in our weak

The Mormons have achieved a civilization hardly attained by any other people. In barely half a century they have changed a salt-desert into a garden. They are moreover admirable citizens, law-abiding, honest, and progressive.

You missionaries of Jesus Christ, our Savior, are taught the divine precepts of the religion of the Master, and you go forth in all the world to teach. Out of the faith of your fathers you take to peoples all that is holy and pure and of good report. Your zeal and self-devotion shall be increased. Your heavenly aspirations, your human sympathies, your endless deeds of charity will bring you the hearts of the people. You need never hesitate, for you have entered upon your many duties and responsibilities, your trials and discouragements "with the zeal of Peter and the gentleness of John." Well may you read the words of the Prophet Joseph Smith as he wrote in the Articles of Faith:

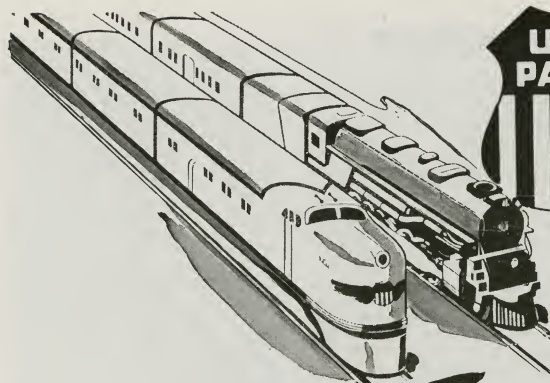
We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (Thirteenth Article of Faith.)

way have done." That prayer stimulated faith. The Lord healed our boy.

It is a glorious privilege, my brethren and sisters, to belong to this Church, a Church that is practical. We have great spiritual powers. These practical things have the elements of spirituality about them. Anyone who knew anything about the Prophet Brigham Young knew that he was spiritual, that he had unlimited faith, but with it all he realized that his people had to work and had to struggle for what they received, and he inspired the people to provide for themselves. It is said on one occasion that President Young was in a meeting where the brethren were discussing some theological subjects, a meeting that had been called in Nauvoo while the temple was being built. President Young arose and said: "If you will excuse me, I should like to go and work on the temple." It is a striking example of work where work is necessary.

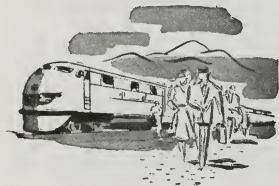
Now we are faced today with some rather serious problems, and I say to you that we will be grateful before we are through that we have within this Church those elements that teach us to provide and to help the Lord to provide for the things for which we pray, and when we pray for those who

(Concluded on page 752)
THE IMPROVEMENT ERA

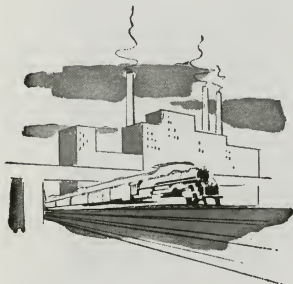


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U N I O N P A C I F I C R A I L R O A D

NOVEMBER 1946

A WORKING FAITH

(Concluded from page 750)

are in need, we are prepared to help the Lord in answering those prayers.

Now, there is another phase of it. We frequently pray for those who mourn and who are bowed down with sorrow, and that is as it should be, but we have the same elements of comfort in the operation of the Holy Priesthood. We are constantly urging our brethren and sisters to visit our people and to administer to them in their spiritual needs. That is another practical way of carrying out some of the teachings that we hold dear. Our ward teachers and our Relief Society teachers have a charge to bring comfort to those who are less fortunate than we and who

may be spiritually bowed down, who may be lacking in the things that feed the soul. We can bring comfort to them and help them in their problems.

I repeat that I am not unmindful that sometimes the Lord does not always answer the prayers the way we would like to have them, but he does answer them the way they should be. At times we may need physical blessings, and we do not always receive them, but we receive spiritual blessings and those spiritual blessings help us to make adjustments and to feel that no matter what is, it will be right if we are in tune with the Holy Spirit. The Lord does not expect us to be selfish about it. He expects us to acknowledge his

hand, and then we shall be prepared for whatever comes. That is the spirit of the gospel of the Lord Jesus Christ, and may God help us that we may always have it. I am grateful to you, my brethren and sisters, for your association, for the strength that I feel as I visit among you in your stakes. I am grateful for my brethren with whom I am associated, for their loving kindness and for their faith. I am grateful to the Lord for his goodness to me. I pray that we may never fail in acknowledging him and in doing the things that we should do to further his work temporally and spiritually, and I humbly ask it in the name of Jesus Christ. Amen.

FRUITS OF THE GOSPEL

(Continued from page 719)

kings, who have received of his fulness, and of his glory;

... they are gods, even the sons of God ...

These shall dwell in the presence of God and his Christ forever and ever.

These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people

... who shall have part in the first resurrection.

... who shall come forth in the resurrection of the just.

These are they whose names are written in heaven ...

... whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical. (D. & C. 76:54-56, 58, 62-65, 68, 70.)

This gift of eternal life in the world to come may not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance. According to the vision, a successful candidate for these blessings must qualify on three counts: First, he must have "... received the testimony of Jesus, and believed on his name" and been "... baptized after the manner of his burial"; second, he must have received "the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power"; and third, he must be "sealed by the Holy Spirit of promise." (D. & C. 76:51-53.)

The Prophet Joseph taught that one so sealed would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and election sure.

It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation.

So taught the Prophet in explanation of the words of Peter. Although that apostle had heard the voice of God declare, when he was with the Savior on the holy mount,

This is my beloved Son, in whom I am well pleased,

he nevertheless wrote to the Saints,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed. (2 Peter 1:19.)

Explaining this statement the Prophet said:

Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens, and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. (D. H. C. 5:387-390.)

It was such an assurance which sustained the Prophet himself as he went to martyrdom, for unto him the Lord had said in a direct revelation:

... I am the Lord thy God and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. (D. & C. 132:49.)

The Apostle Paul was likewise sus-

tained by such an assurance. From the hand of the Lord "he had a promise of receiving a crown of righteousness."

... I am now ready to be offered,

he wrote to Timothy just previous to his death.

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. (2 Tim. 4:6-8.)

I think Apostle Alonzo A. Hinckley had an assurance that he would receive the gift of eternal life in the world to come and that he was sustained by that assurance as he endured the sufferings of a slow death, for in a letter which he wrote to the First Presidency after he had been told by his physician that his illness would be fatal, he said:

I assure you that I am not deeply disturbed over the final results. I am reconciled, and I reach my hands to take what my Father has for me, be it life or death. With a spirit of thanksgiving, and I trust free from vanity or boastfulness, I look over the past with satisfaction. I would not turn the leaf down on any chapter of my life. So far as I know, I have honored my Heavenly Father with my time, my humble talents, and all the means that he has blessed me with, and I have dealt justly with all men. I have fought, but I have fought fairly.

As to the future, I have no misgivings. It is inviting and glorious, and I sense rather clearly what it means to be saved by the redeeming blood of Jesus Christ and to be exalted by his power and be with him ever more. (Church Section, March 27, 1949.)

These fruits of the gospel—assurance that we shall obtain eternal life, peace in this world sustained by such an assurance, and finally eternal life in the world to come—are within the

(Concluded on page 754)

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FRUITS OF THE GOSPEL

(Concluded from page 752)

reach of us all. Sometimes, however, because of our lack of understanding and appreciation of them, I am persuaded that we take too much for granted. We assume that because we are members of the Church, we shall receive as a matter of course all the blessings of the gospel. I have heard people contend that they have a claim upon them because they have been through the temple, even though they are not careful to keep the covenants they there made. I do not think this will be the case.

We might take a lesson from an account given by the Prophet of a vision of the resurrection, in which he records that one of the saddest things he had ever witnessed was the sorrow of members of the Church who came forth to a resurrection beyond that which they had taken for granted they would receive.

I conceive the blessings of the gospel to be of such inestimable worth that the price for them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. What is required is wholehearted devotion to the gospel and unreserved allegiance to the Church of Jesus Christ of Latter-day Saints. Speaking to this point, the Prophet taught "... that those who keep the commandments of the Lord and walk in his statutes to the end, are the only individuals" who shall receive the blessings.

Referring to Paul's devotion, he said:

Follow the labors of this apostle from the time of his conversion to the time of his death, and you will have a fair sample of industry and patience in promulgating the gospel of Christ. Derided, whipped, and stoned, the moment he escaped the hands of his persecutors he as zealously as ever proclaimed the doctrine of the Savior. . . . None will say that he did not keep the faith, that he did not fight the good fight, that he did not preach and persuade to the last. And what was he to receive? A crown of righteousness, and what shall others receive who do not labor faithfully, and continue to the end? We leave such to search out their own blessings if any they have. (D. H. C. 2:19-20.)

Explaining to the Prophet Joseph Smith the reason why his exaltation was sealed upon him, the Lord said:

Behold, I have seen your sacrifices and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. (D. & C. 132:50.)

A half-hearted performance is not enough. We cannot obtain these blessings and be like the rich young man who protested that he had kept the commandments from his youth up but who went away sorrowful when,

in answer to the question, "What lack I yet?" Jesus said unto him,

If thou wilt be perfect, go and sell that thou hast, and give to the poor . . . and come and follow me. (Matt. 19:21.)

Evidently he could live everything but the welfare program.

There can be no such reservation. We must be willing to sacrifice everything. Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world.

The Prophet Joseph Smith made this perfectly clear. He said,

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), . . . then let him continue to humble himself before God, hungering and thirsting

after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure. (D. H. C. 3:380.)

Now may the Lord bless us, my brethren and sisters, with an understanding of his great gospel. And may we press forward with diligence and energy to perfect and qualify ourselves to receive and enjoy the full fruits thereof, for they are of all things the most joyous to the soul. Let us each day in solemn honesty confront ourselves with the rich man's question, "What lack I yet?" And thus, with utter frankness, discovering our own limitations, let us conquer them one by one until we obtain peace in this world through an assurance that we shall have eternal life in the world to come. For these blessings I pray in the name of Jesus Christ. Amen.

THE NEED FOR REPENTANCE

(Concluded from page 718)

around them on occasions. You can tie their branches in knots without breaking the bark. When untied, the branches snap back into their original position.

We see, in their survival, not strength alone, but victory in their ability to spring erect again, after bending to the gale's fury. Resiliency is an important factor in the goal of perfection. The winds of life may bend us, but if we have resiliency of spirit, they cannot break us. To straighten again courageously after our heads have been bowed in defeat, disappointment, and suffering, is the supreme test of character. Such people live on the mountaintops of life and are on the road to perfection.

There are many who have bowed to disappointment or criticism or for some other such reason have stopped their progress in the priesthood, and have lacked the resiliency to rise to the occasion and, in spite of opposition, continue to progress. Can you acknowledge your mistakes and intelligently try to correct them? Can you also make allowances for others' weaknesses and give them the opportunity to make retribution?

There is one important thing to remember. As the time of repentance is procrastinated, the ability to repent grows weaker. Neglect of opportunity in holy things brings a forfeit of the chance.

From the Book of Mormon in the Book of Alma we read:

Ye cannot say, when ye are brought

to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

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

May the Lord bless us to be able always to keep the commandments of the Lord to the best of our ability. And I bless you, my brothers and sisters, with a strength of memory sufficient to take home with you the spirit and teachings of this conference, that you not be forgetful of the kernels of truth and light, and that you may not be so burdened with the numerous teachings of this conference, that you will lose sight of the important things, and that you will remember them and put them into practice and teach them to the many hundreds of our members who are not able to attend this conference.

I bless you, my brethren and sisters, that you may be saints in very deed, through your faithfulness and your devotion to the teachings which are given in this conference, and may God be with us all, that we may ever honor and glorify him. May God be ever honored and glorified for his manifold mercies unto us, his children, I pray through Jesus Christ. Amen.

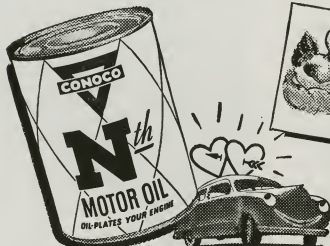
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SUSTAIN THE AUTHORITIES

(Concluded from page 714)

Priesthood program. We could not say that we would accept and sustain the auxiliaries of the Church, and, for instance, refuse to sustain the Church publications which help to give bone and fibre and sinew to these organizations.

Are we in a position of consistency if we try to choose one part of the program of the Church and turn our backs upon the others? Every phase of the program is worthy of our support, whether it be priesthood or Church welfare, whether it be the Church publications or whether it be the auxiliary organizations, or any of the commandments in the gospel.

The program of the Church is inaugurated and sponsored by the heads of the Church. And who are the heads of the Church? They are the prophets of God. And why are they in the Church? For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ.

We are the Saints. Our Church makes up the body of Christ. We need the edification and the perfection that come to us through participating in the program of the Church. We

have the prophets of God who give us the program of the Church. Let us follow that program so that we may get the blessings God proffers to us.

Instead of going off on a tangent this way or a tangent some other way, let us be willing to follow the prophets of God who stand here at the head of the Church and who receive the divine guidance of the Almighty. Let us have enough faith and enough courage to be real Latter-day Saints. Let us have enough courage and enough faith to believe in the Articles of Faith. I challenge every Latter-day Saint everywhere to believe and accept and sustain the sixth Article of Faith which I read again:

We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

I pray that we may have this courage, that we may have the unity and the harmony as a people to support and sustain the prophet of God by sustaining the program in all its projects and enterprises as he gives it to us, and this I do in the name of Jesus Christ. Amen.

APOSTASY FROM THE TRUTH

(Continued from page 713)

Nicaea), which was apparently the first conference called subsequent to the one that was held in Jerusalem in 44 A. D., we are told that only about one-sixth of the bishops were in attendance, and that the bishop of Rome was absent from that important meeting. The emperor directed the council although he was not even baptized. According to the records we have, there was evidently no unity and no inspiration of the Spirit present at the meeting, but force and intrigue were used in an effort to bring political unity for political purposes. In fact, our best authorities seem to indicate that it must have been approximately 354 A. D. before Peter, the Apostle, was ever referred to as a bishop.

But long before this time, evidences of apostasy had set in. The corrupting of the simple principles of the gospel, the introduction of pagan philosophies, the unwarranted and unauthorized addition of certain man-made ceremonies, changes in organization and in government—all these and more were in evidence.

There isn't time to go into a detailed discussion of the changes made, but we may take as an example the simple ordinance of baptism, performed by immersion, by those having authority, following which hands of the priesthood were laid upon the heads of the baptized members and the Holy Ghost conferred. Shortly after the passing of the apostles, this ordinance was greatly modified. The mode of baptism was changed. There came a time when baptism was recognized

whether or not men held or even claimed authority. They even went to the point of indicating that authority was not necessary. The baptism of infants was introduced. Adults who were baptized were treated as infants and fed on milk and honey for a period. The use of oil was introduced into the ordinance.

The sacred ordinance of the sacrament was changed, that simple and impressive ordinance introduced by the Master. The doctrine of transubstantiation was taught and actual idolatry and the worship of the emblems introduced. A change was made in the selection of officers. Nominations had been made by the Apostles who had that authority. No longer was the principle of common consent, which had been a part of the early Church, practised and followed. Members of the Church were forbidden to read the scriptures, although the Master had said, "Search the scriptures; for in them ye think ye have eternal life." (John 5:39.)

Many other practices were introduced, one of the most serious, and I am sure one of the most abominable in the sight of God, was the selling of indulgences. This practice was based on the false theory that there was a treasure of merit—that certain of the saints and others through their works had performed more than was required for their salvation—and therefore, there was a treasure available upon which others might draw, who through their unrighteous lives may be short of the requirements for salvation. The doctrine of infallibility, the wor-

(Continued on page 758)

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APOSTASY FROM THE TRUTH

(Continued from page 756)

ship of relics, the introduction of pomp, ceremony, and mysteries, the use of incense, the worship of martyrs, applause to show the relative popularity of speakers in the Church, and even the purchase of office were approved and practised. Rivalry, strife, and disunity were rampant, probably reaching a climax when the bishop of Rome excommunicated the patriarch of Constantinople and the patriarch in turn excommunicated the bishop.

There remained then, only human churches, without authority, which had excommunicated each other. Surely the apostasy was now complete.

As the restored Church, we affirm that with the passing of the apostolic age, the Church drifted into a condition of apostasy, that succession in the priesthood was broken, and that the Church, as an earthly organization operating under divine direction and having authority to officiate in spiritual ordinances, ceased to exist. This is attested by history. We affirm also that all this was foreseen and predicted by the apostles when they were living, yea, and by the Master in his day. The apostasy had started during the days of the Apostles, and was referred to frequently by them.

You are acquainted with the quotation in Paul's reference to the situation as he met with the elders of Ephesus for the last time when he said,

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. (Acts 20:29.)

Then his letter to the Thessalonians,

Let no man deceive you by any means: for that day shall not come

—the Second Coming of the Master—except there come a falling away first. (II Thessalonians 2:3.)

To the Galatians Paul referred to the apostasy already under way, and marveled that they were so soon removed from him that had called them, into another gospel. He chastised them for so doing, and pointed out that there was only one gospel plan. (Gal. 1:6-8.)

Peter spoke of

. . . false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies . . . and bring upon themselves swift destruction. (II Peter 2:1.)

In fact, in the great vision given to John while on the Isle of Patmos, he refers to the few churches worthy of his note as being "neither cold nor hot." (Rev. 3:15.) In reference to the restoration of the gospel, the passage often quoted (Rev. 14:6-7) is a clear evidence that the apostasy was to be complete, for when John received this revelation, indicating a condition

of the future, he saw an angel flying through the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth."

Even in the Old Testament, prophets had prophesied in a similar manner. Isaiah indicated that the earth would be

defiled under the inhabitants thereof because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24:5.)

Nowhere is the law of Moses referred to as an everlasting covenant. The everlasting covenant is the gospel of Jesus Christ. Amos had spoken of a famine that should come in the land for "hearing the words of the Lord" and that people would "run to and fro to seek the work of the Lord, and shall not find it." (Amos 8:11.)

Not only by history, which is quite conclusive, but through prophecy also we have been informed definitely that there was and there would be a complete apostasy from the truth. Many of the early reformers recognized this fact as they struck out against the false teachings and practices of their day. Wesley, the founder of Methodism, lamented that the "Christians had turned heathen again and had only a dead form left." Even here in America, Roger Williams, head of the oldest Baptist Congregation in the land, recognized, as he quit the ministry, that there was no divinely constituted authority or church upon the face of the earth, nor would there be such a church until one arose having apostles and other officers as found in the church established in the Meridian of Time.

It is an attested fact that as Joseph Smith, a humble boy, went into the woods to pray on that beautiful spring morning in 1820, the world—Christian and otherwise—was in a sad state of apostasy. The answer given to him is to me the greatest evidence we have in all the world that there had been an apostasy from the truth. When he beheld those two glorious beings, the one pointed to the other and said, "This is My Beloved Son. Hear Him." And after Joseph had asked the question, "which of all the sects was right," what was the answer that he received? These are his words:

I was answered that I must join none of them, for they were all wrong; . . . they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.

He [the Son] again forbade me to join with any of them. (P. of G. P., Joseph Smith 2:19-20.)

Later, the Prophet Joseph was commanded to go forth as an instrument in the hands of God and organize the Church, to publish to the world as an added testimony to the divinity of Jesus Christ, the Book of Mormon

(Concluded on page 760)

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APOSTASY FROM THE TRUTH

(Concluded from page 758)

which was taken from the sacred records. The Church was organized, and through revelation its name, the Church of Jesus Christ of Latter-day Saints, was given, as referred to earlier by President Smith. Then after a few months had elapsed, while the elders were in special conference considering the matter of the publication of the revelations that had been received up to that time, the Lord spoke through the Prophet and gave a very significant revelation and indicated that it should be the preface to the Lord's Book of Commandments. In that revelation we find these significant words, referring to the Lord's servants who would have

the responsibility of carrying the message to the world and establishing the kingdom. Said the Lord:

And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, *the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually*—(D. & C. 1:30; Italics author's.)

These are not our words. These are the words of him who established his Church anciently, and through whose ministry it has been re-established and

restored in the day and age in which we live.

Now, my brothers and sisters, that is why we send missionaries out into the world, because this message is a world message. It is the truth restored. The Lord indicated this fact in that same revelation, in the opening verse, in which he said:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape; . . . (D. & C. 1:1-2.)

This restoration of the gospel, the bringing back of light and truth, is intended for the benefit and blessing of all God's children. And so, humbly and gratefully, our missionaries go out into the world to proclaim that there has been an apostasy from the truth, but that through the goodness of God the heavens have again been opened and the gospel revealed unto man through Joseph Smith, the Prophet.

I am grateful for this knowledge. To me it is the most precious thing in all the world. I would to God that all within the sound of my voice, and all God's children everywhere, could know of the sweetness of the gospel and what it means to hold the priesthood and to feel the fellowship and brotherhood which we have in the Church—yes, to know of the security that comes to the heart of man as a testimony of the truth is borne in upon his soul.

I testify to you this day that these things are true, that this is the work of God. I bear this testimony knowing full well that eventually I must stand before the judgment seat of God, as you my brethren and sisters will be required to do. I testify in all humility that God has again spoken from the heavens, following a long period of apostasy, that he has raised up a prophet, that Joseph Smith was the instrument in his hands in restoring again to the earth the Holy Priesthood, the true Church organization with all the blessings enjoyed in former days, and even more, because this is the Dispensation of the Fullness of Times. I bear this testimony to you in all humility and with gratitude in my heart, in the name of the Lord Jesus Christ. Amen.

BLESSINGS OF WELFARE WORK

(Continued from page 716)

ance of a bishop who in very deed is a servant of the Lord. And there I found some elderly men, men who were not physically fit or qualified to participate in the activities of industry in competition with younger men. They were well past sixty-five, all of them. One man came up to me and



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told me that he was grateful for that opportunity. He told me that he had been a lifelong friend of my father. I thought that it might very well have been my father, in place of that man, receiving the benefits of this program, for there he was engaged upon this project, carrying out the details of it. In fact, he was really supervising it.

It consisted of nothing more than shredding newspapers, magazines, papers of all kinds, in a very simple machine which they had purchased second-hand. When they could not gather up enough papers because of lack of trucks and facilities, they bought paper in order that they might shred it and bale it. And they were receiving forty dollars a ton for that baled paper and giving employment to a group of fine brethren. The interesting thing about it was how from small beginnings we can accomplish great things.

This brother, as a result of the work which he was doing there, and a lifelong experience in business and in industry, was planning a new industry to employ other people. I am sure the day will come when that little ward project will become a stake project, or even a regional project. The benefits of it will be enjoyed by many of our brethren in other parts of the Church because it is one of those industries that could be copied in every big city and in many of the smaller ones.

They have paid for everything they have received out of the proceeds of the business itself, and they have made it profitable. So I drew from that experience this thought, that in the welfare program we need the experience and training of older men and of older women, and when they come to us in our projects to assist us, they are bringing to us something more valuable than that which we give them. It was evidenced right there by the work that this man was doing, and I know there are thousands of other elderly brethren who are fit and qualified to assist us in that same way.

We have had a great deal said at this conference—and I have thrilled with every word that has been uttered here by my brethren—about the necessity for our living the gospel, keeping the commandments of the Lord. I love President Smith's admonition for us to stay in the territory of the Lord and out of the territory of the adversary.

I wonder if there is any tangible way that we can show our faith in the Lord Jesus Christ and in his work better than we can when we are engaged in this welfare work, contributing of our time and of our means and of our talents to further the interests of those who may not be so fortunate or so young as we are at the moment.

It is my testimony to you, my brethren and sisters, that none of us can engage in this work and find ourselves in the territory of the adversary or under his power or under his dominion. This work cultivates and

develops within the men who participate in it a faith in God.

We heard a testimony borne yesterday afternoon, after the afternoon session, in a meeting we held over in the welfare office, of one of the humble sons of Israel concerning the welfare work, and what had been accomplished by a little group of men, calling upon the Lord in humble prayer when they were in serious difficulty and did not know which way to proceed in the operation of that project, and the peace and the comfort and the satisfaction that came to them as a result of that prayer.

I do not know where we could find in this Church any instrumentality that

causes men to turn their hearts toward God any more than by turning our hearts to our fellow men and becoming indeed concerned in their welfare. We profess a great love for our brethren and sisters in this Church. My heart goes out to all of you. I love you from the bottom of my heart. There is not anything that I have or anything that I might do to assist you in your lives and in your work that it would not be my pleasure to do. And I hope and pray that the Lord will give me strength and courage to go forward and to accomplish all of the desires of my heart and all that he has in store for me in your behalf.

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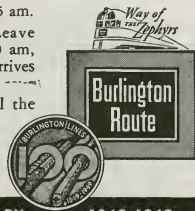
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BLESSINGS OF WELFARE WORK

(Concluded from preceding page)

This work is true. It did not take me long to become converted to the welfare work. President Grant called me in one day and said: "Brother Moyle, we would like you to work in this welfare program." He did not ask me if I was converted, nor did he give me any time to convert myself, but I knew then and I know now that Heber J. Grant was a prophet of God, and when he spoke to me, gave me an assignment, I knew that that assignment came from God, and there was no such thing entered my heart as to question whether or not the prophet of God knew what he was talking about. So I immediately responded as I had been brought up to do all my life. I have never spent one moment of my life since that call but what I have been conscious of the fact that those of us who have been engaged in this welfare work have been engaged in the work of the Lord. We have been engaged in a work which has done much to instill in the hearts of men a testimony of the existence of God and the divine calling of his present-day prophet; and it was with no small degree of satisfaction that we received President George Albert Smith's blessings when he came to the presidency of this Church.

I felt as if I should go to him and tell him that it would be my privilege to resign and step aside if there was someone of his own choice or calling that he would like to take over the responsibilities that were then mine. And he simply said to me, "I want you to continue."

And so I have had the audible, the tangible, the conscious privilege of having two prophets of God tell me that the work in which we are engaged in this Church is that which the Lord would have us accomplish.

It is a further testimony to me that this work which was initiated under the instrumentality of the Prophet Joseph Smith is indeed the work of God. I know that the Prophet Joseph Smith was called of the Lord to open up this dispensation, the Dispensation of the Fulness of Times, and to give to all of us every blessing and every privilege and every power that it is right for man to receive, and we have received these blessings, my brethren and sisters. I know, as I know that I live, that God lives, that Jesus is the Christ and that this work is his work, and that we are engaged in his ministry. I wonder, with this knowledge and assurance burning in our hearts, how we can fail, those of us who have been in attendance here in this conference today, to take to heart the advice and the admonition that has come to us from these inspired brethren whom I love, every one of them.

I have this one word to say further about welfare before I sit down. Let us not wait until some great project comes into view or into our imagination which calls for a great expenditure of

money, something that we can envision as paying all of our debts and obligations and meeting all of our assignments in the Church with little or no effort upon our part, some project that does not require any work on the part of the membership of the Church, something that we can hire done.

My brethren and sisters, those are not the kinds of projects we want. I would much rather start in with a simple, helpful project, and depend upon the Lord throwing light ahead of us as we proceed with that humble project, and inspiring us to enlarge it as he may see fit.

I think likely New York Stake have set us an example. They have a welfare project today which consists of producing shoe polish. Now that is a pretty humble activity, and still it has within it the right objective, the right philosophy. The stake has not called upon us for any money to assist in the establishment of that project. I can promise those brethren that if they stay true to their trust and are faithful in the performance of that humble project, that light will be given them in the manner and form in which they could expand in that great city where it has seemed to be so impossible to start any welfare work.

May the Lord bless us, my brethren and sisters, and may we go back home instilled and imbued with the idea that this testimony of ours of the divinity of the work in which we are engaged calls upon us to do something for our brethren and sisters here upon this earth, and that we may turn our hearts to the less fortunate and thus assist them, I humbly pray, in the name of the Lord Jesus Christ. Amen.

THE LANGUAGE OF SINCERITY

(Continued from page 715)

and Mr. Ichishima made a formal offer of his seventeen hundred acres, which surround his home, to the Church of Jesus Christ of Latter-day Saints for some project, school or otherwise. We told him we could not accept it without consulting the Authorities of the Church, and then he said: "Well, send missionaries immediately, not next month, not next year, but immediately."

And so the following week two missionaries were sent to Mr. Ichishima's home, and he turned part of his home over to them as a residence.

When President Mauss arrived in Japan, President Clissold took him to Tennen Shinden to show him this land, this estate. Mr. Ichishima met them at the railway station. The first thing he said to President Clissold was: "We had two hundred and fourteen out to church last Sunday—two hundred and fourteen!"

On his land is a private chapel which belongs to the estate, a Buddhist chapel, and they have boarded off the figure of Buddha and are using it as a chapel for our Church. Mr. Ichishima is the organist for the services. I believe it will not be long before he joins the Church.

I could go on, brothers and sisters, and tell you about the way these people are coming to our missionaries to study the gospel of Jesus Christ. They have this new freedom offered by the occupation government, and they are trying to make the most of it.

They are receiving the occupation forces of the United States, not as conquerors, but as deliverers, and it is magnificent the way they cooperate with General MacArthur and his forces in rehabilitating their country which was practically destroyed by our bombs. I never once felt a spirit or an undercurrent of opposition to our American forces, and I never heard one member of the occupation forces say an unkind word about the Japanese people. I thank God for General MacArthur who tries to understand the people, who knows as Lincoln knew that the best way to defeat our enemies is to make friends of them. And that is what the Americans are trying to do in Japan.

We have a marvelous opportunity there. The people will join the Church there if we give them the missionaries. They want to know the gospel.

They have a ladies' dressmaking school in the city of Tokyo. There are three hundred women attending this school, and they have invited a missionary to come over twice a week and teach the gospel to the school. So one of our young Nesei brothers goes over twice a week to hold an assembly of the three hundred women. He teaches the gospel to them in a meeting which lasts an hour and a half twice a week.

We have orphanages there where we are teaching Sunday Schools every Sunday morning. We have a school there at which one of the elders teaches English, and the head of the school said: "You may teach your gospel along with your English."

It is almost unbelievable, the work our missionaries are doing among the Japanese. They have been released from their allegiance to the emperor as a divine personage, and the people want to make the best of the opportunities which Christianity affords and which the freedom we have to give them affords.

I hope that we will do what Brother Merrill suggests, that we will preserve the heritage which we have. Confusion reigns all over this world. I wonder today what kind of valley we would have here now had there existed in the days of our pioneers the spirit which exists among men and women today, this spirit of wanting more and more for doing less and less.

I thought of the pioneers when I

was in Japan. When I would arise in the morning, I would see those people out in their rice paddies and their little wheat fields, working from before daylight until after dark at night; it was a hive of industry; there was no idleness, no one looking to anyone else for support or for a livelihood, but all looking to the work of their own hands. And I prayed that the way would be opened for them to receive the means and the ways for bringing temporal salvation to them, eighty million people in an area the size of the state of California.

I TESTIFY to you, my brothers and sisters, that the Spirit of God is with your missionaries. They are teaching truth, and they know it. They are paying their own expenses or their people are paying their expenses. You cannot question that kind of sincerity.

It is a sad thing, my brothers and sisters, to hear people say in their testimonies, while they are giving their all for the Church, that in their own homes there are some who are not living the gospel and are not sustaining them in the positions which they hold. Let us begin this business of sustaining one another in our own homes. There is a power of regeneration in the gospel of Jesus Christ. It lifts us up if we will obey it.

I saw Japanese creating pearls at the Mikamoto Pearl Farm in Japan.
(Concluded on following page)



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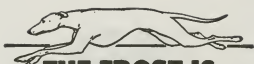
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LANGUAGE OF SINCERITY

(Concluded from page 763)

I saw them injuring an oyster and from that injury creating a beautiful pearl. That can be done with human souls. Some of us may be damaged; some of us may have within ourselves foreign matter, foreign influences, but if we take within ourselves some of that live tissue of Christ—as they take from a live oyster and place in another

one, killing the one to produce pearls in the other—if we do that, brothers and sisters, we can make ourselves and those who are not working in the Church, those who are not active in our own homes, pearls of great price. That is the gospel plan.

God grant that we may respond to it, I pray, in the name of Jesus Christ. Amen.

THE STRUGGLE OF LIFE

(Continued from page 710)

It is one of the prime offices of religion and of worshipping assemblies that interest should be centered on the grandeur of purity and perfection of life. It has ever been so, and is not something peculiar to our day. It is a practice as old as history and must endure to the end of time.

If you go back to the early history of the Christian Church, you will find it there. The epistles of Paul, for example, are full of chidings for transgressions, pleadings to forsake evil ways and exhortations to live righteously.

Know ye not,

he wrote to the Corinthians,

that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, . . .

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (1 Cor. 6:9-10.)

He also pleaded with them to put away envyings and strife and dissensions, which he denounced as carnal and not compatible with the spirit which belonged to those who had accepted the Christ. The things he warned against are such as reveal blemishes in human behavior and make manifest its imperfections.

So Peter in his epistle addressed to the saints in Pontus, Galatia, Cappadocia, Asia, and Bithynia urges

. . . laying aside all malice, and all guile, hypocrisies, and envies, and all evil speakings. (1 Peter 2:1.)

He reminded them that in times past, before Christ had been preached to them, they had walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries and admonished them that they must now make an end of these things. He exhorted them to patience in persecution, long-suffering, endurance of scorn, if need be, because of forsaking former ways to humility, charity, and steadfastness in the faith, husbands and wives respecting and fortifying each other. (See 1 Peter 3.)

These expounders of the early Christian faith, it is to be observed, were not content to deal in abstractions or to gloss over evil doings lest

some might take offense. They particularized to the degree that no one could be left in doubt as to what they meant. They neither compromised principles nor softened their censure of wrong. Thus, Paul, after the sweeping generalization that the "unrighteous shall not inherit the kingdom of God," proceeds to tell specifically some of the things which make men unrighteous: righteous include thieves, the covetous, drunkards, revilers, and extortioners, as well as those whose hearts are so eaten out with envy that they become breeders of strife and dissensions. Peter expands the list of things that belong to the qualities of unrighteousness to include malice, guile, hypocrisies, evil speaking, lasciviousness, lusts, revelings, and abominable idolatries. These no doubt were practices indulged by the particular congregations to whom Paul and Peter wrote.

If you will take the trouble to go through the gospels and the letters and epistles and narratives of the men whom Jesus commissioned to carry his message and perpetuate it in the world, you cannot help noting the striking sameness of evil things they exhorted against with the deeds and habits which fall under censure today. The catalogue of vices seems to have been fairly complete way back in that remote period. There hasn't been very much added, and there isn't much to subtract from the list. After all the intervening centuries of teaching, we still need the same admonitions against the same vices. Neither has there been any virtue added to Christ's teaching. These facts perhaps ought not to prove so startling as they may seem when recognition of them first bursts upon our consciousness.

The persistence of these human frailties from the beginning of the race till now is but an indication of the heritage of mortality rooted down deep in it. The age-old urging to conquer them attests that mortal imperfections are antagonistic to other instincts native to the human family. There is then set up in the individual a conflict between the opposing forces of good and evil. We should accordingly expect the vices and the virtues, respectively, to be essentially of the same nature till the conflict is over, though there may be differences of degree and of manifestation. The conquest of evil

by the good is the struggle of life. It is the struggle for perfection and the attainment of salvation which is supremacy over evil. We must not be too discouraged because progress is slow, for it involves working changes in human desires and inclinations. Perfection has to be achieved; salvation has to be won. They do not come as free bestowals. The process seems to be through winning the struggle for supremacy between human imperfections and the mandates of the God-given perfect law. It is by meeting adversities, battling down obstacles, rising triumphant over opposing forces that man builds muscle and moral and intellectual fibre and spiritual stamina. It is the process by which he has built up his amazing mastery in the physical world and the forces that operate in it reducing them to servitude and ordering them to his bidding. There is no such thing in this world as getting something for nothing. Everything has its price. Every step forward in the realm of human progress, in the amazing advance of man in his mastery in the physical world has come out of grueling toil and sweat, heartbreaking disappointments and failures and, after failure returning again to the struggle.

The heights by great men reached
and kept

Were not attained by sudden flight.

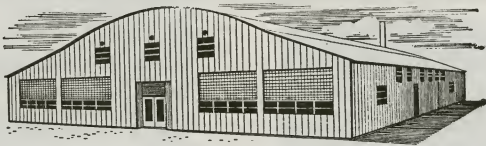
But they, while their companions slept,
Were toiling upward in the night.

The Ladder of St. Augustine
Henry W. Longfellow

That inexorable law is operative in the spiritual realm as well as in the temporal domain. It is the law of life operative in all its aspects that progress, growth, advancement are the result of struggle and conquest. In the spiritual realm the struggle is between good and evil, a struggle for the supremacy of righteousness. There is only one way to win in that struggle, and that is to practise the virtues and cease to practise evil. The formula is simple. It consists in adopting as habitual behavior that set of principles and teachings which collectively we call the gospel. There is no other way. Our lives are patterned, our natures formed, our characters established by the things we do and not by theoretical professions of principles or abstract contemplations. If you want to overcome envy, you have to practise rejoicing in the good fortune and successes and attainments of your fellows; if you want to purge yourself of covetousness, you have to practise generosity and contentment in seeing others prosper as you would like yourself to prosper; if you want to be rid of reviling, you must practise reverence and respect for worthy things; if you want to avoid drunkenness, you have to practise sobriety; if you want to be cleansed of lasciviousness, you have to practise continence and purity of thought; if you want to conquer thieving, you must practise honesty; if you

(Concluded on following page)

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THE STRUGGLE OF LIFE

(Concluded from preceding page)
 want to be free of the vice of extortion, you must practise benevolence and fairness toward others, and so on we might go till we have enumerated every vice and its opposing virtue throughout the whole catalogue of gospel precepts. Obey them in practice, make them the governing feature in your lives and you will win perfection, and hence salvation.

It is easy to conceive that greater progress might have been made if those entrusted with the teaching of the gospel law had maintained a greater fidelity to its principles. I have already called attention to the practice during apostolic times of naming the evil practices which must be done away and recommending conformance to the saving principles of the Christian teaching. But in the interest of winning converts and spreading power this practice was relaxed to suit the temper of the world. As Macaulay observed, the surest and easiest way to win converts is to lower standards. In an early century a great deal of effort was expended in an attempt to reconcile Christian teaching with pagan philosophy. This was an impossible task, but an apparent harmony was achieved by bending Christian doctrines into conformity which resulted in its adulteration and the consequent weakening or destruction of its saving power. It did win a more universal favor, facilitate the drawing in of greater numbers, but at a devitalizing cost which always flows from com-

promising principles of right. It was even brazenly taught by men in places of power, entrusted with guidance, in the interest of perpetuating and extending their sway, that certain Christian principles were to be suppressed because not congenial to people given over to contrary indulgences, so that, as Macaulay declared: "... instead of toiling to elevate human nature to the noble standard fixed by divine precept and example," the standard was lowered "till it was beneath the average of human nature."

Thus was sacrificed the true office of divine worship and guidance. Instead of holding up before men the ideal of the God-given and perfect gospel law and fortifying them for the struggle incident to the conquest of evil, they were seduced into deadening compromises with sin, and progress toward the ultimate triumph of righteousness was immeasurably retarded. In this contemplation it ought to be clear to us that in all our worshiping assemblies it should be accepted as established usage, to be received without resentment, but gratefully, that the law of God should be reiterated and emphasized and exhortation given for conformance of life thereto. You leaders cannot discharge your duties as such unless you see that this is done. Only thus can we be regenerated by the gospel's saving power and through obedience to it rise triumphant above our mortal imperfections.

"EXCEPT YE REPENT"

(Continued from page 712)
 those who would criticize the Authorities and use them as stumbling blocks, who would absent themselves from their meetings, who would fail to pay their tithes and other obligations because of fancied offenses, I would like to read from the Doctrine & Covenants, Section 121: 16-18, 20-21:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves.

And those who swear falsely against my servants, ...

Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

They shall not have right to the priesthood, nor their posterity after them from generation to generation.

And to all who sin in devious ways, the Savior says:

... except ye repent, ye shall all likewise perish. (Luke 13:5.)

And so, repentance is not for the murderer alone, nor the adulterer. It comes to them, too, but to all those who have been tempted of the evil one to commit sins of omission and sins of commission.

As I read the scriptures, I find that all the various sins are condemned. May I name only a few whom he calls to repentance: the murderer and the adulterer and the thief, the proud, the coveter, the drinker, the smoker, the ungrateful, the liar, the gambler, the drunkard, the selfish, the unforgiving, the accuser, the defrauder, the gossip, the profane, the vulgar, the intolerant, the malicious, the idler, the persecutor, the envious, the jealous, and to all these the Lord says:

... repent and walk more uprightly before me. (D. & C. 5:21.)

Repentance is required of us all. In this dispensation the Lord said:

... entangle not yourselves in sin, but let your hands be clean, until the Lord comes. (D. & C. 88: 86.)

Paul told the Romans:

... There is none righteous, no, not one. (Romans 3:10.)

Even in the days of Kirtland the Lord flashed forth this indictment:

Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland:

For they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them.

I, the Lord, will chasten them. (D. & C. 98:19-21.)

He called even the Prophet Joseph to repentance, though his sin was as nothing compared to ours:

... now I command you, my servant Joseph, to repent and walk more uprightly before me, and to yield to the persuasions of men no more; (D. & C. 5:21.)

His sin had been in yielding to the persuasions of Martin Harris to permit him to borrow the sacred records and let them be viewed. The Lord said further:

Wherefore, I will that all men shall repent, for all are under sin, except those which I have reserved unto myself, holy men that ye know not of. (D. & C. 49:8.)

And surely every man must repent or suffer, for I, God, am endless. (D. & C. 19:4.)

Repentance is a glorious and merciful law. It means a sorrow for sin, a confession of sin, abandonment of sin, restitution for sin, and then the living of the commandments of the Lord, which itself includes the forgiving of others, even those who sin against us. The Father says:

By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them. (D. & C. 58:43.)

The Lord has made provisions for those who commit heinous crimes, but I shall not dwell specifically upon them today. Those who are in deep sin should go to their ward, stake, or mission authorities for assistance. I am talking now, generally, about the sins that many of us commit.

In the Doctrine & Covenants, Section 59, the Lord says,

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. (v. 12.)

Long years ago in every testimony meeting we had people who arose and said to their brothers and sisters, substantially, this: "I confess before you my weaknesses and imperfections and ask your assistance, your help, your tolerance, your understanding, and I pray the Lord will forgive me." We do not hear it so much any more. I think the Lord so instructed us, that we might seek forgiveness of our sins, by having confessed them humbly, acknowledging them before the people and the Lord.

Now, in Proverbs 28:13, the Lord inspired his prophet to say,

(Continued on following page)

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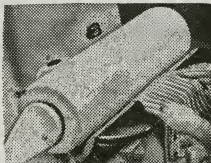
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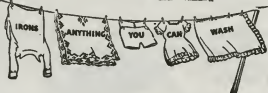
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"EXCEPT YE REPENT"

(Continued from preceding page)
He that covereth his sins shall not
prosper: but whoso confesseth and for-
sake them shall have mercy.

And then to the Nephites this word
came from the Lord:

And whosoever repented of their sins
and did confess them, them he did num-
ber among the people of the church;

And those that would not confess their
sins and repent of their iniquity, the same
were not numbered among the people of
the church, and their names were blotted
out. (Mosiah 26:35-36.)

The abandonment of sin is an im-
portant part of repentance and is a
requirement before forgiveness can be
expected. The Lord says we may
know a man has repented if he con-
fesses and forsake his sins and:

... whoso confesseth and forsaketh
them shall have mercy. (Prov. 28:13.)

The sinner should make restitution.
It is obvious that the murderer cannot
give back a life he has taken; the
libertine cannot restore the virtue he
has violated; the gossip may be un-
able to nullify and overcome the evils
done by a loose tongue; but, so far
as is possible, one must restore and
make good the damage done. Perhaps
the warning of the Redeemer "...
thou shalt not depart thence, till thou
hast paid the very last mite" (Luke
12:59) may have reference to restitu-
tion as well as to the suffering of the
sinner. Again the Lord says: "...
and they [the sins] shall not be blotted
out until he repent and reward thee
four-fold in all things wherewith he
has trespassed against thee." (D. & C.
98:44.)

One of the most important elements
in repentance and forgiveness is living
the commands of God for the Father
says in his preface to his latter-day
revelation,

... I the Lord cannot look upon sin
with the least degree of allowance.

Nevertheless, he that repents and does
the commandments of the Lord shall be
forgiven. (D. & C. 1:31-32.)

Now, the doing the commandments
includes many things, and much good
works, but one of its very important
aspects is the purging of our own
hearts and forgiving others their tres-
passes against us.

To obtain forgiveness of our sins,
we must forgive. Read the scriptures
given us on that point: "And be ye
kind one to another, tenderhearted,
forgiving one another, even as God for
Christ's sake hath forgiven you." (Eph.
4:32.) Then in the Lord's prayer to
the people in Jerusalem, he said:
"Our Father which art in heaven, ...
forgive us our debts, as we forgive our
debtors." (Matt. 6:9, 12.) Did he
not mean in the same manner and in the
same degree, perhaps, as we forgive
our debtors? He made it a little more
clear, even, to the Nephites, for after
he had said, "forgive us our debts as
we forgive our debtors" (III Nephi

13:11) he said, "For, if ye forgive men
their trespasses, your heavenly Father
will also forgive you;

"But if ye forgive not men their
trespasses, neither will your Father
forgive your trespasses." (III Nephi
13:14, 15.) And again to the Nephites
the Lord says: "... ye shall also
forgive one another your trespasses;
for verily I say unto you, he that
forgiveth not his neighbor's trespasses
when he says that he repents, the same
hath brought himself under condem-
nation." (Mosiah 26:31.) Condemna-
tion, then, comes to you who will not
forgive, probably even greater than
to him who gave the offense.

Even the ancient Apostles suffered on
this account:

"My disciples, in days of old, sought
occasion against one another and for-
gave not one another in their hearts;
and for this evil they were afflicted
and sorely chastened.

"Wherefore I say unto you, that ye
ought to forgive one another; for he
that forgiveth not his brother his tres-
passes standeth condemned before the
Lord; for there remaineth in him the
greater sin." (D. & C. 64:8-9.)

Now, the Savior said to his people
when he was upon the earth, "Ye
have heard that it hath been said, An
eye for an eye, and a tooth for a
tooth"; (Matt. 5:38) and then he
went on to give us the higher law. He
proceeded: But I say unto you, That
ye resist not evil: but whosoever shall
smite thee on thy right cheek, turn to
him the other also.

"And if any man will sue thee at the
law, and take away thy coat, let him
have thy cloak also.

"And whosoever shall compel thee
to go a mile, go with him twain." (Matt.
5:39-41.) Again Jesus said:
"Ye have heard that it hath been said,
Thou shalt love thy neighbor, and hate
thine enemy.

"But I say unto you, Love your
enemies, bless them that curse you, do
good to them that hate you, and pray
for them which spitefully use you, and
persecute you." (Matt. 5:43-44.)
Why? That you might have the bene-
fit of it. It does not injure him so
much when you hate a person, especial-
ly if he is far removed and does not
come in contact with you, but the
hate and the bitterness canker your
unforgiving heart.

One great blessing that comes to
those who will forgive, and love their
neighbors and enemies also, is: "That
ye may be the children of your Father
which is in heaven: ...

"For if ye love them which love you,
what reward have you? do not even
the publicans the same?" (Matt. 5:45,
46.) And then he commanded: "Be
ye therefore perfect, even as your
Father which is in heaven is perfect."
(Matt. 5:48.)

Perhaps Peter had met people who
continued to trespass against him, and
he asked: "Lord, how oft shall my
brother sin against me, and I forgive
him?" (*Ibid.*, 18:21.) And the Lord

said: "I say not unto thee, Until seven times: but, Until seventy times seven." (*Ibid.*, 18:22.) . . . and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven." (D. & C. 98:40.) Until seventy times seven! That seems very difficult indeed for us mortals, and yet there are still harder things to do. When they have repented and come on their knees to ask forgiveness, most of us can forgive, but the Lord has required that we shall even forgive them if they do not repent nor ask forgiveness of us.

In D. & C. Sec. 98:41-45, he said: "And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him.

"And if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him.

"And if he trespass against thee the third time, and repent not, thou shalt also forgive him.

"But if he trespass against thee the fourth time thou shalt not forgive him, but shall bring these testimonies before the Lord; and they shall not be blotted out until he repent and reward thee four-fold in all things wherewith he has trespassed against thee.

"And if he do this, thou shalt forgive him with all thine heart"; we must still forgive. The Lord will avenge us. "Vengeance is mine; I will repay, saith the Lord." (Rom. 12:19) and man must not seek vengeance nor retaliate against those who have damaged him. Bitterness injures the one who carries it more than the one against whom it is directed.

Can we ever forget the lesson taught us by the Lord Jesus Christ when he said:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (Matt. 7:1-5.)

The contrast between the huge beam and the tiny mote brings to our attention, forcibly, that we mortals should totally avoid judgment of our fellow men. When a beam is obscuring our own vision, how can we know their motives, intents, and desires? And not knowingly, how can we judge righteously?

Another indictment of us who accuse others is the touching story of the woman taken in adultery and brought before the Savior for judgment. Her accusers, apparently with monumental beams in their eyes blinding them, brought the unfortunate sinner demanding the extreme penalty of stoning. The Lord was wise beyond their comprehension and could

(Continued on following page)

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"EXCEPT YE REPENT"

(Continued from preceding page)
not be trapped by these wanton sinners.

. . . But Jesus stooped down and with his finger wrote on the ground, as though he heard them not.

So when they continued asking him, he lifted himself, and said unto them, He that is without sin among you, let him first cast a stone at him.

And again he stooped down, and wrote on the ground. (John 8:6-8.)

And when he looked up a little later, all the accusers ". . . being convicted by their own conscience," (v. 9) had sneaked away.

Another impressive example of unholiness judging comes to us in the Lord's parable of the unmerciful servant who owed to his lord ten thousand talents but being unable to pay, his lord commanded him to be sold, and his wife, and children and all that he had, and payment to be made. The servant fell down and begged for a moratorium, and when the compassionate lord had loosed him and forgiven his debt, this conscienceless person straightway found one of his fellowservants who owed him an hundred pence, and taking him by the throat demanded payment in full, and upon failure of the debtor, cast him into prison. When the lord heard of this rank injustice, he chastised the unmerciful servant:

. . . O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. (Matt. 18:32-34.)

Then the Redeemer, summarizing, said to his disciples:

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. (Matt. 18:35.)

According to my Bible, the Roman penny is an eighth of an ounce of silver, while the talent is 750 ounces. Accordingly the unmerciful servant was forgiven 600,000 units but would not forgive one unit.

I met a woman once, demanding and critical. She accused her stake president of harshness and would have displaced him if she could. She had committed adultery, and yet with her comparative debt of 600,000 pence she had the temerity to criticize her leader with a hundred pence debt. I also knew a young man who complained at his bishop and took offense at the leader's inefficiency and his grammatical errors, yet he himself had in his life sins comparable to the talents and had the effrontery to accuse his bishop of weaknesses comparable only to the pence.

Those of us who have sins, heinous or less serious, would do well to sing frequently the beautiful hymns:

"Should You Feel Inclined to Censure," by George H. Durham; "School Thy Feelings, O My Brother," by President Charles W. Penrose; and "Let Each Man Learn to Know Himself," so much sung and loved by President Heber J. Grant.

Remember that we must forgive even if our offender did not repent and ask forgiveness. Stephen yet in his young life had mastered this principle. His accusers, unable to find anything against him other than fancied blasphemy, stoned him to death. Not waiting for them to repent, Stephen displayed his saintliness by using his last breath to forgive them saying; "Lord, lay not this sin to their charge." (Acts 7:60.) They had taken his very life, and yet he forgave them. The Prophet Joseph moved to his certain death with the same spirit of forgiveness. The Lord Jesus also gave to us the lesson. Before they asked forgiveness, before they repented, while they were still in their murderous passion, he found it in his heart to forgive them and to ask his Father to ". . . forgive them: for they know not what they do." (Luke 23:34.) He did not wait till his crucifiers, the high priests, scribes, elders, and Pharisees, should have a change of heart, but forgave them while they were yet covered with his life's blood.

It frequently happens that offenses are committed when the offender is not aware of it. Something he has said or done is misconstrued or misunderstood. The offended one treasures in his heart the offense, adding to it such other things as might give fuel to the fire and justify his conclusions. Perhaps this is one of the reasons why the Lord requires that the offended one should make the overtures toward peace. He says:

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled. (D. & C. 42:88.)

To the Nephites the Lord said

. . . if . . . thy brother hath aught against thee—

Go thy way unto thy brother, and first be reconciled to thy brother, and then come to me with full purpose of heart, and I will receive you. (III Nephi 12:23-24.)

And to the disciples in Judea he said:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee:

Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matt. 5:23-24.)

Do we follow that command or do we sulk in our bitterness, waiting for our offender to learn of it and to kneel to us in remorse?

And this reconciliation suggests also forgetting. Unless you forget, have

THE IMPROVEMENT ERA

you forgiven? A woman in a branch in the mission field where there had been friction finally capitulated and said, "Yes. I will forgive the others, but I have an eternal memory." Certainly she had not fulfilled the law of forgiving. She was meeting the letter but not the spirit. Frequently we say we forgive then permit the grievance to continue to poison and embitter us.

The Lord forgets when he has forgiven, and certainly must we. He inspired Isaiah to say:

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. (Isaiah 43:25.)

And again in our dispensation, he said:

Behold, he who has repented of his sins, the same is forgiven; and I, the Lord, remember them no more. (D. & C. 58:42.)

And we are instructed by him that

. . . thou shalt forgive him with all thine heart; . . . (D. & C. 98:45.)

No bitterness of past frictions can be held in memory if we forgive with all our hearts.

So long as we are bitter, hold grudges, are unrepentant ourselves, un-forgiving to others, how can we partake of the sacrament? Read again what God said in the matter:

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself. (1 Cor. 11:27-29.)

Brothers and sisters and friends, if we will sue for peace, taking the initiative in settling differences—if we can forgive and forget with all our hearts—if we can cleanse our own souls of sin, accusations, bitterness, and guilt before we cast a stone at others—if we forgive all real or fancied offenses before we ask forgiveness for our own sins—if we pay our own debts, large or small, before we press our debtors—if we manage to clear our own eyes of the blinding beams before we magnify the motives in the eyes of others—what a glorious world this would be! Divorce would be reduced to a minimum; courts would be freed from disgusting routines; family life would be heavenly; the building of the kingdom would go forward at an accelerated pace; and the peace which passeth understanding would bring to us all a joy and happiness which has hardly entered into the heart of man.

And a final word from the Lord:

Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins,

(Concluded on following page)

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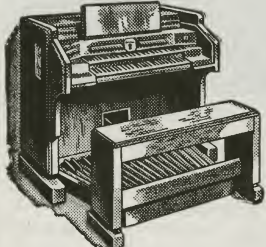
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"EXCEPT YE REPENT"

(Concluded from preceding page)

lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. (D. & C. 19:20.)

May the Lord bless us all that we may continually carry in our hearts the true spirit of repentance and forgiveness until we shall have perfected ourselves, looking toward the glories of exaltation awaiting the most faithful, I pray in the name of Jesus Christ. Amen.

FREEDOM: OR MONOPOLISTIC DOMINATION

(Continued from page 709)

being organized and heavily financed to defeat in these elections all candidates who voted for or support the Taft-Hartley labor law. If this movement is successful, misguided leaders of some organized groups will dominate the Congress of the United States, the White House, and every other office of the government, the functions of which would help to bring into existence a welfare state—that is, one which would operate according to the principles of socialism. Not that these leaders favor such a state, but the things they demand would inevitably bring it about, so wise men say. The result would be that our free enterprise system, the system that has operated in this country from its beginning, the one that has enabled it to become the marvel and the wonder of the modern world for the variety and magnitude of its ingenious productive capacity, this system would rather quickly be destroyed, so history teaches. Otherwise the monopoly of selfish labor leaders must be broken. Freedom and personal liberty—the pride and boast of America, the achievement of centuries of human sacrifice and bloody struggle are in great danger due to the rise of this destructive movement, engineered and directed by smart and misguided leaders in whose minds and hearts right, fairness, and justice apparently are given little or no consideration. Their followers apparently have had confidence in their leaders and have accepted as true the false and misleading statements and claims of certain men relative to the provisions of the Taft-Hartley labor law. So in the minds of many workers this law is oppressive, unfair, unjust, and robs workers of their rightful gains, made under the provisions of the repealed Wagner labor act.

But let me ask how many of these workers and other people have ever read the Taft-Hartley law and fully understand what its provisions are? My understanding is that this law was

designed to protect the rights and freedom of employees and employers alike, and make unions and corporations equally responsible before the law for their contracts, obligations, etc. What right-minded citizen would have any other kind of law? In any case, two-thirds of the members of each branch of the United States Congress believe the Taft-Hartley bill would be at least a fairly good law, for they passed it over the president's veto. Is this not significant in the light of the fact that many members of his party voted to override the veto?

But the question of whether this is a good or bad law has been, and is being, hotly debated. To make this law function more equitably it needs amendments, it is said. If so, let these be made. But in this situation what should the voters of the country do? From my point of view the right to vote imposes on everyone who has this right the obligation to make a full, fair, and unprejudiced study of the issues involved in an election, and then support candidates who stand for the principles and measures that the voter sincerely and honestly believes will be for the best good of all the people and therefore for the best interests of the country as a whole. If selfishness, greed, unrighteous motives, and ignoble ambition shall dominate in our elections, the freedom that has been the pride and glory of America will vanish—many people will be practically enslaved, as is the case in Russia today—so historians predict.

But the outlook is none too encouraging, for unjustifiable and insatiable selfishness has already made deep inroads into the economy of this country and is still unsatisfied. The desire to get more and more for less and less, spurred on by some politicians, has been growing stronger and stronger among different groups of people, especially among labor unions.

At this point let me quote from an article in the March, 1949, number of the *Reader's Digest* which was written by E. T. Leech, editor, *The Pittsburgh Press*, as follows:

This country—indeed, the whole world—is being swept by an epidemic of the "gimmies." Nearly everybody wants to be given something at the expense of somebody else. This epidemic grows out of a belief that government can somehow provide aid and security for its people, no matter what the cost and how far in debt it already is.

The more government provides, the more is expected of it. One of the penalties of government assistance is a widespread lowering of the sense of responsibility. Individual stamina and self-determination go down at a time when public expenses are going up. This parallel development has destroyed other nations. It enabled a few thousand barbarians to overthrow the mighty Roman Empire. The Romans came to depend on the state for food, shelter and entertainment. In their eagerness for free security at state expense, they became so insecure they lost everything.

THE IMPROVEMENT ERA

A state is just a large number of individuals. In the end, it is subject to the same limitations as the individual; it pays the same penalties for bad management. Take debt, for example. The U. S. Government owes over 250 billion dollars—more than \$6000 for every American family. Other political subdivisions—states, cities, counties, school districts—owe 20 billions.

All of them are under terrific pressure to provide more services and greater benefits. All are having to boost taxes and borrow money to pour out to a never-satisfied public.

The popular idea is that these funds can be obtained from the rich and the big corporations—so that the majority of people can have the benefits without paying the cost. But nobody gets anything for nothing. Everybody shares the debt. Everybody pays taxes—direct or indirect.

There aren't enough rich people to enable the government to finance itself at their expense. If government took all the wealth of the corporations, it wouldn't put the country on a sound financial basis. But it would put the corporations out of business and workers out of jobs. Meanwhile, all that the big companies pay to government becomes a part of the cost of the goods they produce—an important factor in the cost of living for everybody.

Only wider realization of these basic facts can stop the tragedy that must eventually happen if the 'give-everything-to-everybody' theory continues unchecked.

As an example of this "gimmies" craze, let us look at the demands certain officials are now making on several large corporations. They demand something new—insurance policies and life pensions, ranging from \$100 to \$150 monthly, both to be paid entirely by the employers—absolutely something for nothing. Who would provide the money for these benefits? The public, of course, those who buy the goods and services the companies sell. When cost of production goes up, prices rise. The experience of the past four years definitely proves this. But many of these company employees already get top wages—wages much higher than are generally paid employees and other workers engaged in ordinary commercial and other enterprises. Is there anything fair, right, or just in asking these other workers to provide free benefits for more highly paid company employees?

It might be said, however, that the policy of providing retirement benefits on a fifty-fifty plan is now current among teachers, federal civil service employees, and others—the employer and employee each paying half. This is considered a reasonable plan. The one in which the employer pays all is wrong in principle, bad as an example, injurious for employee and employer alike, even though some corporations pension their officers free of cost to the latter—an unwise and wrong practice that should be abandoned.

It is true, of course, that employees of corporations are generally organized in powerful unions to which truculent politicians bow and scrape and give support. The unions back up their demands by strikes and picket lines (Concluded on following page)

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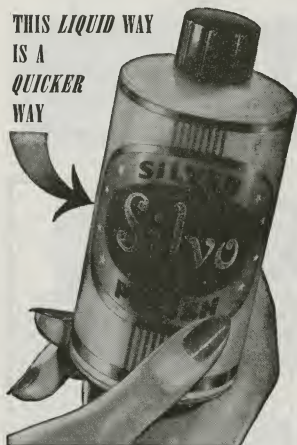
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FREEDOM: OR MONOPOLISTIC DOMINATION

(Concluded from preceding page)
through which it is so dangerous to pass that other workers do not venture. Thus production stops, and the innocent public suffer. Is this not a hold-up game exactly in principle like that played by the bank robber? But our laws make the latter a grave crime while the former is befriended by truculent officials and politicians who have an eye on the source from which votes come. The situation appears to be getting very critical. Some group leaders apparently have the country by the throat and still are demanding the repeal of restrictions that limit their power. Unless this power is still further limited this country will be absolutely under the domination of these men.

What can be done in the matter? Let a campaign for educating the public be vigorously carried on for the purpose of inducing all voters to make a careful study of all pertinent facts—not fancies and propaganda—relative to the "gimmies" craze. There are scholarly, experienced experts who talk and write on the situation for the worthy purpose of giving the truth to us. In our study let us go to them and avoid crackpots and propagandists, even truculent officials. I will trust an informed American public. I am sure that a vast number of members of organized groups are loyal American citizens and would vote against men and measures that by word and act would tend to destroy America's free enterprise system and that would imperil the right of "life, liberty and the pursuit of happiness" to loyal Americans.

But the situation, I repeat, is threatening, critical. The elections in 1950 and 1952 will undoubtedly decide

whether we shall have in America freedom or a monopoly controlled by group bosses—freedom under fair, right, and just laws impartially administered, or slavery under the dictatorship of these misguided bosses. By all means let this be the dominant issue. Other issues, though highly important, can wait on the determination of this one. Is not the Republic worth saving? Who doubts it?

Why do I speak of these things? Because our religion, as I understand it, requires us to stand for the divinely inspired Constitution of the United States and to refuse support of all candidates and measures that would bring about a condition foreign to the spirit of that instrument and that would turn our government and country over to the control and dictates of autocratic bosses, whoever they may be.

Our religion teaches without reservation the fatherhood of God and the universal brotherhood of man, and that we should love our fellow men as we love ourselves. We are all enjoined to do this. All my life I have been in full sympathy with those who toil, those who earn their bread by the sweat of their brow. For more than seventy years I have been one of them. I love the honest toiler. I ask no more of him than I ask of myself—which is—try sincerely to live the Golden Rule in all our relations with our fellow men. What more can we rightfully ask of anyone?

I pray that the Lord will give us all a desire, and the wisdom and the courage to do as he would have us do relative to these and all other matters that concern us and the welfare of our country, and I do it in the name of Jesus Christ, our Savior. Amen.

PRESERVE OUR HERITAGE

(Continued from page 708)

on which the owners might toil or play throughout the year, and thereby take away the monotony that follows work in a factory. The plan has only partially been carried out as yet, but thinking men are looking in that direction for social safety.

Some years ago, at the time of the first great war, we undertook in Salt Lake City, in common with other cities, to raise all the foodstuff we could on vacant lots and in the back yards of the city. We were not successful in converting all of them to small farms, but quite a number were so converted. When the season was over and we had taken an inventory of what we had done, we found that six hundred thousand dollars worth of food had been raised in the back yards and vacant lots of Salt Lake City. That was a real contribution to our war needs in those days.

Our young people often say, "There is no more land, none for us." To my office come quite regularly men, usually young men, who want to know

where to go to find new land. There is much land still available in the west. We can make more if we want to, for nearly all of these western states lie under irrigation. I trust you of Utah will not feel embarrassed when I tell you that the water now used in the state of Utah could be made to serve twice the area now being served. We have it in our own power, with the canals and reservoirs and conditions that exist today, to double the area of cultivated land in this state alone. The same holds true in nearly all the western states. Moreover, it is a pity that the hundreds of pioneer irrigation projects in this and neighboring states, built by the pioneers in their poverty, with their small means and poor tools, remain unfinished. In the state of Utah alone we have hundreds of pioneer irrigation projects waiting for modern pioneers to finish them with modern appliances, modern means. That is the challenge of the pioneer spirit to young and old. We are

THE IMPROVEMENT ERA

fixing our eyes too much upon the great projects. They will come, but meanwhile the little projects scattered all over this western country should be our first obligation as individuals, as communities. The states and the federal government will and must take care of the larger ones.

I have noticed also, to my sorrow throughout a rather long life now, that the fertility of our soils seems to be diminishing. Our crop yields are not what they were some years ago, using the same kind of methods as we used then. There seems to be a diminution. That is not the way we should preserve our heritage. When the pioneers came into the west, they found great areas of land made fertile by centuries of sunshine, wind, and rain, frost, and summer heat. Plant food lay upon the top of the soil, so to speak. We have used it, but have not paid back what we have taken from the land. In spiritual and in temporal matters the law of paying for what man gets is ever uppermost.

You farmers who are here, you children of farmers, you understand what I mean. The soil is a willing servant. It yields to the farmer if the farmer treats it right. Forty-nine or fifty years ago this last June I visited the great Rothamsted Agricultural Experiment Station, the mother of the hundreds of experiment stations in the world. The head of the station kindly spent a day with me. He took me to a rolling hill, rather two hills with a valley between, and showed me about ten strips of the same crop, originally, then in full blossom. One was red, another blue, and still another yellow, each one bearing a different color. As we stood admiring the scene in the beautiful English June sunshine, he said, "All that has come because we have asked the soil to do certain things in a certain way, and the soil has responded. That which we started with has disappeared under the influence of our culture." Nearby, was another field where wheat had been grown continuously for fifty years. The soil still tried its best to do its duty, but there was only a small yield. In a nearby field, properly handled, the wheat stood high, comparable with the best.

Man has control over the earth. The Lord has given us mastery. We are not servants upon the face of the earth. We should use that mastery to preserve our heritage. This theme may not be directly spiritual, but it is important to help us in our spiritual lives, perhaps as important as anything that we give our attention to as a people.

I rejoice at the testimonies borne here today and yesterday. I have enjoyed them very much. I have been thrilled by them. I could see running through the talks the age-old principles that have made us what we are today, a great people, new witnesses of Christ. I saw in the talks the foundation stones of this work here mentioned one after the other by those who spoke yesterday. Faith has always

been the most important cornerstone of our lives in the gospel of Jesus Christ. It is basic to know that God lives, that the story of Joseph Smith is true, that the Lord loves us, and has a great destiny for us. Every speaker touched upon that. Another foundation stone is that we must seek intelligence, education, learning, knowledge. I was thrilled by the quotation made by President [Levi] Edgar Young yesterday, showing how the early hard-handed farmers of middle age or beyond gathered after the day's toil to study Latin, Greek, and subjects of the mind. We must not forsake the tradition of education. Our fathers set up also the doctrine of industry. There is no place for idleness. The idler, the deliberate idler, has no real place in the kingdom of God. All these principles have been bound together by another foundation stone, helping one another, which we call in modern language "cooperation." We cannot be individual members of the Church sufficient unto ourselves. The very fact of membership in the Church and our testimonies compel us to think of our neighbor as we go through life. With these guiding principles: faith, education, industry, and cooperation, with our feet firmly on the land, we are safe. Disaster cannot overtake us.

Now these principles and others were mentioned yesterday. They are always mentioned. There is nothing new in the age-old gospel taught by the Lord to Father Adam when the story of man upon this earth began.

I am grateful to be a member of this Church, to be one with you. I trust I am one with you. I am grateful for the blessings that flow to those who are faithful in this great work. May we all be faithful and worthy of the blessings we need and desire. I pray in the name of the Lord Jesus Christ. Amen.

A MESSAGE TO THE ELDERS OF THE CHURCH

(Continued from page 707)

may come in if you wish, but I must tell you in advance that I have long since lost interest in the work you represent. I have repented of some of the follies of my youth—he had been on a mission—and I now devote myself to more substantial things."

Naturally they were chilled with such a reception, and they were about to depart when they heard the voice of this man's wife, who had apparently overheard the conversation. She called to them: "Brethren, please come again."

Largely in response to her appeal, these young men took courage to go again and again, and after a time, in part through their efforts, in part through the persuasion of his wife, this

(Concluded on following page)

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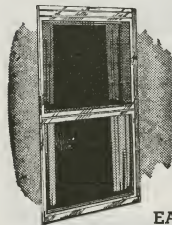
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A MESSAGE TO THE ELDERS OF THE CHURCH

(Concluded from preceding page)

man repented of the follies he had committed since his youth, and came back to activity in the Church and held a responsible office.

Then, my brethren of the quorums, you did other things that drew you away. Without the aid and encouragement of your brethren you succumbed to some weaknesses. If you had smoked before your ordination, you took it up again. If you had never smoked, you formed the acquaintance of men who did, and you took up the practice to be one with them, as you thought. Some of you began drinking a little for the same purpose. You joined the clubs and the societies of these men of the world, sometimes their lodges. You laughed at cheap jokes about the priesthood. You joined in their pleasures and pastimes on Sundays. When you might have been exercising your priesthood, you played golf with them; you went hunting and fishing; and after awhile some of you forgot, forgot that you belonged to a quorum, that you were bound to your brethren by sacred ties, forgot even that you had been set apart and vested with a holy power to make you men "different" from other men in the world.

Now I grant that this may not have been the course of all who have become inactive in the elders' quorums of the Church. Exacting occupations, in some cases, disappointments, real or fancied differences with Church Authorities, and pure indolence may have made their contributions, but on sober consideration, my brethren, I believe you will agree that the course which I have outlined is that which many have followed.

Now this is the message that I send out to you elders of the Church who are inactive in its affairs and indifferent to your responsibilities and opportunities. Study yourselves. Hark back to the days when you received the priesthood. Try to live again the joy and pride which it brought to you. Trace your lines of authority and find out how proximate you are to the restoration of the priesthood in this dispensation. Never disparage in your own estimation the office of an elder in the Church of Christ. Remember that this Church was organized by two elders, the first and second elder of the Church, and that it was the first office in the Church. No higher priesthood than that of elder is required to be a minister of the gospel and to preach to the nations of the earth. No higher priesthood is required to go into the holy temple and receive the lofty blessings that are therein bestowed. No higher priesthood is required to enter into the eternal covenant of marriage and become the head of a great household.

I once heard President Joseph F. Smith say, over in the Assembly Hall at one of the special priesthood meet-

ings held in connection with the general conference of the Church, that if all the priesthood of the Church were to be obliterated save one elder only, he would have the inherent right and power under appointment to reorganize the entire Church with all its offices.

Be proud to be an elder. Enrich your lives by close association with your fellow quorum members. Make the quorums of the elders the finest clubs and fraternities in this world.

Do you know, my brethren, that the greatest reservoir of power and strength in the whole Church is in these quorums of the elders? Make that power available to the Church, and it will go forward by leaps and bounds.

The final appeal I make to you, my brethren, is do not disappoint and grieve your wives and families. Every understanding faithful Latter-day Saint woman knows that the highest blessings which may come to her and her children must come through the priesthood. She knows that there can be no perpetuation of the family in eternity without a husband and father honoring the Holy Priesthood. Many a good wife and mother today is filled with apprehension and sorrow in the neglect and behavior of the elder who stands at the head of her household.

For her sake, for the sake of her children and your children, and other men's children, I plead with you to forsake worldly habits and your indifference and neglect and criticism, and come back to the association of your brethren who love you.

You know when you stop to think that the priesthood you hold is genuine. Very few of you have strayed so far that you have lost that testimony. It may be dormant, but it is not dead. It will be rekindled with your renewed activity, and it will bless your lives with inexpressible happiness and joy.

I know that that priesthood which we are honored to bear is genuine and divine. I know that it is more than a name. I know that in it is an essence of force and of power. I cannot explain it, but I know that there is a constituency in it which someday we will understand, and that it emanates from God himself.

I have felt that power. I have seen its effects. I know that the Prophet Joseph Smith received it from angelic ministers, and I know that it has been transmitted to you and to me to be used in the blessing of God's children and the establishment of his work. I will try to honor that priesthood. Will you, my brethren?

I pray that we may and that God will help us so to do, in the name of the Lord Jesus, whose servants we are. Amen.

A TESTIMONY OF JESUS CHRIST

(Concluded from page 726)

as an oven; and all the proud, yea, and all that do wickedly, shall be stubble;¹²³ also, "the elements shall melt with fervent heat."¹²⁴

We as members of the true Church are looking forward to that great day when Jesus Christ shall come to his own, and when the devil shall be bound for one thousand years and cease to have power, as was explained yesterday, that he does at the present time, over the hearts of the children of men. At the close of that one thousand years' time, the devil will be loose for a short season, and wickedness will again prevail throughout the world. Then will come the day when Lucifer and all his evil hosts will be cast off this earth. They shall go into perdition and dwell as lost souls forever.

At that day the earth shall be sanctified. It shall die, so the Lord revealed to the Prophet Joseph Smith, and be resurrected.¹²⁵ It shall become a new world. It shall become the celestialized orb prepared for the members of "the Church of the Firstborn." Jesus Christ will judge all inhabitants of this earth. Those who have lived worthy lives from Adam's day on down to the end of the millennium will be assigned to dwell upon this earth forever, to dwell as celestialized beings with Jesus Christ; thus they will be assigned to their celestial glory. All who have inhabited this earth will stand before the judgment seat of Jesus Christ and will be assigned to their future world in which to live forever. Some will be assigned to terrestrial glory, some to telestial glory, and others even to perdition. Many Latter-day Saints will not attain the celestial glory because they did not abide by the commandments of God; therefore, they will be very unhappy because they did not gain celestial life which could have been theirs.

The Father will say to his Only Begotten Son, "This is your world because of the great work that you did in being its Redeemer. You shall now be the Lord, you shall be the God, you shall be the king of this world forevermore. This is your kingdom." Under the direction, then, of the Father who has many other kingdoms, Jesus Christ will preside here as your God and my God if we live worthy of celestial glory.

Members of the Church of Jesus Christ of Latter-day Saints are heirs to this great kingdom on condition that we obey the teachings of the gospel as revealed to earth through the Prophet Joseph Smith. As Brother Romney very beautifully pointed out yesterday, today is the day for you and me to prepare for that great judgment day when this earth shall become the celestialized orb. Then if we are found worthy, we will hear the voice of Jesus

Christ say to us to enter into our exaltation and dwell with him forever here upon this earth.

May you and I live clean and pure, be prayerful, be humble, live according to every word that has come from the mouth of God in order that this might be our happy lot, I humbly pray, in the name of Jesus Christ. Amen.

FULFILMENT OF PROPHECY

(Concluded from page 730)

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? (Alma 39:5.)

Now, brothers and sisters, Satan is working every way he can to get us to disobey the commandments of God, and I tell you he would have every man and every woman profaning; he would have them all living immoral lives; he would have them disregard every commandment of the Lord if he could, in order that he might do what he had decreed to do, exalt his throne above the stars of God, and become like unto the Most High.

May God help us to recognize the power of evil in the world and to shun it and to serve the living God, I pray, in the name of the Lord Jesus Christ. Amen.

HONESTY

(Concluded from page 732)

proper example, is that of honesty, square dealing among ourselves, and with the world as a whole.

May God bless us and sustain us, that we will be honest with the Lord, honest with one another, honest with those who are not of our faith, and I am sure out of this that the world will come to know us as the Lord's people and men will be heard to say, Come, let us go up to the house of Jacob's God and learn of his ways and walk in his paths.

I leave you my testimony that this is the work of the Lord, that a boy fourteen years of age saw the Father and the Son in the wilderness; they actually spoke to him and used him as the instrument through whom the gospel of the Lord Jesus Christ was restored to the earth in the last days for the salvation of all the Lord's children. I bear you this testimony, in his holy name. Amen.



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¹²³Malachi 4:1

¹²⁴2 Peter 3:10; D. & C. 101:25

¹²⁵D. & C. 88:25-26

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Today's Family WITH PRUDENCE AND THANKSGIVING

By Burl Shepherd

THE ability to regulate and discipline oneself through the exercise of reason—is the modern dictionary interpretation of "prudence."

Does this carry any meaning into the scriptural supplication that we use all wholesome foods "with prudence and thanksgiving?" Does it suggest in this day of "evils and designs," the wisdom of self-education in our living habits, in order that we may be reasonable in the exercise of self-discipline?

One of our foremost writers on nutrition has hailed our new and increasing knowledge concerning the relation of food to health as "one of the major revelations of modern science." And science, perhaps without knowing it, continues to verify and amplify the latter-day revelations of God.

No Latter-day Saint will question the prescience of our Heavenly Father over a hundred years ago when he answered a simple question of the Prophet Joseph Smith with a treatise on the relation of various foods to health, or, as he so aptly put it, the "constitution, nature, and use of man."



None of us will doubt that when he set forth these truths as the "order and will of God" he was greatly concerned about the welfare of the human tabernacle.

MIA Executive Manual for 1949-50 urges discrimination in reading material on the subject of health, reminding the Saints that "one of the glorious principles that has been revealed to Latter-day Saints deals with keeping the body clean and healthy. We are told what to eat and what to refrain from taking." (p. 33) Stressing the spiritual import of health and clean



living in the discussion of the MIA theme it states: "We must teach that the body and the spirit constitute the soul of man, and that violating the body inevitably damages the soul." (p. 36) The statement is a potent truth that may be applied to all phases of our physical habits.

When we realize that whereas a hundred years ago ninety percent of the American people lived on farms, at the beginning of 1949 eighty-one percent lived away from the farm,¹ we can sense the vital need for knowing more about food and nutrition. "Indeed, everyone should have such a sound fundamental knowledge of nutrition that it would be a very part of oneself and applied without conscious effort in everyday life." That, surely, is an ideal toward which every individual should strive. It is a challenge which every person who wants to enjoy his mission here on earth cannot afford to ignore.

In the great flood of high-pressure advertising today, emphasis is predominantly placed on unnatural food concoctions making fantastic claims to support health and growth. To a far greater degree than is wise we have been abducted from natural, wholesome foods and become a people that lives out of tin cans and paper bags. Food tastes have become perverted to the extent that growing children and even adults often do not appreciate natural foods unless they have been mangled beyond recognition and

¹Utah State Agricultural College Extension Service, "Farm Flashes," August 1949.

²Widsoe, John A. and Leah D. *The Word of Wisdom*. Salt Lake City: Desert Book Co., 1937.

³Sherman, Henry C., *Food and Health*. New York: The Macmillan Co., 1934.

served with spices and seasonings to mask the true nature of wholesome flavor. Wise is the housewife who is conscious of the perishable nature of health-promoting elements in food, and who insists on simple foods and modern quick-cooking methods.

The seasons for feasting are at hand. Traditionally they have become times for overeating and often careless eating.

The answer lies in educating ourselves in proper living habits, in returning to natural, unrefined foods as a basis for health and vitality. We are a chemical combination of the dust of the ground, and that which we eat and drink today becomes living flesh tomorrow. Health is not merely freedom from disease; it is a condition of buoyant and vital resistance to disease that is built up through many years of wise adherence to the principles of health.

WINTER SALADS

By Burl Shepherd

WE ALL think of salads when the garden is green. Let's not forget them after the first frost. For the first rule in the book for salads is simply this: serve them! Serve them twice a day every day the year round.



Salads need not be elaborate, but they should feature *raw* fruits and vegetables, unless your doctor prohibits their use, for in this way you insure your family a protective supply of life-giving elements of the soil in their natural state. A single raw vegetable may be served as a "finger salad" without dressing at one meal. Try carrot sticks, onion slices, cauliflower sections, green pepper rings, cucumber fingers, celery stalks, turnip or cabbage wedges, and apple sections (eat the peelings too).

Rule number two is: save the vitamins! Don't soak your salad vegetables in a pan of water, and don't prepare the salad an hour ahead of time and let it stand at room temperature. Salads are best prepared just before serving.

And rule three: the salad might wisely be served before the main
(Concluded on following page)

NOVEMBER 1949

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to put in it!"



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WINTER SALADS

(Concluded from preceding page)

course as it is more certain to be eaten when the appetite is keen, especially by children. Also, it helps to prevent overeating of other foods and thus controls the waistline. By the same token, a rich fruit salad is better served after the main course because were it served earlier its high satiety value might lead to refusal of other foods, particularly by growing children.

Carrot Salads

Shred enough carrots for the family salad and add:

- a. Ground or whole raisins. Serve with peanut butter dressing, banana dressing, or whipped cream.
- b. 1/2 cup chopped celery to each cup of carrots, 2 tablespoons minced parsley, 1 tablespoon minced onion. Serve with French dressing or mayonnaise.
- c. Chopped bell pepper, diced apple. French fruit dressing or mayonnaise.
- d. Shredded pineapple, chopped nuts. Mayonnaise.
- e. Quartered tomatoes, minced parsley or basil. Sour cream dressing.

Cabbage Salads

To finely shredded cabbage add:

- a. Diced apple, chopped green pepper, slivered almonds. Mayonnaise.
- b. 1/2 cup each grated carrot, beet, chopped celery to each cup of cabbage; chopped parsley and onion. French dressing.
- c. Diced pineapple, banana slices, cut marshmallows. Mayonnaise or fruit dressing.

- d. Celery or dill seeds, or chopped dill pickle. Mayonnaise or French dressing.

Apple Salads

Fruit Medley: Cube apples, oranges, and pineapple. Add a spoonful of minced cranberries or a few pomegranate seeds for color. Banana dressing or honey French dressing may be used.

Fruit Sections: Alternate sections of unpeeled red apple with grapefruit sections on bed of lettuce or romaine. Sprinkle with lemon juice and honey mixture, or top with mayonnaise. Garnish with chopped dates.

Banana Dressing

Place a ripe banana in a bowl and mash with fork until perfectly smooth. Add salad oil, a little at a time, beating constantly. Add lemon juice to taste, and more oil, stirring until thick. (Use corn, peanut, cottonseed, or soybean oil for variety.)

Peanut Butter Dressing

Slowly add 4 tablespoons cool water and 1 tablespoon lemon juice to 1 tablespoon peanut butter, stirring constantly to prevent lumps. A tablespoon each of finely minced onion and parsley will improve the dressing.

Honey French Dressing

3 tablespoons salad oil
2 tablespoons lemon juice
1 tablespoon honey

Beat well together, or shake in a bottle. Salt to taste. This is an excellent dressing for tossed green salads.

Suggested Reading

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THE IMPROVEMENT ERA

"GOD SO LOVED THE WORLD"

(Continued from page 704)

"While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him; another betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed on the cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was yet dying, and that was his cloak. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone, and today he is the center of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned put together have not affected the life of man upon this earth as profitably as has *that one solitary man.*"

Close Parallel in Lives of Savior
and Joseph Smith

In the life and accomplishments of Joseph Smith, the Prophet, we see a strong resemblance to that of the Savior. When the Savior chose his twelve disciples, he chose them from the humble walks of life. It is the Lord's way.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called;

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, the things which are not, to bring to nought things that are:

That no flesh should glory in his presence. (II Corinthians 1:26-29.)

Verily, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your offering and acknowledgements, which you have made; for unto this end have I raised you up, that I might show forth my wisdom through the weak things of the earth. (D. & C. 124:1.)

Joseph Smith was born of humble parentage in an obscure village. He never went to college nor attended high school, but he accomplished in the short period of his life of thirty-eight and one-half years more than any other mortal man of his time, if not of all time. Joseph Smith and his brother Hyrum were martyrs to the truth. They were murdered in cold blood by a disguised and ruthless mob.

During the short life of the Prophet Joseph Smith he was instrumental in
(Concluded on following page)

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 as the main dish for dinner?
 He'll love it!



Trademark of Van Camp Sea Food Co. Inc., Terminal Island, Calif.

"GOD SO LOVED THE WORLD..."

(Concluded from preceding page)

the hands of the Lord in the establishment of the Church and kingdom of God on earth as seen in vision by the Prophet Daniel. Through him the everlasting gospel in its fulness was restored, with all its gifts, blessings, principles, and ordinances, and the power and authority of the priesthood to administer the ordinances of the gospel to the children of men, who, by repentance and obedience, are prepared to receive them.

The works of Joseph Smith and the spirit that prompted them live on in the hearts and lives of his followers who are numbered by the hundreds of thousands now living and have influenced the lives of other hundreds of thousands who have gone to their reward.

More than a century has passed since the martyrdom of the Prophet, but his works and the spirit which actuated them are increasing in the earth. Many have died for the religion established by the Prophet Joseph Smith, and there are many thousands today who would do likewise if necessary. He gave his life for the cause and, like the Savior, sealed his testimony with his blood.

Personal Testimony

As a witness for the Lord Jesus Christ, I bear my testimony that God the Eternal Father lives, a glorified and exalted being, having a body of flesh, bones, and spirit as tangible as man's, and that he has revealed himself anew to the world through the instrumentality of the Prophet Joseph Smith, whom he raised up to be the mighty Prophet of the last days; that Jesus Christ is the Son of God, the Savior and Redeemer of the world; that Joseph Smith was a Prophet of the Living God; and that the work in which we, as Latter-day Saints, are engaged is the gospel of the Lord Jesus Christ which all men must receive if they would be saved in the kingdom of God.

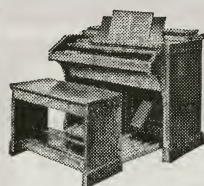
I bear this testimony to you and to all the world, in the name of Jesus Christ. Amen.

A TESTIMONY OF THE TRUTH

(Continued from page 706)

himself when he declared to the Jews that they who would do the will of his Father should know of the doctrine, whether it was of God or whether he spoke of himself. My witness to all the world is that this book is true. I have read it many, many times. I have not read it enough. It still contains truths that I still may seek and

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find, for I have not mastered it, but I know it is true.

I know that the testimony of these witnesses recorded in each copy of the Book of Mormon is true, that they stood in the presence of an angel of God who declared unto them that the record as it was translated was correct, that their testimony that God spoke to them from the heavens calling upon them to bear witness of that fact is true, and there is not a soul who cannot receive that testimony if he desires to receive it, by reading this book prayerfully and faithfully, with a desire to know the truth as Moroni has declared by revelation. He shall know the truth regarding the restoration of this scripture given to the ancient inhabitants of this continent.

Now this declaration or testimony that I have given is vital to every living soul, for I want to say that if a man unto whom the knowledge of this record comes, and unto whom the testimony has been given that Joseph Smith saw the Father and the Son, and that the gospel was restored by commandment of God and the coming of angels, rejects that testimony and will not follow it through, he will have to face it before the judgment seat of God and give answer why he refused to harken—so it is a vital message to every soul.

Every man who rejects this record, who rejects the testimony of Joseph Smith, who declares him to be a false prophet and this book a fraud, who has had this testimony which it contains given unto him, will stand before the judgment seat of God condemned, because the truth was laid before him. He had the opportunity to hear and receive, and in rejecting it he has placed himself in disfavor with his Father in heaven.

I will read a verse or two from the testimony of Nephi which is given at the close of the record which he kept. I cannot take time to read it all. You will find it in Chapter 33 of Second Nephi. I will read the last four verses.

And I pray the Father in the name of Christ that many of us, if not all, may be saved in his kingdom at that great and last day.

And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you as the voice of one crying from the dust: Farewell until that great day shall come.

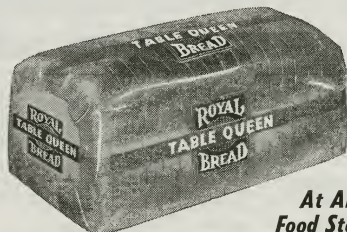
And you that will not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day.

For what I seal on earth, shall be brought against you at the judgment bar; for thus hath the Lord commanded me, and I must obey. Amen.

The Lord bless you, in the name of Jesus Christ. Amen.

NOVEMBER 1949

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The
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Salt Lake City, Utah

MISSIONS AND MISSIONARIES

(Continued from page 703)

and hardly to be mentioned by name. But he is still what he was in the flesh, a reality, a man of like passions with ourselves, a guide, a counselor, a comforter, a great voice calling to us to live nobly, to die bravely, and to keep up our courage to the last.

These missionaries declare with Peter of old

... there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

The second distinctive message is this: Every missionary should clearly understand, and so declare in unmistakable words, the relation of this Church to other Christian organizations—that it is neither an outgrowth nor a division of any of them. True, the Church is generally classed with the Protestants; but Protestantism began with the great dissenters—Martin Luther, Philip Melancthon, Ulrich Zwingli, John Knox, and others. These great reformers denounced corrupt practices in the Roman Church, particularly the selling of indulgences wherein delinquents could make satisfaction by money contributions, a practice carried on under one pretext and another until it became a regular financial expedient for increasing papal revenue.

It was extended even to souls in purgatory.

The great men whom I have named rebelled against this evil and others, and organized churches in protest.

Accordingly, when the second Diet of Spires in 1529 passed a resolution

... disallowing further religious innovations in the Lutheran states, whilst prohibiting the profession of the Zwinglian and Anabaptist forms of the reformed faith, the Lutheran minority protested, and this protestation was signed by fourteen cities as well as by the elector of Saxony, the landgrave of Hesse and four other provinces. Hence the name Protestant as a designation of the evangelical party.

Protestantism, under many different names, spread over Europe and later among the American colonies, and freedom to worship as one sincerely wished became more and more the proscribed right of the individual, but in the hearts of many a true believer in Jesus of Nazareth, there remained an abiding belief, a feeling that the authority to represent him had been taken from the earth, and that there

... can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew.

This in effect is what the Lord told Joseph Smith when as a fourteen year-old lad he inquired which of all sects was right and which should he join. Joseph was told to join none of them for, as has been heretofore quoted,

"they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." (Pearl of Great Price, Joseph Smith, 2:19.)

A few years later, specifically, April 6, 1830, Joseph Smith received by the spirit of prophecy and revelation instructions from the Savior "to organize his Church once more here upon the earth."

Thus was established by direct revelation and divine authority from the Eternal Father and Jesus Christ who founded the Church in the Meridian of Times, the Church of Latter-days, which is set up as a fore-runner, if you please, to the establishing of the kingdom of God upon the earth. And in the words of President John Taylor,

Unless the Father had a Church and a people who had submitted to his law and were willing to submit to it and with an organization of such a people gathered from among the nations of the earth under the direction of a man inspired of God, the mouthpiece of Jehovah to his people, I say that with such an organization there is a chance for the Lord, God to be revealed. There is an opportunity for the law of life to be made manifest, a chance for God to introduce the principles of heaven upon the earth and for the will of God to be done upon earth as it is done in heaven. (J. D. 18:140, Oct. 10, 1875.)

With these two great fundamental truths as the heart of their message, namely, (1) the divinity of the mission of the Lord Jesus Christ, the Savior of the world, and (2) the restoration of his gospel in this age, the missionaries are to the best of their ability, fulfilling the injunction to preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever the Lord has commanded.

This, then, brethren, is a world-wide Church organized preparatory to the establishing of the kingdom of God on earth by means of which

... the Lord God may be revealed, and an opportunity for the laws of life to be made manifest.

These thousands of missionaries and men who hold the priesthood everywhere are ambassadors of good will, the ultimate purpose of whose service is to change the hearts of men everywhere from selfishness and greed to tolerance, compassion, and brotherhood. And, so, with all our hearts we can sing:

Go, ye messengers of glory;
Run, ye legates of the skies;
Go and tell the pleasing story
That a glorious angel flies,
Great and mighty,
With a message from the skies.

Go to ev'ry tribe and nation;
Visit ev'ry land and clime;
Sound to all the proclamation,
Tell to all the truth sublime;

That the gospel
Does in ancient glory shine.

Go, to all the gospel carry.
Let the joyful news abound;
Go till ev'ry nation hear you,
Jew and Gentile greet the sound.
Let the gospel,
Echo all the earth around.

Bearing seed of heav'nly virtue,
Scatter it o'er all the earth;
Go! Jehovah will support you;
Gather all the sheaves of worth;
Then, with Jesus,
Reign in glory on the earth.

—John Taylor

May the heart of every missionary be inspired by the spirit of his Lord, whose authorized servant he is, to the end that selfishness and violence now so powerful in the world will be replaced by loyal service, truth, and brotherhood! I pray in the name of Jesus Christ. Amen.

OBSERVE THE SABBATH DAY

(Continued from page 701)

This raised difficulties. So in order to give a little more scope to their home activities, they made a rule, a regulation, that if they were in a street that was a cul-de-sac (closed at one end), each household along the street would contribute a handful of meal, and out of this meal they would make a cake, and then they would hang up this cake at the end, the open end of the street, and thus all the street became part of the household of this whole group. If the street was open, they did the same thing by hanging a cake at each end of the street where they lived.

My reason for making that explanation is that I think there is a difference between what we may do in our homes and what we may go abroad to do.

The Lord has told us what we may do in the house of prayer, and what we may do in the house of prayer we may do, I take it, in our homes. We may seek learning. We may read good books. We may acquaint ourselves with languages, tongues, and people.

I call your attention again to the fact that the only places of gathering to which we are authorized to go, the only gatherings we are authorized to attend, are the meetings in the house of prayer. No other gathering is authorized on the Sabbath.

I think we may listen to good music in the home. I do not think we may go joy riding, nor to beach parties, nor on picnics! Nowadays, as this conference is witnessing throughout this valley and in adjacent areas, you may have what we may call movies right in your home. We shall have them tomorrow, Sunday. I think there is a great difference between looking at a good movie in your home and going to a movie house, a very great difference.

(Concluded on following page)



BEST BREAD IDEA OF THE MONTH —A touchdown surprise that will score with your family and guests. With a 2½-inch cookie cutter, cut rounds from Fisher's Enriched White Bread, and Fisher's 100% Whole Wheat Bread. Place a slice of tomato between 2 slices, then add a thick slice of ham or other cold meat, and top with third slice. Garnish each sandwich with a large ripe olive "football," numbered on top with cream cheese. Serve on long tray. Hard boiled eggs (representing footballs) may be placed in center of sandwich tray, using heavy dark pencil to mark football seam design. 8 delicious varieties of Fisher's Breads from which to choose—each bread at its best!

Star-Kist Tuna-Potato Pie



TUNA-POTATO PIE

Serves 4 hungry people for 93¢

3 tbsps. butter
or margarine
3 tbsps. flour
1 cup milk
½ tsp. salt

1½ can Star-Kist Fancy Solid
Pack (or Chunk Style) Tuna
1 cup canned (cooked) peas
½ cup grated American Cheese
2 cups hot mashed potatoes

Melt butter, blend in flour; add milk, salt, and stir till quite thick. Blend in tuna, peas, and pour into baking dish. Stir half the cheese into hot potatoes—which are then spooned into baking dish over tuna mixture—sprinkle remainder of cheese on top. Bake in 350° F. oven 15 to 20 minutes.

A dish you can make quickly, easily, with things on hand. (Save time with new instant mashed potatoes.) For naturally finer flavor, use Star-Kist Tuna—only the smaller, naturally finer-flavored tuna are packed under this quality label.



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OBSERVE THE SABBATH DAY

(Concluded from preceding page)
ence. But the home movies we look at should be of a kind that teach things specified in the revelations as in order in the house of prayer.

Some of you are using in your Sunday Schools visual aids which in fact are frequently only movies. But their character should be carefully guarded, and I am sure they will be, that nothing be shown that does not contribute to the learning we may get in the house of prayer, for in Sunday School you are in the house of prayer. You will then be gaining the knowledge which the Lord said should be gained in the house of prayer. But that gives you no license to go to commercial movies on Sunday, because we are not authorized to go to such gatherings. I think there is a sharp distinction in this matter.

Of course, I do not suppose there is any need of my even mentioning, though perhaps it might be well for me to mention, that horse racing on Sunday is not a proper place for a Latter-day Saint to be. They have a good deal of it, they tell me, in the southern part of the state. I have been in touch with some of the officers and know how difficult they think it is to handle. If you Latter-day Saints cannot stay away from horse racing and betting on Sunday, I am not sure how much the Lord is going to listen to your prayers about some other things

that you very much desire. Of course, we may not gamble at any time or in any place.

Now, I am merely making some suggestions to you as to what I think are sharp lines of distinction. I think you may do anything in your home on Sunday or in the house of prayer on Sunday which the Lord has said you might do, and the words of the Lord in the revelations to which I have referred will tell you what you may do in the house of prayer.

Now, may the Lord help us to observe the Sabbath day and keep it holy, because, as I read to you at the very beginning, this commandment regarding the Sabbath was given, among other reasons, "that thou mayest more fully keep thyself unspotted from the world."

And then there follow along in that same revelation all the things which the Lord has given to us from the earth, and to me those things are recited by the Lord as showing what we are entitled to if we keep the Sabbath.

May the Lord help us keep the Sabbath I humbly pray, adding my testimony to those that have been borne regarding the truth of this great work, the divinity of the mission of Joseph Smith, the sonship of Jesus, that we have the restored gospel and the restored priesthood. That the Lord will bless us, I humbly pray, in the name of Jesus. Amen.

THE WELFARE PROGRAM

(Continued from page 699)

ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? (Matt. 7:1-4.)

As a people we are advised not to be critical, not to be unkind, not to speak harshly of those with whom we associate. We ought to be the greatest exemplars in all the world in that regard. Consider the criticism today. Pick up your newspapers and see the unkind things that are being said by individuals about others, and yet many times the individual who is criticizing has a beam in his own eye and does not see at all clearly, but he does think his brother has a mote in his eye. I would like to call attention to that situation.

There is growing in our own country, really, a conflict between capital and labor, or may I say between the rich and the poor. What does the Lord say about things of that kind?

We have been told this afternoon about the welfare program, about how it is possible to help those who are in need. Since the war closed, this Church has imparted of its substance in very

large measure to those who are in need. But all this time we have been just as well off, or better off, perhaps, than we would have been if we had not sent over 16,000 packages, 9000 quilts and 131 carloads of food and bedding and clothing to Europe to people who were needing it more than we needed it. We have not missed it.

The Lord gave a revelation to the Prophet Joseph Smith. He said,

Behold, thus saith the Lord unto my people—ye have many things to do and to repent of; for behold, your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways.

And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness. (D. & C. 56:14-15.)

I thought when one of our brethren was talking to us and telling us of the little shortcomings each of us may have, and each of us has some, I am sure—some more than others—I thought how careless we are in observing the Sabbath day.

How careless we are about attending to our prayers. How careless we are in failing to thank the Lord for the food that we have so abundantly, I would like to say abundantly, and

THE IMPROVEMENT ERA

that there is no necessity for any man, woman, or child in the Church of Jesus Christ of Latter-day Saints to go without, for the Church is organized to help those who lack the necessities of life. There is plenty for all, and to spare.

We have in the Church many wonderful individuals—and out of the Church many wonderful individuals. I heard of a case here just a few days ago of a man who had been informed that a child had polio and had to go to the hospital. The probability was it would recover but would remain ill for months or years. I am speaking of a man who is not a member of the Church of Jesus Christ of Latter-day Saints. He lives in this part of the world, however.

He was told of the situation, and that there was no way of obtaining what was needed. When he was informed it would take \$700 to provide treatment for this particular child, and it was not known where the money could be obtained, he said, "You get what is needed and send the bill to me."

The man was a wealthy man. He will not miss it. In fact, there is an old saying that has come down to us that they who give to the poor but lend to the Lord. This man has made an investment in the life of a child, and he has made an investment in his own happiness that will return to him great dividends.

Not all people who are well-to-do would think they could do that. They would say, "Get somebody else. Let us take up a collection. Get somebody else to do it."

This is what the Lord says further in that same chapter, and I am reading from the fifty-sixth section of the Doctrine and Covenants:

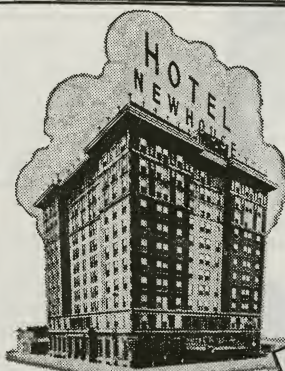
Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! (D. & C. 56:16.)

That is what the Lord says of the rich people who refuse to impart of their substance to those who are poor. But he says something just as serious to the poor man who is not doing his best. He says:

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands! (D. & C. 56:17.)

That is the situation of many of our own brothers and sisters in America with all the blessings that we enjoy—better wages, better homes, better opportunities for education than have ever been known before. Yet we

(Continued on following page)



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THE WELFARE PROGRAM

(Continued from preceding page)

have today men who not only will not work themselves, but they also will not permit somebody else to be employed. They are not willing to earn their living by work, but they propose to take it from the rich man.

So the Lord says of them, "Wo unto them," the same as he says of the poor. Then he said further, "But blessed are the poor who are pure in heart." There is quite a difference there,

... blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs. (D. & C. 56:18.)

They are those who have not the wealth of the world but still have life and being and intelligence, and who are anxious to do the thing the Lord would have them do.

He says further,

For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

And their generations shall inherit the earth—

there will be more poor than any other kind, undoubtedly—

... and their generations shall inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you. Even so. Amen. (D. & C. 56:19-20.)

That was the Lord talking to the Prophet Joseph Smith in our day in June 1831.

He has further said,

Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. (D. & C. 42:42.)

Now, my brethren and sisters, we have both rich and poor in our organizations. If we are poor, we can be worthy just as the Lord indicates here. We can be pure in heart and do our best, and he will not permit those who do their best to suffer for the necessities of life among the people who are in the Church of Jesus Christ of Latter-day Saints.

Our welfare program has been a wonderful thing, a program by which unemployed may be employed, and a way has been opened for men and women who cannot do much work but who can do something to be gainfully employed. How much better off we are when we are occupied with some reasonable work.

Consider the condition in the world, the number who are determined to take from the rich man not what belongs to themselves, but that which belongs to the others. God has permitted men to get wealth, and if they obtained it

properly, it is theirs, and he will bless them in its use if they will use it properly.

I hope we are not going to become bitter because some men and women are well-to-do. If we are well-to-do, I hope we are not going to be self-centered and unconscious of the needs of our Father's other children. If we are better off than they are, we ought to be real brothers and sisters, not make-believe. Our desires should be to develop in this world such an organization that others, seeing our good works would be constrained to glorify the name of our Heavenly Father.

We have had a wonderful conference. Where in all the world could you go to find such an organization, to witness such assemblies as we have had here on this block, this week? This is the Lord's house. This is the Lord's work. You have been addressed and advised and counseled by the servants of the Lord, men who are giving their time and the best they have in them—as has been indicated—some of them not well enough now because they have overworked. They are trying to do what our Heavenly Father would like all of us to do.

We must not fall into the bad habits of other people. We must not get into the frame of mind that we will take what the other man has. Refer back to the ten commandments, and you will find one short paragraph, "Thou shalt not covet." That is what is the matter with a good many people today. They are coveting what somebody else has, when as a matter of fact, many of them have been cared for and provided with means to live by those very ones from whom they would take away property.

We must not get into that frame of mind. Others may do that, but if we have the spirit of the gospel of Jesus Christ in our hearts, we will not be deceived in that regard.

We are told that we cannot serve God and some other master. We have to make our choice, and if we want to be the servants of God and the children of our Heavenly Father and earn his blessings, we must do it by honoring him and by keeping his commandments. Our feelings, and our love, if I may use that expression, should go out to all the world as far as they will receive it. We in our humble way, with the blessings of our Heavenly Father, go among them to teach them the gospel of Jesus Christ that will prepare them for eternal happiness.

I am grateful to you, my brethren and sisters, for the privilege of being here with you today. As I look into your faces and see this great audience in this, the Lord's house, I would like to say in the name of Jesus Christ, that our Father in heaven will bless you for whatever sacrifice you may have made to come here to worship. He will bless your families, and he will bring to you a richness of experience and light that you could obtain in no

THE IMPROVEMENT ERA

other way. That your sons and daughters may grow up to honor our Heavenly Father, I humbly pray.

The most precious of all the jewels that the Lord has bestowed upon any of us are our children, and we are responsible for them in their tender years. The Lord says that the parents in Zion (or in any of the stakes which are organized) who fail to teach their children faith in God, repentance, baptism when eight years of age, the sin be upon the heads of the parents, not upon the schoolteachers, not upon the mayors and governors, but the sin be upon the heads of the parents. We must not suffer the effects of that sin in our lives.

Let us gather our families together when we return to our homes, and under the influence of prayer thank him for our blessings and face our problems honestly and faithfully, with love in our hearts for all people, for the Lord says we must love our enemies as well as our friends. If we can learn to do that, we will be happy.

Now that peace and joy and comfort and satisfaction may abide with all of us who are here, with all the members of the Church wherever they may be in all the world, and with all our Father's children, that they may learn as a result of obedience to his commandments how to be happy in this life and prepare for eternal happiness is my humble prayer.

That is what the gospel is for, to prepare us not just for the comforts of mortality but for eternal happiness. That we may live to be worthy of these blessings, I pray, and I invoke upon you all the favor and blessing of our Heavenly Father this day and henceforth in the name of Jesus Christ, our Lord. Amen.

OUR FATHER'S WORK

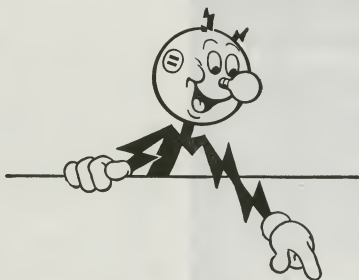
(Continued from page 699)

of our Heavenly Father are perfectly safe, but not those who trifle with his advice and counsel.

The Ten Commandments are just as necessary for us to observe today as they were by Israel when they were given to Moses in the wilderness. If the people of this world were keeping the Ten Commandments, honoring them, there would be no war. There would be no sorrows and distresses such as afflict mankind, but because there are so many who cannot put themselves in a frame of mind to live righteous lives, they are in confusion and they are in distress.

This building, as I say, was dedicated to the Lord. Some people have criticized in their minds that it has been open to other faiths, to other churches, to people with other beliefs who had a message, as they felt, for us. I am sure that if you had gone in the days of Jesus of Nazareth and followed him, as many people did, through the fields and through the country, you would have found many of them, a majority of them, were not believers in his mission until they were touched

(Continued on following page)



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OUR FATHER'S WORK

(Continued from preceding page)
by his spirit, and then they became disciples.

They were welcome, and so I say all our Father's children are welcome here, and we hope that when they come they will do so with a receptive mind, and with a prayer in their hearts such as was offered this morning by our brother from Canada. [President Octave W. Urnsbach of Lethbridge Stake.]

We are living in a sick world, in a time when, as we read in the scriptures, the wisdom of the wise shall perish, and the understanding of their prudent men shall be hid. That is the condition of the world today. The leaders of the nations—many of them—desire to do the thing that will benefit their nation or the group they belong to, but selfishness in many cases characterizes their conduct, and the result is that instead of peace we have sorrow and distress.

There is only one way. We can legislate until doomsday but that will not make men righteous. It will be necessary for people who are in the dark to repent of their sins, correct their lives, and live in such a righteous way that they can enjoy the spirit of our Heavenly Father.

Think of the beautiful prayer that was offered by Jesus of Nazareth, who gave his life for us, who represented a great race of people who were despised by other races, and who came into the world to bring a blessing. When he was asked, "Teach us to pray," what a beautiful simple prayer he gave. Anybody could repeat it, and if they repeat it with their hearts in tune with the Spirit of the Lord, they can feel the influence that comes from it.

It was not very long after that until he was cruelly murdered, as have been the prophets of God almost from the beginning. The fact remains that all this time our Heavenly Father has had upon the earth men and women who are righteous, who are seeking to do his will and keep his commandments.

Many of you here today are either from foreign lands or the descendants of those who came from foreign lands. Many of you or your forbears have heard the gospel as it has been taught by the Church of Jesus Christ of Latter-day Saints during a little over a hundred years. Sometimes you have heard it on the street where there was a humble missionary, teaching what the Lord had called him to teach.

There was something that touched the hearts of those who heard. I have had experiences in the mission field. I have seen groups of people stand and listen to a humble missionary explain the purpose of life and talk to the people and encourage them to repent of their sins, and I have sometimes heard people say, "I have never before felt an influence like I feel while I hear that man talk."

I take this occasion to express my appreciation for the opportunity of be-

ing here, for the privilege of associating with such men and women as are present this morning. I am grateful for the privilege that came to me of being feared in this part of the world under a government that God himself said was prepared by men that he raised up for that very purpose. I refer to the Constitution of the United States.

I am grateful for my blessings—all of them—and thank you, my brethren and sisters, who from day to day and from year to year as I have gone through life, have encouraged me to go on and represent, as I might, the desires of our Heavenly Father in my own life that I might receive many blessings.

There is a law irrevocably decreed in heaven from before the foundation of this world upon which every blessing is predicated, and unless we observe that law, we cannot enjoy the blessing. The Lord has told us that. If people disagree with us, if our Father's other children do not believe the gospel of Jesus Christ as revealed in this latter day to the Prophet Joseph Smith, that ought not to incur our displeasure. It ought to enlist our sympathy, because if we know, as Philip knew when he testified of the man who came from Nazareth, we could invite our friends to come and see. If we are just as sure as that, we will let our light so shine that others, seeing our good works, will be constrained to glorify our Father in heaven.

I have traveled much in the world, approximately a million miles, advocating the gospel of Jesus Christ as revealed in this latter day. I have found good people everywhere, wonderful people, kind and friendly, but until they received an understanding of the truth and conformed their lives to the teachings of our Heavenly Father, they were not taking advantage of all their opportunities, and when that time came and they accepted the truth, they added to what they possessed before.

When we go into the world and talk to our Father's other children, we do not ask them to give up any truth that they have. We do not ask them to surrender what they have believed, if it's true.

At the present time we have approximately five thousand missionaries traveling among the nations of the earth who are saying to our Father's other children, "Come and see. Keep all the good that you have. Let us sit down with you and add to what you already possess for your own happiness and for your own good, and without money and without price."

That is the spirit of the gospel of Jesus Christ, and I assure you I am grateful for the knowledge that I have that it is the truth. It has given me comfort and satisfaction, and I praise his name who is the Author of our being, that we are permitted to be his guests in his house today.

This morning there is peace and quiet all around us, and yet in many parts of the world there are distress and anguish, and threat of war—disturbances of all kinds. Many people have come out of the world for the gospel's sake and come to the valleys of these mountains in response to the promise,

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

I bear witness to you that that has been realized by the faithful men and women who have come into this part of the world for the gospel's sake.

I pray that during this conference we may rejoice together, that we may feel the influence that makes us happy when we possess it. And when the conference meetings have been finished, and we go to our various homes, I pray that we will have felt that we have been fed the bread of life, that we may live as our Heavenly Father has desired us to live, and devote our time as he has expected us to do, and then as real Christians, as real sons and daughters of the Living God, let us reach out and try to touch those who have not yet received the blessings that we have received, and offer them an opportunity to enjoy what we appreciate.

This is the work of the Lord. This is the Church of Jesus Christ, which

name was given to it by our Heavenly Father. I do not say that boastfully. I hope no one here this morning will feel that I am arrogant because of my membership in the Church of Jesus Christ of Latter-day Saints. I have no such feeling, but I have a feeling of humility, of gratitude, of thanksgiving for the companionship of such men and women as are here, and men and women in the world whom I have traveled with and associated with during these many years, many of whom have not been able to understand the gospel of Jesus Christ. I hope for their sakes and for the sake of those they love that they will eventually receive that blessing, and it will have to come, if it ever does, from the Author of our being through the inspiration of his Spirit.

Again I say, this is our Father's work. This is the Church of the Lamb of God. We who know that have a responsibility that no other people in the world have, and if we will be righteous in our lives, having our own homes and our own lives in order, the spirit of our Heavenly Father will be with us always. People will rejoice in our companionship, and when we go to the other side, we will find our names enrolled in the Lamb's Book of Life, and that will entitle us to an eternal inheritance in the celestial kingdom, and this earth will be that kingdom. I bear you witness of it in the name of Jesus Christ, our Lord. Amen.

PALMYRA PAGEANT

(Concluded from page 734)

how they loved their mission president, and the same thing could be said of all of the five thousand missionaries who are in the field today.

I do not see how the homes, the families, and the loved ones of those missionaries could help but partake of that same sweet spirit when they so humbly prayed for them. Many of them spoke to the Lord so kindly, acknowledged their shortcomings, and prayed to the Lord that he would help them overcome those weaknesses. I am sure that the Lord was looking down upon those missionaries with all of his tender mercy.

As the day closed and every missionary had borne his testimony, I could not help but think of this poem, and I would like to read it as a tribute to those missionaries and all missionaries. It is entitled, "Who Does God's Work Will Get God's Pay":

Who does God's work will get God's pay;
No human hand God's hand can stay.
He does not pay as others pay.
But God's high wisdom knows a way;
And this is sure, let come what may;
Who does God's work will get God's pay.

At seven o'clock at night the sun went down—the shadows fell, and it seemed as if God in heaven had

looked down and pronounced a silent benediction on the heads of all who were assembled in the Sacred Grove that day. Yes, it was as if those servants of the Lord had been able to lift up the corner of the veil and had a little glimpse into the eternities to come.

May God bless the missionaries all over the earth. May our homes and all of us partake of the spirit that they are privileged to enjoy, and I know and you know why they are privileged to enjoy that spirit. It is because they live so close to the Lord.

I know that the Spirit of the Lord was there in the grove that day. I know that sacred spot was the place to which the Prophet Joseph went as a boy and knelt down and prayed to the Lord, and there the Father and Son appeared to him. I know that those thousands who saw the story of the pageant could not help but receive some influence and inspiration for having witnessed it, and I am confident that they are hungering to hear more about it.

May the Lord bless us in our work that we may live as those missionaries preach. May the Lord bless us that we may have the Spirit of the Lord with us to guide us in our every act every day, I pray, in the name of Jesus Christ. Amen.

Cream Sauce Magic



Want to know how good a cream sauce can be? Then make it with Morning Milk, mixed with equal parts of water, or for a richer flavor, use Morning Milk undiluted, just as it comes from the can. The smooth texture, rich flavor of Morning Milk insure the most delicious cream sauce you ever tasted.



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Your Page AND OURS

"Speak the Speech"

A FRIEND of ours recently made the statement that she wished one of her neighbors would say, he *doesn't*, she *doesn't*, it *doesn't*, instead of the incorrect form, he *don't*, she *don't*, it *don't*. It takes only a minimum of thought and a little effort to correct an error of this kind. He, she, or it is singular. Does is the singular form to go with *he*, *she*, or *it*. When we make the contraction, it does not alter the number—therefore, it should be: he *doesn't*, she *doesn't*, it *doesn't*. And don't ever think that it doesn't make any difference whether we speak correctly or not.—MCJ.

THE ERA editorial staff expresses deep regret over the omission of C. E. Moore's name from his article "Anachronisms and the Book of Mormon" which appeared on page 644 of the October issue. Elder Moore is given credit for his article on the table of contents page. Elder Moore recognized the value of this study but unfortunately passed away before he saw his article in print.

Los Angeles 27, California

Dear Editors:

THIS is to acknowledge with sincere gratitude your recent acceptance of my sonnet entitled, "This is the Place," and the check . . .

It is a great pleasure to me to have made *The Era* again after a lapse of seventeen years, particularly since I now have a number of friends in Utah who will be looking forward with much interest to seeing the sonnet in print. They all knew how "breathlessly" impressed I was with the monument, and it is a great satisfaction to me to have been able partially to express the thrill in published words.

Sincerely yours,

John Gallinari Whidding

Bancroft, Idaho

Dear Editors:

MAY I say we in our family are enjoying the September ERA which came yesterday. The colored cover is beautiful. I so liked the poem "Harvests" by Ora Pate Stewart, and was glad to see a new book coming out by Sholem Asch entitled *Mary*, and the book you reviewed on *Writing for Love or Money* is a 'must' on my list . . .

Sincerely

Frances C. Yost

ADDRESSES OF L.D.S. SERVICEMEN'S HOMES

1104 24th St., Cor. 24th & "C," San Diego, Calif.
615 "I" St., Marysville, Calif.
1594 So. Beretania St., Honolulu, T.H.

Why Jenks Gave Up Golf

Jenks has finally admitted, after making many attempts at the game, that golf is not for him.

The irrevocable decision, he sheepishly admits, came one day when, after a particularly brutal session in a bunker, he sought to relieve the uncomfortable silence by cheerily declaring to his caddy: "Funny game, golf."

To which the boy replied: "Tain't meant to be."

No Cross Words

When Thoreau, the naturalist, was close to death, he was visited by a very pious aunt who asked: "Henry, have you made your peace with God?"

"I didn't know," was Thoreau's reply, "that we had ever quarreled."

Padding The Budget

"These sausages taste like meat at one end and bread crumbs at the other," complained a dinner guest at the home of one of the Marx brothers.

"Correct," said Mr. Marx. "It's an expedient. In times like these, nobody can make both ends meet."

Complete Service

"I ordered a dozen oranges, but you sent me only ten."

"Part of our service, madam. Two were bad, so we saved you the trouble of throwing them away."

Thoughtful

He (at the movies): "Can you see all right?"

She: "Yes."

He: "Is there a draft on you?"

She: "No."

He: "Seat comfortable?"

She: "Yes."

He: "Mind changing places?"

LATTER-DAY SAINT MISSIONARIES FLY TO FOREIGN FIELDS



The largest group of missionaries of the Church of the Latter-day Saints ever to fly to foreign fields left for New Zealand aboard a specially chartered Pan American Clipper.

The group of twenty-nine missionaries led by Harvey R. Meacham, of Morgan, Utah, boarded their clipper in San Francisco for their 700-mile flight. They are flying to the South Pacific to relieve other missionaries who have completed their foreign assignments.

The first leg of the missionaries' journey, from San Francisco to Honolulu will be completed on one of Pan America's new double-decked clippers. After overnighting in Hawaii, the group will board their chartered Clipper for the remainder of the journey. Fifteen of the group will connect with another airline in New Zealand and continue their journey to Australia for field work there.

Happy faces! Healthy minds!

Here is a program of delightful stories
that every child loves — stories you'll be pleased
to have your children hear — stories that
bring happy faces, encourage healthy minds.

"THE LAND OF MAKE-BELIEVE"
With The Lady Valerie



KSL 5 p.m. Mon. thru Fri.



Safety Rope

Life can be compared with a mountain climb: a stimulating mixture of easy going over well-marked, leisurely trails, and steep, dangerous ascents over cliff and crevasse—where all climbers band themselves together with connecting safety rope in case of misstep or avalanche along the way. For safety's sake, you can link yourself with the strong by means of life's best-by-test safety rope—life insurance.

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George Albert Smith, Pres.

Salt Lake City, Utah

Ascending Mt. Hood, Oregon, in beautiful Beneficialand