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JOSEPH SMITH

MAY 1950

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# EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

THE rotation of the earth upon its axis is not exactly constant but instead slightly irregular. A clock set by earth time compared to perfect time would have been twenty-three seconds slow in 1680, twenty-seven seconds fast in 1780, two seconds fast in 1862, twenty-nine seconds slow in 1898, nineteen seconds slow in 1920, and thirty-two seconds slow in 1938. The changes are usually rapid, with intervals of nearly uniform rotation in between. Professor E. W. Brown has calculated that an increase in rotation rate of one and a third seconds a year would result from a uniform shrinkage of the earth's radius by five inches.

THE submarine earthquake of June 15, 1896, had its center 120 miles off the coast of Japan. The seismic sea wave resulting attained a height of one hundred feet at Ryori. The wave crossed the Pacific to San Francisco—4,780 miles in ten hours and thirty-four minutes, with an average speed of 450 miles an hour.

PICTURES taken three and one-half miles under the sea with a camera developed by Dr. Maurice Ewing have shown there is much life on the ocean floor. One picture shows a sea spider with a leg spread of twenty-eight inches.

AN important, simple discovery has been made in the treatment for acne by Dr. Abner Kurtin and Dr. Ruben Yonteff. The pimples, blotches, and breaking out of the skin that give so much trouble from teen-age until the forties, in some cases, seem to be cured by the use of an ointment and sunlight. The ointment contains crude coal tar, sulfur, sulfathiazole, and lanolin and is inexpensive.

A LIGHT-SENSITIVE glass has been developed by Corning Glass Co. Salts sensitive to ultraviolet light are mixed in the glass, which is exposed to various wave lengths of ultraviolet light, each of which produces a different color. Salts of cobalt and selenium are mixed in the glass exposed to ultraviolet light, as one would in making a print with visible light, then heated to near the melting point of the glass. This brings out colors and the glass is then insensitive to further light.

MAY 1950

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# The IMPROVEMENT ERA

"THE VOICE OF THE CHURCH"



VOLUME 53 NUMBER 5 May 1950

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## THE COVER

From Temple Square in Salt Lake City, where stands the imposing monument of the Prophet Joseph Smith, founder of the Church of Jesus Christ of Latter-day Saints, the word of the Lord, each conference time, goes forth unto all the world. The monument is the work of Mahonri M. Young.

## M.I.A. CONFERENCE

M. I. A. June conference will convene on Temple Square June 16, with sessions being held June 17, and 18. A drama festival is scheduled for the evening of June 15, preceding the conference sessions.

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THE IMPROVEMENT ERA



# April Conference Index

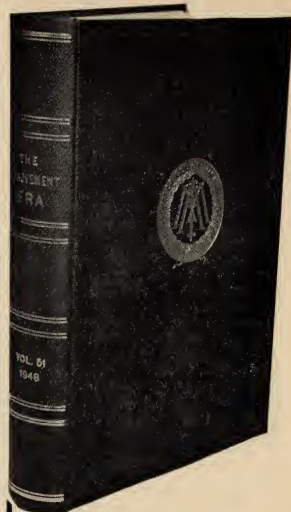
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MAY 1950



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NOTE: Elder Thomas E. McKay was in attendance at one session, but did not speak. Addresses were presented during the conference sessions by June B. Sharp, former president of the South African Mission; Chief Blue of the Catawba Tribe of South Carolina, and A. Richard Petersen, former president of the Norwegian Mission.

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## MAKE IT A MASSEY-HARRIS

# THE EUROPEAN

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

It is now five years since "V-E" day.

Writing in one of the more popular American journals, Fleet Admiral William D. Leahy has revealed the tortuous events by which the diplomatic machinery of Russia, Great Britain, and the United States finally caught up with the military defeat of Hitler, and how, finally, their peoples were informed that the war in Europe was over. Similar memoirs, past, present, and future will shed additional light on how the war was fought and concluded.

In similar vein, the passing of a half-decade has thrown certain events into proportional, measured view. The emergence of the U.S.S.R. as the dominant Eurasian power, apparent in 1945, is now historic. Writing in the *ERA* in August 1942, this author undertook to make a set of predictions.<sup>1</sup> Four postulates were advanced:

- I. *The political controls of the future will bear heavy, if not primary, responsibility for the economic well-being of human beings.*
- II. *Some type of world organization as a stabilizer of peace and security is an essential environmental factor in the society of the immediate future.*
- III. *World organization after the war will recognize in modified form the national state system, but will supply means of world control by means of Anglo-American sea power and industrial strength, maintained by air power.*
- IV. *Presidential leadership will increase and not decline in importance in the U.S.A. . . . meanwhile Congress will have to reorganize and strengthen . . . the representative principle.*

Explanations followed the postulates, depicting the dwarfing of Europe, with world control "shifting to this (the American) continent as the market and waterway area between east and west."

Postulate I has been borne out by communist extensions of state responsibility for economic life throughout Europe and Asia; by the British socialist victory in 1945; by the British election of 1950 in which both Labor and Conservative Parties promised to continue the enacted socialist services of 1945-50 (steel alone excepted by the Conservatives); by the role of American government in trade disputes,

<sup>1</sup>"The Forces of Our Times," volume 45:499, 531-3 (August 1942).



# SITUATION

THESE  
Times

production policies, agriculture, and world recovery schemes.

Postulate II sees the United Nations as an "environmental factor," but with Postulate III, the national state system is still dominant. The British loan of 1946 and the Marshall Plan (ECA) of 1948, with the North Atlantic Treaty of 1949, sees the United States attempting to "supply means of world control." And Presidential leadership and dominance (Postulate IV), despite the predicted reorganization of Congress (which occurred in 1946), continues.

But nowhere did the circumstances of 1942, eight years ago, suggest the contemporary position of Russia. The rise of the Soviet power explains most of the postwar phenomena—including the Marshall Plan and the North Atlantic military alliance engineered by American diplomacy.

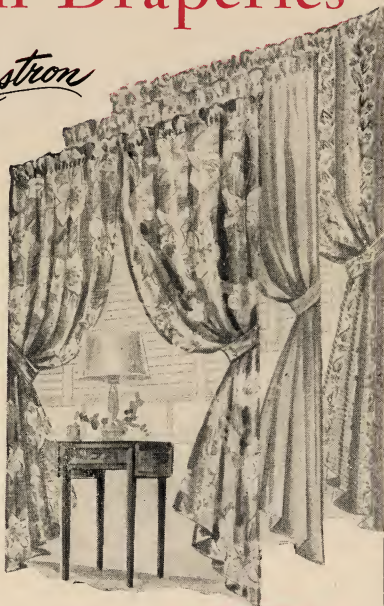
The hard solid fact at the core of these American policies is our reliance on the French army as the rallying point of land-resistance to Soviet land power. We have also created the West German republic as a hopeful bastion to French power (a most remarkable exercise in hopefulness and belief in political magic). We have attempted to re-create Italy as a protective flank in the Mediterranean to cover our commitments in Greece and Turkey, should they collapse before Soviet strength. We may expect to learn more of the covert overtures to make the "space" and resources of Spain available to our strategy. And encompassing all these plans in Europe, and extending in wider ripples to the wide world itself, is the unwritten Anglo-American alliance which, given limited expression in the North Atlantic Treaty of April 4, 1949 (signed at Washington, D. C.), ranges across the north Atlantic to the St. Lawrence seaway, then spreads in two great wings—one downward towards the Caribbean and the south Atlantic, splitting there and extending east and west around Africa and South America to meet the other—ranging across Canada to the Pacific and Hongkong, thence to meet the globe-circling currents of Anglo-American power from the Atlantic.

Two facts, besides the rise of Russia, are apparent in 1950. First, American and British policies in Europe are diametrically opposed in the economic field. We, through ERP billions, try to build up multilateral trade—a "European economy." The British primary

(Concluded on page 421)

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# THE CHURCH MOVES ON

## A Day To Day Chronology Of Church Events

### February 1950

**25** VICTORY Acres Branch, Maricopa (Arizona) Stake, organized with Marlin McLaws as president.

### March 1950

**10** A nine-hundred-thousand-dollar field house was approved for Brigham Young University. It is expected that the building will be ready for occupancy during the coming basketball season.

New Hall Branch, San Fernando (California) Stake, transferred from California Mission with Romney Stewart, acting president.

**12** PROVO FOURTEENTH WARD, Utah Stake, formed from parts of Provo Sixth Ward, with T. Henry Heal as bishop.

Val Verda Ward, South Davis (Utah) Stake, formed from portions of Orchard Ward, with C. Douglas Rollins as bishop.

Kentucky District, East Central States Mission, separated into three districts. Kentucky East, with Clarence E. Nichols as district president; Kentucky Central, with William Wells as district president, and Kentucky West, with William Ray as district president.

**13** AFTER several months of discussion, the joint senate-house library committee agreed that the statue of Brigham Young would be placed in the main part of the statutory hall in the capitol at Washington, D. C. It will be placed alongside the statue of Ethan Allen, Vermont's Revolutionary War leader.

Wallace F. Toronto, president of the Czech Mission and the last American elder to remain in Czechoslovakia, was notified by that government to leave that country by March 18.

Sons of Utah Pioneers began their enactment of the last portion of the march of the Mormon Battalion. They left Salt Lake City in nine chartered buses for a week-long trip across Arizona and California.

Workmen began this week preparing the buildings on Temple Square for April conference. Approximately two hundred gallons of paint will be used on the Tabernacle interior.

**15** THE PRESIDING BISHOP'S OFFICE announced that Waimaualo Branch, Oahu (Hawaii) Stake, had been organized with Julian H. Kamakaku as president.

Announcement was made that Westchester Ward, Inglewood (California) Stake, has been formed from parts of Lennox Ward, with Donald A. Baraclough, bishop.

358

**17** AN eighty-one-foot, Diesel-powered, two-masted schooner left Wilmington harbor, Los Angeles, for Papeete, Tahiti, where it will be used by missionaries.

**18** THE Sons of Utah Pioneers ended their modern re-enactment of the march of the Mormon Battalion with ceremonies at Fort Moore in Los Angeles and at San Bernardino. Attending were President George Albert Smith, President Milton R. Hunter, Governor Earl Warren of California, and Governor J. Bracken Lee of Utah.

**19** DONALD ELLSWORTH sustained as president of the Mesa (Arizona) Stake, with Ralph E. Brown and Egbert J. Brown, counselors. Retiring presidency were Lucian M. Mecham, Jr., now president of the Mexican Mission, and counselors Alma M. Davis and Frihoff P. Nielson.

Pacific Beach Ward, San Diego (California) Stake, organized from parts of Ocean Beach Ward, with Grant B. Hodgson, bishop.

Lakewood Branch, East Long Beach (California) Stake, organized from parts of Bellflower Ward, with Lorin B. Daniels, Sr., president.

President J. Reuben Clark, Jr., dedicated the Tooele Third Ward, Tooele (Utah), Stake, chapel.

Elder Ezra Tait Benson of the Council of the Twelve dedicated the Vale Ward, Nyssa (Oregon) Stake, chapel.

**22** JOHN B. MATHESON, former president of the Riverside (Salt Lake City) Stake, appointed as president of the East Central States Mission, by the First Presidency. He succeeds Thomas W. Richards. President Matheson and his wife are expected to take charge of the mission headquarters at Louisville, Kentucky, about May 1.

**23** CZECHOSLOVAKIAN Interior Minister Vaclav Nosek accused western powers of sending spies to his country in the guise of religious missionaries, singling out the L. D. S. elders with: "Their activities, of course, had absolutely nothing in common with Christ's teachings, and therefore we had to send them back from where they came."

**24** CONTRACT for the new Brigham Young University field house was let to Mark B. Garff, Ryberg and Garff Construction Company.

The second album of Tabernacle Choir records was released by Columbia Records.

**25** M MEN between the ages of seventeen and twenty-nine may play basketball beginning October 1.

The former age limits were seventeen and twenty-five, although during the war years the age limit was temporarily raised.

Brigham Young University placed third in the annual Western N. C. A. A. tournament held at Kansas City, Missouri.

**26** PRESIDENT J. Frank Peel sustained in Oquirrh (Salt Lake County) Stake with Omer E. Hall and Maurice A. Tuttle, counselors. They succeed President Vivian B. Coon and his counselors, Alpha G. Johnson and LeGrande W. Sadler.

East Pasadena Ward, Pasadena (California) Stake, organized from parts of Pasadena Ward with Verness B. Stonebreaker, bishop.

North El Monte Ward, Pasadena (California) Stake, organized from parts of Baldwin Park Ward, with Murray Cluff, bishop.

Fort Hall Ward, Pocatello (Idaho) Stake, formed from Fort Hall Branch, with J. Roy Cardon, bishop.

**27** THE Presiding Bishopric's bulletin announced that Strawberry Branch, Duchesne (Utah) Stake, had been discontinued and its members transferred to Duchesne Ward.

**29** THE First Presidency announced the appointment of President George A. Christensen of Emigration (Salt Lake City) Stake to preside over the Australian Mission. He succeeds Charles B. Richmond.

### April 1950

**2** THE Salt Lake Tabernacle Choir and guest soloists presented a special Easter program in the Tabernacle this Palm Sunday. The principal offering was Brahms' German Requiem.

**4** PRESIDENT George Albert Smith celebrated his eightieth birthday anniversary. An informal birthday reception sponsored by the Church auxiliary organizations was held at Hotel Utah in the evening, at which a new bust of the President by Avard T. Fairbanks was shown.

Primary Association began their annual two-day conference in Salt Lake City.

**5** Y. W. M. I. A. General President Bertha S. Reeder announced the appointment of Winnifred Bowers to the general board.

President George Albert Smith laid the cornerstone of the new Primary Children's Hospital, now under construction. Earlier in the day were held the concluding sessions of the annual Primary Association conference.



# ON THE ——— ———Bookrack

## THE HISTORY OF PUBLIC EDUCATION IN UTAH

(John Clifton Moffitt, Ph.D. Dr. John C. Moffitt, Provo, Utah [Pub.] 1946. 175 pages. \$3.00.)

**T**HE successful superintendent of Provo City Schools has in this volume made accessible the widely scattered information concerning the development and present condition of education in Utah. In eighteen well-written chapters, sometimes overlapping one another, the story of Utah education is told from pioneer years to the present. The essential principles of education in the state are discussed, such as free schools, state and county administration, school consolidation, school buildings, the course of study, teacher personnel, including training selection, certification, salaries and rating of teachers, and other subjects vital in school work. To clarify some statements, several figures and tables are inserted. The book makes interesting and instructive reading. It would give information and stimulation to teachers and enjoyable hours to the public generally, all of whom are or should be interested in education. The book is notable for its careful documentation of the statements made. It represents much scholarly work which probably will not for many years be repeated, if indeed it needs repetition. This well-done piece of work of Dr. Moffitt makes the past educational efforts of the state a challenge to the future.

—J. A. W.

## JOHN ROCKY PARK IN UTAH'S FRONTIER CULTURE

(John Clifton Moffitt, John C. Moffitt, [Pub.], Provo, Utah. 1947. 100 pages.)

**J**OHN R. PARK, president of the University of Utah from 1869 until he retired in 1892, was a colorful, attractive figure. It was he who launched the university as a teaching institution, after the many years it confined itself to supervising state education. Upon the foundations that he laid, the school has been building ever since. The story of this man's life is here told simply but vividly. Dr. Park envisioned many of the pioneer activities. Above all he was a teacher who reached the heart of youth and stimulated his students to honorable lives and an ambitious desire to rise in the affairs of men. The little book makes good reading.

Some authorities differ from Dr. Moffitt as to Dr. Park's visit to California. Otherwise the statements made are safely documented.

—J. A. W.

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## THE MOTHER

By Margery S. Stewart

COME in from your play, my children,  
Only an instant. I must be assured  
By touch of your brown bodies, by high  
Sweet voices. I must add to the measured  
Store this new picture of your eyes  
Holding another wonder, the word  
That is not large enough to tell  
The mystery you have seen. I am stirred  
As always by the miracle of your being:  
My gratitude for the gift of you  
Breaks from me in these foolish tears.  
Come from your play, it takes  
Only a moment for the eye to tell  
The questioning heart that all is well.

## ALCHEMY

By Caroline Eyring Miner

THIS morning when I saw the pear tree  
white  
With clustered, iridescent bloom, it took  
My breath away, for in the dusk last night  
It did not have this near-celestial look.  
This is the alchemy so often sought  
By men of magic in the ages past.  
The spell that, changing common things,  
has wrought  
In them a beauty that will always last.  
Thus love and light give one this inner  
sight:  
Who loves sees beauty in the clearer light.  
Love truly has the power to make us see  
That each in turn reveals divinity.

## FALLING PETALS

By Eva Willes Wangsgaard

SO often I have seen this pink and white  
Falling in rumbled brown to dust, to  
dark,  
Without a backward turning toward the  
light  
Which long will warm the thrush and  
meadow lark!  
The petals fall and leave these nubs of  
green  
To feed on sun and rain till they distend  
To savory roundness with a crimson sheen  
And never want to see the branches bend.  
Each year I find it harder to let go  
Of spring perfected here in applebloom,  
Of petals falling soft as moonlight glow  
Turning the orchard to a silver room.  
How fast they fall! How many, many  
springs  
Have floated earthward on pale, scented  
wings!

## DOUBLE ADAGE

By Elaine V. Emans

"A stitch in time saves nine."  
They told me in my youth,  
And through poor times and fine  
I learned they spoke the truth.

But this they failed to tell:  
A word in time as well  
Can sometimes even save  
Love from an early grave.

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## SEGO LILY

By Lydia Hall

IN springtime in a desert land  
I found a treasure in the sand:  
The white wings of a flower graded  
An upland of the arid waste.

And, oh, I wished that I could share  
That splendid thing that blossomed there  
With all who walk day after day  
Where streets and hearts are cold and  
gray;

For many souls have need to go  
Along a sun-drenched trail. To know  
How loveliness and healing spill  
From petals on a painted hill.

## WINSOME MAY

By Mabel Jones Gabbott

A young new May has startled all the  
hills  
And brushed the wisp, white clouds to  
higher air;  
Her laugh is gay as any spring that spills  
New waters, like staccato sunshine, down  
a stair  
Of stone and earth to fill the little brooks  
That edge her new green raiment with fine  
lace;  
Her step is soft as dew but swift, from  
nooks  
Of hidden fragrance to the highroad's  
flaunted grace;  
Her hands are gentle, tying petal bows  
On bushes, bonneted in pink surprise;  
Her stay is brief; so suddenly she goes  
We can just glimpse the wonder in her  
eyes.

Oh, winsome May so generously giving  
A thousand young new dreams to spice  
our living.

## MAKE THE DAY TO GLOW

By Geneva Dickey Watson

SOME little thing we seldom count can  
make  
A day begin to glow;  
The fragrance when a cake begins to  
brown;  
The baby crooning low  
And sweet when she awakes; or the  
happiness  
That passing strangers show  
For the scarlet silken poppies that you took  
Such keen delight to grow;  
And moments when earth seems to hold  
its breath  
Before a summer shower;  
Or bright remembered beauty that you've  
kept  
To light some darker hour.

At evening when the loved one's step draws  
near,  
Your heart is all abloom—  
Oh, every day brings joy enough to make  
A home of any room.

## A MOTHER'S PRAYER

By Matia McClelland Burk

SO short a time since his small form  
Was lying helpless on my breast.  
So short a time—his father's hand  
Caressed his head while he was blessed.  
Now, after years, through ordered steps  
He's been a deacon, teacher, priest,  
My son grown tall and strong and fine,  
His reverence and faith increased.  
He kneels in calm humility,  
Upon his face a solemn light.  
Dear Lord, forgive a mother's pride;  
He blessed the sacrament tonight.

## WALK SLOWLY

By Ethelyn M. Kincher

WALK softly here and slowly too,  
And beautiful your thoughts will be,  
Though loveliness lies in the blue  
Of distant places you can't see.  
Run not ahead, nor try to know  
Tomorrow's joy before that day;  
Walk slowly here, and as you go,  
Find strength before you turn away.  
Walk slowly now, take time to see;  
The race is never to the swift,  
But for hours spent beautifully  
A richer joy is life's best gift.

## DUST IN HEAVEN

By Martha T. Fugate

IF there is dust in heaven, does it lie  
Upon your floors to catch the eye  
Of angel visitors? Does your bed  
Stay rumpled while you clean instead  
A neighbor's house? On earth some ailing  
child  
Was your excuse for dishes piled  
Unwashed within your sink.  
Dear one, I like to think  
Of you as still the same, unchanged  
By heaven; your mansion not arranged  
As orderly as heaven's homes should be,  
While you perform your deeds of ministry.

## FOR A GENTLE MOTHER

By Inez Tyler

COMPANIONED by the dreams of other  
years,  
When gracious living filled our every day,  
I listen to the symphony; veneers  
And make-believes all seem to fade away;  
Tawdry conceits and boorish selfishness  
Are all forgotten; soul rhythms go deep;  
My mother's strain of tranquil blood I  
bless,  
And pray this heritage be mine to keep!  
In life's great symphony she played her  
part,  
Blending her tones to make a perfect  
whole;  
A dreamer—so she was—but works of art  
Sometimes are masks to hide a lonely  
soul;  
A dreamer—yes—but kind and gently  
wise,  
Who learned to look on life with quiet  
eyes!



*H*earken, O ye people, and open your hearts  
and give ear from afar; and listen, you that  
call yourselves the people of the Lord, and  
bear the word of the Lord and his will con-  
cerning you. (D. & C. 63:1.)



## OPENING ADDRESS

# The **P**ATHWAY OF

By President

Address delivered at the Thursday morning session of the 120th annual general conference, April 6, 1950, in the Tabernacle

ONE hundred twenty years ago today six members constituted the Church of Jesus Christ of Latter-day Saints. Today more than a million souls claim membership in the Church, and this morning the Tabernacle is filled to overflowing, and many hundreds more are in the Assembly Hall and on the grounds. It does not seem possible that so many people could be here this morning.

But there is one man missing, and I think you will all remember him. He always has been here; he has not failed, since I can remember, to be in a conference. He always has had a boutonniere in his coat. He came in from the north side of the stand to see that everybody was seated. In the providence of our Heavenly Father that good man has been summoned home. He has gone back to the God that gave him life. I refer to our faithful usher, George B. Margetts.

One by one we are going. The years are passing. A year ago I was only seventy-nine years old myself. Now I am eighty. There are those on the stand who are older than I. The Church is getting older, but fortunately, to take our places in the ranks are the younger people, not only of the Church, but who are coming out of the world into the Church of Jesus Christ of Latter-day Saints in the various nations of the earth.

It is wonderful to be here this morning. It hardly seems possible that there would not be room for everybody on a busy weekday, but the Tabernacle is filled to capacity, and the thing that impresses me most is that our Heavenly Father is keeping his word when he said, if even two or three shall meet together in his name, he will be there to bless them.

But this morning we are here in great numbers, and this morning the Spirit of the Lord is here, and all of us who have come prepared to be edified under the influence of it will not go away disappointed.

Conditions in the world remind us of the fact that our Heavenly Father, knowing what would occur—realizing that the people of the world were not paying attention to him, and that those who were in charge of religious worship in the various nations of the earth had disregarded his teachings—a little over a hundred and twenty years ago called a boy, not yet fifteen years of age, one who had not been spoiled by the philosophies of men, but one who believed in God sufficiently to go out in the woods and ask

the Lord which of all the churches he should join. He was no doubt astonished when the Father and the Son appeared to him and told him to join none of them, that they were all astray.

As a result of that remarkable experience of Joseph Smith as a boy, we see in the world today hundreds of thousands of men and women who have turned to our Heavenly Father, who have understood the purpose of life, and who have accepted the gospel of Jesus Christ, our Lord. Today we have more than five thousand of our brothers and sisters of this Church scattered throughout the world as missionaries, urging the people of the world not merely to be satisfied with what they now have, but to seek the Lord and go on, with the promise that if they will do that, they may know the truth. The Lord himself has said,

If any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

Our work in the world, my brethren and sisters, is to reach out after all of our Heavenly Father's children at

is for the children of men to repent of their sins, turn to the Lord, honor him and keep his commandments. That is the only way.

Because the Lord knew that, one hundred and twenty years ago he established his Church, and from that time until now his sons and daughters have been going through the world pleading for the opportunity to share with their fellows the joy and happiness that results from keeping the commandments of God.

I am very grateful indeed to be here this morning. Since I was here with you last, I have not been in many parts of the world, but I have traveled, and I have found faithful members of the Church, found the wards and branches of the Church increasing in some sections to the point that their meetings will not hold them. The result is that two wards, and in some cases three wards have to meet in the same house.

Since World War II closed, we have built more than two hundred meetings-houses and dedicated them, and we are still building and are short of places in which our people may worship. This

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*NONE of us are secure except we keep the commandments of our Heavenly Father. The pathway of righteousness is the highway of happiness. There is no other way.*

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home and abroad; and if we will do that, the Spirit of the Lord will dwell in our souls; and we will be happy; and our homes will be the abiding place of his Holy Spirit.

When we realize the uncertainty that exists in the world today, realize that the strongest nations of the earth as well as the weaker ones are arming to the teeth preparing for war, we may know that it is only a question of time, unless they repent of their sins and turn to God, that war will come, and not only war, but pestilence and other destruction, until the human family will disappear from the earth.

The world does not know that, brothers and sisters. Our Father's other children who are in different parts of the earth do not understand that—those who are not members of the Church of Jesus Christ of Latter-day Saints. They have an idea that they can legislate and fight it out, but there is only one way to enjoy peace and happiness in this world, and that

Church has increased during the past year more than any other year since it was organized. It is not our Church. It is the Church of Jesus Christ. God gave it the name, and it is flourishing. How happy we should be, not that we have increased in numbers in the organization that we belong to, but that more of our Father's children, more of his sons and daughters, have been brought to an understanding of the truth, and are coming into his organization that he prepared to teach us the way of life and lead us along the pathway to eternal happiness.

I want to take this occasion personally to thank you, my brethren and sisters, for your kindness to me. I have received a host of birthday congratulations and cards that it will not be possible for me to acknowledge, and if any of you do not receive any word or an acknowledgment, I want you to know that I appreciate just the same your kind remembrance of me in my advancing years.



# RIGHTEOUSNESS

George Albert Smith

This is the work of the Lord. This is the Church of Jesus Christ, and we have all the blessings that may be enjoyed by anybody anywhere in the world. That is what the Lord promised.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matthew 6:33.)

As we sit here in comfort in this marvelous auditorium today, listening to the sweet strains of music of the sons and daughters of our Heavenly Father, listening to the voices of those who are called to address us, we do so in peace and quiet, not in anxiety, as is the case in so many places in the world. Here we are in the land of Zion, and in this part of it that our Heavenly Father set apart for the gathering of his people more than a hundred years ago. Ought we not to be grateful?

I cannot understand how people can be other than happy under all these circumstances. Think of our opportunities. There is not a desirable blessing, and all blessings are desirable, that we may wish to have that we may not enjoy if we are faithful to God and honor our membership in his Church.

He has promised us that all things will come to us if we are righteous.

This morning among the many things that we enjoy, we are meeting in this house, built during the poverty of the Latter-day Saints, erected for the worship of our Heavenly Father; and as I look over this audience, I see people from nearly every section of the country and from parts of other nations of the world. We have the mission presidents who are here from their various fields of labor, as well as presidencies of stakes, bishops of wards, and presidents of branches. This audience is an example of a gathering of the Latter-day Saints.

I am sure that as we come together to worship we will go from here feeling grateful that we have had this privilege. Now again, may I say this is not the work of man. This is not the Church of Joseph Smith nor any of those who have succeeded him in the presidency. This is the Church of Jesus Christ of Latter-day Saints, named by his Father.

I bear you witness of it in love and with a desire that all of our Father's children may learn the truth and accept of it, in the name of Jesus Christ. Amen.

## President Smith Relates a MISSION FIELD EXPERIENCE

Address delivered at the Sunday morning session of the 120th annual general conference, April 9, 1950, in the Tabernacle

WHEN I was twenty-one years of age, I was sent on a mission to the southern states. I became secretary of the mission, and while there was called to Columbia, South Carolina, because some of our elders had become seriously ill. It was difficult to get word back and forth, so I got on a train and went down there. I found that they were improved and getting along all right.

When I bade them good-bye, I

boarded the train and started home, and we passed a little Indian settlement at the side of the track. I saw evidence that there were quite a number of Indians there, so I reached over and touched the man who was sitting in the seat in front of me, and I said, "Do you know what Indians these are?"

He said, "They are the Catawbas." That is the tribe that Chief Blue represents, who has just spoken to us.

I asked, "Do you know where they come from?"

He said, "Do you mean the Catawbas?"

I replied, "Any Indians."

He said, "Nobody knows where the Indians came from."

"Oh," I said, "yes, they do." I was talking then to a man about forty-five or fifty years old, and I was twenty-one.

He questioned, "Well, where did they come from?"

I answered, "They came from Jerusalem six hundred years before the birth of Christ."

"Where did you get that information?" he asked.

I told him, "From the history of the Indians."

"Why," he said, "I didn't know there was any history of the Indians."

I said, "Yes, there is a history of the Indians. It tells all about them." Then he looked at me as much as to say: My, you are trying to put one over on me.

But he said, "Where is this history?"

"Would you like to see one?" I asked. And he said that he certainly would. I reached down under the seat in my little log-cabin grip and took out a Book of Mormon and handed it to him.

He exclaimed, "My goodness, what is this?"

I replied, "That is the history of the ancestry of the American Indian."

He said, "I never heard of it before. May I see it?"

I said, "Yes," and after he had looked at it a few minutes, he turned around to me and asked, "Won't you sell me this book? I don't want to lose the privilege of reading it through."

"Well," I said, "I will be on the train for three hours. You can read it for that long, and it won't cost you anything." I had found that he was getting off farther on, but I had to get off in three hours.

In a little while he turned around again and said, "I don't want to give up this book. I've never seen anything like this before."

I could see that he apparently was a refined and well-educated man. I didn't tell him I really wanted him to read the book, but I said, "Well, I can't sell it to you. It is the only one I have." (I didn't tell him I could get as many more as I wanted.)

He said, "I think you ought to sell it to me."

I replied, "No, I'll tell you what I'll do. You keep it for three weeks, and at the end of that time you send it to me at Chattanooga," and I gave him my card with my address on, secretary of the mission.

So we bade one another good-bye, and in about two weeks he wrote me a letter saying, "I don't want to give this book up. I am sure you can get another, and I will pay you any price you want for it."

Then I had my opportunity. I wrote back, "If you really enjoy the book and have an idea it is truly worth while, accept it with my compliments." I received a letter of thanks back from him.

I speak of that because that was the

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# "HE IS RISEN"

Address presented as the "Church of the Air" sermon over Radio Station KSL and the Columbia Broadcasting System at 8:00 a.m. Mountain Standard Time, Sunday, April 9, 1950.

By  
President  
J. Reuben Clark, Jr.  
OF THE FIRST PRESIDENCY

ON THE second morning after the day of the crucifixion, Mary Magdalene, Mary, the mother of James, Salome, Joanna, and other women, came early to the tomb where Jesus had been laid on the evening of the crucifixion, "and entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified." "He is not here: behold the place where they laid him." "He is risen." "Remember how he spake unto you when he was yet in Galilee." (Mark 16; Luke 24.)

The crafty plan of the fearsome chief priests and Pharisees, to guard the tomb lest his disciples should come and steal him away; the mighty power of Rome witnessed by the Roman watch set to prevent the theft of the body; the sealing of the tomb to make certain no one could enter—all came to naught. The Christ that died to atone for the fall of Adam had risen from the dead to make secure the resurrection of all men from the grave. For had he not said months before, speaking to the Jews in Jerusalem: "I am the good shepherd. . . I lay down my life for the sheep. . . Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:14-18.)

As he came out from the tomb that early morning, the darkness that had covered the earth since the day Adam fell rolled back before the divine light of the risen Lord, and then was come to pass the fruition of the divine plan that as in Adam all had died, so in Christ had all been made alive.

In the morning of the resurrection

he came forth a being of flesh and bone, even as he laid himself down. Though he forbade Mary Magdalene to touch him, the other women who came to the tomb "held him by the feet, and worshipped him." (Matt. 28:9.) Sometime during this first day, he showed himself to Peter and, in the late afternoon, to the two on their way to Emmaus. "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." As he sat at meat with them, "he took bread, and blessed it, and brake, and gave to them." (Luke 24:27, 30.) Their eyes were opened, they knew him, and he vanished from their sight. They returned to Jerusalem, met with the Twelve, except Thomas. The doors were shut. They told of their visit with the risen Lord. Even as they spoke, Jesus stood amongst them. He reproved and calmed their fears. "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He asked for food. They gave him and he ate a piece of broiled fish and honeycomb. (Luke 24:39-42.)

Eight days later, the Twelve being again in a room with the doors shut, Thomas now being with them, Jesus again suddenly stood in their midst. He bade Thomas to look at and touch his hands; to thrust his finger into the spear wound in his side, and then, said, he, "be not faithless, but believing." (John 20:27.)

On the shores of the sea of Galilee, he appeared to Peter, and Thomas and Nathanael of Cana, to the sons of Zebedee and two others, who had gone fishing. (John 21.)

"After that, he was seen of above five hundred brethren at once," and of James. (I Cor. 15:6-7.)

Eleven of the disciples visited him on a mountain in Galilee, where he had appointed them to come. (Matt. 28:16-20; Mark 16:14-18.)

Finally, after forty days, he assembled them together in Jerusalem and then leading them out as far as Bethany, where Mary and Martha and Lazarus lived, and while they still beheld him, "a cloud received him out of their sight." Two men stood before them in white apparel, and said to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same

Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

There is no word in the record that does not bear witness that the actual body that Joseph and Nicodemus had laid in the tomb (John 19:38-42) had come forth out of it, a resurrected, glorified being, a body of flesh and bone, as he himself said.

Sometime after his resurrection, he came to this continent, set up his Church, and did mighty works.

From the beginning of his ministry he had foretold this mighty miracle of death and resurrection. To the multitudes in the temple courts, challenging his first cleansing of the temple and demanding a sign of his authority, Jesus said: "Destroy this temple, and in three days I will raise it up." They thought he spoke of the marbled courts, the holy place, the holy of holies, "but he spake of the temple of his body." (John 2:13-22.)

Declaring to the Jews his relationship to the Father, he said: "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself." (John 8:28.)

To the Jews in the temple, Jesus declared: "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (John 12:32-33.)

Time and again he declared his Messiahship. First by implication when, in the temple at twelve years, with the doctors, "both hearing them, and asking them questions," he asked on Mary's reproof, "Wist ye not that I must be about my Father's business?" (Luke 2:46-49.)

To the woman of Samaria who said that when the Messiah came he would tell them the truth, "Jesus saith unto her, I that speak unto thee am he." (John 4:16-26.)

At Caesarea Philippi, Peter, replying to his question: "But whom say ye that I am," declared: "Thou art the Christ, the Son of the living God." Jesus blessed him, saying, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

When the Jews, lifted up in the pride of their hearts, proclaimed Abraham their father, Jesus said: "Verily, verily, I say unto you, Be-





fore Abraham was, I am." (John 8:58.)

To the impudent demand of Caiaphas, "Art thou the Christ, the Son of the Blessed?" Jesus replied: "I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Mark 14:61-62.)

Thus did Jesus testify again and again to his own Messiahship; thus did those touched by a divine testimony likewise testify.

The central point in the great plan framed in the Grand Council of Heaven before the world was formed, was the redemption from the mortal death brought by the Fall, and this mortality was necessary that the spirits of men might be tabernacled in the flesh. (Moses 5:11.) His whole earthly career was pivoted about his atoning sacrifice, his crucifixion, and resurrection. He, himself, had proposed the plan. Yet, so tutored, so led, so destined, so knowing, as the hour of his sacrifice drew near, his mortal heart grew fearsome.

In the temple, after saying, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," he added, sensing the approaching sacrifice, "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." (John 12:24-27.)

In Gethsemane, he prayed: "Abba, Father, all things are possible unto thee; take away this cup from me;" but then, immediately, the divinity in him rising and taking command, he said, "nevertheless not what I will, but what thou wilt." (Mark 14:36; Matt. 26:42.)

As they met the Judas-led multitude coming to arrest him, Peter cut off the right ear of Malchus. Jesus said unto Peter: "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John 18:10-11.)

On the cross, in the agony of expiring mortality, he cried aloud to the Father: "My God, my God, why hast thou forsaken me?" (Matt. 27:46.)

Of the Messiah's place in the divine economy of God's universe, John declared: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1:1-5.)

To the woman of Samaria, of whom Jesus asked a drink of water drawn from the well of Jacob, Jesus said about himself: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . who-soever drinketh of the water that I shall give him shall never thirst; but

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# A HUMBLE HEART and a CONTRITE SPIRIT

Address delivered at the Sunday afternoon session of  
the 120th annual general conference, April 9, 1950, in  
the Tabernacle

I HAD hoped and supposed that my many speeches before the various groups at this conference would relieve me from saying anything more, and particularly I had thought that this morning's sermon would count as something said here. But President Smith has asked that I say a word or two. I shall not detain you long because we must have President Smith close this conference.

So many things have been said, so much good has been told us, that it would be folly to try to summarize or repeat, but I think that most of us will leave this conference with two matters principally in mind—that of repentance and its reciprocal, forgiveness. The call has been made: Repent, for the hour of his judgment is nigh.

The Lord has said,

By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them. (D. & C. 58:43.)

I would like to point out that to me there is a great difference between confession and admission, after transgression is proved. I doubt much the efficacy of an admission as a confession.

In the ancient days, men made sacrifice that they might be forgiven. Today we are told that we must bring to the Lord for our forgiveness a humble heart and a contrite spirit. As to forgiveness, the Lord has said,

I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men. (*Ibid.*, 64:10.)

which means, as I understand it, that where there is repentance, we shall forgive and receive into fellowship the repentant transgressor, leaving to God the final disposition of the sin.

This is Easter, and I have already borne my testimony to the risen Christ but I do want to read from the 76th Section the verses we all know, part of which was quoted by Brother Evans this morning. This was the great vision that came to Joseph and Sidney in 1832:

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. (*Ibid.*, 76:22-24.)

I renew the bearing of my testimony that Jesus is the Christ, the Redeemer of the world, the first fruits of the resurrection, the Only Begotten of the Father.

And I cannot but remember that glorious message that came out of the chamber on that night most memorable perhaps in all the history of the world, the night before the crucifixion, when he had his disciples together and gave them his great final discourse:

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

That message to the disciples in the chamber is a message that comes to all of God's children, that peace be with us always, and may we live so that we may rightfully ask therefor, I humbly pray in the name of Jesus. Amen.

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Address delivered at the Thursday afternoon session of the 120th annual general conference, April 6, 1950, in the Tabernacle

# FREE AGENCY...

## A Divine Gift

**M**OST sincerely I join President George Albert Smith in expressing appreciation for the inspirational singing furnished us this day by the Brigham Young University students, and equally inspirational is their presence here—three hundred and twenty young men and young women devoting their service willingly, gladly, to the inspiring and upbuilding of the members of the Church in attendance at this conference.

I feel impressed to say to you young folks that I know of no greater blessing you can receive than to be anchored to the truth, and by that I mean three things: *First*, always to feel a surety that this Church is divinely guided. *Second*, that the Lord has authorized his servants and placed upon them the duty to proclaim to the world the restoration and truth of the gospel of Jesus Christ. *Third*, and most applicable to us all, that inspiration from the Lord is a reality, just as real as the love each one of us has for his loved ones. Young men and young women, God bless you that this testimony may be yours as it is mine this day!

... Remember, my brethren, ... ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free. (Helaman 14:30.)

These words taken from the Book of Helaman indicate the purport of what I should like to say this afternoon. I pray for his inspiration and your sympathy and prayers that I may give this message in accordance with his will.

Next to the bestowal of life itself, the right to direct that life is God's greatest gift to man. Among the immediate obligations and duties resting upon members of the Church today, and one of the most urgent and pressing for attention and action of all liberty-loving people, is the preservation of individual liberty. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. Whether born in abject poverty or shackled at birth by inherited riches, everyone has this most precious of all life's endowments—the gift of free agency; man's inherited and inalienable right.

Free agency is the impelling source of the soul's progress. It is the purpose of the Lord that man become like him. In order for man to achieve this it

was necessary for the Creator first to make him free. "Personal liberty," says Bulwer-Lytton, "is the paramount essential to human dignity and human happiness."

The poet summarizes the value of this principle as follows:

Know this, that every soul is free  
To choose his life and what he'll be,  
For this eternal truth is given,  
That God will force no man to heaven.

*"REMEMBER, my brethren . . . ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free."*

(Helaman 14:30.)

He'll call, persuade, direct aright—  
And bless with wisdom, love and light—  
In nameless ways be good and kind,  
But never force the human mind.

Freedom and reason make us men;  
Take these away, what are we then?  
Mere animals, and just as well  
The beasts may think of heav'n or hell.  
—William C. Gregg

With free agency there comes responsibility. If man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man's progress on earth. If he were coerced to do right at all times, or were helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second.

Says the Prophet Lehi,

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other. . . .

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. (II Nephi 2:16-27.)

There is more of that in II Nephi to which I call your attention.

Thus we see that man's responsi-

bility is correspondingly operative with his free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to divine truth, misery. Man is responsible not only for every deed, but also for every idle word and thought. Said the Savior:

... every idle word that men shall speak they shall give account thereof in the day of judgment. (Matthew 12:36.)

As a boy I questioned that truth when I first heard it expressed by my father. I remember saying to myself, "Not even the Lord knows what I am thinking now." I was very much surprised, therefore, when later as a student in the university, I read the following in [William] James' psychology about the effect of thought and action on human character. I am giving it today for the young people particularly:

### SPINNING OUR OWN FATES

We are spinning our own fates good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its ever so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time." Well! he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve-cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunks by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may



have singled out. Silently, between all the details of his business, the *power of judging* in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youths embarking on arduous careers

been accepted, human beings would have become mere puppets in the hands of a dictator, and the purpose of man's coming to earth would have been frustrated. Satan's proposed system of government, therefore, was rejected, and the principle of free agency established in its place.

debt. We must take 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 in our comforts, in our labors and in our amusements.

If we can prevent the government from wasting the labors of the people under pretense of caring for them, they will be happy. The same prudence which in private life would forbid our paying our money for unexplained projects, forbids it in the disposition of public money. We are endeavoring to reduce the government to the practice of rigid economy to avoid burdening the people and arming the magistrate with a patronage of money which might be used to corrupt the principles of our government.

This principle of free agency and the right of each individual to be free not only to think but also to act within bounds that grant to every one else the same privilege, are sometimes violated even by churches that claim to teach the doctrine of Jesus Christ. The attitude of any organization toward this principle of freedom is a pretty good index to its nearness to the teachings of Christ or to those of the Evil One. For example, I read recently the statement of a leading clergyman who claimed the divine right of his church, wherever it was in power, to prohibit any other church from promulgating its doctrine. . . . And, "if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs."

He who thus tramples underfoot one of God's greatest gifts to man, who would deny another the right to think and worship as he pleases, propagates error and makes his own church in that regard as far as he represents it a propagator of evil.

Contrast this unchristian-like stand with the statement of the Prophet Joseph Smith:

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship

## By President David O. McKay

OF THE FIRST PRESIDENCY

than all other causes put together.\*

There is another responsibility correlated and even coexistent with free agency, which is too infrequently emphasized, and that is the effect not only of a person's actions but also of his thoughts upon others. Man radiates what he is, and that radiation affects to a greater or less degree every person who comes within that radiation.

Of the power of this personal influence William George Jordan impressively writes:

Into the hands of every individual is given a marvelous power for good or evil—the silent, unconscious, unseen influence of his life. This is simply the constant radiation of what man really is, not what he pretends to be. Every man, by his mere living, is radiating sympathy, or sorrow, or morbidness, or cynicism, or happiness, or hope, or any of a hundred other qualities. Life is a state of constant radiation and absorption; to exist is to radiate; to exist is to be the recipient of radiation.

*Next to the bestowal of life itself the right to direct that life is God's greatest gift to man.*

Man cannot escape for one moment from this radiation of his character, this constantly weakening or strengthening of others. He cannot evade the responsibility by saying it is an unconscious influence. He can select the qualities that he will permit to be radiated. He can cultivate sweetness, calmness, trust, generosity, truth, justice, loyalty, nobility—make them vitally active in his character—and by these qualities he will constantly affect the world.

Freedom of the will and the responsibility associated with it are fundamental aspects of Jesus' teachings. Throughout his ministry he emphasized the worth of the individual, and exemplified what is now expressed in modern revelation as the work and glory of God—"To bring to pass the immortality and eternal life of man." Only through the divine gift of soul freedom is such progress possible.

Force, on the other hand, emanates from Lucifer himself. Even in man's pre-existent state, Satan sought power to compel the human family to do his will by suggesting that the free agency of man be inoperative. If his plan had

Force rules in the world today; consequently, our government must keep armies abroad, build navies and air squadrons, create atom bombs to protect itself from threatened aggression of a nation which seems to listen to no other appeal but compulsion.

Individual freedom is threatened by international rivalries, inter-racial animosities, and false political ideals. Unwise legislation, too often prompted by political expediency, is periodically being enacted that seductively undermines man's right of free agency, robs him of his rightful liberties, and makes him but a cog in the crushing wheel of a regimentation which, if persisted in, will end in dictatorship.

The Magna Carta, signed by King John at Runnymede, June 15, 1215, was an expression of freedom-loving men against a usurping king. It was a guarantee of civil and personal liberty. These guarantees later found fuller and complete expression in the Constitution of the United States. Today, seven hundred years later, consider what is happening in Great Britain! With nationalization of industries, planned economy, control of all productive power, including persons and property, that country of liberty-loving people is on the verge of a totalitarian state as dictatorial as that which the feudal barons and the people wrested from King John. People are bargaining their liberty for a chimera of equality and security, not

*EVEN in man's pre-existent state, Satan sought power to compel the human family to do his will by suggesting that the free agency of man be inoperative . . . If his plan had been accepted, human beings would have become mere puppets in the hands of a dictator . . .*

realizing that the more power you give the central government, the more you curtail your individual freedom.

Governments are the *servants*, not the *masters* of the people. All who love the Constitution of the United States can vow with Thomas Jefferson, who, when he was president, said,

I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.

He later said:

To preserve our independence, we must not let our rulers load us with perpetual

how, where, or what they may. (Eleventh Article of Faith.)

And, again, in one of the greatest revelations on government ever given, we read the following:

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the chil-

(Concluded on page 378)

\*Psychology, Henry Holt & Co., N. Y., 1892, p. 150.

# "...THIS IS MY WORK AND MY GLORY..."

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

Address delivered at the Thursday morning session of the 120th annual general conference, April 6, 1950, in the Tabernacle

THE following is a quotation from the Pearl of Great Price, the word of the Lord to his servant Moses, the Prophet:

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

Hence we have the gospel and the Church of the Master as enjoyed by the Latter-day Saints of today, for it is through these sources that he purposes the accomplishment of all his designs pertaining to man's salvation.

There are therefore tremendous responsibilities resting upon his Church, the Church of Jesus Christ of Latter-day Saints, pertaining to the salvation of the children of men; one of the greatest of which is to preach this gospel of the kingdom in all the world as a witness unto all nations before the end shall come.

And what is the Church doing about it? It is keeping about five thousand missionaries in the mission fields and stake missions of the Church, with several hundred in excess of that number at the present time in the nations of the earth and on the islands of the seas, where an intensive work of proselyting is being carried on and a wonderful work of conversion is being accomplished. There is also a condition at home, in the stakes of Zion, which calls for able missionaries who are zealous for the cause of the Master, and for the welfare and salvation of their fellow men.

According to the latest statistics compiled in the office of the Presiding Bishopric, there are 53,392 male members of the Church over twenty-one years of age who hold some office in the Aaronic Priesthood who have not received the Melchizedek Priesthood. These are designated as adult members of the Aaronic Priesthood. There are 17,643 male members of the Church over twenty-one years of age who hold no priesthood at all. Taking these two groups together, we have 71,035 male members over twenty-one years of age who do not hold the Melchizedek Priesthood; a sufficient number to fill this Tabernacle to seating capacity seven times over, estimating the seating capacity at ten thousand.

These figures are appalling, and they represent only those living in the organized stakes of the Church. The millions have their quota also.

Worthy boys of the Church at twelve years of age are supposed to receive the office of a deacon in the Aaronic Priesthood; at fifteen years the office of teacher; at seventeen years, the office of priest, and at nineteen years the office of elder in the Melchizedek Priesthood.

Statistics show that there are in the Church 3,648 male members between the ages of twelve and twenty-one years who hold no office in the priesthood.

One may ask, how important is it that male members of the Church should receive the priesthood; and how serious for them to not do so? The Lord answers this question on this wise:

And wo unto all those who come not unto this priesthood. (D. & C. 84:42.)

As Latter-day Saints, the goal of our existence and purpose in life is to obtain an exaltation in the kingdom and presence of the Father and the Son; and a man may not attain to that glory without receiving the Melchizedek Priesthood. This being true,

the importance of receiving the Melchizedek Priesthood by the men of the Church is as important as is salvation itself.

The holy endowments administered in the temples of the Lord are to prepare men and women to enter into the celestial kingdom and presence of God the Father and his Son Jesus Christ. But to receive these endowments a man must first receive the Melchizedek Priesthood. Marriage for time and eternity as ordained of God is necessary for man's salvation.

... neither is the man without the woman, neither the woman without the man, in the Lord. (1 Cor. 11:11.)

But a man must receive the Melchizedek Priesthood and endowments before he can go to the temple and be married for time and eternity—hence, the importance of receiving the Melchizedek Priesthood.

Of the 71,035 men of the Church

over twenty-one years of age who have not received the Melchizedek Priesthood, a large percentage of them, no doubt, are married and rearing families. Not having received the Melchizedek Priesthood, we know that their marriages are not for eternity as ordained of God, and that their children are not being born under the new and everlasting covenant of marriage. Men of the Church who have been married for time only are in danger of losing their wives and their children if they do not take the necessary steps to receive the priesthood and sealing ordinances " . . . my Spirit [the Spirit of God] will not always strive with man. . . ." (Ether 2:15) neither will the patience of a good woman.

For example, a man and woman came to the temple recommended for marriage, and with them were two children born to the woman by a former husband. The mother desired the children to be sealed to her and to the man to whom she was about to be sealed. But how about the father of those children and his rights in the matter?

There is a rule (rule 30) governing in temple work which says:

Children should not be sealed to other than their own parents, except for important reasons, and then only by special authorization of the temple president.

Hence, the appeal to the temple president: The rights of the father in this case must receive consideration. The father being dead, the mother was the only witness available. Her story was as follows:

The father and mother before marriage were members of the Church, and when contemplating marriage, she desired to go to the temple for marriage, but he had not been living his religion so as to be counted worthy of a recommend for that purpose. She decided to marry him by the civil law with the understanding, and his promise, that he would make himself worthy, and they would later go to the temple and be sealed. He failed to keep his promise. Several years after these children were born, he was taken ill and finally passed away. She said she nursed him through a long spell of sickness before his death and felt that

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

templating marriage, she desired to go to the temple for marriage, but he had not been living his religion so as to be counted worthy of a recommend for that purpose. She decided to marry him by the civil law with the understanding, and his promise, that he would make himself worthy, and they would later go to the temple and be sealed. He failed to keep his promise. Several years after these children were born, he was taken ill and finally passed away. She said she nursed him through a long spell of sickness before his death and felt that

(Continued on page 406)



# For



# Example!

By Louise Linton Salmon

## VII

**N**O greater teacher has ever lived than our Savior, and he was a master of the art of storytelling. When he wanted us to realize that where much is given much is expected, he told us the parable of the talents. He did not deal in generalities; he got down to cases.

This is a lesson every aspiring speaker should learn. Once you have phrased your main ideas as concisely and vividly as possible, it is time to get down to cases; for instance:

**STATEMENT**—This Church has been built by the big sacrifices of its little people.

**EXAMPLES**—Sister Peterson was assessed twenty-five dollars as the total donation she could afford. It took sacrifices for her to be able to give twenty-five a month until the building was completed.

A father with eight young children was urgently needed at home, but Sister Jones assumed many responsibilities of both mother and father so that Brother Jones could work as a carpenter on the chapel evenings and holidays.

Young Tommy McBride wanted a bicycle, but when he sold newspapers, he gave what he earned to the building fund.

In the example there is no trying to put across the point by rephrasing it again and again "in other words." The point of speech is stated first; then it is supported with specific information.

Supporting material may take a variety of forms, such as facts and figures, examples, comparison and contrast, authority, and visual aids. The kinds you use depend upon the unique needs of each speech you give.

1. **Facts and Figures.** Statistics can be very misleading; they can be very boring and dull. But when handled carefully, they can present dramatically, vividly, and convincingly the ideas you want to clarify or prove.

The 1949 federal budget called for twenty billion dollars to be spent for national defense and veterans' benefits. Do you know what we could do with that sum of money if we used it constructively?

We could build a \$10,000 house, furnish it with \$3,000 worth of furniture, place it in the middle of two acres of land worth \$1,000 an acre, and give this estate, as well as a \$2,000 automobile, to every married man in the states of Utah, Idaho, Wyoming, Colorado, New Mexico, Arizona, and Nevada.

We could give to each city in these seven states with a population of 2,500 or more an \$8,000,000 library and a \$12,000-

**EVERYONE**  
*loves a story,  
and examples  
are stories.*

was left we could buy every youngster in these schools enough ice cream cones to make their tummies ache.<sup>1</sup>

2. **Examples.** Everyone loves a story, and examples are stories. They may be short and several in number as in the above example of the building of the chapel, or they may be long; one extended illustration may be all you need to accomplish your purpose. Christ's parables very often were of this kind.

**EXAMPLES** *may be true  
or they may be fictitious,  
depending on your  
objective. Every illustration,  
however, whether  
one or the other, must be  
true to life.*

Examples may be true or they may be fictitious, depending upon your objective. If you are trying to prove, for instance, that the Church was built by sacrifice, you must be sure that your illustrations are true. If, however, you are trying to explain something like the organization of the welfare plan, it may be better to use a fictitious example, for by combining the important parts of several actual cases, you may be able to draw up an example that makes your point clearer than several actual cases would. Every illustration, however, whether true or fictitious, must be true to life.

3. **Comparison and Contrast.** We learn by relating the unknown with the known, the new with the old. A comparison does exactly that. It relates the qualities of one experience with those which are similar in another experience; for example:

Errors, like straws, upon the surface flow;  
He who would search for pearls must dive below.

Dryden, "All for Love"

On the other hand, contrast brings out the dissimilarities in two or more experiences.

<sup>1</sup>Based on U. S. Census Reports for 1940

000 college. We could give \$450,000 to each school in these states, and hire one teacher at \$3,500 a year for every fifteen pupils.

And out of what we could buy every youngster in these schools enough ice cream cones to make their tummies ache.<sup>1</sup>

"Twixt optimist and pessimist

The difference is droll:  
The optimist sees the doughnut,

The pessimist, the hole.

M. L. Wilson

"Optimist and Pessimist"

Your analogy may be so brief that it is merely a figure of speech as in the Dryden comparison above, or it may be so extended that it becomes your entire speech.

4. **Authority.** There are two kinds of quotations you may wish to use: those which interest and those which prove. Those which express your ideas more clearly or more vividly than you could express them will add color and interest to your speech and will probably help your listeners to remember your point. Such are most selections from Shakespeare, and they are very useful in their place; however, such quotations should never be used as proof unless they are made by persons qualified by special training or experience to pass judgment on the subject.

5. **Visual Aids.** Whenever you appeal to the eyes as well as to the ears of your listeners, you better than double your chances to succeed. Your listeners will be more interested; they will understand your ideas more thoroughly and easily; and therefore, they will probably be more completely convinced that you are right.

One Sunday School teacher recently spent most of the hour trying to explain the progress of man from pre-existence to resurrection and the various possibilities for salvation and damnation. Another teacher showed a symbolic drawing of these ideas and then spent about fifteen minutes explaining the drawing. His students understood the lesson in less than one-third the time that it took the members of the other class.

Often visual aids are thought to belong in the classroom and not in the pulpit. But sufficient time and thought on the part of the speaker can usually produce visual aids that will be appropriate to almost every subject and occasion.

Finding specific supporting material is not always easy. It can be so time-consuming that popular speakers often make it a constant task, keeping a file of material they might use. (See Article IV of this series, February 1950, p. 99.) Their time is well-spent, for specific examples are the most effective means not only of proving a point but also of making a speech interesting and easy to understand.

When you have exhausted your supply of "cases," conclude your speech. You have nothing more to say.

# FOUNDED IN THE WISDOM OF GOD

Address delivered at the Sunday  
afternoon session of the 120th  
annual general conference,  
April 9, 1950, in the  
Tabernacle

By  
Joseph Fielding Smith  
OF THE COUNCIL OF THE TWELVE

FOR a number of years on the editorial page of *The Deseret News* this has appeared:

We stand for the Constitution of the United States with its three departments of government as therein set forth, each one fully independent in its field.

I thought it would not be amiss or out of order to say something about the Constitution, to give a little history of it perhaps briefly; for I am convinced that the people generally of the United States have not studied it. Many of them have never read it, and some know nothing concerning what it is all about.

At the close of the Revolution the several states of this American government became independent of Great Britain, but they were confronted with dangers of disintegration, or falling apart. They did not have a stable form of government. Some of the wiser statesmen among the patriots saw this danger and attempted to divert it. George Washington, in a circular letter to the state governors, wrote in June 1783, saying:

It is yet to be decided whether the revolution must ultimately be considered as a blessing or a curse.

This is the moment to establish or ruin [the colonies'] national character forever. There should be lodged somewhere a supreme power to regulate and govern the general concerns of the confederated republic, without which the Union cannot be of long duration.

John Fisk, the historian, in treating of this period says that the period between 1783 and 1789 was the most critical in the history of the United States. John Fisk was right. That was a critical period. We are today facing another critical period, one which evidently the majority of the citizens of this country fail to realize exists, but nevertheless that is the situation.

At the time the war ended, as well as during the period of the Revolution, the states were joined by a very loose

confederation. The war had held them together. After the war each state looked upon itself practically as an independent government. They were a number of small nations that had entered into an agreement to live together and act in concert in relation to their common welfare. The idea prevailed that this federation could be severed at any time. Each state reserved the right to withdraw at will from the union thus far created. From July 4, 1776, to March 1, 1781, when the confederation was adopted, the United States was governed by the Continental Congress under the "Articles of Confederation and Perpetual Union between the States." This union had no president, no supreme court, and consisted of one house of congress made up of delegates elected by the legislatures of the states, and the jurisdiction was greatly limited. There were so many defects and restrictions in this confederation that the wise men of the nation, like Washington, readily perceived that something more nearly perfect, more powerful and binding upon the colonies was essential.

It was with this object in view that in May 1787 a convention of delegates from all the states except Rhode Island

*AND now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.*

*And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.*

(D. & C. 98:4-5.)

met in Philadelphia. The number of delegates was fifty-five, but only thirty-nine of them signed the Constitution after it was framed. Most of these delegates were men in the prime of life, few of them were aged. Benjamin Franklin, the dean of the Convention, was in his eighty-second year, but it is said of him that he was very active and alert. I think the names of these thirty-nine who signed the Constitution are worthy of our remembrance, and I am going to take the time to name them. They were:

George Washington, President and Deputy from Virginia  
John Langdon and Nicholas Gilman, New Hampshire

Nathaniel Gorham and Rufus King, Massachusetts

William Samuel Johnson and Roger Sherman, Connecticut

Alexander Hamilton, New York  
William Livingston, David Brearley, William Paterson, and Jonathan Dayton, New Jersey

George Read, Gunning Bedford, Jr., John Dickson, Richard Bassett, and Jacob Broom, Delaware

James McHenry, Daniel of St. Thomas Jenifer, and Daniel Carroll, Maryland

John Blair, James Madison, Jr., and George Washington, Virginia

William Blount, Richard Dobbs Spaight, and Hugh Williamson, North Carolina

Benjamin Franklin, Thomas Mifflin, Robert Morris, George Clymer, Thomas Fitzsimmons, Jared Ingersoll, James Wilson, and Gouverneur Morris, Pennsylvania

John Rutledge, Charles Cotesworth Pinckney, Charles Pinckney, and Pierce Butler, South Carolina

William Few and Abraham Baldwin, Georgia\*

\*These delegates, after a stormy period of nearly four months in which some of the delegates almost despaired of ever coming to a peaceful agree-

ment, brought forth the Constitution of the United States. As you have

\*The following were appointed as delegates to the convention but never took their seats: John Pickering and Benjamin West, New Hampshire; Francis Dana, Massachusetts; John Nelson and Abraham Clark, New Jersey; Patrick Henry (declined), Virginia; Richard Caswell (resigned), Willie Jones (declined), North Carolina; George Walton and Nathaniel Pendleton, Georgia.

The following delegates were absent at the time of signing: Caleb Strong, Massachusetts; Oliver Ellsworth, Connecticut; Robert Yates and John Lansing, New York; William Churchill Houston, New Jersey; John Francis Mercer and Luther Martin, Maryland; George Wythe and James McClurg, Virginia; Alexander Martin and William Richardson Davie, North Carolina; William Pierce and William Houston, Georgia.

The following refused to sign: Eldridge Gerry, Massachusetts; Edmund Randolph and George Mason, Virginia.

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Address delivered at the Sunday afternoon session of the 120th annual general conference, April 9, 1950, in the Tabernacle

# GIFTS of the GOSPEL

By  
Stephen L Richards  
OF THE COUNCIL OF THE TWELVE

I BELIEVE in the gifts of the gospel. I believe they will come to those who live and strive for them. I believe that the gifts of the gospel comprehend more and wider powers and attributes than those specifically mentioned in our Articles of Faith, namely: "... the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc." (Article 7.) I believe that these listed gifts and others of comparable seemingly supernatural nature have come to men and women of faith, and I believe that they will continue to come from time to time as conditions and circumstances warrant. I place no limitation on the power of the Lord to manifest himself through his children and his chosen servants, however miraculous many may think the manifestation to be. I do place one limitation on those who exercise such powers—that they be very sure the inspiration is from the right source.

There are gifts of the gospel which are not usually thought of as being miraculous or supernatural. They would commonly be spoken of as mere attributes of character, but I believe they have spiritual foundation. This conclusion seems to be borne out by the scriptures. The Apostle Paul tells his brethren:

Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, ...

But all these worketh that one and the selfsame Spirit dividing to every man severally as he will. (1 Cor. 12:4-6, 11.)

Modern revelation emphasizes this diversity:

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, ...

To others it is given to believe on their words. (D. & C. 46:13-14.)

The Book of Mormon, as usual, brings further clarification:

... to one is given by the Spirit of God, that he may teach the word of wisdom;

And to another that he may teach the word of knowledge ...

And to another, exceeding great faith; and to another, the gifts of healing,

... to another, that he may work mighty miracles;

... to another, that he may prophesy; ... to another, the beholding of angels and ministering spirits;

... to another, all kinds of tongues; ... to another, the interpretation of languages and of divers kinds of tongues. (Moroni 10:9-16.)

While this wide diversity of gifts mentioned in the scriptures may bring to our Father's children greatly varying talents and capacities, I feel sure that there are some highly important gifts of the gospel, which it is intended that all men of faith shall enjoy at least to some extent. It is to these precious gifts, available to all the Church and to many good men and women outside the Church, that I would direct attention.

... to one is given by the Spirit of God, that he may teach the word of wisdom;

And to another, that he may teach the word of knowledge ...

And to another, exceeding great faith; and to another, the gifts of healing ...

... to another, that he may work mighty miracles ... to another, that he may prophesy ...

... to another, the beholding of angels and ministering spirits; ...

... to another, all kinds of tongues ...

... to another, the interpretation of languages and of divers kinds of tongues.

(Moroni 10:9-16.)

First, I mention the gift of discernment, embodying the power to discriminate, which has been spoken of in our hearing before, particularly as between right and wrong. I believe that this gift when highly developed arises largely out of an acute sensitivity to impressions—spiritual impressions, if you will—to read under the surface as it were, to detect hidden evil, and more importantly to find the good that may be concealed. The highest type of discernment is that

which perceives in others and uncovers for them their better natures, the good inherent within them. It's the gift every missionary needs when he takes the gospel to the people of the world. He must make an appraisal of every personality whom he meets. He must be able to discern the hidden spark that may be lighted for truth. The gift of discernment will save him from mistakes and embarrassment, and it will never fail to inspire confidence in the one who is rightly appraised.

The gift of discernment is essential to the leadership of the Church. I never ordain a bishop or set apart a president of a stake without invoking upon him this divine blessing, that he may read the lives and hearts of his people and call forth the best within them. The gift and power of discernment in this world of contention between the forces of good and the power of evil is essential equipment for every son and daughter of God. There could be no such mass dissensions as endanger the security of the world, if its populations possessed this great gift in larger degree. People are generally so glibly one is sometimes led to wonder whether the great Lincoln was right, after all, in the conclusion of his memorable statement, "You can't fool all the people all the time." One does feel at times, however, a sense of pity and sympathy for some of the peoples of the world whose education, information, and exposure to higher ideals and exalted concepts have been so arbitrarily and ruthlessly restricted.

There is a class of people now grown sizable in the world who should possess this great gift in large degree. They know how the gift is attained. They have been educated in its spiritual foundations. They have been blessed with the counsels which foster it. They know how to order their lives to procure it. You know who they are, my brethren and sisters. Every member in the restored Church of Christ could have this gift if he willed to do so. He could not be deceived with the sophistries of the world. He could not be led astray by pseudo-prophets and subversive cults. Even the inexperienced would recognize false teachings, in a measure at least. With this gift they would be able to detect something of the disloyal, rebellious, and sinister influences which not infrequently prompt those who seemingly take pride in the destruction of youthful faith and loyalties. Discerning parents will do well

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# UNIVERSAL BROTHERHOOD

*—will save the world—*

*Address delivered at the Sunday morning session of the 120th annual general conference, April 9, 1950, in the Tabernacle*

*By John A. Widtsoe*

OF THE COUNCIL OF THE TWELVE

**M**Y DEAR brethren and sisters, I am very happy to have this opportunity of mingling my testimony with yours concerning the truth of this great latter-day work.

I always marvel at conference time to see these great throngs assemble in the Tabernacle, and on the grounds surrounding it. Yet I have no real reason to marvel. Truth is always alive and vital. We have the truth. God be thanked for the gift of truth!

One hundred years ago at this conference, the brethren then in authority, Brigham Young and those who assisted him, sent out a small army of men into the world to preach the gospel. These were scattered far and wide. Some went into the non-English speaking parts of Europe and there founded missions which are celebrating this year the hundredth anniversary of their beginning.

Rich harvests were gathered. Through the years since that time a stream of men and women, lovers of truth, have flowed from those countries to us here. Even today hundreds and thousands come from those countries to share with us in the blessings of this land and our associations. The fruits that came from the work were further illustrated yesterday, when we had the pleasure and enjoyment of listening to the splendid singing of the Swiss-German Choir. The Church maintains in Salt Lake City and beyond the borders of the city organizations which conduct meetings in several languages. In fact there are seven different language organizations in Salt Lake City. They are maintained to assist these newcomers from foreign lands.

It is not easy, brethren and sisters, for men and women, no matter how much they love the gospel, to come at a mature age, and most of them are mature, into a new land, to learn a new language, and to become used to new customs. But it does not take long for them to adapt themselves to conditions here. They become very valuable citizens, both of the Church and of the land which has adopted them.

Our hearts go out to these brethren and sisters. We want to help them all we can. Their response is tremendously generous. My heart frequently overflows with emotion when I read the letters that come from these newcomers, not only from the foreign speaking countries, but also from England—letters that bear testimony of their gladness in the possession of the gospel of the Lord Jesus Christ, and gladness to be with a group of Saints larger than they can find in their native lands.

In this conference we have talked a great deal about Jesus Christ and his resurrection. Jesus the Christ is the central figure of the gospel. His resurrection from the grave is an integral part of the Father's plan for man's eternal progression.

We can never say too much about Jesus the Christ and his work. It is always refreshing to hear the old story told, as it was told this morning by President Clark, and the words of Jesus later repeated to us by President Evans. It is always a delight to hear this old sacred story. It is the most important story upon the face of the earth for the blessing of the children of men.

The resurrection is a certainty, not a delusion. That has been told us time and time again in the last few days. I think as modern knowledge has advanced, as men have learned to look more clearly into the mysteries of things, that more than ever before,

the resurrection seems logical, rational, and necessary. There are not so many thinking people today as there were yesterday who question the possibility of a resurrection. Multitudes know, thank heaven, that Christ rose from the grave, yet there are many who need our teaching and our help.

Despite the fact that this certainty of knowledge gives comfort to us all, there is much fear and uncertainty in the hearts of men today. As far as I can remember, in my lifetime there has never been a time when men and women have been so anxious about the future. There is fear of the future in their hearts. Fear is the devil's first and chief tool. With fear he destroys humanity. Men have learned to let loose the forces that hold together the very ground under our feet. Of course, without the steady power of faith, men are afraid. Sometimes they say the type of chain reaction talked of by physicists may be set into such motion that the whole earth will vanish in a flash. That, of course, is an idle dream. That will not happen. Only when the Lord speaks will the end come.

But uncertainty remains. Men are unhappy. Some people, however, declare that we have too much knowledge; that it would be better for us if we had not quite so much; that if we knew a little less, we would be happier and stronger. That, also, we know is a mistake.

God has told us that we should secure to the best of our ability all knowledge. The well of truth will never be drained dry. The problem is not how much knowledge we possess, but how wise we are in using it properly for our own good in accordance with God's commands. Use and misuse lie at the foundation of every good thing that comes to humanity. Therein lies the right of the free agent.

So we can lay aside the doctrine that we have too much knowledge. We do need, however, to secure mastery over ourselves. This lies at the foundation of life in the gospel of the Lord Jesus Christ. It has been talked about here and time again.

To conquer an army, it was said in olden days, is a great, a very great achievement, but to conquer oneself is greater still. It is the duty of Latter-day Saints to learn little by little to be conquerors of themselves. Self-conquest is the great desire of all Latter-day Saints who understand the gospel of the Lord Jesus Christ. Under the power of self-conquest knowledge becomes precious to man. The Lord has given us an abundance of truth.

I wonder if in the scriptures given us by the Lord there may not be some fundamental basic solution of the world's difficulties, those that have

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THE IMPROVEMENT ERA



# REPENTANCE ... OR SLAVERY

By Joseph F. Merrill

OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday morning session of the 120th annual general conference, April 8, 1950, in the Tabernacle

BRETHREN and sisters:

It is trite to say we are living in perilous times. There are numberless troubles, disputes, dissensions, dangers, complexities, everywhere. People in every land want and earnestly pray for peace, and yet the outlook for peace is seemingly becoming darker and more gloomy. Talk of war is getting louder; and war preparations are being accelerated, particularly in means so destructive that if generally and widely used, nearly total extinction of human life would result. The recent world war was so expensive and destructive that everywhere the feeling was prevalent at its close that nations never again would engage in such a foolish and disastrous conflict. But what do we now see? Notwithstanding no treaties of peace with

recently cost the lives of thousands in the deadly fight between Moslems and Hindus in Pakistan, and the expulsion from Czechoslovakia of missionaries of the Church of Jesus Christ of Latter-day Saints. Religious tolerance is perhaps the most difficult of all types of tolerance for devout people to grant, giving which they could also be tolerant in other matters related to moral standards.

Speaking of how the Lord would have us live in all our relations with human beings, there is another sentence that beautifully expresses the way. It is: "Do unto others as you would have others do unto you." This is known as the Golden Rule. The second great commandment requires us to love our neighbor as ourselves. To do this, must one not comply with the requirements of the Golden Rule?—not always an easy thing to do, but a divine requirement, nonetheless. If all individuals, peoples, and nations would do this, peace would come at once to every part of the currently disturbed world. The measure of peace that we have or shall have will be

want another war of nations, and the majority of them are willing to do everything feasible to prevent it. How far it is necessary to go to attain this objective is a debatable question.

But it is not of war between nations and the danger of it that I desire to speak further, for I feel that an immediate greater danger of destruction of the best interests of the people in the United States lies within our borders rather than beyond them. And these dangers are rooted in the unreasonable and damnable selfishness that is manifest on every level of our society by individuals, groups, and organizations.

For many years this country has had anti-monopoly laws to govern business corporations. The federal government and the states have set up controls and boards and commissions to administer these laws, the purpose being to protect the public against unfair commercial practices and unreasonable charges for the goods and services of corporations. The intent of these laws has met with overwhelming public approval. But during recent years another form of monopoly has been developing that, if not controlled, imposes a type of slavery on the country unknown and undreamed of by the founders of our glorious republic, which, from its beginning, has served as a cherished ensign to all the world of personal liberty and free enterprise.

But these two essentials of a free people are being more and more restricted in this country. They have been practically destroyed in Russia and some other communistic controlled countries where it is claimed a people's democracy rules—a highly absurd claim in the light of the facts.

What do I mean by the words "free enterprise"? I mean *individual freedom of action and of opportunity*. Everyone born in mortality, according to our teachings, comes from God, our Father, with the priceless gift of "free agency" and will be held accountable for its use. Naturally, in the exercise of this gift one may not, without sinning against God and man, do anything knowingly to hurt or injure a fellow human being. Further, our Church teaches that the Constitution of the United States as given to us by the founding fathers of our republic is a divinely inspired document, designed to protect the citizens in the enjoyment of their inalienable rights among which are "life," liberty, and the pursuit of happiness. Hence, are not restrictions to our freedom of ac-

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"Do unto others as you would have others do unto you."

major nations have yet been made, rearmament programs are going forward as rapidly as is feasible.

Why do the conditions here indicated exist? There are many reasons, some of which have been stated many times from this pulpit. These may all be summed up in a single sentence—failure to live as the Lord has indicated we, his children, should live. Some fundamentals of this way are given to us by the Prophet Joseph Smith in articles 11, 12, 13, of our faith, which are as follows:

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

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

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

Article 11 is an ideal statement of religious tolerance, a condition sadly lacking in the world today, as indicated in so many places, examples of which are the bloody conflict that has

proportionate to the degree offulness to which the aggressor observes the Golden Rule.

But as to aggressors, they are found everywhere—locally, nationally, and internationally; and wherever found they all have in common at least one fault—excessive and inordinate selfishness. They want, and usually insist on having, more of something that does not rightfully belong to them and, if necessary, will fight to get it. As a rule, however, they prefer to satisfy their unrighteous desires and wicked cravings by other means than physically fighting for them. Bloodshedding is not as general, therefore, as it might otherwise be; for example, does Russia want war? Why should she? Has not communism made rapid progress in the control of peoples and nations since fighting ceased in World War II?

But the fear of a war, of appalling bloodshed, is so great in this country that our government is spending many billions of dollars annually to ward it off, seemingly believing that an up-to-date readiness to fight is the surest preventive of war. The people of the United States most certainly do not

# The Basis of

# CHRISTIAN FAITH

Address delivered at the Thursday  
afternoon session of the 120th  
annual general conference,  
April 6, 1950, in the  
Tabernacle

By *Albert E. Bowen*  
OF THE COUNCIL OF THE TWELVE

**I**F I can manage it, I should like today to make a little comparison. Something more than nineteen hundred years ago, twelve obscure men with conviction and a message entered upon an undertaking which turned the world over and shaped the course of history.

They were acting under a commission given them by the risen Lord as the final injunction of his early ministry. Coming to them at an appointed place on the occasion of his last appearance, he made this epoch marking announcement, "All power is given unto me in heaven and in earth." (Matt. 28:18.) That was a monumental assertion of authority. It was the premise upon which he based his solemn charge:

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. (*Ibid.*, 28:19-20.)

As Mark narrates the incident, the commission was accompanied by a promise of equally positive and sobering import: "He that believeth . . . shall be saved." (Mark 16:16.) To be sure, certain requirements were enjoined upon believers as a condition to the fulfillment of the promise, but they would follow as a consequence of genuine, sincere belief—the kind of belief that Jesus was talking about. A tremendously arresting quality of this whole matter is the tone of finality of it all. There is no uncertainty, no qualification, no temporizing. It is the voice of complete assurance, supreme confidence, final authority such as is not to be matched in the words of any other man who has lived in mortality. It is in keeping with the character of one who had declared himself to be the Son of God, the Redeemer of the world.

During the period of his mortal ministry, the crowd had perceived this quality in his utterances and said in wonderment one to another that "he taught them as one having authority." (Matt. 7:29.) Neither does one get the sense that there is any bombast

or vanity or pretentious arrogation of power. Straight and clear in the calm authoritative tones of one who had conquered death and thus redeemed the race from its power came the words, "All power is given unto me in heaven and in earth." (*Ibid.*, 28:18.) It is the bedrock upon which the foundation of all his teachings rests. No one else in all the world has ever spoken like that, and no one can disprove the assertion. On the contrary, there have been and are vast multitudes who for nearly two thousand years have proclaimed and now proclaim assurance of its truth.

It would be difficult to conceive of an assignment more awesome than that one just referred to as being given by the Lord to his chosen disciples. Consider for a moment their station. They were humble men—fishermen and peasants—without wealth or social position or high-placed friends. They had neither political prestige nor armed might. They lived in a remote province of the haughtiest and mightiest empire of the earth, whose proud legions had carried its banners to remote corners. Members of a turbulent, troublesome, and therefore unpopular race, they were directed to carry an unknown and hitherto unheard-of message to all the world, calling upon its inhabitants to observe all things whatsoever the crucified Lord had commanded, promising salvation to all who believed and complied. Before the magnitude of that task, the stoutest heart might well have quailed.

What their personal feelings were are not told. The record is silent. We are left to inference from what they did about it. They seem not to have been overwhelmed or weighted down with apprehension. Perhaps they were not too much startled because they had previously been sent out as emissaries under the personal direction of the Master and had had personal experience of his sustaining power. During the period of his mortal ministry they had been under his personal tutelage and had heard

him with unwavering assurance declare:

. . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. (John 11:25.)

And again:

For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the will of him that sent me that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. (John 6:38, 40.)

With like definiteness they had heard him declare:

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Therefore doth my Father love me, because I lay down my life, that I might take it again.

. . . This commandment have I received of my Father. (John 10:9, 17, 18.)

They had seen him crucified and, in fulfillment of his words, rise from the dead. All this must have given them an immensely fortifying trust in his promise. At any rate they went unhesitatingly to their work.

The quality of their faith and their courage was soon enough put to the test. When Peter and John, going up to the temple, healed the crippled man, they got themselves hailed before the rulers who demanded of them by what power or by what name they had done this thing. Peter boldly answered,

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. (Acts 4:10.)

They were forbidden further to teach in that name and, ignoring the warning, were thrown into prison. Being liberated, they continued their teachings and were beaten and enjoined from teaching, but still they persisted, saying,

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THE IMPROVEMENT ERA



## Latter-day Saints:

# LET US BE AS ONE!

By

Harold B. Lee

Address delivered at the Saturday afternoon session of the 120th annual general conference, April 8, 1950, in the Tabernacle

OF THE COUNCIL OF THE TWELVE

**I**F I might enjoy the Spirit of the Lord to direct me for a few moments this afternoon, I would like to talk about a subject which has been discussed in all the general conferences of this Church by members of the First Presidency—in every conference, so far as I can recall.

I refer to the importance of unity and oneness of the Latter-day Saints.

As I have pondered the importance of this matter, I have recalled some of the blessings we could enjoy if we would be united as a people. If we would be united in paying our fast offerings and observing the law of the fast as fully as the Lord has taught it, and if we were united in carrying out the principles of the welfare program as they have been given to us by our leaders today, we would be free from want and distress and would be able fully to care for our own. Our failure to be united would be to allow our needy to become the pawns of politicians in the public mart.

If we were fully united as a people in our missionary work, we would rapidly hasten the day when the gospel would be preached to all people without and within the boundaries of the organized stakes of Zion. If we are not united, we will lose that which has been the lifeblood and which has fed and stimulated this Church for a generation.

If we were fully united in keeping the law of sacrifice and paying our tithes as we have been schooled today, we would have sufficient to build our temples, our chapels, our schools of learning. If we fail to do that, we will be in the bondage of mortgage and debt.

If we were united as a people in electing honorable men to high places in our civil government, regardless of the political party with which we have affiliation, we would be able to safeguard our communities and to preserve law and order among us. Our failure to be united means that we permit tyranny and oppression and taxation to the extent of virtual confiscation of our own property.

If we are united in supporting our own official newspapers and magazines which are owned and operated by the Church and for Church members, there will always be in this Church a sure voice to the people, but if we fail to be united in giving this support, we permit ourselves to be subject to abuse, slander, and to misrepresentation without any adequate voice of defense.

If we were united in safeguarding our

youth from promiscuous associations that foster marriages out of the Church and out of the temples, by having socials and recreations as a united people, as has been the practice from our pioneer days, we would be building all our Latter-day Saint homes on a sure and happy foundation. Our failure to be united in these things will be our failure to receive eternal blessings that otherwise could be ours.

If we were united in safeguarding the Church from false doctrines and error and in standing as watchmen upon the tower as teachers and leaders in watching over the Church, then we would be free from these things that cause many to stumble and fall and lose their faith. If we are not thus united, the wolves among us will

**BE** united in paying your tithes and fast offerings.

**Be** united in the missionary work to hasten the day when the gospel will have been preached to all people.

**Be** united in safeguarding the Church from false doctrines and error.

**Be** united in safeguarding your youth from temptation.

**Be** united in your temple work and your genealogical research.

**Be** united in all things that pertain to the glory of God.

be sowing the seeds of discord, disharmony, all tending to the destruction of the flock.

If we were united in our temple work and in our genealogical research work, we would not be satisfied with the present temples only, but we would have sufficient work for temples yet to come, to the unlocking of the doors of opportunity to those beyond who are our own kin, and thus ourselves become saviors on Mount Zion. Our failure to be united will be our failure to perpetuate our family homes in the eternity. So we might multiply the blessings that could come to this peo-

ple if they were fully united in the purposes of the Lord.

The importance of unity was prayed for by the Master of us all. In that last great prayer—you will recall it—he prayed:

... I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . .

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

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

The purpose of unity in the Church has been expressed by the Lord both from a positive standpoint as herein expressed, and also in a negative way as given in a revelation at the beginning of this dispensation. The positive purpose of the unity of Saints here is clearly suggested: "that the world may know." May know what? That this is the Church and kingdom of God on the earth to whom Jesus, the Christ, was sent.

In the command which he gave in this dispensation, the Master again expressed this same thought from a negative view,

... be one; and if ye are not one, ye are not mine. (D. & C. 38:27.)

If we are not united, we are not his. Here unity is the test of divine ownership as thus expressed. If we would be united in love and fellowship and harmony, this Church would convert the world, who would see in us the shining example of these qualities which evidence that divine ownership. Likewise, if in that Latter-day Saint home the husband and wife are in disharmony, bickering, and divorce is threatened, there is an evidence that one or both are not keeping the commandments of God.

If we, in our wards and our branches, are divided, and there are factions not in harmony, it is but an evidence that there is something wrong. If two persons are at variance, arguing on different points of doctrine, no reasonable, thinking persons would say that both were speaking their different opinions by the Spirit of the Lord.

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Address delivered at the Thursday  
afternoon session of the 120th  
annual general conference,  
April 6, 1950, in the  
Tabernacle

# LAMANITES ATTEMPT TO PRESERVE INDEPENDENCE

By Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

My brothers and sisters: You have already heard much today about certain trends that would engulf us and destroy us. As President McKay was talking about the freedoms which we seem ever more eager to exchange for bread, my thoughts went back to old Israel, who, becoming hungry, went south to Egypt and found corn. That corn tasted so good to them that they continued eating the corn of another people. Eventually they accepted the grain and the security it symbolized in full payment for their liberty. Chains and abject slavery came to them and to their children and their children's children. Their suffering accelerated in intensity until a great Moses, under God, came to emancipate them. Thank the Lord for a deliverer! But how much nobler if people could accept the advice of God's leaders before the bondage comes!

Some of these destructive trends remind me of the river which drops from Niagara's precipice. Time and again I have stood on the banks of this river far above the falls and watched its waters flowing normally toward the sea. At this point a small craft, manned by strong oarsmen, could be controlled and sent up or down or across the stream. I watched the river farther downstream. Having started downward there is no stopping. Faster and faster it goes, splashing, boiling, frothing. The boat in full control on the upper reaches would now be at the merciless fury of the lashing stream. Even strong men who a few miles above could control their movements, would now, at the nearing of the falls, lose power to guide their boat to safety. Suffering, sorrow, and destruction are inevitable after a certain point has been reached.

Not only the Israelites but more modern people have also fallen victim to this evil. Our pioneers came across the plains and developed a great commonwealth here by their toil and industry, frugality, savings. They were independent of all agencies except the Lord and their own hands and efforts, but many of their descendants have embraced, against counsel, the destructive philosophy that involved and well-nigh destroyed the ancients.

In the figures that were given to us this morning, it appeared that many

people had relinquished public agency assistance and had returned to their own efforts and to the Church for their support. But it was a comparatively small number, and there are many in this Church who, even yet, join the hordes outside of the Church to accept gratuities from public agencies.

Some Lamanites, in whom I am greatly interested, have fallen victim to the same enslaving principle. The Lamanite did not, like the Israelite, go into another country for food. He remained in his own country, but he was dispossessed of his food. His conquerors took from him his means of livelihood and his country and liberty; and in exchange for his very freedom they gave to him reservations of some millions of acres, generally of little value. In a hundred years or more the Indian has learned quite well the lesson that his Israelitish brothers taught him of accepting whatever was offered.

He is, like many of his white contemporaries, dependent and grasping. But he was not ever thus. He, like

gations at Chichen Itza, a free medical clinic was maintained for Indians of the surrounding region, medicines being distributed among them without charge. Although the Indians, from long experience, came to know that this service was free, invariably after receiving treatment and medicines at the clinic, they offered to pay for the same, and when payment was refused, the next time they visited Chichen Itza they would bring gifts of food—chickens, eggs, deer meat, and native embroidery. There seemed to be a deep-set desire not to accept something for nothing, but rather to repay an obligation in some way.

Down along the Mexican border in the yesterdays, even the notorious Apaches were quite self-reliant. They, like almost all the rest of their countrymen, have become dependent now. But I want to quote from another author. Cochise, the great warrior and man of peace, continued his lamentation and said:

"Look at my people." This was after he had been placed on the reservation given to them in exchange for all that they possessed, including their liberty.

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*"MAY God bless you and me, that we may go back  
to our stakes and missions with the determination  
to pray for the red man . . ."*

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our pioneers, in the great yesterday, before contaminated by these influences of destruction, was quite independent. Read his scripture, and you will find that for hundreds of years he tilled the soil, made his way, and lived in peace and prosperity.

Up north in Canada, about a half-century ago, Chief Yellow Face of the Crees called his people together and said, "Don't accept the reservations from your government, for when you accept a favor, you always pay, and you pay heavily."

Down in the far south, in Maya land, the Indian was self-sustaining. Dr. Sylvanus Morley in his book, *The Ancient Mayas*, gives us this paragraph:

Nor are the Mayas given to begging. During the seventeen years the Carnegie Institution carried on archaeological investi-

Look at my people. Do you think they were made to live this way, on charity, like women? No, this is wrong. My warriors have hunted their own deer, built their own wickiups, and fed their own children. We were like the animals of the forest, doing all for ourselves, but now we wait for our food to be given to us, and when it does not come in time, we go hungry. Look, look at my people. They are without blankets. We sit like rabbits and wait until the white man gets ready to feed us.

And then the Hopi in northern Arizona is an example to us all, and we can learn many things from the Indian. Just one or two quotations from an author and a great student of the Hopi Indian, Oliver LaFarge.\* He says that the orthodox Hopi also resists the encroachment of governmental agencies who give security in exchange for

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\*Quoted from a letter to U. S. Government



# JEWES RETURN TO PALESTINE

By Ezra Taft Benson  
OF THE COUNCIL OF THE TWELVE

and  
Fulfil Prophecy

Address delivered at the Saturday morning session of the 120th annual general conference, April 8, 1950, in the Tabernacle

MY beloved brethren and sisters: If I may have an interest in your faith and prayers and a portion of the Spirit of the Lord, I desire to give expression to a few thoughts which I have had in my heart since returning from the shores of war-torn Europe some three years ago.

I should like to speak with reference to a rather miraculous drama that is taking place today before our very eyes. In large measure it is unobserved, particularly by spiritual leaders, and yet it has been predicted by prophets anciently thousands of years ago, and in modern times has been referred to frequently by Latter-day prophets during the past one hundred and twenty years.

In spiritual matters mankind seems inclined to worship the past and ignore new revelation of the present. People generally revere prophets dead and persecute or ignore the living while disregarding current fulfillment of ancient and modern prophecy. This condition was evidenced in the Meridian of Time as the people proclaimed Moses and Abraham and rejected the greatest of all prophets—yea, even the Redeemer of the world. In large measure the same spirit characterizes the present.

This great event of which I speak is one of the signs of the times, and is very important, it seems to me, particularly to all Christian people. It is transpiring in a small strip of country about one hundred and ten miles long and fifty to sixty miles wide, in an area about the size of the state of Vermont. This little section has a population of approximately three million, divided as follows: about 1,700,000 Arabs; approximately 140,000 Christians and other relatively minor sects; and about 1,000,000 descendants of Judah, the son of Jacob.

The number of Jews has multiplied in recent years in this area in a rather remarkable manner. Plans are underway for the incorporation of about a million and a half more during the immediate months ahead, and projected plans call for an eventual population of some four million in this small area.

This one and a half million to be

added during the next few months according to plans, will bring approximately two hundred thousand Jews from displaced persons' camps throughout war-torn Europe; about seven hundred thousand other European Jews; some six hundred thousand now living in Moslem countries; and approximately one hundred thousand from other continents.

In connection with this great drama, it seems to me that the words of the Lord through Isaiah are being fulfilled again, namely that in the last days the Lord would proceed to do a marvelous work and a wonder, that the wisdom of their wise men should perish, and the understanding of their prudent men should be hid. (See Isa. 29:14.)

While in Europe in 1946, when mention was frequently made in the European papers of the Jewish problem, I received a comment from one of our great industrial leaders in this country who is a student of this particular problem, in which he said the only

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**THE** *miracle of the return of the Jews to their ancient homeland was to be one of the events to precede Christ's second coming . . . Isaiah said that they shall gather the dispersed of Judah from the four corners of the earth and set them in their own land, that they will build the old wastes and repair the waste cities.*

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salvation the Jew has is to be as good a citizen as he possibly can of whatever country he is a resident.

Then later, one of our prominent business leaders quoting a high church authority whose church numbers into many millions in the South American countries, stated that the Jewish people would do their cause much more good if they attempted to move their people from places where they are not wanted to places where they are wanted, for example, South America, where there is ample room.

As Latter-day Saints, familiar with ancient and modern prophecies, we of course do not agree that some other

more suitable place should be and will be found for the descendants of Judah. We believe in the over-ruling power of Providence in the affairs of men and nations. We believe that the Old Testament prophets clearly predicted the dispersion and scattering of Israel and the eventual gathering of Judah in the land given to their fathers.

Some of our magazines have commented editorially on this same problem. I have before me a quotation made in 1948 from one of our most popular magazines and reprinted in the New York *Herald-Tribune*, which has a wide circulation through their European edition printed in Paris, in which the author states:

What the Jews really need is not a national state, but the right sort of world. "If the nations carried out the provision in the United Nations charter for universal respect for, and observance of, human rights, and fundamental freedoms for all without distinction as to race, sex, language or religion," it would do far more to solve the Jewish problem than any multiplication of the Jewish population in Palestine.

In 1949, about a year ago, the *United States News and World Report* commented on the miscalculations of government officials and military experts with reference to the outcome of the struggle then being waged in Palestine, and reported that the "prophecies of the military experts, in particular, have had to be revised." Then it continued by outlining the predictions of military authorities in our own country and in Great Britain particularly, to the effect that it was only a matter of a very brief time until the Jews would be overcome and be wiped out and "the Arabs would win quick control of Palestine. Now," the article continues, "these official but private forecasters are in a state of confusion," and the "U. S. and Britain, as a result, have to adjust their diplomacy, their military strategy to this fact of a strong Israel in the midst of Arab weakness."

It seems as though this probably is one more evidence of the fact that the wisdom of the wise shall perish. The prophecies of economists, would-be statesmen, and military experts fail, while those of the Lord through his prophets are vindicated.

An interesting sidelight on this re-

(Continued on page 433)

Address delivered at the Sunday  
afternoon session of the 120th  
annual general conference,  
April 9, 1950, in the  
Tabernacle

As I have listened to these beautiful sermons on repentance, I have thought over and over again about one of the commandments given by the Savior in the Sermon on the Mount. In it he said,

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

Paul tells us that the Church organization was given to us, among other reasons, for the perfecting of the Saints. In spite of this commandment, and in spite of this statement of Paul, there are some people who believe that it is impossible for us to become perfect. Perfection is not for this life, they say, and so why try?

I would like to say that I believe with all my heart that if the Lord had any idea that we could not begin in mortality on the march toward perfection, he would never have given us that commandment; neither would he

# "Be Ye Therefore PERFECT"

By

Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

have given us a Church organization for the perfecting of the Saints.

I believe that in many ways, here and now in mortality, we can begin to perfect ourselves. A certain degree of perfection is attainable in this life.

I believe that we can be one hundred percent perfect, for instance, in abstaining from the use of tea and coffee. We can be one hundred percent perfect in abstaining from liquor and tobacco. We can be one hundred percent perfect in paying a full and honest tithing. We can be one hundred percent perfect in abstaining from eating two meals on fast day and giving to the bishop as fast offering the value of those two meals from which we abstain.

We can be one hundred percent perfect in keeping that commandment which says that we shall not profane the name of God. We can be perfect in keeping the commandment which says, "Thou shalt not commit adultery." (Ex. 20:14.) We can be perfect in keeping the commandment which says, "Thou shalt not steal." (Ibid., 15.) We can become perfect in keeping various others of the commandments that the Lord has given us.

I am confident that one of the great desires of the Lord our God is that we shall keep that great commandment which says, "Be ye therefore perfect." (Matthew 5:48) and that we may do so is my humble prayer in the name of Jesus Christ. Amen.



## FREE AGENCY . . . A DIVINE GIFT

(Concluded from page 367)

dren of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity toward all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (D. & C. 121:36-37; 41-46.)

If you can find more sublime thoughts anywhere in literature than expressed in that great revelation, please let me know where they are.

In conclusion, I repeat that no greater immediate responsibility rests

upon members of the Church, upon all citizens of this Republic and of neighboring Republics than to protect the freedom vouchsafed by the Constitution of the United States.

Let us, by exercising our privileges under the Constitution—

(1) Preserve our right to worship God according to the dictates of our conscience,

(2) Preserve the right to work when and where we choose. No free man should be compelled to pay tribute

in order to realize this God-given privilege. Read in the Doctrine and Covenants this statement:

. . . it is not right that any man should be in bondage one to another. (Ibid., 101:79.)

(3) Feel free to plan and to reap without the handicap of bureaucratic interference.

(4) Devote our time, means, and life if necessary, to hold inviolate those laws which will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

To sum up this whole question: In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and, (repeating the message of our President, to which I subscribe with all my soul) the necessity of obedience to the principles of the gospel of Jesus Christ—only thus will mankind find peace and happiness:

. . . If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free. (John 8:31-32.)

God enlighten our minds to comprehend our responsibility, to proclaim the truth and maintain freedom throughout the world, I pray in the name of Jesus Christ. Amen.

## PATH BREAKERS

By Ruth Harwood

MANY are the ways which have been cut through outer darkness leading into inner and eternal light. And there are many paths still waiting to be opened. Many ways of liberation, many roads to freedom.

For everyone who breaks a path into the light

There are those searching and bewildered souls

Who would not find their way but for his strivings.

And so it gives him courage to press ever onward, upward,

Through long years of aloneness,

Through the struggle and the darkness,

Toward heights of his ideal, the gleaming universal summit!



Address delivered at the Sunday morning session of the 120th annual general conference, April 9, 1950, in the Tabernacle

# D SPIRIT OF ISCERNMENT

By Matthew Couley  
OF THE COUNCIL OF THE TWELVE

I THINK by now we are convinced, brothers and sisters, that the theme of this conference is repentance. We have been called to repentance in sermon and in prayer. For thirteen years I have spent much of my time among people who know how to repent. I have never seen such beautiful repentance in all my experiences as I have seen among the people of the South Pacific.

And while I have been thinking about this principle of repentance, there has come to my mind one experience I had during the war years when our young men were going from New Zealand to the war. There came into my office one day two young Maori brothers. They were in uniform. They had volunteered. Natives of New Zealand are not drafted or conscripted in the military service; they have to volunteer. These two young men were about to embark for the Near East and when they came into my office, I detected the odor of liquor. But I was not surprised when they asked for a blessing, for I knew them well; I had lived at the home of their mother on my first mission. I said to them, "Do you deserve a blessing?" They knew what I meant, and they said, "We think we do now; we repented a few minutes ago." That's the speed with which a Polynesian repents.

Under ordinary conditions I think I wouldn't have given them a blessing at that time, but as I looked at them in the uniform of soldiers who had volunteered to give their lives that I might enjoy liberty, religious freedom, and all the other freedoms, the Spirit prompted me to bless them. In my blessing I called them to repentance and told them that the blessings were conditioned entirely upon repentance. I promised them that through their repentance and their righteous examples as soldiers in the theater of war to which they were going, they would return home. And how proud one of those young men was just a year ago when he came to me and said that he was counselor to the president of one of the branches in New Zealand, and that his brother was very active in the Church. From the minute they repented, coming to my office, up Queen Street in Auckland, New Zealand, they had not broken the Word of Wisdom.

I think one of the great responsibilities we have, who hold the priesthood, is the responsibility of acquiring a discernment, a spirit of discernment, so that we may really know when a man has repented.

I was walking along the street in one of our towns in New Zealand one day with my mission president during my first mission. I had been staying at the home of one of our Church members, and that's all he was, just a member. He had been a heavy drinker for years, and I had seldom seen him without his pipe in his mouth. The president and I met him on the street. We walked up to him, and the president said, calling him by name, "I want you to get ready to take your wife and go to the temple of God and be sealed to each other." When I went back to New Zealand on my second mission, that man was the president of the best district we had in the New Zealand mission, and how I thrilled when I heard his testimony that from the minute he was asked to repent by the priesthood of God he had never

Joseph F. Smith ever uttered anything but words of love to those people, whether they were active or inactive in the Church. So also my heart has always gone out to them in great love.

They are different from us. They have to be treated differently. We have to understand them, but don't we have to understand ourselves, as well? And in this business of repenting and forgiving men and women of their sins, we must understand one another. We must try to see them as much from their own eyes and get their own viewpoint as we do from our own.

How we need to pray to God for the spirit of discernment! How we need to know that God is love, and that he forgives those who repent!

Just yesterday I had copied from one of the sermons of President Joseph F. Smith a few words which he delivered from this pulpit at one of the general conferences. It was on the last day of the conference, and they were his last words to that great assembly. I would like to read them here. I think you will read into these

*WE ought to say in our hearts "Let God judge between me and thee, but as for me, I will forgive."*

broken the Word of Wisdom. And he not only came to the Hawaiian Temple, but he also came to this temple and received the blessings which God gives to all who properly repent.

I love the spirit of repentance in those people. And I am reminded now that this is the centennial year of the Hawaiian Mission, a mission made great by such missionaries as President George Q. Cannon, President Joseph F. Smith, Lorenzo Snow, and many others. And as I have been laboring among those people, and as it has come to me to judge them even when their membership in the Church was involved, I have always said to myself, "What would Joseph F. Smith have done in this case? What would President George Q. Cannon have done in this particular instance?" I have spent much of my time in finding out or trying to find out what the attitude of those grand and noble men was toward the Polynesian Islanders, and I have yet to hear that President George Q. Cannon or President

words the spirit of love, of forgiveness, which I know President Smith acquired from his association with those wonderful people in the Polynesian Islands. "Brethren and sisters, we want you to be united." We have heard that theme also in this conference, and many of us need to repent because we are not one; we are not as loyal as we should be.

We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your souls to forgive one another and never from this time forth to bear malice toward another fellow creature. I do not care whether he is a member of the Church of Jesus Christ of Latter-day Saints or not, whether he is a friend or a foe, whether he is good or bad. It is extremely hurtful for any man holding the priesthood and enjoying the gift of the Holy Ghost to harbor a spirit of envy, or malice, of retaliation, or intolerance toward or against his fellow man. We ought to say in our hearts, "Let God judge between me and thee, but as for me, I will forgive." I want to say to you that Latter-day Saints who harbor a feeling of unforgiveness in

(Concluded on page 451)

# "...in the morning of the

Address delivered at the Sunday  
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Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him. (Hebrews 5:8-9.)

Closely allied with this statement of the New Testament is our third Article of Faith.

We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

Just as surely as our Savior became the author of our eternal salvation, so must we through that same degree of obedience become the authors of our own exaltation. We celebrate this Easter Sabbath with a knowledge that we shall come forth in the morning of the resurrection. We likewise know that we shall be judged according to that which we do in the flesh. We shall not be saved by grace alone. And how grateful I am to my Father in heaven for the restoration of the gospel of Jesus Christ that has taught us the importance of obedience to his will and to his command.

We sometimes feel that we need further light and knowledge from our Father in heaven in order to carry out the duties and the responsibilities of our calling. It is my humble conviction that if we were able to make ourselves entirely submissive to the will of our Heavenly Father, his direction to us would be complete.

Closely allied with the day which we celebrate today was Christ's ascension to heaven. He realized well that he had been the stay and the staff of his disciples during his ministry here upon this earth. It would hardly have been possible for them to carry on in his absence unless another comforter were given to them, and that comforter was indeed promised them, and the disciples of old received it. It is my testimony to you today that every son and daughter of our Father in heaven here upon this earth who lends obedience to the first principles and ordinances of the gospel receives this comforter. The first principles and ordinances of the gospel are: first, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

Just as John of old records:

... The Holy Ghost whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. (John 14:26.)

So he will today. Without that gift and without that power of the Holy Ghost you and I would not be able

# RESURRECTION"

By Henry D. Moyle  
OF THE COUNCIL OF THE TWELVE

to become submissive to the will of our Heavenly Father. We would not know what his will is, except by the gift and power of the Holy Ghost. Then when we know what his will is, we must be as clay in the hands of the potter to permit our lives to be molded in the pattern that the Savior of mankind set for us.

I am grateful beyond measure this day to know that I have the privilege of associating with men who have been called of God, to lead and guide Israel in these latter days. I know that as we submit ourselves to the will of our Heavenly Father there comes into our life a consciousness, a peace that passeth all understanding. It is through submission to the will of our Father in heaven that we receive all of the blessings that are essential for our welfare and our happiness and our advancement in his kingdom. Following the resurrection, in which we shall participate, we shall stand before the judgment bar of God with our record before us—one I hope of which we shall be proud, one which

The birth and the mission of Jesus Christ is just as real to me as was that of my own earthly father. Christ was born and died for the sins of men. I know his resurrection from the grave was as real as his life, and that before he ascended to heaven he stood before his disciples and gave to them a promise of a comforter which would be sent to them. They received the comforter, and that same comforter has made itself manifest in the lives of thousands and hundreds of thousands of Saints in this the Dispensation of the Fulness of Times. I know that comforter exists today and builds us up and strengthens us and qualifies us for every responsibility and every duty and obligation of life. The power and gift of the Holy Ghost can draw us close together, can make us united, can make us discern the word of the Lord when we hear it from his servants, that we will be immediately obedient and susceptible to his will thus expressed.

I want to say that when we hear a sermon on repentance, it is meant for

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*WE celebrate this Easter Sabbath with a knowledge that we shall come forth in the morning of the resurrection, and we know that we shall be judged according to that which we do in the flesh.*

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will entitle us to associate with those of our loved ones who have gone to the great beyond, and who will be there to welcome us. May we all enjoy the blessings and the privileges which we desire through our obedience to the laws and ordinances of the gospel. If we can become entirely submissive and obedient to the will of our Heavenly Father, our problems will be solved temporally and spiritually. When we are called upon to mourn, there will come a comfort and a consolation into our hearts "that passeth all understanding." I stand here before you today to express my thanks and gratitude to my Heavenly Father for this knowledge, this conviction, this witness that has come into my life.

you and me. Sister Choules of the Southern States Mission addressed an audience at Macon, Georgia, at the dedication of the chapel, and in that talk she expressed this beautiful thought: "Wouldn't it be wonderful if we could all sit and listen to a sermon on repentance and not immediately think of our neighbor?" I knew she had in mind such sermons as we have heard in this conference. They were intended for you and me.

May the Lord help us to realize that we need repentance, that we need to be obedient and susceptible to the will of our Heavenly Father; and may he bend us to his will, I pray humbly in the name of the Lord Jesus Christ. Amen.



Address delivered at the Saturday morning session of the 120th annual general conference, April 8, 1950, in the Tabernacle

# STRONGEST

is the  
Gentle Hand

By  
Eldred G. Smith  
PATRIARCH TO THE CHURCH

I HOPE the Lord will bless me with an interest in your faith and prayers while I stand here before you. I appreciate the honor and privilege that is mine to talk to you at this time. I am grateful for the many blessings given to me and mine, and above all I am grateful for the gospel of Jesus Christ.

The Latter-day Saints as a people are more blessed than any others on the face of the earth because we have this gospel which offers to us such great blessings, both for this life and for all eternity. Perhaps the very magnitude of the blessings makes it difficult for us to comprehend them. I wonder if that is why some of us are not taking advantage of our opportunities. We cannot appreciate what we do not understand. Perhaps our parents or our teachers neglected to instill in our minds the glorious blessings promised for keeping the commandments of God.

**G**REAT is our responsibility as parents, teachers, or missionaries to try to instill God's true teachings in the minds and hearts of our children, neighbors, and fellow men.

I would not hesitate to say that many of our failures to comply with the laws and ordinances of the gospel come from a failure to understand completely the blessings gained therefrom. No one in his right mind would knowingly turn down such gain for a fleeting satisfaction. How great is our responsibility then as parents, teachers, or missionaries to try to instill these teachings in the minds and hearts of our children, neighbors, and fellow men.

We might do well to look to the methods of our teachings. We are all familiar with the slogan, "If the learner hasn't learned, the teacher hasn't taught."

In our schoolrooms, teaching has become an art instead of a mere presentation of fact. Material that used to be dry as dust to me as a child has now been made so attractive that children learn because it is fun, a pleasant experience. But children learn because they want to. It has

been said that the only satisfactory way to make people do things is to make them want to do them.

Truly, my dear brothers and sisters, this is an age of advertising. Products both good and bad are made so enticing that we think we cannot live without them. The art of salesmanship must first attract interest, and then create a desire. Is not the gospel important enough that we use this proved psychology in selling it to others? I do not mean by this that we must use billboards along the highway or glamorous ads in the magazines, etc., but can we not present the blessings promised for faithfulness in keeping the commandments of the gospel in such a way that the desire for the blessings will be far greater than the temptations to do wrong?

We have found in teaching children that each child responds differently. When we are teaching our own children, therefore, we must know their nature and appeal to them accordingly.

It is said that there is nothing so

strong as gentleness, and nothing so gentle as real strength. Be careful, you parents and teachers. Explain the beauties of the gospel, play up the blessings that the Lord promised as a reward for faithfulness.

Sheer force rarely accomplishes anything.

I cannot help thinking of the father of a large family, who ruled by force. Every meeting must be attended by every child. Tithing was enforced, departure from the truth was punished by physical violence, but there was little love and less teaching of the principles of the gospel in an attractive form to make the children want to do right. As a result, when each child grew old enough to rebel, it left home. It is hard for others to penetrate this rebellious spirit and right the wrong that has been done. If we cannot

teach by love, then we cannot really teach at all. It is a human failing to resent being told we must do thus and so without being given a reason. Even some reasoning does not produce the desired results.

I am thinking now of a young man who came from a good family, who had been taught that tobacco was poisonous to the system and did great bodily harm. He had been told of the great waste of money involved in the use of tobacco. (And, by the way, may I say that eight million, four hundred seventy-two thousand, nine hundred and fifty-three dollars were spent in Utah for cigarettes for the year 1949. Compare that figure with some of the figures President Clark gave us the other day.) This young man resented the curtailing of his actions. He said it was his own business. The Church had no right to order his personal actions. Well, the result was the same as in thousands of other similar cases. He could not feel comfortable in church because he reeked of tobacco. He forfeited his chances to increase his knowledge, to associate with his brethren in sacrament and priesthood meetings, and to advance in the priesthood. Not permitted to enter the temple, he has given up eternal blessings in exchange for the fleeting satisfaction of a little tobacco. Why? I cannot think that he knew the blessings he was passing by.

The most important part of the Word of Wisdom is that which we so often fail to emphasize—the blessings promised. Beginning with the eighteenth verse of the 89th Section of the Doctrine and Covenants the Lord said,

And all saints who remember to keep and do these sayings,

Now I believe that has reference to what is given in the 89th Section. And then he continues,

... walking in obedience to the commandments.

I think that means more than just the 89th Section, I think it means to keep all the commandments and all the laws and ordinances of the gospel.

... walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures.

Those treasures of knowledge, I think, are the greatest part of the promises given in the Word of Wisdom.

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass

(Continued on page 436)

THE Book of Mormon makes no mention of Lehi's people meeting any other party in their eight years of wandering. Casual meetings with stray families of Bedouins then as now would merit no special attention, but how were they able to avoid any important contacts for eight years and some twenty-five hundred miles of wandering? One illuminating "aside" by Nephi explains the whole situation: It was only after reaching the seashore that they were able to make fires without danger, "for the Lord had not hitherto suffered that we should make much fire, as we journeyed in the wilderness; for he said: I will make thy food become sweet, that ye cook it not; and I will also be your light in the wilderness. . . ." (1 Ne. 17:12f). That tells all. "I well remember," writes Bertram Thomas, "taking part in a discussion upon the unhealthfulness of campfires by night; we discontinued them forthwith in spite of the bitter cold."<sup>192</sup> Major Cheesman's guide would not even let him light a tiny lamp in order to jot down his star readings, and they never dared build a fire on the open plain where it "would attract the attention of a prowling raiding party over long distances and invite a night attack."<sup>193</sup> Once in a while in a favorable sheltered depression "we dared to build a fire that could not be seen from a high spot," writes Raswan.<sup>194</sup> That is, fires are not absolutely out of the question, but rare and risky—"not much fire" is Lehi's rule. Things are hardly better by day. Palgrave tells how his party were forced, "lest the smoke of our fire should give notice to some distant rover, to content ourselves with dry dates," instead of cooked food.<sup>195</sup> So again another of those strange-sounding passages from the Book of Mormon rings the bell.

As for the matter of cooked food, "Throughout the desert," writes Burckhardt, "when a sheep or goat is killed, the persons present often eat the liver and kidney raw, adding to it a little salt. Some Arabs of Yemen are said to eat raw not only those parts, but likewise whole slices of flesh; thus resembling the

# LEHI IN THE DESERT—

Abyssinians and the Druses of Lebanon, who frequently indulge in raw meat, the latter to my own certain knowledge."<sup>196</sup> Nilus, writing fourteen centuries earlier, tells how the Bedouin of the Tih live on the flesh of wild beasts, failing which "they slaughter a camel, one of their beasts of burden, and nourish themselves like animals from the raw meat," or scorch the flesh quickly in a small fire to soften it sufficiently not to have to gnaw it like dogs.<sup>197</sup> Only too well does this state of things match the grim economy of Lehi: "they did suffer much for want of food," (1 Nephi 16:19, ". . . we did live upon raw meat in the wilderness." (*Ibid.* 17:2.)

All this bears out the conviction, supported both by modern experience and the evidence of archaeology, that Lehi was moving through a dangerous world. In ancient times Jewish merchants traveling through

other . . . to surprise the enemy by a sudden attack, and to plunder a camp, are the chief objects of both parties."<sup>198</sup> "Raiding to them is the spice of life . . . might is right, and man ever walks in fear for his life and possessions."<sup>199</sup> Lehi could ill afford to get embroiled in perennial desert feuds, and the only way of avoiding them is to observe a rule which Thomas lays down for all travelers in the desert, even today: "an approaching party may be friend, but is always assumed to be foe."<sup>200</sup> In the words of the ancient Zuhair, "He who travels should consider his friend to be his enemy."<sup>201</sup> St. Nilus describes Bedouins in the move in the fifth century as possessed by the same jittery nervousness and unbearable tension that makes the accounts of Cheesman, Philby, Thomas, Palgrave, and others, such exciting reading.<sup>202</sup> A state of almost hysterical apprehension,

*ARABIC inscriptions from Lehi's time show that "in the peninsula . . . there was constant unrest . . ." then as in modern times.*

the desert fell so often into the hands of Bedouin raiders that by the beginning of the Christian era their word for "captor" normally meant simply "Arab!"<sup>203</sup> Arabic inscriptions from Lehi's time show that "in the peninsula . . . there was constant unrest . . ." then as in modern times.<sup>204</sup> Ordinary times in the desert are bad times when, in the words of one of the oldest Arab poets, "the honored man did not dare stay in the open country, and flight did not save the coward. . . ." Desert life has ever been the same: "A lonely life it is," writes Philby, ". . . a life of constant fear . . . hunger is the rule of the desert. . . ." Hunger, danger, loneliness — Lehi's people knew them all. What was the danger? "The Arab tribes are in a state of almost perpetual war against each

these people have learned, is a basic condition of survival in the desert."<sup>205</sup> "A bedawy never tells his name, nor his tribe, nor his business, nor the whereabouts of his people, even if he is in a friendly district. They are and must be very cautious . . . a word out of season may bring death and destruction."<sup>206</sup> When the Beni Hilal migrate, it is "under the darkness of the night, under the obscuring veil of the rain," by-passing settled places in darkness and in silence. Nothing can better describe the state of mind that goes with this way of life than the Book of Mormon expression "a lonesome and a solemn people." Doughty said he had never met a "merry" man among the Arabs—and there is no humor in the Book of Mormon. This mood is not accidental; the Hebrew



ASSOCIATE PROFESSOR  
HISTORY AND RELIGION  
BRIGHAM YOUNG UNIVERSITY

*This modern-day scene of a caravan being made ready shows some of the cautious apprehension and careful preparation against trouble which is uppermost in the minds of desert travelers.*



—Photograph by Adelbert Bartlett

gets it from his desert ancestors. Why not the Lamanite?<sup>200</sup>

Lehi's party, like the Beni Hilal, were trespassers wherever they walked. Every inch of the desert is claimed by some tribe or other that will demand the life of a trespasser.<sup>200</sup> "Marked boundaries do not exist, and it is natural that questions of ownership should be settled by fighting, which becomes an annual affair, while looting of camels grows into a habit."<sup>201</sup> After a raid a whole tribe will go into hiding, to avoid reprisals,<sup>202</sup> and Philby sums up the crazy economy in the simple formula, "you chase me, and I chase you."<sup>203</sup> Extreme caution and strict avoidance are therefore the first rule for travel in the desert. "In most cases," says Jennings-Bramley, "Arabs do not think it prudent to allow the raiders near enough to decide whether they are friendly or not," and he describes a typical meeting in the desert: "both we and

they were doing our best not to be seen."<sup>204</sup> Of course this sort of thing leads to comic situations, ignoble panic, and ridiculous anti-climaxes, but in a game of life and death one simply can't take chances, and Lehi was playing for the highest stakes. The picture of a wandering band sticking glumly to themselves for years on end, impossible as it seems to us, is a normal thing in the desert, where the touchy, dangerous, unsocial Bedouin takes his stand as the most "difficult," challenging, and fascinating creature on earth.<sup>205</sup>

But how do the members of such closed corporations hit it off among themselves? It is the domestic history that presents the really difficult problem. To handle it convincingly would tax the knowledge of the best psychologist, and woe to him if he does not know the peculiar ways of the eastern desert, which surprise and trap the unwary westerner at every turn!

THE ancient Hebrew family was a peculiar organization, self-sufficient and impatient of any authority beyond its own: "these are obviously the very conditions," writes Nowack, "which we can still observe today among the Beduin."<sup>206</sup>

Thus, whether we turn to Hebrew or Arabic sources for our information, the Book of Mormon must conform. Lehi feels no pangs of conscience at deserting Jerusalem, and when his sons think of home, it is specifically the land of their inheritance, their own family estate, for which they yearn, and not even Nephi feels any loyalty to "the Jews at Jerusalem," split up as they were into squabbling interest-groups. Indeed, Nephi speaks of his book as "an account . . . of my proceedings, and my reign and ministry," as if the wandering family recognized no government but that of its own head—which is strictly according to the rules.<sup>207</sup> While Lehi lived, he was the *sheikh*, of course, and the relationship between him and his family as described by Nephi is accurate in the smallest detail. With the usual deft sureness and untroubled simplicity, the book shows Lehi leading—not ruling—his people by his persuasive eloquence and his spiritual ascendancy alone, while his reluctant sons follow along behaving exactly like Philby's Arabs—"an undercurrent of tension in our ranks all day . . ."; the leader must make every effort to "appease their evil, envious souls . . ."<sup>208</sup> and like Burton's: "we left Suwaykah, all of us in the crossest of humors. . . . So 'out of temper' were my companions, that at sunset, of the whole party, Omar Effendi was the only one who would eat supper. The rest sat upon the ground, pouting and grumbling. . . . Such a game at naughty children, I have seldom seen played even by Oriental men. . . ."<sup>209</sup>

The character and behavior of Laman and Lemuel conform to the normal pattern. How true to the Bedouin way are their long bitter brooding and dangerous outbreaks! How perfectly in keeping with the Arabs of Doughty, Burton, Palgrave, and the rest are their sudden and complete changes of heart when their father has lectured them, fiery anger yielding for the moment to a

(Continued on following page)

## LEHI IN THE DESERT

(Continued from preceding page)  
great impulse to humility and an overwhelming repentance, only to be followed by renewed resentments and more unhappy wrangling! They cannot keep their discontent to themselves: "the fact that all that happens in an encampment is known, that all may be said to be related to each other, renders intrigue almost impossible."<sup>210</sup> "We were all one family and friendly eyes,"<sup>211</sup> says Doughty, but then describes another side to the picture "Arab children are ruled by entreaties. . . . I have known an ill-natured child lay a stick to the back of his good cherishing mother, and the Arabs say, 'many is the ill-natured lad among us that, and he be strong enough, will beat his own father!'"<sup>212</sup> The fact that Laman and Lemuel were grown-up children did not help things. "The daily quarrels between parents and children in the desert constitute the worst feature of the Bedouin character," says Burckhardt, and describes the usual source of the trouble: "the son . . . arrived at manhood is too proud to ask his father for any cattle . . . the father is hurt at finding that his son behaves with haughtiness towards him, and thus a breach is often made."<sup>213</sup> The son, usually the eldest one, does not feel that he is getting what is coming to him and behaves like the spoiled child he is; Doughty has described the attitude of a great Bedouin *sheikh* to his son: "the boy, oftentimes disobedient, he upbraided, calling him his life's torment, Sheytan, only never menacing him, for that were far from a Beduin father's mind."<sup>214</sup> In these altercations, the usual thing is for the mother to take the part of the son, just as Sariah joins with her sons in chiding her own husband, and rates him roundly when she thinks he has been the cause of their undoing.<sup>215</sup>

Is it any wonder that Laman and Lemuel worked off their pent-up frustration by beating up their younger brother with a stick when they were once hiding with him in a cave? Every free man in the East carries a stick, the immemorial badge of independence and of authority; and every man asserts his authority over his inferiors by his stick;<sup>216</sup> "a blow for a slave," is the

maxim of Ahikar, and the proper designation of an underling is 'abida 'L'asa, "stick-servant." This is exactly the sense in which Laman and Lemuel intended their little lesson to Nephi, for when the angel turned the tables he said to them, "Why do ye smite your younger brother with a rod? Know ye not that the Lord hath chosen *him* to be a ruler over you. . . ." (1 Nephi 3:29.) But age and dignity count for everything in the East—witness the importance of the beard — and Nephi's two brothers were never reconciled "that our younger brother should rule over us." (1 Nephi 18:10, *Ibid.* 16:37.) All that saved Nephi's life on one occasion was the pleading of a daughter of Ishmael and her mother — another authentic touch, since the proud Semite may yield to the entreaties of a woman without losing face.<sup>217</sup> Through it all, Laman, as the eldest son, is the nastiest actor: "when only one boy is in the family, he is the tyrant, and his will dominates over all."<sup>218</sup> So we see Laman still thinking to dominate over all and driven mad that a younger brother should show superior talents. The rivalry between the sons of a *sheikh* "often leads to bloody tragedies in the *sheikh's* household,"<sup>219</sup> and Nephi had some narrow escapes.

The nature of Lehi's authority is made clear in the Book of Mormon. Of the Arab *sheikh* we have noted Burckhardt's remark: "His commands would be treated with contempt; but deference is paid to his advice . . . the real government of the Bedouins may be said to consist in the separate strength of their different families . . . the Arab can only be persuaded by his own rela-

tions." The *sheikh's* "orders are never obeyed, but his example is generally followed."<sup>220</sup> Especially on the march it behooves all to follow that example; while the tribe is in motion the *sheikh* "assumes all responsibility and the whole power of government."<sup>221</sup> Yet in leading the march he gives no orders; when his tent is struck "it is the *rahlah*," and all the others without a word strike theirs; and "when the place of encampment is reached the *sheikh* puts his spear in the ground, and at once the tents are pitched."<sup>222</sup> The *sheikh's* tent is always the center of everything; "a white flag is sometimes hoisted above his tent to guide strangers and visitors. All visitors are led directly to the tent of the *sheikh*."<sup>223</sup> When Nephi urged the frightened Zoram to join the party in the desert, he said: "If thou wilt go down into the wilderness to my father thou shalt have place with us." The correctness of the proposal is attested not only by the proper role of Lehi in receiving members into the tribe but also in the highly characteristic expression, "thou shalt have *place* with us," for the proper word of welcome to a stranger in a tent is *ahlan wa sahlam wa marhaban*, literally, "a family, a smooth place, and a wide place!"<sup>224</sup>

In the *sheikh's* tent the councils of the tribe are held (1 Nephi 9:1-2) and all decisions for the journey are made, but "no *sheikh* or council of Arabs can condemn a man to death, or even inflict a punishment . . . it can only, when appealed to, impose a fine; it cannot even enforce the payment of this fine."<sup>225</sup> Why, then, if there was no power to compel them, did not Laman and Lemuel simply desert the party and go off on their own, as discontented Arabs sometimes do?<sup>226</sup> As a matter of fact, they tried to do just that (1 Nephi 7:7), and in the end were prevented by the very considerations that keep any wandering Bedouin party together, according to Philby: greed and fear. They hoped for a promised land and were bitterly disappointed when they reached the sea without finding it: "Behold, these many years we have suffered in the wilderness, which time we might have enjoyed our possessions. . . ." (*Ibid.* 17:21.) It was by convincing them of the great

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### PLANTING IN RAIN-FALL WEATHER

By Anobel Armour

HIS father had to spade the monstrous hole  
Wider than wide to cover all the roots  
Because the boy just reached the tree's top  
hole  
Although he stretched from cowlick to  
brown boots;  
And yet he didn't really mind at all,  
Not being big enough to dig, that is,  
Because his father was so strong and tall  
And being here with him made all earth  
his.  
Here, where they stood in early rain-fall  
weather  
Planting a tree for growing tall together!



Address delivered at the Saturday  
afternoon session of the 120th  
annual general conference,  
April 8, 1950, in the  
Tabernacle

# H E A R K E N . . . and O B E Y —

By Marion G. Romney  
ASSISTANT TO THE COUNCIL OF THE TWELVE

"IT is only a question of time, unless people repent of their sins, until war will come, not only war but pestilence will come, until the human family disappears from the world. There is only one way to enjoy peace and happiness in this world,—repent and turn to the Lord. That is the only way."

In these words President Smith introduced the theme of this conference at the opening session last Thursday. This statement went down into my heart like fire, because I did not accept it as the statement of a man but as the word of God through his living prophet to this living generation. I desire to say a few words about this theme. It reminds me of the eloquent statement of Alma.

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 the 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.)

Here indeed is a consummation devoutly to be wished.

In the Prophet's journal under date of March 1, 1842, he made the following entry:

At the request of Mr. John Wentworth, Editor and Proprietor of the Chicago Democrat, I have written the following sketch of the rise, progress, persecution, and faith of the Latter-day Saints. (*History of the Church*, Vol. IV, p. 535.)

The sketch thus introduced, he concluded with the Articles of Faith, the fourth one of which reads:

We believe that the first principles and ordinances of the Gospel are: (First) Faith in the Lord Jesus Christ; (Second) Repentance; (Third) Baptism by immersion for the remission of sins; (Fourth) Laying on of hands for the gift of the Holy Ghost.

You will note that in the sequence here followed by the Prophet, repentance as a principle of the gospel is preceded by faith in the Lord Jesus Christ. It is clear from the three articles preceding the one I have quoted that to have this faith requires first, belief in God as our Eternal Father, in Jesus Christ as his Beloved Son, and in the Holy Ghost; and second, acceptance of the doctrines that men will be held accountable for their own sins, and that through the

atonement of Christ they may be saved by obedience to the laws and ordinances of the gospel.

To one believing these truths and, in the light of them, having faith in the Lord Jesus Christ, repentance means not only 'a turning with sorrow from a past sinful course of action'—as it has been defined—but, in addition thereto, that through repentance he may bring himself within the reach of the atoning blood of Jesus Christ, so that thereby he may be cleansed from the effects of his transgressions and obtain forgiveness of them. His repentance is a preparation for baptism by immersion for the remission of his sins and reception of the Holy Ghost.

" . . . ye shall go forth . . . saying: Repent ye, repent ye, for the kingdom of heaven is at hand."  
(D. & C. 42:7.)

While turning from a sinful course at any time and for any cause is commendable and desirable, the repentance which "worketh . . . to salvation," as Paul puts it, is inseparably connected with the other first principles of the gospel.

Many sober and earnest people are recognizing the need for men to repent of their sinful ways and are advocating that they turn to God. This is good as far as it goes, but the only people who can call the inhabitants of the earth to true repentance are the members of the Church of Jesus Christ of Latter-day Saints. The reason this rather sweeping statement is true is because such a call to repentance cannot be made without a divine commission.

For such repentance to be declared under a divine commission, as President Smith declared it at the opening of this conference, is by no means a new thing. It was not new in the days of the Prophet. It is as old as this world. In the morning of earth's temporal existence, an angel commissioned by the Lord himself declared repentance unto the first mortal man, saying,

. . . thou shalt repent and call upon God in the name of the Son forevermore . . .

And the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent:

And as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree. (Moses 5:8, 14-15.)

From then until now, men have lived upon the earth, and particularly in the land of America, under this firm decree. As it has been in the past, so must it continue to be, for the Lord Almighty has spoken it. It seems to me, therefore, that the most desperate need of this hour is repentance, and that quickly, for it is later than we think. As long ago as 1829 the Lord said:

Behold, the world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance. (D. & C. 18:6.)

Time and time again in the past, as men and nations have faced destruction, the Lord has sent his commissioned servants to declare unto them repentance as the way of escape. "Noah called upon the children of men that they should repent," and although "they hearkened not unto his words," he "continued his preaching unto" them, saying,

Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, . . . and ye shall receive the Holy Ghost, . . . and if ye do not this, the floods will come in upon you; nevertheless they hearkened not. (Moses 8:24.)

Melchizedek, king of Salem, was commissioned by the Lord and declared repentance unto his people. He,

. . . having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace. (Alma 13:18.)

Upon our own beloved land of America, God has repeatedly commissioned his servants to call the people to repentance that they might escape

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# GOD'S ABUNDANT BLESSINGS

By Clifford E. Young

ASSISTANT TO THE COUNCIL OF THE TWELVE

Address delivered at the Sunday morning session of the 120th annual general conference, April 9, 1950, in the Tabernacle

As we go out to the stakes of Zion and the wards of the Church, we feel the warmth and the friendliness of the good people who always make us so welcome, and as we come into your assemblies, there is a friendliness, and we are made to feel at home. But as we meet here in the Tabernacle with all of you together, it becomes a real challenge, and I sincerely trust that while I stand here I may have an interest in your faith and prayers.

The other day at the opening session of conference some rather imposing figures were presented. Among them was the cost of our missionary service, a cost amounting to over four million dollars, which comes from the general funds of the Church. To that should be added the contributions of the families that make possible the boys and girls called to the mission field.

We have nearly five thousand missionaries. The average cost for each missionary a month is about fifty-three dollars. That alone would amount to three million dollars a year. Then add to that the equipment, clothing, and other personal accessories, and railroad fares for the missionaries to reach their fields of labor, which costs are largely borne by the families of the Church, and it would probably amount to another million dollars; so that we have something like another four million dollars cost in the sending of our five thousand missionaries to the nations of the earth. I doubt that that figure would cover the entire expense. Then, as has been suggested here, the money that these boys could earn were they to remain at home represents another imposing figure.

Brother Sonne remarked the other day that the Bishop of York, who spoke from this pulpit a year or more ago, on his return to England had been quite complimentary to the Church. Among other things he had said that the Mormon Church must be a very wealthy institution to maintain such an impressive missionary service.

The funds for that service come from all the people, rich and poor alike, and if the truth were known, it would be found that most of these funds come from the very humble of the Church—those of very limited means. So this does represent a great contribution on the part of Church members, and it brings home to us what it costs to be a Latter-day Saint.

But there is another phase to it that transcends all the material costs. I have reference to those who have made

great sacrifices in coming into the Church. Brother Widtsoe touched on it briefly this morning when he mentioned the immigrants who come here, many learning a new language, making new adjustments, the conditions altogether different from those they left in the Old Country. Many of them have had to sacrifice their own kindred and loved ones, being told in some instances that they had to choose between this new religion and their own families, and their new-found religion has been their choice. This has been a common experience in this Church from the beginning.

I remember my worthy grandmother, a Quaker who was converted in Pennsylvania through the coming of some of the missionaries in the days of the Prophet Joseph. My mother at one time had a great decision to make, one that was to try her to the very depths. Grandmother said to her in her typical Quaker style, "These will find that it is not always easy to live the truth, but thee will also find that there is joy and peace that comes in thus living."

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*MANY have made great sacrifices in coming to the Church. Great decisions were made, trying to the very depths of truthseekers' souls. But the Lord blesses abundantly. He gives us of his substance that we may build up his Church and his kingdom.*

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This grandmother and her people, including her mother and seven daughters, had had the restored gospel presented to them by the missionaries, and they accepted it. They found the witness; they believed. The father in that home was to say to them (a witness of the truth had not come to him), "You can either choose this so-called religion or me." The witness had come to them, and with that witness there always comes a responsibility. The Savior said:

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

When that witness comes into the human heart, it brings, I repeat, a responsibility—a responsibility that we cannot escape. And this good Quaker grandmother felt that she could not escape it.

She did not believe the Book of Mormon when it was first presented to her. She read it and read it again, and she could not get away from it. Finally the witness came, and that's when she made her decision. She had no other choice, and finally she said to her husband, "If that's it, then it must be." So she, with her seven daughters and some of their families, started for Nauvoo.

There was nothing inviting when they arrived in Nauvoo. Nauvoo had been built up and was now a lovely city, but persecution was rampant. The economic conditions of the people were not good; apostasy prevailed; the Prophet was being undermined on every hand; and into this influence came this good family. I wonder sometimes what some of us would do under similar circumstances; and yet they never wavered; they never failed.

President Grant's mother had to face the same problem. She was told that it was either her new-found religion or her inheritance and her family. She chose her religion because she, too, had received the witness.

I have always been thrilled in reading the story of Brother Widtsoe's mother. She may be no different from hundreds of Scandinavian mothers who have come here. They had to make decisions. They had to decide whether it was their relatives, their friends, or this unpopular religion. So I repeat, my brethren and sisters, the foundation of this Church has been laid at a great cost.

The cost we pay today is minor—comparable to the great blessings received, it amounts to nothing. The Lord has blessed us abundantly, has given us of his substance that we might use it to build up the Church and kingdom, so that we need have no anxiety about any of these costs. I repeat, they are minor.

But the greatest cost of all is that cost we pay which gives strength and character to our people, a cost that has

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# GOD'S PURPOSES

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are Ripening in the Earth

Address delivered at the Saturday morning session of the 120th annual general conference, April 8, 1950, in the Tabernacle

By Alma Sonne

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY brethren and sisters, it seems most proper and fitting that I should follow Elder Ezra Taft Benson as the speaker this morning, for I followed him to Europe, and I followed him as the president of the European Mission, which I consider was a great privilege and certainly a great honor. It was my second mission to Europe. I went there first in the year 1910.

At that time, as a missionary in Great Britain I delivered a gospel tract which had been written by President Charles W. Penrose. In this tract, as a conclusion, President Penrose wrote, "The Lord is about to shake terribly the kingdoms of this world. . . . He will break in pieces the nations as a potter's vessel"; and as a warning to the readers he said, "Salvation has come unto you; reject it not, lest ye fall and perish." I have seen some of the scenes described so well by President Benson this morn-

The winter of 1946-47 was the worst in a century. A good meal and a warm room were luxuries. I shall not forget the supreme satisfaction I felt when I saw the welfare supplies which had been shipped from Salt Lake City safe and secure in the warehouse in Geneva, Switzerland. It is a bold undertaking, this welfare program, for the Latter-day Saints are now scattered throughout the world. No Latter-day Saint in Europe then doubted the prophetic inspiration back of the welfare program. Here was life; here was hope for the starving and suffering members of the Church. But proper distribution to those who needed it was a problem. President Benson with characteristic energy and wise supervision had already opened the door, but problems continued to arise. The German relief committees in Berlin, Stuttgart, and other places, did not fully understand our welfare program. Many explanations were needed. The

Christian endeavor, I would be derelict and ungrateful if I failed to mention the gigantic task which rested upon the general welfare committee of the Church. Their work was well and efficiently done. Shipments reached their destinations without serious losses or delays.

I do not believe the Church will ever fail in any great emergency. God will always be at the helm to inspire and direct its leaders.

The pioneers succeeded under such inspiration. They laid the foundation of a great commonwealth and did whatever was necessary to safeguard the work established by Joseph Smith, the Prophet. No failure was anticipated in the work to be done. "No unhallowed hand," said the Prophet, "can stop God's work from progressing."

Said the Lord Jesus, "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35.)

The missionary enterprise of the Church has gone forward under divine inspiration and protection. It has survived bitter persecution, misrepresentation, scurrilous falsehoods waged against it by opponents who would not and could not understand. It has withstood slander, abuse, and mobocracy when the Church was young and its members few. Today it is more firmly established than ever. The barriers are crumbling, and the doors are being opened by an unseen power for the proclamation of the everlasting gospel. It will not fail.

God's purposes are ripening in the earth, and the predictions concerning

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*THE missionary enterprise of the Church has gone forward under divine inspiration and protection. . . . Doors are being opened by an unseen power for the proclamation of the everlasting gospel.*

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ing, and here in this holy place I feel singularly isolated from a world torn asunder by tumult, contention, and misunderstanding. This place is like an oasis in a desert land.

Europe is faced with uncertainty everywhere, and it seems to me some of its nations are floundering spiritually, economically, and politically. When I traveled through the countries of Europe the first time with President Benson, I saw a war-weary world. The people were sick and tired. Some of them were cold and hungry. The ravages of war had cut deep into their lives. I shall never forget the grim and solemn scenes which met our eyes. President Benson, with his benign and reassuring personality, was an inspiration wherever and whenever he appeared. The people needed to be reassured and strengthened. Worldly possessions had been lost. Homes had been destroyed. Landmarks had disappeared. Hopes and aspirations had been shattered. Food, clothing, and shelter, so essential to humanity's welfare, were scarcely available. Fear and anxiety haunted the lives of the people.

real problem was to reach our own Church members.

Other charitable organizations made a general distribution through agencies which had been set up for that purpose. The Church and its members had been liberal in their contributions, as you know, for that purpose, but the welfare program was intended primarily to assist members of the Church who had suffered reverses and set-

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*NEWSPAPERS and magazines in many foreign countries recognized and praised the gigantic scope of the welfare plan of the L. D. S. Church and pointed to it as a great Christian endeavor.*

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backs. I am glad to report to you today that most of them were reached, lives were saved, distress relieved, and the ordinary comforts restored.

Expressions of gratitude came from every quarter. Newspapers and magazines recognized and praised the project and pointed to it as a great

the last days are being fulfilled. The gospel is being preached without fear or favor wherever religious freedom has been established. The preservation of that freedom rests upon you and me and all free men. The adversary of truth and light is organizing

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# A CHURCH HISTORY

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## TRAVEL SERVICE

WHITINGHAM, VERMONT, AREA

III

**T**HE IMPROVEMENT ERA Travel Service this month deals with the area in which Brigham Young, second president of the Church of Jesus Christ of Latter-day Saints, was born.

It is not known exactly where Brigham Young's birth occurred. The historians indicate that the famed pioneer leader was born in Whitingham,<sup>1</sup> Windham County, Vermont. Some give the birthplace as the "town" of Whitingham, while others simply say Whitingham. (See April 1950 ERA, p. 280, for distinction between "town" and "township.")

In the town (township) named Whitingham there is now a village named Whitingham. It is natural for those who read modern maps to think that the man who led modern Israel to the Rocky Mountains was born in that village. Also, on the western edge of the village is a small monument indicating that this was the birthplace of President Young.

Regardless of these facts, those who have done considerable research in this area, and local people who are best informed, believe that the evidence supports the opinion prevailing locally that the birthplace was in an entirely different part of the township, for the following reasons: (1) When Brigham Young was born, the present village of Whitingham did not exist. It was not established until many years later. The people of that area in the early 1800's lived between two and three miles eastward in a village called Whitingham Center. The use of the name Whitingham in connection with two villages in the same township should cause no confusion in view of the fact that in many instances three, four, and even five villages in one township use the name of the township in the name of the village. Likewise, the fact that there is a small monument at the village of Whitingham should not be misleading. Evidently the persons who placed the marker were guided by the references to Whitingham as the birthplace of Brigham Young and assumed that they referred to the village rather than the town. (2) Probably even stronger than the one mentioned above, which doubtless prompted the location of the small monument, is the fact that it stands on the land which was purchased by John Young, Brigham's father, November 18, 1800, and which he farmed for two years.

*By John D. Giles*  
BUSINESS MANAGER

On the other side of the picture are these facts:

1. In 1801 the Town of Whitingham was frontier or pioneer area. Indians were numerous. The principal settlement or village was Whitingham Center. (See map.) In that settlement the pioneers who had farms nearby lived together for protection. There was no other village in that area. The town had been settled only about twenty years before. The present Village of Whitingham was established in 1865, according to local histories.

2. Although John Young actually did buy part of lot 21, which is now on the western edge of the village of Whitingham, there is no evidence that he built a house there or ever lived there.

3. For many years the township records in the Village of Jacksonville, the town seat<sup>2</sup> of Whitingham, have shown a lot in the long-abandoned Village of Whitingham Center as the "Brigham Young lot." It is clear, of course, that any such designation was attached to it many years after the Youngs moved away, but because there must have been some reason for such designation an investigation was made and the reason discovered.

There are two versions of a story regarding the place where the Youngs lived. Both have come from the same source, a well-known and highly-respected resident of that area.

Both versions agree up to a certain point, in this case the most important point. The stories relate that a young man who lived near the Youngs helped load the wagon as they prepared to move to Sherburne, Chenango County, New York, in September of 1802. As the parents were getting into the wagon, this young man held the baby Brigham and then handed him to his mother just before they drove away.

One version of the story is that this incident occurred at the site of the present marker which was on the John Young farm, while the second version is that it occurred at the place shown for many years as the "Brigham Young lot" in Whitingham Center.

After careful research and study and unbiased consideration of all facts available, it was decided that the



permanent and official monument should be placed in the old village of Whitingham Center facing the old farm in the present Village of Whitingham. Visitors to Whitingham will find it interesting to go to both places. They are less than three miles apart.

From the west there are good roads from Albany, New York, and Troy to Bennington, Vermont, east to Wilmington, southeasterly to Jacksonsville, and nine miles westerly to Whitingham Village. At the store turn left and go up a rather steep hill towards the reservoir. On the right, approximately one-fourth mile, will be found the marker on the old John Young farm.

To reach Town Hill as the recreation area on the site of the old Village of Whitingham Center, take the road along the east shore of Sadawga Lake, keeping left at the first fork. At the first crossroad go straight ahead. At the second fork, keep left and proceed approximately one-third mile to the recreation center. Site of the impressive monument, under construction as this is written, is on the right. Foundations of earliest buildings in that area are marked. Picnic grounds are available.

An alternate approach from the west is from North Adams, Massachusetts, to Stamford, Vermont, to Heartwellville, and Readsboro to Whitingham.

From the east, the most convenient approach with good roads is from Brattleboro, Vermont, on highway 5 running north, from Greenfield, Massachusetts, and south from White River Junction and Bellows Falls.

By bus there is good service to Brattleboro and Bennington in Vermont, and to North Adams, Massachusetts.

Best railroad service to the Whitingham area is to Brattleboro, Vermont, on the east, or to North Adams on the south. Both points are on the Boston and Maine Railroad with connections on the Central Vermont Railroad and Rutland Railroad to other points in Vermont and adjoining states.

By air the leading airports are at Albany, New York; Springfield, Massachusetts; and White River Junction, Vermont, none of them near Whitingham.

<sup>1</sup>The proper spelling is Whitingham, with one "t," not "Whittingham" as sometimes used.

<sup>2</sup>In New England all real estate records are kept in the Township Offices and not in the County Recorder's Offices.

# "...a land of thine INHERITANCE"

By President Levi Edgar Young

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Saturday morning session of the 120th annual general conference, April 8, 1950, in the Tabernacle

MY brethren and sisters: We are reminded this day that one hundred years ago Latter-day Saint missionaries were called to preach the gospel of Jesus Christ in Germany. From that time on, hundreds of the people of that land and Switzerland have accepted the revealed word of God, and have migrated to Utah and have contributed much to our culture and development. The German music particularly has been of enduring joy to us, for in this very Tabernacle where we are assembled, the creations of Bach, Mozart, Wagner, Haydn, and the oratorios and operas of Handel have been heard with deep appreciation of the masters. In hundreds of homes the writings of Goethe and Schiller are well-known. I believe and have faith in the German people and feel that they will emerge from their days of sorrow and tragic condition and will come back to their former culture in days to come.

TOMORROW, Sunday, is the Easter day. Millions of Christians will kneel at sacred shrines and in churches and pour out their souls to God in deep gratitude for their knowledge that God lives and that death is but the entrance into immortal life. "How blessed is the king that cometh in the name of the Lord." Beautifully does the prophet Nephi write of the divine birth of the Savior Jesus Christ:

And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white. . . .

And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look!

And I looked and beheld the virgin again, bearing a child in her arms.

And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father!

(I Nephi 11:13, 19-21.)

It was in the hearts of the humblest and most faithful poor people that his words found lodgment. Whenever he was overtaken with deep sorrow, he left his disciples and went into the woods to pray. The words of Jesus

lived in the fulness of their truth. The soul of man was to be unafraid and was to deal direct with God. We read in Mark that "All things are possible to him that believeth." He had been baptized by his beloved John who declared that "the kingdom of God is at hand. Repent and believe the good news." He founded his Church, and his disciples were dominated by the Spirit of the Living Christ. They came to know the power of the Holy Ghost and the ideal life of the kingdom. Repentance and faith signified attachment to God. With his crucifixion, his life was destined to change the history of mankind more deeply, more widely, and more permanently than any other from the beginning of time unto the present hour. It was the resurrection that gave the knowledge of eternal life to all the children of God. St. Luke gives us a sacred description of the resurrection:

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

... and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations. And he that fighteth against Zion shall perish, saith God."

(II Nephi 10:10-13.)

And they found the stone rolled away from the sepulchre.

And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.

Saying, The son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words,

And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

And their words seemed to them as idle tales, and they believed them not.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. (Luke 24:1-12.)

In after ages America was discovered by Christopher Columbus, who was directed by the Spirit of the Lord to cross the mighty deep. His prayer on landing was a dedication of this land to God. Then came the people from England and other countries of Europe to America, and they brought in their little ships not money, not merchandise, but they came weighted with religion, learning, law, and the spirit of men. Strong in God and their own heroic patience, they began their combat with danger and hardship. They built a house for God, then for themselves. They established education and a stern but august morality. They gave their sons to God; through him to virtue, and through virtue to the state. So they laid their foundations of government and life.

In time the government of the United States was established with its Constitution, which we believe was written by the blessing and power of God. The formation of the republic of the United States was an event ordered of God for the bringing of his kingdom upon the earth.

De Tocqueville wrote,

A Republic is the highest form of political institution, and the highest form of Republic is one made up of different nationalities, brought under one government and one flag.

Generations before, John Winthrop, one of the pioneers of Massachusetts, wrote:

It will be a great service to the Church of great consequence to carry the gospel into those parts of the world to help on the coming of the Gentiles.

And generations later, George Washington uttered the prayer:

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and

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# THE CALLING OF A SEVENTY

By Antoine R. Ivins



OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Thursday morning session of the 120th annual general conference, April 6, 1950, in the Tabernacle

I HOPE, my brethren and sisters, the words of testimony that I shall bear to you today may be prompted by the Spirit of our Heavenly Father, that I may carry on in the same fine spirit that has characterized the things that have been said already.

I am extremely happy today in the fact that I am here; that I am, with you, a member of the Church of Jesus Christ of Latter-day Saints; that with you I have a testimony as to the truth of the gospel and the authenticity of the priesthood which we bear.

It is almost a hundred years since a missionary in New England found my mother's father and baptized him into the Church. He became one of the Apostles of the Church and was sent to open the missions of the Church in the Scandinavian lands.

(Yesterday Dr. [John A.] Widtsoe told me that it is quite likely that nearly half of the people who are in the Church today can trace their ancestry to Scandinavia.) About the same time a missionary in New Jersey found my father and brought him into the Church, my father eventually to become a counselor to President Grant. When I think of the weight of the responsibility I have in representing them, it is almost more than I can carry.

I stand before you this morning representing the seventies of the Church, the great missionary body especially set apart for that purpose. It is our problem to see that the work initiated by the Twelve is properly carried into the world, and that the people who are susceptible to the teaching and the Spirit of God shall have the opportunity of coming into the Church where they can receive the benefits and the blessings which President [George F.] Richards has indicated in his remarks this morning.

We are not all in the mission field, but we still have that duty. The presidents of our priesthood quorums, all of the Melchizedek Priesthood quorums, and especially the members of the seventies' quorums and their presidencies have the responsibility of preparing men for this priesthood, the purpose of which, I believe, is to perfect men—bring them to a state as near perfection as possible so that they may be worthy of the heavy duties imposed by the receipt of the priesthood.

I fear that many of us who have

those responsible positions of presidency in the Melchizedek Priesthood don't realize the weight of the responsibility that we have. What are we expected to do for the members of our quorums? Are we to sit and preside over them, assuming that all of them are firm in the faith and know the whys and wherefores of all these things, or is it our duty to look after the members of our quorums and implant in their hearts the principles of righteous living, as well as to preside over their meetings and keep the quorums moving along nicely?

I believe the great weight of their responsibilities is in the perfecting of the members of their quorums, and since this great body of people to whom President Richards referred is not in any of these Melchizedek Priesthood quorums, I believe it the duty of the seventies of the Church to reach out and find them. When they find them, it is their duty to teach them, to lead them back into activity. And, of course, in order to best do that, they should all be exemplary bearers of the priesthood. They should live the

*WE should go out and seek the lost . . .*

principles of the gospel as nearly perfectly as possible so that when they go to these men they may have influence with them which comes from the presence of the Spirit of God.

There are in some of the stakes as many as two hundred and fifty to three hundred men outside of the priesthood over twenty-one years of age, and when I think of the responsibility of this group of seventies toward that group of men, I am appalled. I wonder how I am going to teach them their tasks, for it devolves upon the Council of which I am a member to teach the leaders of this group of men their duty and how to perform it.

What should they be, these men in the priesthood, in order to be worthy of it? They should not only have full faith in the principles of the gospel, know that God lives, and that he instituted this great organization, but they should also live so as to be exemplary and useful men in their communities.

Every man in the quorums of the Melchizedek Priesthood should be an

honest man, a man who would not deliberately incur an obligation when he had a fair assurance that he would not be able to complete it or carry it through; a man who would turn every resource in his power to the realization and fulfillment of a promise he had made; a man whose verbal promise, without witnesses even, is just as potent, just as powerful over him as a promise before a notary public and witnesses. An honest man, in other words, should be every man who bears the Melchizedek Priesthood.

He should likewise be a diligent man, so that he could not only carry his own burdens and the burdens of his family, but that he could also find time to seek out these other people and teach them the gospel.

We think, many of us, that we do not have time for that, but if we will find time for it, we will be surprised how much there is that we can spend in the interest of our fellows, much of that time being spent now to no worthy purpose and to no really significant accomplishment.

I remember the story of a bishop who had a herd of sheep and was prospered; then he bought two herds of sheep, and still he prospered. The authorities made him president of the stake, and he became so well off that he bought three herds of sheep, and then he couldn't find time to be president of the stake, so he asked to be released. Within the next little while he found out that he didn't have any sheep, and he wasn't president of his stake, or the bishop of his ward, and he wasn't even happy.

We must be diligent enough and sincere enough in our sense of responsibility to our brothers that we will find time to seek them out and help them. If we are honest and diligent, we must also be dependable. We must be such men that when the leaders of the Church assign us a responsibility and we say we will accept it, they may rest assured that we will do it, and the leaders will have no more worry about it.

Dependability is one of the best attributes of a fine man, so we must develop that, and if we will, we will be useful. We should all of us strive to be useful in our community, men that others respect because of our fine qualities.

If we can develop these and a few other tendencies so that the men with whom we labor will have no cause to find fault with us when we go to them, we will have an influence with them that we should have.

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# THE POWER and PRIVILEGE of REPENTANCE

Address delivered at the Saturday  
afternoon session of the 120th  
annual general conference,  
April 8, 1950, in the  
Tabernacle

By  
Richard L. Evans

OF THE FIRST COUNCIL OF THE SEVENTY

I RECALL President Grant's having said many times, "That which we persist in doing becomes easy." I have presented myself many times at this pulpit these past years, and I am not aware that it has become easy—or even any easier.

In all earnestness, if speaking here today to this congregation, and to those outside, is to be less than impossibly difficult, I shall need your help and that of my Father in heaven and I earnestly hope that I may have it.

With Brother [Marion G.] Romney, I have been impressed that the theme of this conference has been repentance. I was much impressed with the statement he read from President Smith's opening message of two days ago; and I remember a phrase from Dr. Merrill's talk of this morning: that we shall either have repentance or slavery.

I remember also a reassuring sentence from President Smith's talk of two days ago to the effect that every blessing may be ours on condition of repentance and of keeping the commandments of God. I am very grateful for the privilege and the power of repentance, and I think there is evidence that we should all be lost without it.

I don't know what the Lord's eternal timetable is, but I am sure that he is happy to have it modified by the acts of men in the use of their free agency in bringing themselves to repentance. I feel sure that there is no dire prediction of any of his prophets that he would not be happy to have set aside by the repentance of his people.

On this point I have heard two sermons within relatively recent times from the Book of Jonah, both of which have impressed me: one by Dr. G. Homer Durham in which he used the phrase the "Nineveh Cure." The "Nineveh Cure" of course is just plain and simple repentance. The other was by Brother Marion D. Hanks, who serves us so well on Temple Square. He used the phrase the "Road to Tarshish"—which is the road of running from responsibility.

You recall the experience of Jonah, that after trying to run from his responsibility he finally did what the Lord asked him to do and proclaimed that destruction should come upon Nineveh in forty days; and from the king to the lowest of his subjects there

was repentance in that great city, and it was not destroyed. But Jonah, being human as well as a prophet, was somewhat disappointed that his prediction of destruction had not been fulfilled. He failed to understand, apparently, that the prediction was dependent upon obedience or disobedience, upon perversity or repentance, and that the Lord is happy to revise concerning the affairs of men on conditions of repentance.

Again I am grateful for the privilege and power of repentance and am convinced that there is nothing wrong with this world (much as there is to worry about) that couldn't be cured by repentance; and I find this hopeful fact—and Brother Romney suggested it also—that regardless of what we may do with the opportunity, it is there. For a man to have a disease for which there is no known cure is quite a different matter from having a disease for which there is a known cure if he will only avail himself of it and pay the price. I am grateful that there is a known cure for the ills of this world. The picture would be one of darkest despair, much darker than any yet painted, if it weren't that there is a plan and a pattern for peace in the gospel of the Lord Jesus Christ, and that there is the power and privilege of repentance if men will only avail themselves of it.

I say again, I do not know the Lord's timetable, and I think there is ample evidence that it is not for us to know it; "the day or the hour no man knoweth." (Matt. 25:13.) We read in the first chapter of the Acts of the Apostles, before the ascension of the Savior, this word to his Apostles:

It is not for you to know the times or the seasons which the Father has put in his own power. (Acts 1:7.)

There are many things that men are permitted by our Father to change in the use of their free agency. I recall a comment from President Boyer of the British Mission, made a day or two ago when we met with the mission presidents, to the effect that "so long as I have life, I shall fight for the privilege of having enough freedom to make a few mistakes." In the use of our free agency we have made a few and more than a few mistakes. Some

of them are costly, and we shouldn't repeat them, and we should avoid making them in the first place, if possible. But the contrary plan was the plan of Lucifer, the plan whereby men would not have been permitted to have freedom to make mistakes, and being able to have freedom and being able to repent are great privileges which our Father in heaven has given us.

I do not know what degree of repentance would be required of us to avert some of the things that might be imminent or at least remote possibilities. You recall Abraham's bargaining concerning the destruction of Sodom, how he pleaded that the city would be spared if there were fifty righteous souls, then forty-five, and so on down to ten. I doubt that we shall realize terms as favorable as Abraham was able to secure for Sodom. Apparently he was an astute bargainer, but the ten weren't found, and Sodom wasn't saved. I don't know that ten of a city would be enough to save us today, but I am sure that the degree of our repentance will be taken into consideration. And I earnestly hope and pray that we may give full repentance, and others with us, to the end that our Father in heaven in his mercy and in his patience and in his love for his children, which he has declared, and in whose immortality and eternal life he has stated his earnest interest, will revise his timetables, whatever they may be, according to the degree of our repentance. If he would agree to save a city for ten repentant souls, think what he would do for a whole nation or people who repented!

I recall some five years ago one of the world's eminent philosophers and historians—a British philosopher and historian—making some dire predictions following shortly in the wake of the war. He said, "It is the end," and then went on to elaborate that statement. But it has been five years since then, and I believe that this is a Church that has faith in the future. The statement of President Smith here yesterday is to me evidence of it—the statement that some two hundred or more places of worship have been built by this Church since the philosopher said, "It is the end." There must be many more than this number in the building or in prospect, which is another evidence of our faith in the future. It seems to me that our building program alone, and all our other

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# “EXCEPT THE

# LORD BUILD

# THE HOUSE...”

Address delivered at the Sunday afternoon session of the 120th annual general conference, April 9, 1950, in the Tabernacle

By Oscar A. Kirkham

OF THE FIRST COUNCIL OF THE SEVENTY

I PRAY that I may enjoy the blessings of the Spirit of the Lord.

I am very grateful today that across our good land millions of Americans have wended their way to the great churches, to the hilltops, and to the mountaintops, where they have listened to the word of the Lord. They have been lifted up on this glorious Easter day as you and I have been lifted up.

I am grateful for America. My path has led me into the companionship of men from nearly every state in the Union. I have in my meditations this day tried to place myself where they might be—fine Christian men! And I am grateful and I have faith in this glorious land. That faith has been built up because of my religious training and the words that have been spoken through the prophets of this land as recorded in the Book of Mormon.

Someone has said recently, and I sincerely believe that it is true, that what America says and does in the next fifty years will mark the destiny of the world. How important is our place among the children of men! And we, of the Church of Jesus Christ of Latter-day Saints, the majority of us tucked away in these western hills, having received the word of God—how great is our responsibility and opportunity!

I have faith that great works are not only requested of us through the prophets of today and yesterday, but that they shall also be fulfilled.

The great Thomas Edison said of Steinmetz that he had the greatest mind of any American. On his deathbed, Steinmetz, with his students about him, said, “Most of our discoveries have been of the material world, but the discoveries of tomorrow will be of the spirit.” I have faith in that. I believe we will witness new powers upon the earth, and they will be of the spirit.

Napoleon said there are two powers in the earth: that of the spirit and that of the sword. Then in a moment of reflection he added, “But the spirit always overcometh the sword.”

In the 127th Psalm are these great words of counsel: “Except the Lord build the house, they labour in vain that build it.” (Psalm 127:1.) I feel

that I am not taking any undue privileges if I may add to those sacred words. Except the Lord build a life, they labor in vain that build it. Except the Lord build the city, they labor in vain that build it. Except the Lord build the state and the nation, they labor in vain that build it.

I would like to read the words of one of our great presidents. [Woodrow Wilson.]

Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ. Only thus can discontent be driven out, and all the shadows be lifted from the road ahead.

From this very pulpit Brigham Young counseled with the Saints.

When you go into the field to plow, be sure you take the Lord with you. When you go about your business, be sure the Lord is with you, also in your dealings with men.

And here are his words further,

No man of counsel should sit to judge the people but what should judge in the Lord, that he may righteously and impartially discern between right and wrong,

“WHEN you go into the field to plow, be sure you take the Lord with you. When you go about your business, be sure the Lord is with you, also in your dealings with men.”

(Advice to the Saints by Brigham Young.)

truth and error, light and darkness, justice and injustice. Should any legislature sit without the Lord, if it does, sooner or later it will fall to pieces. No nation ever did live that counselled and transacted its national affairs without the Lord, but sooner or later went to pieces and came to naught. The same is true of all the nations that now live or that ever will live.

You and I are living in a great time. But in my reading and in my meditations I have been tremendously interested in what fifty-nine nations of this earth are now doing about these great principles of which we speak. When they first met in San Francisco, they said, “No, we cannot have vocal prayers. Here is the Confucianist, here is the Buddhist, here is the Jew, here is the Christian. We must have no certain prayers.” They started about their business, and soon they found that something greater than

themselves must come among them if they accomplished that which was in their hearts to do. They agreed on one minute a day of silent personal devotion. And then time went on, and if you have recently been to New York City and gone down 42nd Street to the East River, you will see where blocks of buildings have been torn down. Through the leadership of a great Christian American institution, the Rockefeller Foundation, a glorious gift has been made to these fifty-nine nations and to those who may follow later. They have built a great building; it is now nearing completion. And in the center of it is a chapel to prayer. There are no pulpits, no stained windows, merely a granite slab that marks the great sacrifice of millions. But above it, a shaft of light falls from the heavens, representing that eternal power and promise which will strengthen the hearts of men and give them faith in the great cause of peace.

Yes, except the Lord build a house, they labor in vain that build it. And when we think of the great purposes of our Heavenly Father in the destinies of men and nations and our humble part, we must be patient, we must

have faith. God grant to us that working faith that you and I can participate in daily.

Let every man and woman in this assembly feel, “I am a missionary—I’m a part of that great league that is working for peace and happiness of all men throughout the world.” That neighbor that lives nearby—speak to him. Don’t be afraid. Courageously go, carry to him the word of God. The Lord will sanctify your words and open the hearts of men. You are the messenger of truth and happiness.

Let us work for the brotherhood of man. I was happy to receive a report from one of our seventies’ quorums in Utah County. On the highway one day an automobile ran over a fine boy and killed him. The father and mother were broken-hearted. But the next morning twenty-one men were on the

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# THE SPIRIT OF THE LORD

By S. Dilworth Young

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Thursday afternoon session of the 120th annual general conference, April 6, 1950, in the Tabernacle

IF one were not disposed to have humility and a desire for the Spirit of the Lord, I think that climbing the eight or nine steps between the place where I usually sit and this pulpit would soon put it into him.

I desire more than I can ever expect to have an interest in your prayers. I have learned from experience that I cannot speak to you of myself, but I might instruct or edify you or myself without the Spirit of the Lord. That Spirit I desire. Your faith in my behalf will help.

It would appear to me, after some experience in the mission field, that there are certain principles that add to missionary work, without which very little is accomplished. I think these apply to all missions, whether a missionary be walking along under the arches of the lovely birches of New England or shelters his tired body in the shadows of the mesas of Arizona on a visit to the hogans or crosses the South Pacific and finds housing and shelter in the palm-fronded houses of the Maoris and the Hawaiians or in the paper homes of the Japanese.

Because, however, I am connected with one mission, I shall apply it to my own mission and let you, my brothers and sisters, apply it to yourselves and to those places which you serve.

One must feel and absorb in his heart the country to which he goes. Not only must he know the oaks, the beeches, the birches, and the hills of the White Mountains and the Green Mountains, not only must he find the homes and the hearthstones of the inhabitants, but he must also learn these so well that in his heart he substitutes his love for his own home temporarily, for a devotion to the land of his adoption, even though it be for only a year or two.

I love these native hills where I was born. The tapestry which the Lord God hangs upon the sides of these mountains in the fall thrills me, but I must not let that thrill surmount that which I shall feel when I walk among the threads of another tapestry in the land to which I am called. Not only must I love and enjoy the country in which I labor, but I must also learn to love and enjoy the people. I can-

not have one feeling of ill-will toward any man in the New England Mission if I am to be a missionary in that mission.

I must even develop a personal love for the people, rich or poor. I think I have seen about as much of poverty there as anywhere. I thought one time when I went into a poor cabin in Louisiana and lived with a member of the Church on corn pone and milk so sour that one couldn't pour it out of the glass that I had found the ultimate. That is not true. There are homes in Maine, New Hampshire, Vermont, which are even poorer than that. And our job is to teach those people when they invite us in, to lift them up, and to make them know that the gospel saves men.

*A remarkable thing takes place when a young man goes into the mission field. Not only does he become sanctified and glorified in the presence of his Father's Spirit, but the peace of our Father comes also upon his parents' home, and they enjoy the sacrifice as much as does he.*

I would like to express my feelings in the words of poetess Elizabeth Hanly Danforth, who has written about these people and your people with feeling. May I quote:

## FIREWOOD

The second crop of clover is mown,  
Grass grown tall in the old woods road.  
Goldenrod faded in every rut.  
Haying is over and the harvest done.  
Barns are filled and the swallows flown,  
Gentians blue in the marshes still.  
Brush for the banking must be cut,  
And apples go to the cider mill.  
Haying is over and harvest done  
In Hope and Union and Appleton,  
Little and lovely and honest places  
(I name you over, one by one),  
St. George, Liberty, Thomaston.  
In a world grown timid I think of you,  
Your small white houses, your mighty  
barns.  
Your berry pastures that once I knew,  
Your stony fields with their browsing  
sheep,  
Your strong old men with their quiet  
faces,  
And the green graveyards where my people sleep.

Kingdoms waver, empires fall.  
Summers blossom, and summers pass.  
Apples gleam in the orchard grass,  
And the year grows tragic and tired and  
old.  
But the men that I know the best of all,  
Old Maine men with patient faces,  
Their wood stands heaped like a fortress  
wall.  
Their children sleep in quiet chambers,  
Their fires burn against the cold,  
Their rooms are sweet with the smell of  
birch  
Rough to the touch with its curling bark.  
Their sheds are stacked with maple and  
oak,  
Their windows are ruddy in the dark.  
Blow by blow and stroke by stroke,  
Gnarled and deft and tireless hands  
Have raised these roof-trees, walled these  
lands,  
Have shaped the destiny to their will  
Till it stands four-square to every shock.  
There is flame at the heart of the granite  
rock,  
They are strong with the strength beyond  
our ken.  
God be praised for New England men.\*

You may apply that to the world. Unless the missionaries and you and I feel that way about the world, we cannot succeed in teaching them to love us.

The second thing I shall briefly mention is about the attitudes of boys and girls after they have come into the mission field. I think I can best tell you by reading to you extracts from two letters I received. Two missionaries found one truth, and reported it in this way. "We are experiencing that 'one-mind-and-one-spirit' feeling in our tracting as to where to go and also to present our message. This is surely a more efficient way of missionary work than before when we pulled our different ways." Two boys living in a room, the snow piled deep outside, the thermometer hovering around zero or lower, discover that in unity the Spirit of the Lord dwells in their hearts, and having made that discovery they now go forth and do missionary work with sufficient power not to be refused.

I have a boy in a far-off place. He and five others labor there alone. In each three-month period I have written a letter to this young presiding elder and said to him, "Will you send me a list of the names of the missionaries as to how we should pair them off for the next three months?" This

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\*"Firewood," by Elizabeth Hanly Danforth, Courtesy of the author and *Christian Science Monitor*, Feb. 4, 1950.



# THE FIRST AND SECOND

# GREAT COMMANDMENTS

By Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Saturday  
afternoon session of the 120th  
annual general conference,  
April 8, 1950, in the  
Tabernacle

MY dear brethren and sisters, I would like to acknowledge my deep appreciation to my Father in heaven this afternoon for the privilege I have of belonging to the true Church of Jesus Christ along with you good people. I also wish to express to each of you my gratitude for your kindness to us when we come out to your stake conferences. I do humbly ask our Father in heaven to guide what I say this afternoon.

When the Son of Man was upon the earth some two thousand years ago teaching the gospel, a certain lawyer came to him and asked a question. He asked: "Master, which is the greatest commandment in the law?" The Savior answered and said:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

*"... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."  
(Matthew 22:37.)*

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets. (Matthew 22:36-40.)

The Son of Man on that occasion declared that the very foundation of all religious life, the very foundation and the heart of the worship of God was love—a love for God and a love for our fellow men. In fact, his whole message throughout his three years of ministry upon this earth was centered in the great law of love.

The last part of Jesus' statement to the lawyer, "upon these two commandments hang all the law and the prophets," can be explained as follows. In the days of the Savior, the Hebrew scripture was divided into three main divisions. The first division was called the "Torah" or "Law." It was composed of the five books of Moses. The second division was called the "Prophe-  
tets." It consisted of the teachings of the major and minor prophets and

some of the historical books. The third division was called the "Writing." It was composed of the remainder of the Old Testament books as we have them today.

The Law and the Prophets were very highly canonized, or, in other words, accepted as scripture or as the Word of God in the days of the Savior. The Writings were in the process of being canonized at that time. Therefore, when Jesus Christ said, "On these two commandments hang all the law and the prophets," he was saying, "On these two commandments hang all the teachings of the Holy Scriptures." In fact, in answer to the lawyer's question, "Which is the greatest commandment in the law?" Jesus quoted, "Thou shalt love the Lord thy God . . ." from Deuteronomy 6:5, and, "thou shalt love thy

neighbour as thyself," from Leviticus 19:18.

In the very beginning, the Only Begotten Son of God gave the commandment of love to Father Adam and has repeatedly revealed throughout the generations that we should love God and that we should love our fellow men. In fact, this dispensation we are

living in is the Dispensation of the Fulness of Times, wherein all things are to be restored; therefore, the Lord told the Prophet Joseph Smith

Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt love him.

Thou shalt love thy neighbor as thyself. (D. & C. 59:5-6.)

I think that the modern revelation is even more beautifully stated than the one recorded in the New Testament.

How do we know when we love God with all of our hearts? What criteria do we have by which we can judge? The Savior himself gave us the criteria. He said, "If ye love me, keep my commandments." (John 14:15.) Therefore, only to the extent that we keep the commandments that God has given us do we love the Eternal Father and his Only Begotten Son.

The night before the Savior's crucifixion, he gave his great last known discourse and instructions to his Apostles. Some of the most beautiful sentiments found in the New Testament were recorded by John in his report of what occurred on that occasion. I would like to quote just a few lines from that wonderful discourse.

As the Father hath loved me, so have I loved you: continue ye in my love.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this,

*"... Thou shalt love thy neighbour as thyself."  
(Matthew 22:39.)*

that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

These things I command you, that ye love one another. (John 15:9-14, 17.)

The Lord has also re-revealed in modern days the criteria by which we can tell whether we love God or not. He said to the Prophet Joseph

# THE ATONEMENT OF CHRIST

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

Address delivered at the Sunday morning session of the 120th annual general conference, April 9, 1950, in the Tabernacle

JOSEPH SMITH was asked: "What are the fundamental principles of your religion?" He replied:

The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it. (D. H. C. vol. 3, p. 30.)

The atonement of Christ is the most transcendent and important event that has ever occurred, or ever will occur, in the history of this world. Everything pertaining to life and salvation, all that the Saints have or that they may obtain, center in that most glorious event. Christ came into the world chiefly for the purpose of working out the infinite and eternal atonement.

He said:

... I came into the world to do the will of my Father, because my Father sent me.

And my Father sent me that I might be lifted up upon the cross; ... (III Nephi 27:13-14.)

That was to the Nephites. To the Jews, while in his mortal ministry, he said:

I am the good shepherd: the good shepherd giveth his life for the sheep. . . .

... I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

This commandment have I received of my Father. (John 10:11, 17-18.)

Adam had come into the world; had been the first man, the most noble member, save Jesus only, of the human race; had fallen, as the scriptures recite; and had brought temporal death and spiritual death into the world.

Spiritual death is to be banished from the presence of the Lord. Temporal death is the dissolution of the body and of the spirit. The atonement of Christ came to ransom us from the effects of the fall of Adam. That atonement gives all men temporal life. "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22.) That atonement offers to all men who will believe and obey the principles of the gospel eternal life or spiritual life again in the presence of the Eternal Father.

We Latter-day Saints have the gospel in its fullness and in its perfection. Authorized teachers reveal its doctrines to us; legal administrators are among us to perform the ordinances of salvation. We are on the path to eternal life, and if we endure to the end, we will be saved.

Those in the world who will repent, who will come into the Church, believe the doctrines, and receive the ordinances, will have their sins forgiven. They will be washed clean in the blood of Christ because of the atonement. Those who decline and fail to do this, who will not repent, but who stay outside the reach of mercy, will—in the justice of God—have to pay the penalty for their own sins.

They will be required to suffer, even as Christ suffered, which suffering caused himself, "... even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, ... " and would that he might not drink the bitter cup. (See D. & C. 19:15-20.)

There is no more important thing in this world, nor will there be, than the single act of the atonement of Christ; and we can be participators in the blessings of it. We can inherit the glories of eternity, and all the rewards that God has promised the Saints, if we will abide the law that he has given us in this day.

To King Benjamin, a righteous and faithful Nephite, an angel of God said this:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. (Mosiah 3:19.)

That we may so do I pray in the name of Jesus Christ. Amen.



## THE FIRST AND SECOND GREAT COMMANDMENTS

Smith—and of course that commandment is to us through the Prophet—

If thou lovest me thou shalt serve me and keep all my commandments. (D. & C. 42:29.)

Notice the phrase, "keep all my commandments." Our promise of exaltation in the presence of God is based on that phrase.

Now the commandments are very numerous, and we haven't time to discuss them in detail on this occasion. You know them as well as I do. But I would just like to call to mind a few of God's commandments to us. We have the great law of tithing, wherein the Lord has declared that

if we do not pay one-tenth of all that we possess to him, we rob God. Among the other great commandments are the law of chastity and the Word of Wisdom. These laws pertain to keeping our bodies clean and pure. There are also the laws and commandments pertaining to honesty, love, charity, patience, kindness, reverence, and numerous others. In fact, the Lord has said that if we receive exaltation in his kingdom, we will do so only on condition that we render obedience to "every word that proceedeth forth from the mouth of God." (*Ibid.*, 84:44.)

I should like to emphasize the fact that today is the day for Latter-day

Saints to prepare to meet God by keeping all of his commandments, lest the night cometh wherein we cannot repent. If we do not render obedience now, we might find ourselves at the judgment day in the condition that the lady found herself in a dream, as reported by one of the stake presidents at a conference I attended in Salt Lake City about a year ago. I do not recall the stake, and so I don't know which stake president to give credit to for this story.

He reported that there was a certain lady living in his ward who had joined the Church over in Europe when she was a girl; and like many of the

(Continued on following page)



## THE FIRST AND SECOND GREAT COMMANDMENTS

(Continued from preceding page)

European people she had formed the habit of drinking tea. After she joined the Church of Jesus Christ, like quite a few Mormons (I am sorry to say) she continued the habit of drinking tea. She reared a large family. Her children married. Her husband died, and she became a widow. And then she became a temple worker. Day after day she went to the temple, and no doubt the consciousness of the tea-drinking habit she had bore rather heavily on her mind or on her conscience. One night she had a dream. She dreamed that she died and that she passed on into the other world. There she came into the presence of the Savior, the Prophet Joseph Smith, and many other great and good people who had lived on this earth and whose lives had been such that they were now worthy to become celestial beings. Very sweet, serene, and happy were the feelings that she experienced there. In fact, there were no words to describe how beautiful the conditions were there, until she looked down into her hand and saw her old dirty, black teapot. Then her happiness turned to sorrow and shame. She immediately looked all around in the heavenly realm for some place to hide that teapot, but she couldn't find any place. She had to hang on to it. Then she awoke. Cold drops of perspiration were running down her face. She got out of bed, turned the light on, dressed, and went in the other room. There on her stove sat her old dirty teapot. She picked it up, went down to the back of the lot and threw it into the Jordan River, and she said, "There! I am not going to take you to heaven with me."

My brothers and sisters, members of the Church of Jesus Christ of Latter-day Saints, now is the time for you and me to get rid of all of our old dirty, black teapots. In other words, we should get rid of all our sins. We should repent, as Brother Romney just pointed out in his address, and show God that we love him with all our hearts, with all our mind, and with all our strength.

We shall now devote our attention to the second great commandment, "Thou shalt love thy neighbour as thyself." I do not know whether each of us has thought of this idea very much or not. A man cannot love God with all of his heart unless he loves all of his fellow men with all of his heart. If a man says that he loves God and does not love his fellow men, according to the teachings of the prophets, that man is a liar. He is not telling the truth. For example, John made this very unusual and wonderful statement:

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love.

If a man say, I love God, and hateth his

brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, That he who loveth God love his brother also. (1 John 4:7-8, 20-21.)

Now, I would like to ask everyone of us this afternoon to analyze his or her heart for a moment or two and see if we really love our fellow men. If we do love them, let us see how deep our love is for them. The commandment is to love our neighbors as much as we love ourselves. I know that is most difficult to do. The first law of nature is the law of self preservation, and people pretty generally follow that first law. In fact, I think the most important person to almost everybody in this world is himself or herself.

A good Latter-day Saint husband may think he loves his wife with all his heart. He may think he loves her more than he loves himself, but if he happens to express an idea that she doesn't agree with and she voices her disagreement, then his hair immediately stands on end. He builds up all sorts of arguments against her in defending his own position. In fact, he feels a resentment in his heart.

Too many people—and I mean, definitely, too many Latter-day Saints—gloat over the sins of their unfortunate neighbors. In fact, it seems to build them up a little bit to learn that somebody else has made worse mistakes than they. If the telephone rings and the party on the other end of the line tells the story that he has heard about a sin committed the previous night by one of his neighbors, the one who received the telephone call immediately goes over to his next-door neighbor and says, "Did you hear what happened last night?" Then he repeats the account of the unfortunate happening and greatly exaggerates the story. Is that true love? Is that charity? It is not!

True and pure love and charity are found where a mother and father are concerned. In the cases where parents of sinful children are concerned, the parents don't go to the telephone and tell their neighbors, but they go to their private chambers. There they wet their pillows with their tears, and they pray to God that he will save their son or their daughter from sin and from the ways of error into which he or she has fallen.

Ofttimes you and I have met members of our Church who seem to live all the letter of the law. They pay their tithes and offerings, they keep the Word of Wisdom, and they attend Church regularly. In fact, one would think that they were excellent Latter-day Saints. Yet, too many of these people have professional jealousy cankering their hearts. They have envy, strife, malice, and even hatred in their hearts. They fail to treat the ones with whom they associate with love

and with charity. They don't express the Golden Rule in the way they treat the ones with whom they work and associate. Yet they claim to love God. John declared that such individuals are liars and that they cannot love God and at the same time hate their fellow men. Now to what extent are you guilty?

The Savior not only taught that we should love our friends, but he also taught that we should love our enemies. To quote:

And behold it is written also, that thou shalt love thy neighbor and hate thine enemy;

But behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you. (III Nephi 12:43-44.)

Is that teaching going too far? Can we really love our enemies? I would answer that if we get that godliness in our hearts, the pure love of Jesus Christ that we should have, we can love our enemies.

Many of the great prophets have demonstrated that they could love their enemies. Jesus Christ demonstrated far beyond the shadow of a doubt that he could love his enemies. For example, a few days prior to his crucifixion, you recall that the Son of God and his Apostles were in Jerusalem. He knew that the Jews were going to betray him and that he was going to be crucified. On that occasion he felt greatly concerned about what was going to happen to the Jews because they had rejected him and the gospel which he had proclaimed. He prophesied regarding the calamities which would come upon his people, and then he lamented as follows:

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

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

And then Jesus told his Apostles about the great calamities that would come upon his people and upon the remainder of the inhabitants of the earth before his second coming. The scriptures report that the Son of God was touched so deeply on certain occasions because of the sins of the people and the calamities that would befall them that "Jesus wept."

How many of us are so concerned about the sins of the people of our home towns that after we have done all we can to teach them the way of eternal life, we then sit upon a hill overlooking our home town and weep? I am afraid that very few of us do that. We do not have that much charity; we do not have that much feeling; we do not have that much love in our hearts for those who fall into transgression.

(Concluded on page 422)

# The HAND of GOD

Address delivered at the Saturday afternoon session of the 120th annual general conference, April 8, 1950, in the Tabernacle

By LeGrand Richards  
PRESIDING BISHOP

I FEEL humble, my brothers and sisters, as I stand here today. My heart is full of gratitude to the Lord for my membership in this Church and for my fellowship with the Saints and the brethren. To me, the conference started last Wednesday when we met with these grand mission presidents for two sessions in the temple and heard them tell of the fine work that is being accomplished in the mission fields and the wonderful spirit they have in their work. One who had just been released said, "I find it difficult to become interested in my business." Another of the presidents said, "I prayed that the Lord would let me stay a few months longer, and when my successor arrived and apologized for being late, I said, 'You don't need to apologize. You just answered my prayers.'" It is wonderful how these men can make the sacrifices they make and then feel as they feel. I felt the same when I returned from my first mission. I went into Oregon selling bonds for a company. Every home I entered, I found it difficult to offer them bonds to purchase; I wanted to offer them the gospel of the Lord Jesus Christ.

I couldn't help thinking as I sat through these meetings: Isn't it really a pity that it is so hard for truth to get its boots on and to be able to reach the honest in heart of the earth? If they just knew what we have—if their eyes were opened to see and understand! How wonderful it would be for all of our Father's children who really want to do right, if they could know the truth, instead of having to wait, many of them, to get it, possibly, in the eternal worlds.

I thought of the words of Elizabeth Barrett Browning, when she said,

Earth's crammed with heaven,  
And every common bush afire with God;  
And only he who sees takes off his shoes;  
The rest sit round it and pluck blackberries.

—from "Aurora Leigh"

And I thought, if the world could only know how the Lord has crammed

the earth with heaven, and how every common bush is afire with God, through the restoration of the gospel. We have heard it referred to here today, "A marvelous work and a wonder," and it is all of that, far beyond the ability of any man or any woman to comprehend. The greatest mission of the Latter-day Saints is to be able to understand and appreciate what the Lord has done, and then make their lives conform thereto. The Lord said, in a revelation to the Prophet Joseph Smith, that "against none is his wrath kindled, save those who confess not his hand in all things." (D. & C. 59:21.) I acknowledge the hand of God in all things. I believe that he rules in the heavens above and that he rules upon this earth. We have heard the brethren today speak of the fulfillment of prophecy, and Peter of Old said,

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*"... against none is his wrath kindled, save those who confess not his hand in all things."*  
(D. & C. 59:21.)

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We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21.)

You heard Brother Sonne this morning read from one of the tracts that Brother Penrose wrote of how the kingdoms of this world would be destroyed. We read in Daniel's interpretation of Nebuchadnezzar's dream, in which he states that the kingdoms of this world should become as the chaff of the summer threshing floors; and the wind should carry them away. We have seen them one by one being carried away. But that was not all Daniel saw. In the more sure word of prophecy which holy men of old gave us under the inspiration and power of the Holy Ghost, he saw that

the God of heaven should set up a kingdom in the last days which should never be destroyed, but like a little stone cut out of the mountains without hands, should roll forth until it should become a great mountain and fill the whole earth.

One of our missionary boys preached on that theme down in Florida while I was president of the Southern States Mission, and I think that boy is in this congregation today. At the close of the meeting a minister who was present at that meeting met me at the door—I always went to the door to meet those who had honored us with their presence—and he said, "Mr. Richards, you don't mean to tell me that you think that kingdom is the Mormon Church, do you?"

I said, "Why not?"  
He said, "It couldn't be."  
"And why couldn't it?" I said.  
He said, "You can't have a kingdom without a king, and we haven't any king, and so haven't a kingdom."

"Oh," I said, "my friend, you did not read quite far enough. You just read the seventh chapter of Daniel, and you will see that Daniel saw one like the Son of Man coming in the clouds of heaven, and unto him was given the kingdom, that all other kingdoms, powers, and dominions should serve and obey him. Now, how can the kingdom be given to him?" I asked, "when he comes in the clouds of heaven, if there is no kingdom here prepared for him? Maybe you would like to know what is going to become of that kingdom. If you will just read it, you will see that Daniel said,

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And the kingdom and dominion, and the greatness of the kingdom unto the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Daniel 7:27.)

the Saints of the most High shall take the kingdom, and possess the kingdom for ever, and as if that were not quite long enough, Daniel adds, "even for ever and ever." (*Ibid.*, 7:18.)

Now, brothers and sisters, if you can see heaven in earth, if you have eyes that see, ears that hear, hearts that understand, you know what you are a part of as members of this Church. You are a part of that great kingdom that is being established in the earth.

President John Taylor once made this statement:

We are gathered here for the express purpose of carrying out the purposes of God. The world, however, do not under-

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## THE HAND OF GOD

(Continued from preceding page)

stand it. But I will tell you what they will do, by and by. You will see them flocking to Zion by thousands and tens of thousands, and they will say, "We don't know anything about your religion, we don't care much about religious matters, but you are honest and you are honorable and you are upright, and just and you have a good, just, and secure government [speaking of the government of the Church], and we want to put ourselves under your protection for we cannot feel safe anywhere else." (Gospel Kingdom, pp. 71-72.)

During the last six months I have had occasion to hear people express themselves as to how they feel about this. We were in the Hotel Utah with one of the greatest economists in the world, and after President Smith had spoken, this man stood up. He was overcome; he had to shed a few tears; then he told us that never in his life had he been in such presence or in such influence. Then he paid us some compliments about our people and said he had felt it on the street and wherever he went.

We had another great national leader here not long ago who made a similar declaration. He said, "I have to come out here in these valleys of the mountains to get inspiration," but he did not want us to tell what he had said because he has to live with those people back in the East, but he said it just the same.

A few weeks ago a lady from Orlando, Florida, came into the office of the Presidency. The receptionist called me and said that this lady would like to know something more about the Church and would I have time to interview her. Well, I had preached in Orlando, Florida, many times, and built a little chapel there, so anyone from Orlando looked good to me. I said, "Send her up." She wanted to know all about the Church. She said, "Mr. Richards, I have traveled all over the United States—I just came from California." (I would tell you what she said about California, but I used to be president of a stake down there, and so my interests there forbid.) But she said, "I don't know what it is, but I feel it everywhere I go. You are different here; you have something different here than I have felt anywhere I have been."

"Well," I said, "that is simple, we have the gospel of the Lord Jesus Christ."

If we just had eyes that could see, ears that could hear; if we could see heaven crammed into this earth in this great work that God has set his hand to do, and every common bush afire with God—we could understand the story one of the mission presidents told in the report meeting at the temple, of the missionary who called at the home of a minister. This missionary offered to leave a tract, and the minister would not accept it; so, as he left the door he put the tract in the mailbox, and when he came back the

next time the minister invited him in. Now, to make the story short, what that man read impressed him, and finally he paid for the publication of a thousand copies of the Book of Mormon. He gave nine hundred of them to the missionaries and kept the other hundred for his family. When the mission president invited him to speak at one of our conferences, he said, "Well, if you call me, I will preach what I have always preached."

The mission president said, "You preach anything you want to as long as you preach the truth."

Then he said, "Hand me your Book of Mormon." He stood up, held up that Book of Mormon before them and said, "Here is the greatest book I have ever read." Then he pledged his loyalty to the Bible, but he said, "I've got something out of this book that I haven't got out of any other book, including the Bible." That was a minister speaking.

If every minister in all the world professedly of the Christian Church could only humble himself enough to put that book to the test, we might have a great army of men all over the world bearing to their faithful people the witness of the great and mighty work the Lord has set his hand to do in this day, the new witness for the Lord Jesus Christ in the earth.

Speaking of these marvelous things, I heard Brother Ballard make this statement when he visited our mission. He said that one of our greatest national commentators, and he told the name but I will not give it here today as it will serve the purpose without, said he was asked what message could be broadcast to the world that would be considered more valuable than any other message that could possibly be broadcast. After giving the matter some thought and consideration, he decided that to be able to say to the world over the radio that a man who had lived upon the earth and had died had returned again with a message from God would be the greatest message that could be broadcast to the world. Well, that being true, we have the greatest message, for we announce to the world that not only one man, but many men, prophets of the living God who have lived upon the earth have returned again with messages from God; not only messages, but also keys and power in order that the kingdom of God might again be established in the earth as promised by Peter when he said, that the heavens must receive the Christ until the restitution of all things spoken by the mouth of all the holy prophets since the world began. Do you mean to tell me that if we believe in the words of the holy prophets as I have referred to today, that we have any right to expect the Lord Jesus Christ ever to come in fulfillment of this promise made except there first be a restitution of all things? There isn't time for me to go into the restitution of all things

here today. We have built a monument in the state of New York to just such an individual, to Moroni, who lived upon this continent four hundred years following the crucifixion of the Savior and returned again to deliver the plates from which the Book of Mormon was translated to the Prophet Joseph Smith. There stands that majestic monument to his honor, the only one like it in all the world.

Think also of what John the Baptist brought—the Aaronic Priesthood; Peter, James, and John, the Melchizedek Priesthood; the prophets Moses, Elijah, and Elias came with the keys of their dispensations.

Then I am reminded of another story one of the mission presidents told in the temple last Wednesday. He took out of his pocket a letter from a minister and read it to us, in which he stated that he never believed that he did not have as much authority as any other man in the world to administer the ordinances of the gospel of the Lord Jesus Christ until he met the Mormon missionaries and read the Book of Mormon. Now he admitted that he had to accept baptism at the hands of the missionaries of this Church.

We have been told in this conference that we have to have the priesthood, and I want to tell you that if the world understood and knew the value of the sealing power and ordinances of the Holy Priesthood that God has sent to us in this dispensation, it would revolutionize this whole world.

I have one more thought I want to leave with you in the next few minutes, and that is about this temple here, and the rest of our temples. When the corner stone of this temple was laid, Brigham Young said something like this.

We are gathered here today upon one of the most momentous occasions that this world has ever known since the foundations thereof were laid, an occasion that has caused the tongues of prophets to speak and their pens to write.

You read the words of Isaiah, where he saw the mountain of the house of the God of Jacob established in the tops of the mountains in these latter days, and he added,

And all nations shall flow unto it. And many people shall go and 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 2:2-3.)

I want to tell you, outside of these holy temples and the sealing ordinances therein, men cannot learn fully of his ways, nor can they walk in his paths.

I have some wonderful testimonies in regard to this matter, but I will only take time to read a few words from a sermon President Woodruff delivered from this pulpit in 1898, as recorded in the conference pamphlet.

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# SPIRITUAL and TEMPORAL

By Joseph L. Wirthlin

OF THE PRESIDING BISHOPRIC

# SECURITY

MY dear brothers and sisters, we have enjoyed a great abundance of the Lord's spirit during this great conference. All of the previous speakers have been richly endowed with it, and I pray it may be the source of my inspiration.

The Lord Jesus Christ declared,

But seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you. (Matt. 6:33.)

This statement of the Savior's involves two objectives to be achieved: first, spiritual security through seeking the kingdom of God and his righteousness; and second, temporal security to be added unto us through our efforts.

The word *security* has become one of the most used and abused words in the vocabulary of many people. The dictionary defines it as the apprehension of one's well being as to the necessities of life, such as food, clothing, and shelter—a guarantee from want.

In the beginning, when Adam was

achievement in that a man of his own faith, works, and with the help of the Lord, had provided himself shelter, food, clothing, and the comforts of life, with some marginal reserves to provide for himself and family during periods of illness and in his declining years.

Abraham, beloved of the Lord, had great wealth represented in herds and fields. He had cattle on a thousand hills, and yet with all this wealth he labored diligently for spiritual security. His herds were driven up to the land of Melchizedek, the high priest, where they were tithed, returning to the Lord that which belonged to him.

After Israel had made the long trek from Egypt to the Promised Land, being ruled by the Lord through his servants, the prophets, for generations, the people arose and cried, give us a king to judge us that we may be like all the nations, that our king may go before us and fight our battles. Samuel, the Prophet, in deep sorrow went to the Lord saying, "They have rejected me." But the Lord said unto Samuel,

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*IN the minds of holy men there have always been two categories of security, spiritual and temporal. Without the spiritual phase of man's existence, temporal security could not be achieved.*

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in the Garden of Eden, he had temporal security. All of the necessities of life were made available by the Lord; but after the fall he was forced into the cold and dreary world with the mandate from the Lord, "In the sweat of thy face shalt thou eat bread," (Gen. 3:19) placing squarely upon his shoulders the responsibility of providing himself with temporal security.

In the minds of holy men there have always been two categories of security, spiritual and temporal. Without the spiritual phase, temporal security could not be achieved. It was a sacred undertaking wherein the blessings of the Lord were needed. Involved in it were holy practices such as prayer, divine principles of faith, thrift, integrity, and endless effort. It demanded supplication to the Lord for his blessings; and at the harvest time the firstlings of the flock and the best of the fields were brought and burnt as offerings of gratitude and thanksgiving to the Lord, representing a great

. . . Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

And he will take your menservants and your maidservants, and your goodliest young men, and your asses, and put them to his work.

He will take the tenth of your sheep; and ye shall be his servants.

And ye shall cry out in that day be-

Address delivered at the Sunday morning session of the 120th annual general conference, April 9, 1950, in the Tabernacle

cause of your king which ye shall have chosen you; and the Lord will not hear you in that day. (1 Samuel 8:7, 11, 13-18.)

The battles of the people were not represented only in physical combat with the enemy but also in the struggle for security. Israel had forsaken the Lord; Israel had softened in faith and had been disobedient; Israel was indolent. And they gave up their sons and daughters to the king and his officers. The king took over all of their resources, and the price they paid for a king was their freedom. Under this arrangement the kings of Israel prospered, but the people were downtrodden and found themselves in bondage. The kings forgot the spiritual phase of security; they forgot the Lord. Saul counseled the sorcerer rather than the Lord. David fell from grace because of a grievous sin he committed. Solomon sought after other gods. Dissension rent the kingdom in twain, and a powerful nation took Israel into captivity. This is the history of a nation that rejected the Lord's way of achieving temporal and spiritual security.

Does history repeat itself? Yes. Today the term *security* is best defined in the promises of economic kings and politicians in the form of doles, grants, and subsidies made for the purpose of perpetuating themselves in public office, and at the same time depleting the resources of the people and the treasury of the nation. The word *security* is being used as an implement of political expediency, and the end results will be the loss of freedom, and temporal and spiritual bankruptcy. We have those among us who are calling for an economic king, and the voice of the king replies in promises wherein the individual is guaranteed relief from the mandate given to Adam, "In the sweat of thy face shalt thou eat bread." Disobedience to this mandate involves the penalty of loss of free agency and individuality, and the dissipation of the resources of the individual. These

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## SPIRITUAL AND TEMPORAL SECURITY

(Continued from preceding page)

economic rulers have advocated, and do practice, a vicious procedure called the "leveling down process," which takes from the man who has achieved and distributes to those who are not willing to put forth like effort. Taxation is the means through which this "leveling down process" is implemented. Taxes in the United States during the last decade have increased five hundred percent. If such increases continue, it will mean final confiscation of the property of the people.

A clear-cut example of the promises of economic kings to the people, with all of the penalties involved, stands out in the case of Great Britain. Great Britain, with fifty years of rule over the seas of the earth, the sun never setting upon her empire, finds herself now in a convulsion of spiritual, political and temporal bankruptcy. She has a king, but he is merely a symbol of her past greatness; but the people, like those of Israel, cried for a new king, an economic king, and the king has responded with the rule of dictatorship, bringing deterioration to the character of the individual, loss of ambition, freedom, individual progress through the right to work when and where he would, and regimentation. The people are forced to heed the call and feel the iron hand of the dictator. Above all, they have lost their free agency. The British people are but mere cogs in the great machine of socialism. The state is paramount; the citizen has been subdued. Their resources have been absorbed, the treasury of the government depleted, and had it not been for the generosity of this great republic, where a few of the fundamentals of freedom, personal initiative, and free enterprise remain, Great Britain would have been but a memory. Just as it was in Israel, so will it be with Great Britain—disension, division, and communistic captivity.

What does this mean to you and to me? We have those among us, too, who over the years have cried for a controlled economy. We have those among us who give succor and support to such a plan, which plan of controlled economy involves the same theories and false philosophies that ruined Israel and are now destroying Great Britain. Economic kings have responded to the call of some people, promising them security against want for their votes. In the attempt to meet the desires of these people, the treasury of this great nation is being depleted, and it covers deficit spending with promissory notes. Expansion of this disastrous policy will deprive American citizens of their God-given freedom, the right to work when and where they will, freedom of speech, freedom of the press—and who knows but what some day the right to worship God according to the dictates of one's

conscience may be taken away. It is destroying, and will continue to destroy, the very fundamentals upon which this nation and its people have found prosperity and genuine security. These are not idle words, but the counsel and the words of the Lord as they have been revealed to this nation through prophets and the founding-fathers of this great republic. For one hundred and twenty years modern-day Samuels have pleaded with the people to preserve the fundamentals of temporal and spiritual security by being obedient to the gospel, through work, being thrifty and staying out of debt, and above all by remembering the Lord. We have continually been counseled to conserve our resources to provide temporal security during periods of sickness, unemployment, and the days of old age. This people has been taught by the prophets of God that to waste the bounties of the earth is a sin, and surely there is a penalty therefor. The Lord cannot bless an individual or a nation with the bounties of the earth and have that individual or nation deliberately and wantonly waste them, without the law of retribution of want and famine being imposed.

Economic kings have advocated the doctrine that those in distress should be provided for abundantly with no obligations on the part of the recipients, but the Lord has revealed through his prophets a great welfare plan which does not rob individuals in distress of their freedom, personal initiative, and the right to work. In the welfare program the individual is the objective, and through the generosity and cooperative efforts of the membership of the Church, the individual is assured of temporal security, not as a dole or as a gift, but as a bridge to cover the gap of unemployment or illness until the individual can again stand upon his own feet and work out his temporal security. It is required of him that during this period of assistance from the welfare program he shall give freely of his labor, if physically fit, in the production of the things he needs, and out of it all he becomes one of the independent sons of the Lord, having not only received but having also given.

Modern-day Israel should heed the admonitions of the living oracles of God and close their ears to the teachings of false prophets, remembering always that the Lord has made definite promises to this people, a covenanted people, through his servants, the Apostles and the Prophets. The Lord declared through the Prophet Brigham Young:

If the Latter-day Saints will walk up to their privileges, and exercise faith in the name of Jesus Christ, and live in the enjoyment of the fulness of the Holy Ghost constantly day by day, there is nothing on the face of the earth that they could ask for, that would not be given to them. The Lord is waiting to be very gracious unto this people, and to pour out upon

them riches, honor, glory, and power, even, that they may possess all things according to the promises he has made through his Apostles and Prophets. (*Discourses of Brigham Young*, 1925 edition, page 241; 1943 edition, page 156.)

There may be those of little faith who will cry out that circumstances and situations arise wherein the people cannot help themselves, but again the Prophet Brigham Young declared in the name of the Lord:

When a person is placed in circumstances that he cannot possibly obtain one particle of anything to sustain life, it would then be his privilege to exercise faith in God to feed him, who might cause a raven to pick up a piece of dried meat from some quarter where there was plenty, and drop it over the famishing man. When I cannot feed myself through the means God has placed in my power, it is then time enough for him to exercise his providence in an unusual manner to administer to my wants. But while we can help ourselves, it is our duty to do so. If a Saint of God be locked up in prison, by his enemies, to starve to death, it is then time enough for God to interpose, and feed him. (*Ibid.*, 1925 edition, pp. 240-41; 1943 edition, p. 155.)

The Lord keeps his promises in this day as well as in the days of old Israel. When Israel was making the trek from Egypt to the Promised Land and circumstances arose where there was no food in the camp of Israel, the Lord caused the quail to come into Israel's camp in great abundance providing them with meat, and the next morning manna was on the ground to provide bread. The Lord is the same yesterday, today, and forever, for within the memory of all of us is the story of the pioneers who had planted crops which promised a bounteous harvest, but clouds of crickets flew over the valley, settled upon the crops and commenced to devour them. The hearty pioneers, men and women, went to work with fire and water to destroy the plague; but their efforts were in vain. Then one of the great fundamentals of spiritual security, faith in God and supplication to him for assistance, was implemented by the people. Upon their knees in the fields, in their homes, and in the houses of worship they pleaded for the Lord's help. The answer was readily given in the form of myriads of sea gulls who settled upon the fields destroying the crickets, and the crops were saved.

Economic kings cannot answer the prayers of the people, for they are but false prophets. They are comparable to the gods of Baal, whose false prophets forced the people to lay upon the altar of sacrifice their resources and their right to worship the true and Living God. In return the people were rewarded with slavery and subjection. Security, spiritual and temporal, can only be found in the restored gospel of the Lord Jesus Christ.

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# THE POWER OF

# PRAYER

By  
Thorpe B. Isaacson  
OF THE PRESIDING BISHOPRIC

PRESIDENT SMITH, President Clark, President McKay, my dear brothers and sisters, friends of the radio and television audience, I sincerely ask you for an interest in your faith and prayers, because I need that sustaining power.

I confess to you, and I confess to all of the young people of the Church that I have humbly prayed and fasted for the blessings of the Lord while I should speak to you. I want to bear testimony to you, humbly and sincerely, that I couldn't say anything worth while, I am sure, without the blessings of the Lord.

I know that God hears and answers prayers. I know that he sustains us in righteousness and in humility. Without him we cannot succeed, and with him we cannot fail.

We have met here as members of the Church of Jesus Christ of Latter-day Saints to worship God, our Eternal Father, and to bear testimony as to the truth of this work. We have

*WE came here to unite our faith. We came here to pray to God our Father for the blessings of the world at large.*

assembled to receive counsel and advice, given under the inspiration of the Lord. We come here to this great Tabernacle conference after conference because we know that God lives, and we are anxious and happy to bear that testimony to the world.

Many who cannot attend this conference listen to the radio, others see on television, and thousands of others will read the proceedings of the conference. We come here not for any selfish reason; we come here in humility; we come here and assemble in the name of our Lord, Jesus Christ, and the Lord has said to us, as President Smith reported this morning, and quoted,

For where two or three are gathered together in my name, there am I in the midst of them, (Matthew 18:20)

and his Spirit is here with us, and it has been with us today in rich abundance.

There isn't anyone who attends these conferences or any conferences of the Church in the stakes of Zion but who can partake of the Spirit of the Lord if he will come to those conferences humbly. We come here together in prayer, extending thanksgiving to God, our Father. We come here to thank him for the blessings that we enjoy as a Church, and I am referring to

*Address delivered at the Thursday afternoon session of the 120th annual general conference, April 6, 1950, in the Tabernacle*

the entire membership of the Church. We should try to be truly grateful and loyal to the Church, first and always.

We come here to unite our faith. We come here to pray to God our Father for the blessings of the world at large. We pray for the sick and the needy and the poor, for those who are discouraged. We pray for the inactive. We love all men, and we love God, our Eternal Father.

I have enjoyed so much visiting the stakes of the Church, listening to the testimonies given at these stake conferences, and my testimony has

been strengthened. My faith has been made strong because I have listened to men bear testimony in the name of the Lord, Jesus Christ.

I am grateful for the privilege of coming among you in the stakes, for your kindnesses and your tolerance and your courtesies extended to us. As Nephi said,

... I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the things that he has commanded them. (I Nephi 3:7.)

*WE love all men, and we love God, our Eternal Father.*

Yesterday we had the privilege of going to the temple and listening to the reports of the mission presidents, and oh, how I wish the world could listen to those testimonies. How I wish all of the membership of the Church could have heard their testimonies, and seen their great faith, their love for the Church, and their love for the service, and their great affection for your boys and girls, their missionaries. Truly they are servants of God, and he has blessed them and

magnified them. They live very close to the Lord. You can't listen to them but what you know that they are partaking of his Spirit very richly each day of their lives. The spirit and the power they possess could come only to those serving God and their Eternal Father with all their heart, might, mind, and strength.

Miracles are performed today. The power of healing is in the priesthood and in the Church. Some wonder whether or not miracles are performed today. If they could hear the testimonies of these missionaries in the stakes and these mission presidents, they would have no reason ever to wonder about miracles. But sometimes our faith is not strong enough. Sometimes we are too weak to accept the blessings of the Lord as miracles. Sometimes we are inclined to call them just a coincidence. Sometimes we say, "Oh, it's just one of those things." That's because our faith is not strong enough to recognize the hand of the Lord in these miracles and the healing power of the priesthood that is in the world today.

I want to bear testimony that when men are called to work in the ministry of the Lord, if they will accept these calls in humility, they will have no need to worry. I am very deeply impressed when I see professional men and businessmen giving of their time and talent in the service of the Lord, and I have watched them magnified, and I have seen the Lord bless them. I feel sorry for the man who takes upon himself the feeling that he hasn't the time to work in the service when he is called.

There are many men who may be inclined not to accept a call when it comes to them. There are men who feel that perhaps they are not qualified, but I want to bear testimony to you that if you will accept those calls in humility and pray to God your Father

for help and guidance and comfort, he will not forsake you, but he will make you capable for the responsibilities that are assigned to you.

Testimony inspires testimony, and faith promotes faith, and most of us gain our testimonies through prayer, and through work and study, and I think that is as it should be, but we can increase that testimony if we will try to draw close to God our Eternal Father, and have faith

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## THE POWER OF PRAYER

(Concluded from preceding page)

in the Lord, Jesus Christ. Faith is so essential to the souls of men. Sometimes we are inclined to be discouraged. Sometimes we are inclined to feel as though it is no use, and oh, if we could just then call upon the Lord for his help.

I would like to say a word to the inactive members of the Church and the adult members of the Aaronic Priesthood. It is never too late to start over again. When men are discouraged, when men have made mistakes, that's the time they should go to God their Eternal Father and pray to him with all their hearts, but sometimes in our weak moments, we may feel that it's no use, and then we just draw a little farther away from the Lord, and then perhaps we fail to feel his influence.

It is not always easy to be humble. We are living in a very busy world, in a world where there are so many things that may tend to take our minds and our attention away from the things that are really worth while. If we can draw close to the Lord and not let those things come first, I am sure that when we are discouraged and our hearts are heavy, we will have the strength to feel that that's the time we should go to the Lord and ask for his blessings.

Now there are men who feel that they have perhaps drawn so far away from the Lord that they can't pray. Sometimes we are careless in our praying, and yet we have been designated as being a praying people, and we want always to stay a praying people. I would like to encourage those men who are not as prayerful as they might be, that we should not consider prayer as a duty. We can consider prayer as a privilege. We can consider prayer as a blessing. We can consider prayer as a comfort.

You mean to tell me that it is a duty to commune with God, your Eternal Father? If that isn't a comfort and if that isn't a blessing and a power to the souls of men, then I don't know where they will ever receive that comfort and power.

Yes, "God so loved the world," and that love is so sweet and so powerful, so comforting, that if we can partake of it, we will receive the happiness and joy we never receive in any other activity. I would say to men who perhaps have not become as active as they might be, that it is not too late to start over again. You can overcome the things that are keeping you inactive if you will supply your soul with that spirit that comes from God your Eternal Father, and he will give you the power and the desire and the strength to put those things aside that perhaps have taken you from activity in the Church, when perhaps you are not quite so close to the Lord as you should be.

Accepting the gospel, and accepting the Church, and living the gospel is a daily way of life. It affords man that

something that he can't get anywhere else. It is not alone a plan of eternal salvation. It is the comfort and the happiness that every man loves and craves.

Let us live so that the Lord will not leave us alone. Let us stay so close to him that we can go to him with all our problems. I think it isn't wrong to take our problems to the Lord, because President McKay just told us there isn't any thought or any act that he is not well acquainted with. And so let's humble ourselves. Let us put away that false pride, and let us try to live so that we can have the Spirit of the Lord with us each day of our lives, and when our day is over, if we've made mistakes, and probably most of us will make mistakes every day, we can go to the Lord and acknowledge those mistakes, and he will forgive us, and he will help us to overcome them.

There is a statement that has given

me some happiness, and I'd like to repeat it to you.

O may we empty our soul to God our Eternal Father so he will fill it again.

I want to bear you my testimony that I know God lives. He has blessed me so abundantly, I can never repay him for the comfort and the strength that I have received from him. I hope that I can stay humble and become even more humble, that he will not leave me, but that he will stay with me each day in all the efforts in righteousness that I undertake to do.

God bless each of you, that the things that are here and the things that you will read and every talk that you will hear may lodge in your hearts so deeply that they will stay with you the rest of your lives. God bless each of us that we may comfort one another, that we may stay close to God our Eternal Father, that he will magnify us in our callings, I humbly pray in the name of Jesus Christ. Amen.

## THE HAND OF GOD

(Concluded from page 398)

I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American government, and signed the Declaration of Independence, were the best spirits the God of heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men that labored for the purpose were inspired of the Lord.

Another thing I am going to say here, because I have a right to say it. Every one of those men that signed the Declaration of Independence, with General Washington, called upon me as an Apostle of the Lord Jesus Christ, in the Temple at St. George, two consecutive nights, and demanded at my hands that I should go forth and attend to the ordinances of the House of God for them. (Conference Report 1898, pp. 89, 90.)

I wonder what the ministers of the

world would say if they only knew that this were true, and it is true. When these great men who framed the Constitution of our nation came back, they were not interested in the future destiny and the development of this great land of America. They came back to request that the ordinances of the house of God be administered for them.

So I say,

Earth's crammed with heaven.

And every common bush affire with God; And only he who sees takes off his shoes.

The rest sit round it and pluck blackberries.

May God help us to see and understand his marvelous work, I pray in the name of the Lord Jesus Christ. Amen.

## SPIRITUAL AND TEMPORAL SECURITY

(Concluded from page 400)

Through revelations, both ancient and modern, the Lord's word is infallible, and his promises are kept when predicated upon faith and obedience. The Lord declared through the Prophet Joseph Smith in Section 27, verses 15 to 18, of the Doctrine and Covenants:

Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. (D. & C. 27:15-18.)

"But seek ye first the kingdom of God and his righteousness; and all of these things shall be added unto you."

May the Lord bless us in the achievement of spiritual and temporal security to the end that we might enjoy a place in his celestial kingdom. I humbly pray in the name of Jesus Christ. Amen.

# Melchizedek Priesthood

## AN OPPORTUNITY FOR THE PRIESTHOOD

### EMPLOYMENT INFORMATION SHEET

Does your employer need any workers? .....

Do you need any part-time or full-time workers? ..... Service or repair? .....

Renovation work on house? ..... Garden or farm help? ..... Other? .....

Did you hear of any jobs this week which have come to your notice? .....

Did you learn of any listings of businesses or farms for sale or lease which you can report at this time? .....

Date ..... Name of contributor of information .....

Complete and file with personal welfare representative of quorum or women employment placement counselor of Relief Society.

Name of firm .....	Name of firm .....	Name of firm .....
Address .....	Address .....	Address .....
Skill wanted .....	Skill wanted .....	Skill wanted .....
Kind of business .....	Kind of business .....	Kind of business .....
Whom to see .....	Whom to see .....	Whom to see .....

MEMBERS of the priesthood have within their organization a great opportunity waiting to assist them in one of their important activities; an opportunity which would solve most of the unemployment problems now confronting many of its members.

At the present time occupational information is coming to us that is permitted to slip by unheeded, whereas if we took advantage of it, many of our fellow quorum members could be relieved of anxiety and need.

Members of the priesthood should be brought to the realization of the opportunities for service which they are now by-passing, and the possibility of eliminating a great amount of unemployment and improving the earning capacity of many. With the increased welfare load, taxes to the city, state, and federal government, this economic security is most important.

In taking advantage of these opportunities there would come about a powerful influence in increasing activity and also attendance at quorum meetings. Here would be an additional power to interest priesthood members.

HERE is an opportunity to further our program of brotherhood and true love for our neighbor, and in so doing assist ourselves in magnifying our priesthood.

The general priesthood committee commends to the prayerful consideration of quorum officers the following:

#### PRIESTHOOD'S RESPONSIBILITY TO REHABILITATE THEIR MEMBERS TEMPORALLY AND SPIRITUALLY

Every edition of the Church welfare *Handbook* has instructed the priesthood quorums to rehabilitate their members temporarily and spiritually while the bishop is taking care of emergency needs.

Quorums can start, in a simple yet effective way, by pooling occupational information. We urge the quorums to adopt the employment information sheet shown here. Each of us is allowing enough job information to slip through our fingers every day which, if reported through the priesthood quorums, would, in most cases, erase unemployment in our communities. It would offer temporary employment for all unemployed until permanent work is found.

The following six sources of employment are available to each quorum and

Relief Society organization through the aid of the membership of the Church.

1. Unused jobs in your own search, or which have come to your notice during the week
2. Additional workers or replacements at your present place of employment
3. Your own needs for workers or occasional laborer, household appliance repairman, auto repair or serviceman, gardener, your needs in remodeling of house or on any occasion when you pay for a task or service to be done. Industrialist members, of course, can offer many more and permanent jobs
4. A quorum member working at the larger local industries can be assigned to bring home, on the last working day of the week, all job opportunities
5. An assignment from the quorum to a subscriber of each of the daily papers and trade magazines will bring to the quorum all advertisements for jobs, business opportunities, and farms for sale or lease
6. Hiring of workers on Church construction should first be offered to members of the Church, if qualified workers are available

The quorum president or group leader should amplify and interpret some local possibilities. The quorum should duplicate this employment information sheet in sufficient quantity to

provide a copy for each member present to report all job opportunities.

Quorum members without information to report should place this form, as a reminder, in the most handy pocket of their clothes to help them in reporting any occupational information that may come to their notice during the week. Quorum officers should pursue this procedure in each meeting of the quorum until a consciousness is fully awakened in the membership to this opportunity to help each other in a program of brotherhood.

Unused job opportunities of the quorum or group should immediately be reported by the secretary to the ward employment placement counselors and there be exchanged with the other quorums who may likewise report opportunities. Each quorum secretary or assistant designated by the quorum should compile all job opportunities reported by their members and the unused job opportunities that other quorums report. It is then very clear to the member of the quorum seeking employment information where he should go for guidance. The ward and stake serve as a clearinghouse for information which is relayed likewise to the quorum to supplement their information.

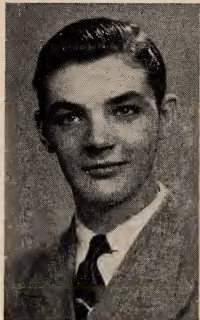
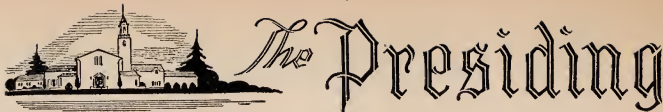
This is all accomplished in a program of love for one's neighbor and in the true spirit of brotherhood.

### Brigham Young Said:

The power of all truth dwells in the bosom of our Father and God, which he dispenses to his children as he will, by the means of his eternal priesthood. He is enthroned in the light, glory and power of truth. He has abided

the truth, and is thereby exalted, and his power, light and glory are eternal. The gospel and the priesthood are the means he employs to save and exalt his obedient children to the possession with him of the same glory and power to be crowned with crowns of glory, immortality and eternal lives.





RONALD  
SCHULTZ

RONALD was ordained a deacon October 27, 1946, and a teacher November 6, 1949. Since the date of his first ordination, he has maintained a one-hundred-percent attendance record at priesthood meeting, sacrament meeting, Sunday School, and Y. M. M. I. A.

There seems to be a bit of competition here between the son and his father, who is clerk of the Kaneshville Ward, Lake View (Utah) Stake. Ronald tells the story:

I like to go to Church. I have never been forced to Church except in this way—my father has been ward clerk for over six years and has been absent only one Sunday. I'm out to beat his record.

This could easily turn out to be a photo-finish race. But isn't it wonderful to see father and son so equally matched in loyalty and devotion to the Church?

### Ward Teaching by Aaronic Priesthood Members

ONE ordained teacher, anxious to earn the Aaronic Priesthood Individual Certificate of Award, failed to receive this recognition for 1949 because he was not appointed to do ward teaching until the month of September. He was worthy in every respect, but the few moments required to call him into ward teaching activity were not found until it was too late.

His leaders are now taking many, many times the few minutes required to appoint him to do ward teaching in trying to mend a broken heart because 1949 became his first year of failure in earning the award.

The lesson? Spend the time at the right time to get things done in the right way.

### How to Insure Attendance at Ward Youth Leadership Meeting

WITH emphasis being placed upon the ward youth leadership meeting, we offer a few suggestions as to what may be done to encourage a full attendance of youth leaders.

ONE: Appoint a definite time for the meeting each month such as "the first Monday evening following the last Sunday of the month at 7:30 p.m." It is the responsibility of the bishop and his counselors to appoint the time and place of the meeting.

TWO: Do not hold the ward youth leadership meeting in connection with any other meeting for any reason.

THREE: Have the general secretary of the Aaronic Priesthood committee notify, in advance, each month, by telephone or in writing, every youth leader expected to attend the ward youth leadership meeting.

FOUR: The bishopric will do well to hold the general secretary responsible for securing and bringing to light all excuses for non-attendance. The persistent absence of a youth leader should receive the personal attention of the bishopric. To permit a constant absence without holding the leader responsible to the bishopric is to invite, if not to encourage, indifference toward the meeting and toward his calling as a leader of youth.

FIVE: From the very moment the meeting is begun, keep it moving with dispatch. Not a few complaints disclose an unnecessary waste of time spent in needless and unrelated discussions.

SIX: Follow the order of business outlined in the Aaronic Priesthood Handbook for each of the three parts of the meeting. To neglect this pro-

cedure is like ripping out a part of the track and expecting to make the grade anyway.

#### YOUTH LEADERS TO BE INSTRUCTED ON APPOINTMENT

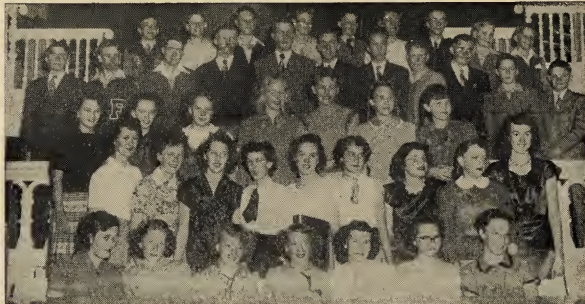
Too often, it is feared, youth leaders are appointed without any reference whatever to their responsibilities to the ward youth leadership meeting. Weeks and months go by, and finally they learn of their expected attendance at the meeting. Many of them wonder why they were not informed of this responsibility when they were first appointed. Some seem not able to adjust themselves to the added requirement—and who suffers? Youth.

We respectfully urge that every prospective leader of young men and young women, between the ages of twelve and twenty-one years, be carefully informed of the ward youth leadership meeting held each month and instructed as to his responsibilities thereto at the time he (or she) is appointed to be a leader of youth. Such information and instructions from the bishopric should be equally stressed with any other outline of duties and responsibilities pertaining to such an appointment.

Of course, where the "call" to lead youth comes from the head of the organization needing the help, it cannot be expected that the newly "appointed" leader of youth will catch the same vision of his responsibilities as would be the case if all such "calls" and "appointments" were to come from and be made by the bishopric of the ward personally, as we strongly recommend.

#### BEAR LAKE STAKE HONORS YOUTH WITH OUTSTANDING ATTENDANCE RECORDS

Forty-three members of the Aaronic Priesthood and L.D.S. girls groups in the Bear Lake (Idaho) Stake were recently honored by the stake presidency for maintaining an attendance record of ninety-eight percent or more during the entire year—Aaronic Priesthood members attending priesthood and sacrament meeting; L.D.S. girls attending sacrament meeting, Sunday School, and Y.W.M.I.A.





# Bishoprie's Page

Prepared by Lee A. Palmer

## Program for Latter-day Saint Girls to Be Transferred to Y.W.M.I.A. July 1, 1950

PRESIDING Bishop LeGrand Richards announced, during the special bishops' meeting held in the Tabernacle April 7, 1950, that the program for Latter-day Saint girls will become the responsibility of the Y.W.M.I.A. July 1.

Bishop Richards emphasized that stake and ward committees for Latter-day Saint girls, as at present constituted, are to continue in every detail of the program until July 1 as if there were to be no transfer of the work.

All meetings of stake and ward committees are to be held as heretofore recommended. The order of business in each instance will point up the necessity for avoiding any lag in the program until it is turned over to the Y.W.M.I.A.

We are counting on our workers throughout the Church to maintain the high standards of efficiency and faithfulness for the remainder of the time which have so singularly characterized their efforts in the past.

### INDIVIDUAL RECORDS TO BE KEPT UP TO DATE

Those acting advisers to L.D.S. girls have a major responsibility during the remaining weeks to July 1 while the program is still under the direction of the Presiding Bishopric. Advisers are to make their visits faithfully to girls as in the past, securing and recording a full account of each girls' activities as called for on the Individual Record Card.

Keeping individual records right up

to date is most important when it is realized that, come July 1, all cards held by both advisers and ward secretaries to L.D.S. girls are to be turned over to the Y.W.M.I.A.

### REPORTS FOR APRIL, MAY, AND JUNE

The ward committee will continue to make their monthly report to the stake committee who will, in turn, continue to make their monthly report to the Presiding Bishop's Office for the months of April, May, June. We respectfully urge special attention to the report for June which should be com-

pleted as soon after June 30 as possible so that final tabulations can be completed without delay.

### Y.W.M.I.A. TO GIVE FURTHER INSTRUCTIONS

Concerning the future status of the L.D.S. girls' program and the workers now associated with it, the Y.W.M.I.A. will supply full information and instructions during the coming June Conference of M.I.A. leaders.

Stake presidencies and bishoprics will receive detailed instructions in ample time to effect the transfer July 1.

### PASADENA (California) STAKE REPORTS ON WORK AMONG ADULT MEMBERS OF AARONIC PRIESTHOOD

In the photo, there are thirty-three newly ordained elders who were advanced from the ranks of adult members of the Aaronic Priesthood during 1949. Stake and ward committee members are included in the photo.

One of the reasons for this accomplishment could be the fact that the entire stake committee of seven members is made up of former bishops or former members of bishoprics.

Enthusiastic ward committees are not without worthy mention in this achievement. Here is another example that "it can be done" when leaders lead.



WILMINGTON WARD, LONG BEACH (California) Stake, L.D.S. girls entertained their mothers at a luncheon and program which featured the skit depicted in the photo. Apparently, money grows on trees in Wilmington.

### Aaronic Priesthood Advisers

## Preparation for Presenting The Quorum Lesson

THE quorum adviser who thinks he can fall back on his past activities to sustain him in presenting an intelligent quorum lesson, with little or no further study and preparation, has perhaps already fallen back so far as to be out of sight to everyone except himself.

If such Aaronic Priesthood quorum adviser, without being seen, could occasionally listen in on conversations among his quorum members on the measure of his effectiveness, or lack of it, he would never again go before the group without adequate preparation.

## HE IS RISEN

(Concluded from page 365)

the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:10, 14.)

To the multitude, five thousand strong, which he had fed with the five loaves and two fishes, he declared his place: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:26-35.)

Again, as he taught in the treasury of the temple, he spoke to the Pharisees concerning himself: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

To the people in the temple courts, he declared: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." (John 12:46.)

And in the upper chamber on the night of the last supper, discoursing to his disciples, he said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) He told them of his going away, saying, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." (John 13:33, 36.) On the Mount of Olives, he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:1-3.)

Out near Bethany, at the ascension, as a cloud enfolding him, hid him from the sight of his disciples, an angel

declared: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Stephen, before he "fell asleep," battered to death with stones, "being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55-56.)

Even as the angel said to the women at the tomb in the early morning of the resurrection:

"He is risen," and "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matt. 4:16.)

"He is risen," leaving with us the word that salvation is in him alone, "for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

"He is risen," with the glorious promise to us that if we seek first the kingdom of God and his righteousness, the things of this world will be added. (Matt. 6:33.)

"He is risen," trailing death his captive.

"He is risen," the "first-fruits of them that slept." (I Cor. 15:20.)

"He is risen," that all men may likewise rise, each to the station and glory to which his life and works and testimony entitle him, and when we are risen, "shall be brought to pass the

saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:54-55.)

"He is risen," that as in Adam all died, so in Christ shall all be made alive; for even "the dead shall hear the voice of the Son of God; and they that hear shall live," (John 5:25) and hearing, shall be "judged according to men in the flesh, but live according to God in the spirit." (I Pet. 4:5-6.)

For well-nigh two full millenniums since he walked and talked with men, and from today till time merges into the eternities to come, the divine message vouchsafed to the humble Martha, "cumbered about much serving," (Luke 10:40) shall bring joy to God's children: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:24-26.)

Then from this household drudge came the glorious testimony, unequalled, among the sayings of all others with whom the Christ mingled in Palestine, save alone by the words of the fisherman, Peter: "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." (John 11:27.)

May this testimony, which is also mine, grow in the hearts of all who now have it, and may it come to all who yet seek till they find it, that they may have eternal life, I humbly pray, in the name of him who died that men might live, and who is now risen. Amen.

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## "THIS IS MY WORK AND MY GLORY"

(Continued from page 368)

she had done her full duty by him as his wife, but she did not want to be sealed to him for eternity, and she wanted her children to be sealed to her and the man of her choice.

The temple rules (rule 36) provide that where a man and woman are married by the civil law and have children and are afterward separated, so that the children cannot be sealed to both parents, if one has been altogether worthy and the other unworthy, the children may be sealed to the worthy parent and his or her sealed companion.

Under this rule, permission was given for the children to be sealed to the mother and the man to whom she is sealed; thus the father, through his unworthiness and neglect, has lost his wife and his children. This is but one case in a class which is far too numerous.

There is another class of members who, without the element of unworthiness, but by pure neglect, may lose their wives and children. A Latter-day Saint girl and boy contemplating marriage decided that they

would marry outside of the temple and later go to the temple for sealing. Time went by until they had three children, and the husband became ill and died. Sometime later a Latter-day Saint man came along, courted and married the young widow, with the understanding that they would go to the temple later, and he would act as proxy in having her and her children sealed to her dead husband. This contemplated work was delayed until she had three children by her second husband, who now thinks that he has as much right to her for eternity as has her dead husband. The woman desires to know to which husband she and her six children should be sealed. She was told that she would have to decide to which husband she would be sealed, and that to him and her all the six children are to be sealed. She is likely to take the living husband, in which event the first husband loses his wife and his children, through his own neglect. This represents another class of cases, and they, with slight variations, are numerous in the Church: evidences of the folly of neglect of religious opportunities.

Another unfortunate class consists of those who have been married for time and eternity, and later the husband becomes lukewarm, inactive, and unworthy, resulting in a very unhappy marriage. The husband dies; the wife obtains a cancellation of their sealing; she later marries a man for time and eternity; the first husband has lost his wife, and possibly his children, through his unworthiness.

For the benefit of these men, their wives, and their children, no stone should be left unturned in an effort to improve these conditions. For the Lord's sake and that of his Church, also, we should try to love these people into activity and service. He needs them in the leadership and organizations of the Church, in quorums, wards, stakes, and missions. They owe it to the Lord that they put themselves in a position and condition to be used in his service.

Individual missionary work on the part of active members conforms to the Lord's way with indifferent Church members and with non-members alike.

(Concluded on page 408)

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## "THIS IS MY WORK AND MY GLORY"

(Concluded from page 406)

In the Doctrine and Covenants we have the word of the Lord as follows:

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

Therefore, they are left without excuse, and their sins are upon their own heads. (D. & C. 88:81-82.)

From this revelation, I understand that the Lord expects every person who has received the gospel to be a missionary for him throughout his life—not necessarily to go abroad by special call only, but to seek opportunity to preach the gospel to his nonmember neighbors as well. We should not be afraid to offer to our neighbor or to any person who is desirous of obtaining salvation, that which, if accepted, and its precepts followed, will be to them as valuable as it is to us, which is of more value

than anything else in life or than life itself.

That there are living among us many people who need what we have to offer—the gospel message—there can be no question from the fact that they are being converted in great numbers within the stakes and wards of the Church. The souls of these inactive members and nonmembers among us are as precious as the souls of people in foreign countries and in the islands of the seas where our missionaries are laboring. In conclusion let me read a few lines of poetry.

How sweet 'twill be at evening,

If you and I can say  
Good Master, we've been seeking

The lambs that went astray—

Heartsore and faint from hunger

We heard them making moan,

And lo! We've come at nightfall

Bringing them safely home.

May the Lord add his blessings, I pray  
In the name of Jesus Christ.  
Amen.

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## "A LAND OF THINE INHERITANCE"

(Concluded from page 389)

obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

We read in the Book of Mormon how Lehi's son Jacob taught the people the sacredness of America as a land preserved by the hand of God for his future holy work.

But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

And I will fortify this land against all other nations.

And he that fighteth against Zion shall perish, saith God.

For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.

Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance, for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God. (II Nephi 10:10-14, 19.)

The nineteenth century saw many new changes in economic, social, and religious thought. America became a land of freedom, and men could worship God as they pleased. In time, America became a nation of different churches. Christianity became more divided. Churches began to dispute with one another, and the divisions of 408

Christianity became an affront to the divine teachings of the Redeemer. "The world had become filled," says Matthew Arnold, "with unprofitable disputes. The Church had been turned into an academy, and religion into wrangling. It had fallen into endless schism." The simple teachings of Christ our Redeemer had been lost.

In the day when the Prophet Joseph Smith lived, the divisions of Christendom were seen. His going into the woods to pray was a divine act, for through the deep faith of the boy, God spoke to him. We all know the story. God reestablished his Church, the priesthood of God was restored by John the Baptist, and Peter, James, and John. They came again to earth as resurrected beings. Thus Joseph Smith came to understand the supreme test of religion—revelation. Religion as a purely human product, valuable as it is to human life and progress, has not the inner vigor to retain a place of commanding power. Religion requires revelation. "The completest carrier of revelation can be no other, or less, than a chosen personality." This was the Christian conception in the beginning. So we have the restored gospel today. The Church has its priesthood with its Apostles, seventies, and all the other offices in the Holy Priesthood of God. Our foundation is the divine truth:

We believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

I commend to you seventies and to

all who hold the priesthood of God the dedicatory prayer of the Prophet Joseph Smith as given in the Kirtland Temple in March 1832. Among the many thoughts he expressed was:

Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants who walk uprightly before thee, with all their hearts— . . . 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; . . .

O Lord, we delight not in the destruction of our fellow men. Their souls are precious before thee; . . .

Have mercy, O Lord, . . . upon the rulers of our land, may those principles which were so honorably and nobly defended, viz., the Constitution of our land, by our fathers, be established forever;

Remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy, and afflicted ones of the earth.

And may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee. (D. & C. 101:1, 7, 43, 54-55, 67.)

What a divine admonition for all of us on this Easter day! We can all bear testimony to these truths and to the truthfulness of the words of Job:

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

And though after my skin worms destroy this body, yet in my flesh shall I see God: (Job 19:25-26.)

In conclusion, I want to give you the prayer of John Drinkwater, the English writer:

We know the paths wherein our feet should press,

Across our hearts are written Thy decrees,

Yet now, O Lord, be merciful to bless  
With more than these.

Grant us the will to fashion as we feel,  
Grant us the strength to labour as we know,

Grant us the purpose, ribbed and edged  
with steel,

To strike the blow.

Knowledge we ask not—knowledge Thou hast lent,

But, Lord, the will—there lies our bitter need,

Give us to build above the deep intent  
The deed, the deed.

I pray that we may all be blessed this Easter day with the sacred knowledge that God lives, that Jesus Christ is the Redeemer of the world, and that Joseph Smith lives and is a prophet of God. Amen.

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This is one example—a 3½ million dollar example—of how earnings are put to work and keep our economy running. There are many others, for Standard of California has spent more than \$500,000,000 just since the war for plants and facilities to serve you better.

**STANDARD OIL COMPANY  
OF CALIFORNIA**  
plans ahead to serve you better



## A MISSION FIELD EXPERIENCE

(Concluded from page 363)

first time I had ever heard of the Catawba Indians, and there were only a few of them. I understand now from Chief Blue that ninety-seven percent of them are members of the Church of Jesus Christ of Latter-day Saints.

Coming back to this book again—Brother B. H. Roberts and I were sent some fifteen years later down into the southern states to visit the mission. When we arrived at the hotel at Columbia, we registered and went into our room, and soon after a knock came at the door and a colored man said, "There's a man downstairs that wants to see George A. Smith." That was the way I used to write my name, and I wrote it that way before I was married.

I said to Brother Roberts, "What will we do?" and he replied, "Send him up," so the man went back, and pretty soon up came a man and knocked on the door, and we opened it.

He reached out his hand and said, "My, I am glad to see you."

I said, "I am glad if you're glad to see me; I am happy to see you, but who are you?" and he gave me his name. I asked, "What can I do for you?" He said, "Don't you remember me?" I told him, "Remember you? I don't believe I ever saw you before."

He said, "Isn't your name George A. Smith?" and I said, "Yes."

"Well," he replied, "I am sure you're the man. I met George A. Smith years ago as he was doing missionary work here."

I answered, "Oh, that is easily explained, there was another George A. Smith here doing missionary work, too."

"Oh," he said, "it wasn't any other George A. Smith. It was you. Nobody that ever saw that face would forget it."

"Well," I said, "I guess I must be the man."

Then he related this story. He said, "You were on a train, and we passed the Catawba Indian Reservation."

I interrupted, "I remember all about it now." It all came back in an instant.

He said, "I want to tell you something. I read that book, and I was so impressed with it that I made up my mind I would like to take a trip down into Central America and South America, and I took that book with me in my bag when I went down there. As a result of reading it, I knew more about those people than they knew about themselves.

"I lost your address; I didn't know how to find you, and all these years I wanted to see you, and today after you registered downstairs I happened to be looking at the hotel register and I saw your name. That is how I found you.

"I am a representative of the Associated Press for this part of the United States. I understand you are here in the interest of your people."

And I answered, "Yes, Mr. Roberts and I both are here for that purpose."

And he said, "If there is anything I can do for you while you are here, if you want anything put in the press, give it to me and it won't cost you a cent. But," he continued, "I want to tell you one other thing, I have kept your missionaries out of jail; I have got them free from mobs; I have helped them every way I could; but I have never been able to get your address until now."

So you may be interested, brethren and sisters, in knowing that I am delighted in seeing Chief Blue here today, representing that tribe of fine Indians. I have seen some of them since. I have met one very fine young woman who is a schoolteacher, and others I have met of that race; in fact, I have some trinkets in my office that were sent to me by members of that tribe.

I am happy to have this good man here who represents one of the tribes that descended from Father Lehi as well as some of the others that are in our audience today. One good man that I am looking at here came to the temple during the week and was sealed to his wife. They are coming into the Church all around, and I am so grateful this morning to be here and hear this man who for sixty years has been a faithful leader among his people and now comes to this general conference and bears testimony to us.

It is a great work that we are identified with. Not the least of our responsibilities is to see that this message is carried to the descendants of Lehi,

wherever they are, and give them an opportunity to accept the gospel of Jesus Christ.

How glorious it is to know that we have that information, and we have the knowledge that there were others resurrected, as recorded in the New Testament. And then we have the information in the Book of Mormon of the coming of the Savior to this western hemisphere, and we have the appearance of John the Baptist, and Peter, James, and John, and the Father and the Son to Joseph Smith in these latter days. No other people have what we have. I don't know of any people who ought to be so anxious and willing and grateful to be able to celebrate this day that is recognized in the world as the anniversary of the resurrection of the Redeemer of mankind, and that meant the opening of the grave for all humanity.

I pray the Lord to bless us that we may be worthy because of our lives to keep this testimony, that not only we, but all we can reach may receive that witness and carry it to our brothers and sisters of all races and creeds, and particularly to the descendants of Lehi, until we have done our duty by them. I am sure that when the time comes for the resurrection, that all who are in their tombs and worthy shall be raised from their graves, and this earth shall become the celestial kingdom, and Jesus Christ, our Lord, will be our King and our Lawgiver—that we will rejoice that we have availed ourselves of the truth and applied it in our lives. That is what the gospel teaches us. That is what the gospel offers to us if we will accept it, and I pray that we may be worthy of it in the name of Jesus Christ. Amen.

## CLOSING ADDRESS OF PRESIDENT GEORGE ALBERT SMITH

*Address delivered at the Sunday  
afternoon session of the 120th  
annual general conference,  
April 9, 1950, in the  
Tabernacle*

I AM very grateful that I have been able to attend the sessions of this conference; thankful that I have had the companionship of this great group, most of them in this building. I want to take this occasion to express my appreciation and invoke the blessings of the Lord upon these men, women, and children who have stood during these long two hours of meeting, with no place to sit but have stood here in the house of the Lord to be edified by those who have done the speaking. I am sure you will receive your blessings, and I am sure they will be sufficient to compensate you for any weariness that may have come to you as a result of this experience.

The gospel of Jesus Christ is the only means by which we may hope to find a place in the celestial kingdom. Sometimes we feel that we are sure of it because we have membership in the Church. I take this occasion to call to the attention of the older members of the Church, who have lived a part of their lives and feel quite secure, the fact that nobody is secure unless he is on the Lord's side of the line.

All temptation and evil are on the devil's side. If I had time, I could tell you of an experience of a man who was magnified and was a great preacher of the gospel, and because of his failure to stay on the Lord's side of the line, he went into the dark and died a bitter apostate.

None of us are secure except we keep the commandments of our Heavenly Father. The pathway of righteousness is the highway of happiness. (Concluded on page 412)



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## CLOSING ADDRESS OF PRESIDENT GEORGE ALBERT SMITH

(Concluded from page 410)

ness. There is no other way to happiness.

Today the people all over the world are talking about the same subject we have been speaking of, the resurrection. When we think of the resurrection of our Redeemer, I am reminded that the purpose of his life was to prepare us all, to make a path that we could all walk that would bring us eternal happiness in his presence as well as in the presence of one another. He gave his life and testified by the shedding of his blood that he was a Son of God, and then as we have had it called to our attention, his appearance since that time has demonstrated beyond any possible doubt that he was what he claimed to be.

The Church is organized, and the missionaries go out in all the world to share the gospel, not to give some new truth, but to share the truth that the Lord has already revealed.

When he was asked to pray—I am reminded of a part of that prayer—he said,

... Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven. (Matt. 6:9-10.)

That is the purpose of the gospel, and today we are thinking of what a marvelous thing it was when the Savior was resurrected, when he took up his immortal body to live forever.

But he wanted this earth to be heaven, and that is what the gospel is intended to do, to teach people so that it will be. What a wonderful thing it would be! We think of and rejoice because of the one resurrection, and yet he held out to us as a result of that, that there might be a universal resurrection, practically universal, and that this earth would be redeemed, and the people who dwell here would live in happiness forever.

Brethren and sisters, we ought to be grateful for our blessings. We ought to be thankful for the companionship of such men and women as we have. We ought to feel a desire to do all that we can to set an example, that others, seeing our upright lives, may be constrained to keep the commandments of God.

We are coming to the close of a most interesting and instructive conference. As I look at these beautiful flowers that came from the Berkeley Stake, I want to take occasion again to thank the people who set them, for I don't know of any place where flowers are more appropriate than in the house of the Lord. And these beautiful lilies that we have, have made this house a beauty spot that it would have been but for them.

Brethren and sisters, let us go to our homes. If our houses are not in order, let us set them in order. Let us renew our determination to honor God and keep his commandments, to

love one another, to make our homes the abiding place of peace. Each of us can contribute to that in the homes in which we live.

It will not be long until calamities will overtake the human family unless there is speedy repentance. It will not be long before those who are scattered over the face of the earth by millions will die like flies because of what will come.

Our Heavenly Father has told us how it can be avoided, and that is our mission, in part, to go into the world and explain to people how it may be avoided, and that people need not be unhappy as they are everywhere but that happiness may be in their lives—because when the Spirit of God burns in your soul, you cannot be otherwise than happy.

I take this occasion to thank the brethren who are giving all their time to developing and building the Church of Jesus Christ of Latter-day Saints. I want to thank these men who stand by my side, who are so willing to support me in the responsibilities that are tremendous for one man to carry—my counselors, and the members of the Quorum of the Twelve and their assistants, and the First Council of the Seventy, the Presiding Bishopric, and the Patriarch.

I want to add to that the stake presidencies, the bishops of wards, the presidencies of missions, and the presidencies and general boards of all the auxiliary organizations. I am grateful for the things that they are doing, because they are trying to bring this world into a condition that will be heaven. The Lord has said it could be, if we will do our part.

In conclusion, I desire to leave the blessing of our Heavenly Father with you all, that you may go to your homes renewed, refreshed, and invigorated, determined to carry on and

to do all you can to make this earth heaven.

I bless you that you may have joy in this, that you may go to your homes in peace and in safety, and that you may carry with you that spirit which our Heavenly Father has bestowed upon us here so generously, and that we may look forward to the time when we may meet again in the name of the Lord, with assurance that a blessing will follow, because he has said it always would, even if two or three meet in his name.

Remember, we all have responsibilities. We may not be called to some definite duty, but in every neighborhood there is opportunity for each of us to radiate a spirit of peace and love and happiness to the end that people may understand the gospel and be gathered into the fold.

To some it, may sound selfish to hear us, say, "This is the only true Church." But we are only repeating what the Savior said, and he knows. It is the Church that he recognizes, and it bears his name. We do not say that in unkindness to our brothers and sisters, and they are our brothers and sisters, in other churches, or in no church, but we say it with the hope that they may feel the love that is in our hearts when we reach out to them with the desire that the happiness that has been ours may be theirs and may continue, not only now, but also throughout the ages of eternity.

God lives. Jesus is the Christ. Joseph Smith was a prophet of the Lord, and the gospel as it was restored through him is the power of God unto salvation to all those who would accept it and apply it in their lives. I bear this testimony in love and in kindness, and with my blessings as a servant of the Lord upon all of you, in the name of Jesus Christ. Amen.

## FOUNDED IN THE WISDOM OF GOD

(Continued from page 370)

heard, some of the delegates refused to sign; some absented themselves at the time of signing. After the document was prepared and approved came the struggle for ratification. Washington, Franklin, Madison, Hamilton, and Marshall, we understand, took the leading part in drafting the Constitution, and after it was adopted by the convention, Madison and Hamilton used their untiring efforts to have it ratified by the various states. Some of the states ratified at an early date; others delayed. Rhode Island and North Carolina delayed for some months but finally joined with their sister states in ratification.

The Constitution went into operation March 4, 1789, and thus became the vital and basic law of the United States. George Washington was elect-

ed President of the United States April 6, 1789, and was inaugurated on the thirtieth day of that same month.

Now in this statement from *The Deseret News* we read: "We stand for the Constitution of the United States with its three departments of government as therein set forth, each one fully independent in its own field." I hope that every member of the Church subscribes to that declaration—also to *The Deseret News*. The preamble to the Constitution does not begin, "I, the king"; nor does it begin, "I, the President of the United States." It reads:

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote

(Continued on page 414)



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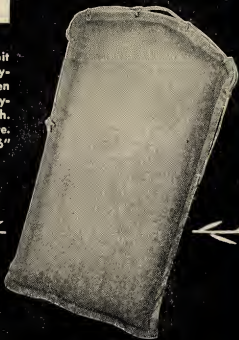
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## FOUNDED IN THE WISDOM OF GOD

(Continued from page 412)

the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

It is "We the people."

It was understood that the people would govern; of course, it would have to be by representation, but the control of government would be in the hands of the people. As we read in the Book of Mormon, when the righteous rule, everything is well. King Mosiah gave up his throne with the idea that the people would have a republic, and he called attention to the dangers of a kingdom and a centralized government and the dangers that would arise should the wicked rule. The Lord has taught us to choose wise men and just men, and that was the understanding on the part of these men who formed the Constitution of the United States.

The three forms of government spoken of in the strip and referring to our government are: the legislative, the judicial, and the executive. Channing, in *A Student's History of the United States*, has this to say of these three branches in our government:

Each is given power to defend itself against the encroachments of the other two, and each acts as a check on the others. The Constitution framers had good reason to attempt the accomplishment of this difficult purpose; in the old colonial days, which most of them remember, the governor of the royal provinces had exercised all three functions, greatly to the dissatisfaction of the colonists; and the legislative body of Great Britain had held the supreme power. To avoid establishing a government which would develop into either of these forms, the framers of the Constitution sought to give each department its due share of power, and prevent any one department from making itself supreme. For instance, the executive power is vested in the President; but he also exercises important legislative functions in his veto, and judicial power in his right to pardon. The legislative power is lodged in Congress, but the Senate acts as an advisory council to the President—without its consent no important appointment can be made and no treaty ratified. The judicial power is entrusted to the Supreme Court and inferior courts; but, as no law can be enforced which the Supreme Court declares to be unconstitutional, the Supreme Court, in fact, exercises supreme legislative functions. Finally, the House of Representatives, by means of its initiative in taxation, exercises a most effectual control over the executive department.

The legislative power is confined to certain subjects enumerated in the Constitution and is further restricted by the first ten amendments, especially by the tenth, which declares that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States, respectively, or to the people." The Supreme Court is the authorized interpreter of the fundamental law, and has construed the Constitution in the broadest possible way; following these decisions Congress has exercised powers, many of which were probably never

dreamed of by the framers of that instrument or by the members of the ratifying conventions, whose votes gave it the force of law. Acts of Congress are "the supreme law of the land," unless the Supreme Court declares them unconstitutional, and hence null and void (Channing, *Ibid.*, pp. 240-241.)

The people should, with jealous care, guard against the time ever coming when any one of these three branches may surrender its rights to any other or be swallowed up and overcome by some other branch of the government. Today there are many who advocate the destruction of these safeguards given us by the framers of the Constitution who were men inspired to make this document as near to the fundamental doctrines of the kingdom of God, as

### "EXCEPT THE LORD BUILD THE HOUSE"

(Concluded from page 392)

porch. Twenty-one men were extending love and comfort—showing real brotherhood in offering their services to bless that home.

I walked down the street of a small village in Maui one day with a Hawaiian woman, one of the presidency of the Relief Society. As we walked along, she said, "You see that building over there? Well, I have a very dear friend, a Chinese woman, who lives there. I went to visit her when we were building the temple at Laie. I asked her if she would like to contribute to the building of the temple. And although not a member of the Church, she said, 'Oh, yes, I believe in temples; I'd love to assist.' We chatted for a few minutes and then I left her. Eight months later I was coming down this way again, and I thought, 'Why, I haven't been to see my Chinese friend.' So I went over and said, 'Have you forgotten our conversation?' She said, 'No, I've been waiting for you to come. Have you a purse or something to put the money in?' I took out of my bag a small black purse, and she said, 'Oh, I'm afraid that will not hold what I have saved for you.' She went into another room and brought back a bowl containing coins and other money. She said, 'If you'll kindly open your apron.' I opened it, and the Chinese woman poured the money into my lap. I said to her, 'Is this all for the temple?' Do you mean for me to take it all?' 'Oh, yes,' she said, 'you may have the money. I have the blessing.'

May God help us to know when we turn our hearts in love toward mankind that the resurrection then is happening to us, the gift of God is with us—the greatest gift bestowed upon mankind. The Lord is then building the house.

For these things I humbly pray in the name of Jesus Christ. Amen.

it was possible under the circumstances for it to be. (*The Progress of Man*, p. 297.)

The Constitution proclaims the following:

"This Constitution and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding.

The senators and representatives before mentioned, and the members of the several state legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation, to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States.

There is much more that could be said, and I wish to read another statement. The English statesman, James Bryce, in his excellent work, *The American Commonwealth*, has said:

The Constitution of 1789 deserves the veneration with which the Americans have been accustomed to regard it. It is true that many criticisms have been passed upon its arrangement, upon its omissions, upon its artificial character of some of the institutions it creates. . . . Yet after all deductions it ranks above every other constitution for the intrinsic excellence of its scheme, its adaptation to the circumstances of the people, the simplicity, brevity, and precision of its language, its judicious mixture of definiteness in principle with elasticity in detail. (*The American Commonwealth*, vol. 1, p. 25.)

What is the stand that is taken by the Church in regard to this great document? We have the word of the Lord:

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

And as pertaining to law of man, whatsoever is more or less than this, cometh of evil. (D. & C. 98:4-7.)

In Section 101, the Lord has said:

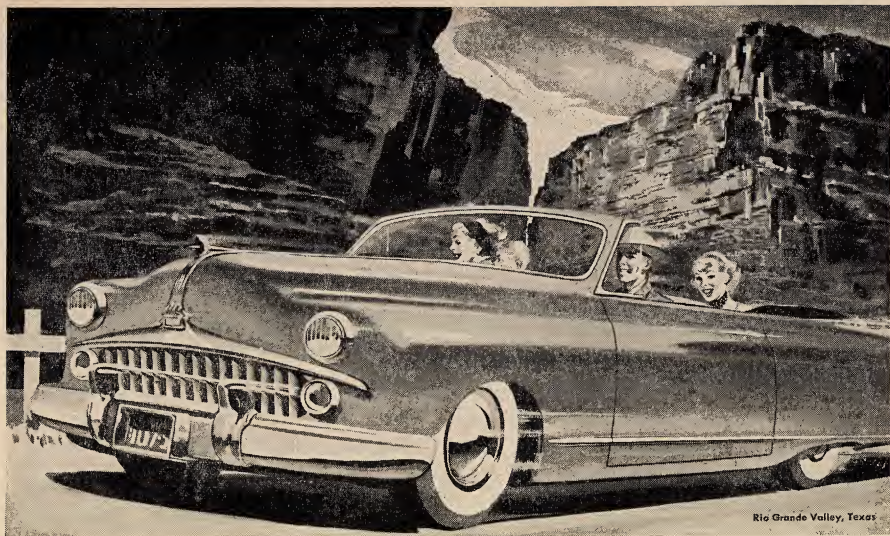
According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

(Concluded on page 416)

THE IMPROVEMENT ERA





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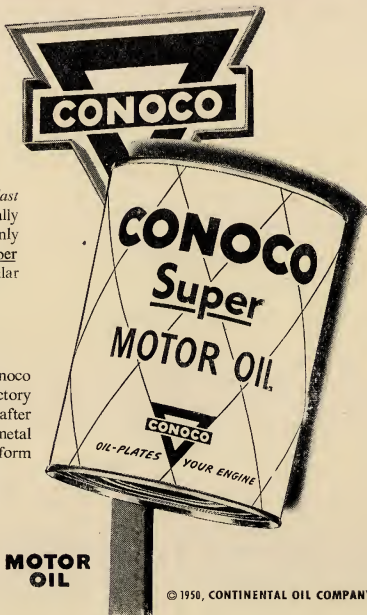
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## FOUNDED IN THE WISDOM OF GOD

(Concluded from page 414)

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (*Ibid.*, 101:77-80.)

Here is a statement that this document should be maintained, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which the Lord has given him, that every man may be accountable for his own sins in the day of judgment.

If I may be permitted, I would like to quote the words of the Prophet Joseph Smith on this subject:

The Constitution of the United States is a glorious standard. It is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun. . . .

We say that God is true; that the Constitution of the United States is true; that the Bible is true; that the Book of Mormon is true; that the Book of Covenants is true; and that Christ is true. (*History of the Church* 3:304.)

It is one of the first principles of my life and one that I have cultivated from my childhood, having been taught it by my father, to allow everyone the liberty of conscience. I am the greatest advocate of the Constitution of the United States there is on earth. In my feelings I am always ready to die for the protection of the weak and the oppressed in their just rights. (*Ibid.*, 6:56-57.)

I must not take more time but to add this: The statement has been made that the Prophet said the time would come when this Constitution would hang as by a thread, and this is true. There has been some confusion, however, as to just what he said following this. I think that Elder Orson Hyde has given us a correct interpretation wherein he says that the Prophet said the Constitution would be in danger. Said Orson Hyde:

I believe he said something like this—that the time would come when the Constitution and the country would be in danger of an overthrow; and said he: "If the Constitution be saved at all, it will be by the Elders of this Church." I believe this is about the language, as nearly as I can recollect it. (*Journal of Discourses* 6:132.)

Now I tell you it is time the people of the United States were waking up with the understanding that if they don't save the Constitution from the dangers that threaten it, we will have a change of government.

The Lord bless you in the name of Jesus Christ. Amen.

## LET US BE AS ONE

(Continued from page 375)

In the writings of the Apostle Paul to the Ephesian saints, after describing the nature of the Church as it was organized, in his day, he said this organization was given for the purpose of the "perfecting of the saints, . . . till we all come in the unity of the faith." When men receive the Spirit of God by living righteously, truth and error begin to disappear.

One of our early Church leaders nearly a hundred years ago made an expression with reference to this important subject in these words:

The command to "Be one" embraces all other commands. There is no law, statute, ordinance, covenant nor blessing, but what was instituted to make the Saints one. This is the ultimate end and aim of the great plan of salvation. For this, Jesus suffered and died; for this, his servants have toiled and labored day and night in our fallen world; for this, all the powers

of heaven will be exerted, until Satan shall be overcome, and the earth be redeemed, and all the glorified inhabitants thereof become one. (*The Seer*, p. 289, 1854.)

If it is so important, then, that this people be a united people, we might well expect that upon this principle the powers of Satan would descend for their greatest attack. We might well expect, also, that if there be those of apostate mind among us, they would be inclined to ridicule and to scorn this principle of oneness and unity as being narrow-minded or as being unprogressive. We would likewise expect that those who are enemies would also seek to fight against that principle.

There were handed to me recently some arguments which were presented before a congressional committee in Washington, D. C., in 1888, by a former mayor of Salt Lake City, in

(Continued on page 418)

## "ALONE"

BY RICHARD L. EVANS

WE have heard on high authority that "It is not good that the man should be alone." But people at almost any age may sometimes feel that they want to be on their own—free from being accountable to anyone. Children often say impatiently to their parents: "Don't worry about me. I can take care of myself!" And adults often say it emphatically to their families and friends. But no one is ever entirely able to take care of himself under all circumstances. And it isn't good for anyone, young or old, not to be responsible to someone. It isn't good for anyone to be too long alone. Of course, there are occasions when we want to be alone for a limited time: when we want to think, when we want to work, when we are weary and want to relax without an awareness of anyone else around. There are times when we want to be left alone to ponder our problems. Almost all men enjoy some solitude. But it isn't good for anyone ever to be wholly unaccountable to anyone else. And it doesn't matter how old or how able a person is, someone should always know where he is going and when he is expected back. It doesn't matter how self-sufficient a person supposes himself to be, he should feel responsible to someone for his actions and activities. In the first place, there is the question of safety. People who say that they are able to take care of themselves can't always know whether they are or not. If everything goes as expected, they may be. But the unexpected often happens. Anyone can become ill. Anyone can meet misfortune. And we are never old enough to be sure that we are safe under any and all circumstances. But, besides the matter of safety, a man simply doesn't do his best if he doesn't have the interest of others. People need other people as a performer needs an audience. People need to know that other people are depending upon them, waiting for them, pulling with them. People need people who believe in them, trust them, and expect much of them. All of us do better when we know that there are others who expect us to do better. It isn't wholesome for anyone to be running around without any ties or attachments. We all need to be somewhat responsible to someone else all the time, both to keep us at our best and in the interest of our own safety.

<sup>1</sup>Genesis 2:18.

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PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, MARCH 12, 1950



# FARM AND GARDEN



Reprint of a Farm and Garden section cover, adapted from the original Vaughn Shoemaker cartoon.

## The **FARM AND GARDEN** Section—

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Whether you're a young farmer, farmerette, lifelong soil-saver or an urban amateur gardener, you'll enjoy the sound, scientific, practical coverage of all things agricultural brought to you in the **FARM and GARDEN** section of the

# DESERET NEWS

## LET US BE AS ONE

(Continued from page 416)

which he said this, about this same matter, "The theocratic tenet of the the Mormon Church is a great evil, and opposed to our American institutions.—What is a theocracy?" (Then he gave his own definition.) "It is government by the priesthood through a direct authority from God. . . . The thing I wish to accomplish is to pass laws which will strike at the foundation of the theocratic system." To put his words plainly, the thing he wished to strike at was the unity of the Latter-day Saints, who believe in a government through a direct revelation from God through his appointed agents.

The Lord has given a plan, a three-fold plan, by which this unity might be fully realized. Unity centers in heaven, even as the Master prayed, "Father, that we might be one." The Saints might become one with the Father and the Son, spiritually begotten by baptism and through the Holy Ghost even unto the renewing of their bodies as the Lord tells us, and thus ". . . become the sons of Moses and of Aaron. . . . the church and kingdom, and the elect of God." (D. & C. 84:34), and thus become adopted into the holy family, the Church and kingdom of God, the Church of the Firstborn.

Then, besides those ordinances by which we are adopted into that oneness with the Father and the Son, he has given to us principles and ordinances all intended to the perfecting of his Saints, that this same unity might be realized.

Then, finally, the Lord has given this generation another principle, that through his appointed Authorities he would teach his laws and administer his ordinances, and through them he would reveal his will. On the very day this Church was organized, he made this principle clear to the Saints when he said,

Wherefore, meaning the church, thou shalt heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word ye shall receive, as if from mine own mouth, in all patience and faith.

For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. (D. & C. 21:4-6.)

About a year later the Lord expressed that same thing in these words,

What I the Lord have spoken, I have spoken, and I excuse not myself; . . . whether by mine own voice or by the voice of my servants, it is the same. (*Ibid.*, 1:38.)

That is a bold doctrine, those who are not members of the Church and those who are members of the Church who have no faith may think, but I would remind all such that it is also a bold doctrine when we declare that

this is the Church of Jesus Christ, the only true Church upon the earth. This could not be the Church of Jesus Christ except for that other defined principle of revelation through the prophets of the Lord.

May I test your unity as Latter-day Saints? Have you received a witness of the Spirit to your souls testifying that this is the truth; that you know this is the Church and kingdom of God; that you have received by baptism and by the laying on of hands the power of the Holy Ghost by which that unity of testimony might be accomplished? Have you that testimony in your souls?

May I ask you another question? Are you living each day so to improve your lives by living the principles and ordinances of the gospel that you are moving toward that day when you will overcome all things?

Finally, do you believe that these men whom we have sustained in this conference are the men through whom the channels of communication from our Heavenly Father are open? Do you believe—as Enos, the grandson of the great prophet Lehi, declared in his writing when he said he went into the mountain and prayed and ". . . the voice of the Lord came into my mind, again saying." (Enos 1:10)—do you believe that the voice of the Lord comes into the minds of these men? If you do, then you believe what the Lord said that

Whatever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. & C. 68:4.)

Some there are who are prone to say, "We will follow their counsel in spiritual matters but not in temporal affairs. If they counsel us in other than that which pertains strictly to the spiritual welfare of the people, we will not follow them." Have any of you ever heard such comments?

Brigham Young tells us that this subject had been discussed early in the history of this Church, and there were some, even the early bishops of the Church, who held out that the Prophet Joseph Smith should not direct them in temporal affairs. He said,

In all ages of the world that we have any knowledge of, when there was a people on the earth whom God acknowledged as his people, he has invariably dictated them in spiritual and in temporal things. This question was agitated year after year in the days of Joseph. The first two bishops in the Church—Edward Partridge was the first, I was well acquainted with him, and Newel K. Whitney was the second—questioned the propriety of Joseph having anything to do with temporal things. Joseph would argue the case with them a little, and tell them how things were, and bring up scripture to show them that it could not be otherwise—that it was impossible for

the Lord to dictate people unless he dictated them in temporal affairs. . . .

There were Wm. E. McLellin, John F. Boynton, and Lyman Johnson, who belonged to the Twelve; Fredrick G. Williams, second counselor to Joseph, and two-thirds of the High Council, all talking about this, and I went to the Temple and just challenged them to show wherein the Lord ever conferred upon any man in the world the power to dictate in spiritual affairs; that he did not in temporal affairs? They could not do it. (*Journal of Discourses*, Vol. 18, p. 242-3.)

As I have labored among the brethren here and have studied the history of past dispensations, I have become aware that the Lord has given tests all down through time as to this matter of loyalty to the leadership of the Church. I go back into the scriptures and follow along in such stories as David's loyalty when the king was trying to take his life. He wouldn't defile the anointed of the Lord even when he could have taken his life. I have listened to the classic stories in this dispensation about how Brigham Young was tested, how Heber C. Kimball was tested, John Taylor and Willard Richards in Carthage Jail, Zion's Camp that received a great test, and from that number were chosen the first General Authorities in this dispensation. There were others who didn't pass the test of loyalty, and they fell from their places.

I have been in a position since I came into the Council of the Twelve to observe some things among my brethren, and I want to say to you: Every man my junior in the Council of the Twelve, I have seen submitted, as though by Providence, to these same tests of loyalty, and I wondered sometimes whether they were going to pass the tests. The reason they are here today is because they did, and our Father has honored them.

I have that same witness about at least two members of the assistants to the Twelve, Brother Marion G. Romney and Brother Alma Sonne, for I saw it, and I know the nature of the test, and I know how they proved themselves to be the sterling men that they are. And so God has honored them, and it is my conviction that every man who will be called to a high place in this Church will have to pass these tests not devised by human hands, by which our Father numbers them as a united group of leaders willing to follow the prophets of the Living God and be loyal and true as witnesses and exemplars of the truths they teach.

Brigham Young in his day was invited into a group of some of those who were trying to argue against that principle of unity. After he learned that they were trying to "depose" as they said, the Prophet Joseph Smith, he stood before them and said something like this: "You cannot destroy the appointment of a prophet of God, but you can cut the thread which binds



you to a prophet of God and sink yourselves to hell."

It was that kind of fearlessness which was manifest in him that made him the peerless leader he was to become. It is that same kind of courage, though not always popular, but the kind that has been demanded of every man whom our Father would honor with high places of leadership.

I heard President Smith, and you heard him, four years ago from this stand, after there had been some scurrilous articles written about the Prophet Joseph Smith. He said this, and to me it was the ringing voice of a prophet speaking.

Many have belittled Joseph Smith, but those who have will be forgotten in the remains of Mother Earth, and the odor of that infamy will ever be with them; but honor, majesty, and fidelity to God exemplified by Joseph Smith and attached to his name will never die. (April Conference 1946.)

I paraphrase those words today and make them meaningful to us: "Many there are today among us who would belittle George Albert Smith, and J. Reuben Clark, Jr., and David O. McKay, but those who do will be forgotten in the remains of Mother Earth, and the odor of their infamy will ever remain with them; but honor, majesty, and fidelity to God exemplified by the First Presidency and attached to their names will never die."

God grant us the strength of living to be united with the Saints, to live the principles of the gospel, to listen to these men as the leaders among us directed by our Heavenly Father, all to the end that his full blessings might be upon his Church, I pray humbly, in the name of the Lord, Jesus Christ. Amen.

## GIFTS OF THE GOSPEL

(Continued from page 371)

to guard their children against such influences and such personalities and teachings before irreparable damage is done. The true gift of discernment is often premonitory. A sense of danger should be heeded to be of value. We give thanks for a set of providential circumstances which avert an accident. We ought to be grateful every day of our lives for this sense which keeps alive a conscience which constantly alerts us to the dangers inherent in wrongdoers and sin.

The next gift of the gospel which I present is that of wisdom. Wisdom cannot be dissociated from discernment, but it involves some other factors, and its applications are rather more specific. Wisdom is sometimes defined as sound judgment and a high degree of knowledge. I define wisdom as being the beneficent application of knowledge in decision. I think of wisdom not in the abstract but as functional. Life is largely made up of

(Continued on following page)

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# Kitchen Tips

by Connie Collins



## To make a smooth white sauce —

—use a rotary egg beater with the flour and part of the milk in a bowl. Add this paste gradually to the rest of the milk which has been heated. Continue to use beater while mixture cooks.



## Smooth Welsh Rabbit (or Rarebit)

- 1 lb. nippy cheese
- 1 tbs. butter
- 1 tsp. Worcestershire sauce
- 1 egg
- 1 tsp. dry mustard
- ½ cup milk

Dash of cayenne or tobacco

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## GIFTS OF THE GOSPEL

(Continued from preceding page)

choices and determinations, and I can think of no wisdom that does not contemplate the good of man and society. Wisdom is true understanding, and we are told in Proverbs that

She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand; and in her left hand riches and honour.

Her ways are ways of pleasantness, and all her paths are peace. . . .

Happy is the man that findeth wisdom. (Proverbs 3:15-17, 13.)

I do not believe that true wisdom can be acquired or exercised in living without a sound fundamental knowledge of the truth about life and living. The cry of the world is for wisdom and wise men. This is so particularly in the field of human relations. Why are they not found? It is because men are so blinded to the truth. Nearly one-half of the world are steeled against it, and the other half not too well-fortified in past and present performance to promote it. We have had for centuries a formula for peace. Wisdom for composition of the world's troubles is available, but the minds and hearts of men are not prepared to receive it. It is the mission of the Church of Christ to teach them how. We need wisdom in so doing, and we need to maintain our divinely appointed society in the wisdom which comes from God.

The really vital things in life are relatively few, my brethren and sisters—the body, family, property, and relationship to man and God. You may have wisdom about health, housing, marriage, children, economics, education, and even government if you truly seek it and live for it. The fundamental knowledge which the Church brings to you will bring you understanding. Your testimony, your spirit, and your service will direct the application of your knowledge: that is wisdom. Every man needs it a hundred times a day. Every woman needs it. Every youth needs it. The foolish and the wise are the antipodes of mankind as are the two poles of the earth. The foolish build on the sand; the wise on the rock. The one perishes; the other endures. Thank God for the gift of wisdom.

I shall have time to mention but one more gift of the gospel—that of comfort. I speak of comfort in the spiritual and scriptural sense bringing consolation, peace of mind and soul, resignation, tranquility, and serenity in times of bereavement, suffering, fear, doubt, and uncertainty. Very few are without some kind of trouble, and many think their own troubles most severe. I remember years ago on one of my first visits to the beautiful memorial church at Stanford University reading an inscription engraved in stone on one of the walls. In sub-

stance it was as follows: If every person in the world should wrap his troubles in a bag and then throw it in a heap with all the packages of troubles of all the people, and if each were then told that he could go to the heap and select the package of troubles which he would bear, each would go to the pile and bring back his own package. So it may well be in the providence of things that each should have troubles of a kind suited to his capacity and experience in life. However this may be, we all need comfort and perhaps the self-sufficient ones who do not recognize the need really require it more than any others.

Physical pain is torturing, hard to endure. I am a witness to the fact that it may be assuaged by spiritual blessing and comfort. Thousands there are who testify as to the efficacy of prayer and the healing and the comfort of the priesthood, but even the torture of pain is not more excruciating than the humiliation and stigma of disgrace or the consciousness of guilt. Thank the Lord for the gift of repentance which has been so beautifully portrayed, to the transgressor, but it often happens that even the greater sorrow comes to the innocent. A wayward child brings tragedy to a family, shattering a reputation and good name it may have taken generations to build. A drunken or otherwise perverted husband or wife smashes a good home. A rebellious son or daughter stabs a knife into the hearts of loving parents as he or she discards the loyalties of a lifetime. These are cases for comfort beyond the merely human touch that call for deep understanding, for spiritual fortification, for a resignation that is divine.

And then there are the lonely. They who have been bereft of the companionship of loved ones, sometimes left all alone without kin about them. I was reading the other day that there are more than six million widows in the United States, many of them being widowed at as early an age as forty with an expectancy approximating thirty years of life without their mates. Some are without the companionship of children. In the immediate circle of my own friends and associates, many sad partings have come. Decades of loving and most beautiful association have been sadly interrupted just at a time when it seemed to mortal ken the ripest and richest years of holy wedlock were in the offing. I know many a friend who needs comfort. I am deeply grateful that for the most part my immediate friends have this consolation of the spirit. They are buoyed up by an unflinching trust that the sad separations are but temporary. They give themselves and their great service to the master to require in part at least that which he gives to them—comfort and peace to the soul.

I am aware that in the Christian world and perhaps outside of it as





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well, there are countless thousands of our Father's children who are the beneficiaries of the gifts of the gospel. There are many of all faiths and conditions of life who love the Lord; and in return for this love and obedience to his commandments, he blesses them with his spirit. I am grateful indeed that it is so; but, my dear brethren and sisters, with the superior knowledge which the Lord has brought to us, with a more perfect understanding of his holy gospel, with the gift of the Holy Ghost, how much more should we so favored enjoy its precious gifts! If others of our Father's children throughout the world observe these manifestations of his special blessings to his chosen people, they will be led to investigate and seek the truth.

It seems to me as we near the conclusion of this great conference with its uplifting and inspiring teachings and testimonies, we could do no better thing than to highly resolve that henceforth and always our loyalty, our lives, and our love shall be such that our Father may pour out his rich blessings upon us in the gifts of the eternal gospel with discernment, wisdom, and comfort to all. I know that he lives. I know that he will reward the faithful. I pray that in his mercy he will bring light and truth to all the world, in the name of Jesus Christ. Amen.



## THE EUROPEAN SITUATION

(Concluded from page 357)

aim sacrifices this objective, naturally, to the work of rebuilding British hegemony in her own imperial economy. Second, the aid and arms we now pour into France, Italy (and it may be soon expected, to rearm Germany), may prove to be futile except as it redresses (vain thought?) the balance of power against Russia in the hopes of some diplomatic accord, east-west. The French will always fight if attacked or invaded. But in 1950 it becomes quite apparent that the practical French mind, viewing the American-Russian cold war, inquires: "Why should we get involved in an east-west struggle?"

It is time, perhaps, to discard the notion of the Marshall Plan with its accompanying military alliance and arms-assistance as an effective security policy. As 1952 approaches, and our ERP commitment terminates, we should revive the humanitarian "recovery" themes with which the program was originally sold; and we should look deeper into the questions posed by the emergence of Soviet strength and the problems of military security.

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## THE FIRST AND SECOND GREAT COMMANDMENTS

(Concluded from page 396)

I firmly believe that when Jesus Christ was hanging on the cross he showed the greatest expression of love that has ever been shown in history. He was suffering the terrific pain which accompanies crucifixion. The jeering multitude was down below the cross, saying, "If thou be the Son of God, come down from the cross." (*Ibid.*, 27:40.) The ordinary man would have cursed the taunters and revilers, but the Only Begotten Son of God while suffering such excruciating pain and revilings merely cast his eyes toward heaven and prayed,

... Father, forgive them; for they know not what they do. (Luke 23:34.)

This great example of love reminds me of the martyrdom of Stephen. While the Jews were stoning him to death, the scripture reports:

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. (Acts 7:60.)

All Latter-day Saints who work in the Church and hold any Church position must love God; and if we are going to be acceptable to him, we must love our fellow men. In fact, we have received a divine commission in our day. It applies to the General Authorities of the Church, to all the stake presidents, bishops of wards,

(Concluded from page 386)

built a foundation against which the gates of hell cannot prevail.

Now today what does it all mean to us? What did it mean to these good people? I could name many more who made great sacrifices, and we have them today. We have our modern pioneers out in the world who are giving up their all because of the witness they have in their souls. And that will always be. But what does it do? I repeat again what my worthy grandmother said to my mother, that it brings peace and joy to the human heart.

That is why Easter means so much to the Latter-day Saints. It isn't the symbolism, the pageantry, that we are conscious of today. It is the fundamental truth that Jesus is the Christ, that he lives, and that he appeared in this day to the Prophet Joseph.

When I say "in this day," have you ever stopped to think how close that is? There are men sitting on this stand whose fathers knew the man who communed with Jehovah. The man to whom God the Father, and Jesus Christ, the Son, appeared and bore witness again of the reality of the life of Jesus Christ, that the resurrection is true, the literal resurrection as Presi-

and to all stake, ward, and branch officers and teachers. This is the word of the Lord:

And no one can assist in this work except he shall be humble and full of love, having faith, hope, charity, being temperate in all things, whatsoever shall be entrusted to his care. (D. & C. 12:8.)

The greatest poem that I know of devoted to the subject of love or charity was written by Apostle Paul. It is found in First Corinthians, chapter thirteen. Time will not permit a discussion of that great poem here. Suffice it to say that Paul mentioned a lot of godly attributes that we might possess. And then he summarized by saying that if we possess all of those godly attributes and have not charity, we are nothing. He put charity and love as the greatest of all attributes.

I would like to quote from Mormon the great teachings he gave on love and charity. He wrote.

And again, behold I say unto you that he cannot have faith and hope, save he shall be meek, and lowly in heart.

If so, his faith and hope is vain, for none is acceptable before God, save the meek and lowly of heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost that Jesus is the Christ, he must needs have charity; and if he hath not charity he is nothing; wherefore he must needs have charity.

And charity suffereth long, and is kind, and envieth not, and is not puffed up,

seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail—

But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all the true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. (Moroni 7:43-48.)

In conclusion, my beloved brothers and sisters, I humbly ask our Father in heaven that he will let a rich abundance of his Holy Spirit enter our hearts; that the pure love of Jesus Christ might dwell in our hearts; that we might do away with all envy and strife; that we might be filled with love; that we might really love the Lord our God with all our hearts, might, mind, and strength; that we might really and truly serve God in the name of Jesus Christ and love our neighbors as ourselves. This I ask in the name of our Lord and Savior Jesus Christ. Amen.

## GOD'S ABUNDANT BLESSINGS

dent Clark explained to us this morning in his impressive address. That is how close it is.

A consciousness of this truth brings peace to your soul and mine. I read recently a statement by one of the French scientists, Louis Pasteur, who lived about eighty years ago, at a time when skepticism prevailed throughout France. He was trying to prove before the French Academy that the theory of spontaneous generation was not true. When he was chided by his associates for only accepting that which he could prove, he said:

This is not to be taken to mean that, in my beliefs and in the conduct of my life, I only take account of acquired science; if I would, I could not do so, for I should then have to strip myself of a part of myself. There are two men in each one of us: the scientist, he who starts with a clear field and desires to rise to the knowledge of Nature through observation, experimentation, and reasoning, and the man of sentiment, the man of belief, the man who mourns his dead children (he had just lost a son in the Franco-Prussian War), and who cannot, alas, prove that he will see them again, but who believes that he will and lives in that hope, the man who will not die like a vibrio, but who feels that the force that is within him cannot die. The two domains are distinct, and woe to

him who tries to let them trespass on each other in the so imperfect state of human knowledge.

He was deeply religious. He had a spiritual concept. Most men of science have that deep concept and a deep humility in their search for truth. He said:

I see everywhere the inevitable expression of the Infinite in the world; through it, the supernatural is at the bottom of every heart. The idea of God is a form of the idea of the Infinite.

In other words, the spiritual is just as real as is the side of a test tube. The spiritual is just as real as the physical. That was the fundamental doctrine of the Prophet Joseph.

And so today, Easter means something to you and me. It is worth while — this great cost. It was worth while to our forebears, my brethren and sisters, and it is worth while to us. I join with you and with my associates in expressing the gratitude of my heart for the peace that has come to my soul and comes every day, in the confidence and the knowledge that I have of the divinity of this great work.

God help us to be true to it, in the name of Jesus Christ. Amen.



## THE BASIS OF CHRISTIAN FAITH

(Continued from page 374)

Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. (*Ibid.*, 4:19-20.)

Peter told his inquisitors to their teeth:

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. (*Ibid.*, 5:30-31.)

That was the power of their message, and the basis of their strength.

Their numbers multiplied with amazing rapidity, and so did the persecution. They were hunted down, driven into hiding, beaten, and stoned. From the account of Saul of Tarsus something of the bitterness of their suffering may be learned, but still they pressed on, their multiplied number spreading throughout the empire and to the very capital itself. An edict of extermination was decreed against the sect. They were driven into hiding, cruelly tortured, thrown to the beasts in the circus for the amusement of the populace, where they were torn limb from limb. But still the work spread, a

triumph of fidelity to a cause and sincerity in its advocacy.

These men believed. Men do not endure that kind of persecution without deep conviction. Here was no lip-service or sham or apologetics or denaturing to suit the doctrines to the tastes or practices of listeners. That is the kind of belief and these were the kind of men who perpetuated the teachings of Jesus in the earth, rescued them from fading into forgetfulness, and carried the Christian faith triumphantly to its establishment as the worship of the majority of the people of the empire which once had proscribed it and decreed the extermination of its adherents. That is the kind of belief of which Jesus spoke when he said, "He that believeth shall be saved."

In the execution of their commission, the disciples clearly perceived that it was their first task to get him accepted, to get men to believe that he was the Son of God, the resurrected Lord who had redeemed the race from the bondage of death. All their teaching accordingly revolved around that central theme. Without that, there could be no hope of inducing the world to accept his moral and religious doctrines.

The pattern of their discourse was foreshadowed by Peter's bold declaration to the rulers: "Be it known to you

all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." That is what gave authoritative sanction to their teachings about the way of life which Jesus taught, and which so profoundly influenced the whole world.

It was clearly the intent and purpose of the Savior that men and peoples and nations should come to order their lives on the basis of principles he laid down, and it is something to marvel at how deep those teachings finally penetrated into those nations that espoused the Christian faith and furnished the standards of values and judgments to which they profess to cling. The nations formed from the breakup of the Roman Empire, as well as new nations which sprang or were peopled from them, in general fell under the influence of the Christian teachings and were called the Christian nations. The very frameworks of their governments were colored and shaped by these principles, and their Christian convictions have made these nations dominant in the world for fifteen hundred years.

Various Greek philosophies, and Roman too, taught rules of life, but such of them as have survived have

(Continued on following page)

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## THE BASIS OF CHRISTIAN FAITH

(Continued from preceding page)

done so by penetrating into the Christian faith which overshadowed them as the dominant spiritual power of the western world. In the Christian nations when men have judged conduct or the validity of principles, they have evaluated them as good or bad according to their conformance or nonconformance to the standards laid down in the Christian code. Before Mussolini and Hitler could corrupt the youth of their countries they had to undermine and break down and destroy belief in the principles taught by Christ which for centuries their countries had been taught to revere as ideals, howsoever short they may have fallen in practice. While the Christian church compromised many of its vital principles and in that degree weakened itself and subverted its initial purpose, it nevertheless still gave lip-service to the Christ and a certain veneration for him and his precepts, which gave controlling color to the institutions and practices of the Christian world.

But something ominous is happening now. There are disquieting signs that all over Christendom the underpinnings of the Christian faith are being knocked down. The crumbling of the Christian pattern is of grave portent. Ancient supports may be torn away, but what shall buttress us then? It begins to look as though the world is slipping back to the position it held when the Lord commissioned his disciples to carry his message to all the nations. The task again seems to be to get men to believe in him—to get him accepted. There is something highly suggestive about the fact that the upheavals which are threatening the destruction of the civilized world follow so closely on the heels of open denial by professed Christians of belief in Christ as the Son of God and of the divinity of his teachings.

I suppose it has always been true that individual persons have disavowed belief in Jesus as the Messiah, but generally this has not been true on a mass scale. Where such unbelief has been declared, it has generally been professed that nevertheless the moral and ethical teachings of Christ were still recognized as of the highest value and valid without acceptance of the claim of his Messiahship or his resurrection. But repudiation cannot go halfway and stop. Denial of his divinity is only the first step in the process of complete denial to which the logic of the position inevitably drives. And now we seem to be experiencing on a scale never before thought of the disavowal of any superior validity to the whole Christian creed. In other words, we are now driven by the logic of events to recognize that you can't have Christianity without Christ, and those who have decided to get along without him are driven to choose whether to compro-

mise on their principles, too. This is of almost worldwide consequence because Christianity has penetrated into non-Christian nations far more than their creeds have penetrated into the Christian world.

It is only two or three years ago that the president of a worshipping body in our country, which formerly was assumed to call itself Christian, said:

Christianity has been guilty of spiritual arrogance on a worldwide scale, labeling all other religions false, and asserting that only when all mankind accepts the one true religion will there be any hope for worldwide cooperation and peace. That amounts to spiritual imperialism and is as out of date in our world today as any other form of imperialism.

In a recent writing, an ordained minister who had held many pastorates proposes and argues the necessity for a new religion for a new age. He begins by demolishing the Christian God, and tearing to bits the Christian church, Protestant and Catholic alike. He tells us that Christianity is a minority group even in America, and ridicules the idea that the great majority are going to surrender their own beliefs to accept "the Christian God."

But that is precisely what Christ directed his disciples to teach the world to do. Moreover, that is what the great body of the Roman world professedly did in its conversion from paganism to Christianity.

The writer of the article dogmatically asserts, "God doesn't talk to you." All forms of religion as known today, he says, and all ideas of God are man-made. They are not eternal; they grew out of the feeling of man that he was impotent to achieve his ideals and turned the job of carrying through to a supernatural power. He proposes as a religion for the modern age one that is secular, presided over not by a ministry or a clergy or anyone acting under an ordination but managed by professional and businessmen and workers and artists. He depicts the organization of a brave new world where every man who has a talent will be expected to use it. It will be noted on careful perusal that in this scheme of things there is no place for God. The writer makes it abundantly clear that He does not exist, nor is there any future estate for man. It would appear that man himself, and certainly religion, is to be but a tool of the state.

It is possible to agree with much of what the writer says about the failure of the Christian Church to bring about the desired condition of peace and good order in the world and harmonious living among men. He points to war and frustration and the disappointments of human hopes through lapses in human behavior. But in all the principles and practices which



he sets forth as those to be embodied in his new religion, there is not one that is not already laid down in the teachings of Jesus Christ. He proposes no new virtues. Just how the ideal of the good life for all is to be implemented by supplanting the gospel taught by Jesus with a secular-political-economic-sociological regime is not made clear, though there is some indication that this is to be managed through the authoritarian powers of an omnipotent state, which is a concept in direct variance from what Jesus taught. Right here I should like to interpolate without using more words the stirring discourse we have just listened to from President [David O.] McKay relating to human dignity and the right of all men to be free.

So we come at the end to the simple question whether religion is a revelation of God with enduring validity in all times, and through the practice of which man may work his way up to perfection, or is it a human creation with no higher sanction than the wisdom of man and subject to change with the passing moods of changing times? The one gives stability and constancy and purpose to life, the reason for being, with freedom to choose one's course; the other sets man adrift with nothing enduring to hold on to and little hope to inspire noble living.

In the brief time at my disposal, I have known that I could not make a complete portrayal of the idea that  
(Concluded on following page)

## FOLLOWING *Footsteps*

BY RICHARD L. EVANS

IT is a commonplace occurrence, but sometimes startling nevertheless, how children grow up in the pattern of their parents—both in appearance and performance. It isn't always so, and we must admit the many exceptions. But it is so often the case that what we both preach and practise as parents had better be consistent with what we want our children to become. But of the two, practice is perhaps the most important; for, if our example isn't what it should be, we had just as well make up our minds that we may have difficulty in showing a youngster the right road. Children are so much more likely to see what we do than to hear what we say. And if these youth of ours are thinking (and often they are thinking far ahead of what some of us adults suppose), they must sometimes wonder why the grownups they live with and look up to, tell them one thing and do another. Sometimes, for example, they see signs, literally or figuratively, that say, "Minors Not Admitted." But isn't this in itself an admission to youth of an inconsistent situation? Of course, logic can explain how it is perfectly proper for our performance to be at variance with our teachings. Logic will say that we send our children to bed earlier than we ourselves need to go; that they need some kinds of nourishment that we ourselves don't need. Logic will say that we can take things they can't take or do things they can't do—all of which is true in many situations. But logic misapplied has misled many a man. And it isn't easy to convince a youngster that he shouldn't partake of the pattern and practices of the people he most looks up to. What a father does had better be good for his son; where a father goes had better be good for his son, because sometime or other almost every son is likely to want to walk in the footsteps of his father. And what a mother does had better be good for her daughter. Those who are responsible for the rearing and training, and for the teaching, of youth would do well to see that their practices are consistent with their pronouncements. Because it is so likely that youth will follow in our footsteps, our performance had better be consistent with our professions.

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## THE BASIS OF CHRISTIAN FAITH

(Concluded from preceding page)  
is lying in the back of my mind. I had dared hope that I might advance something suggestive enough to set your minds working on the idea sufficiently so that you might fill in what of necessity I have left incomplete.

I have had more particularly in mind those who by their daily pursuits, or association or environmental influence might be confused or even disturbed by the godless humanism that is so prevalent in the thought of the day. If you want to meet scholasticism

with scholasticism to bolster up your trust in the teachings and promises of the Master, you may take comfort in the knowledge that many of the profoundest scholars of this and of other times still place trust in God, who may be communioned with through prayer.

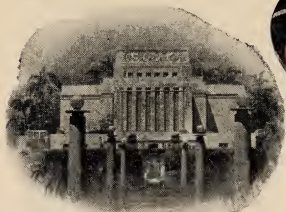
I recall here the words of Henry George, the economist and political scientist, many of whose political and economic and sociological views are in greater favor today than when he first propounded them: "Political economy

and social science," George said, "cannot teach any lessons that are not embraced in the simple truths that were taught to poor fishermen and Jewish peasants by one who 1800 years ago was crucified."

May all men learn to revere the teachings of the Lord and Savior. May they come to know that in them is saving power and that outside of them within the realm of human wisdom there is nothing that can save. I pray in the name of Jesus. Amen.

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## REPENTANCE . . . OR SLAVERY

(Continued from page 373)

tion, insofar as we do not harmfully interfere with others, violative of the spirit of the Constitution and our Bill of Rights?

America has become great in many lines of human endeavor, in fact the greatest nation on earth, due unquestionably to its free-enterprise or capitalistic system. This system is our pride and the envy of some other peoples. Because of our great corporations, industrial and financial, America astonished the world, particularly Adolf Hitler, by the speed of her preparations and participation in the recent world war.

But there are developing tendencies, sponsored by selfishness, greed, and ambition that, if unchecked, will soon or late bring sorrow and ruin to our country. Among these tendencies is that of "something for nothing," at least "more and more for less and less"—more pay for less work. And as I see it, in whatever words these tendencies are expressed, they all lead to some type of national socialism. And generally, socialism is an enemy of free enterprise in the development of which, I repeat, this country has become the greatest on earth. Then why does any honest, patriotic, intelligent citizen of America prefer socialism to free enterprise? Is it not in free enterprise that free agency, a divine gift to very human being, finds an environment favorable to growth and development and to living in harmony with our beautiful doctrine of eternal progression?

Now to give point to what I have said, let me give a few illustrations.

Recent experiences have convinced us that some labor unions have a monopolistic power that, if fully exercised, would spell ruin to industrial America. The exercise of this power employs a method that is a twin brother to that used by the bank robber. The corporation hands over just as the cashier does. In the case of the corporation, you and I—that is, the public—pays the bill. The recent settlements between coal-and-labor and



steel-and-labor are good illustrations of this fact. Immediately following the announcements of the settlement of the disputes, up went the price of steel and of coal. Yes, when costs go up, the public pays and almost always does so if the corporation is to remain solvent.

After fighting ceased in the last war, a labor union operating in the automobile field demanded an increase of wages of thirty cents an hour but insisted there should be no increase of prices—an absurdity. In any productive enterprise, labor is a large factor in the cost of operation. In our competitive free-enterprise system how can labor costs materially go up unless prices go up, if the corporation is to remain solvent? What answer does recent history give? Beginning in the autumn of 1945, wage increases occurred in nearly all productive industries. A rise in prices followed. Because of this, labor demanded and got a second wage increase. Prices again rose, followed by a demand for and receipt of a third wage increase. More recently, steel and coal workers have received a fourth raise in wages and other money benefits resulting, as I said a moment ago, in another rise in prices.

But why cannot a prosperous corporation raise wages without raising prices, is a question that many ask. I have already given an answer, but I now explain a bit by quoting from an annual report I received about two weeks ago from a large corporation:

Costs of operation in 1949 remained high, and additional expenses were incurred in changing models and in preparing for the introduction of new products. At the same time, to strengthen the business and to prepare for the future, the company intensified its marketing efforts to meet more competitive conditions and expanded its research and engineering programs to provide a continuing flow of new and improved products on a long-range basis. The expenses resulting from these activities had a marked effect on the company's profits for 1949, which were 9% of revenue.

Every other large productive corporation could make similar statements. Compare 1950 models of automobiles with those of 1920. Have not huge amounts of money and time been spent to perfect and manufacture the modern automobile? Where did this money come from? Of course from profits, stockholders, and borrowings. How absurd for well-paid workers to say that the profits belong to them! But in the long run, who gets most of the profits? I answer, the workers and the public, not the stockholders: the workers, in jobs; the public, in better goods and services. But it is the savings of these thrifty stockholders who risk their money and are satisfied with relatively small returns on their investment that make it possible for corporations to come into existence and create jobs for the workers and goods for the public. How foolish and senseless to contend that the stockholders should get no returns on their

ventured money, and that depreciation reserves should not be set up! Fourteen years ago when we were in London, we came to know that labor leaders in Britain were agreed that working invested capital was entitled to five percent annual dividends and that funds for depreciation should be provided. But in these respects I fear that Britain has since been influenced by what she sees in America—selfish demands of unions, irrespective of what is fair and just.

Now, in view of the eminent leadership position American industry has attained in the world, how is it that in recent years moves have been made that ultimately will practically destroy our free-enterprise system and end in socialism or statism or a welfare state

(take your choice of terms)?—moves that are substituting highly inflationary financial policies for the time-honored soundness of the past and moves tending to create the feeling that the government offers the best social security available in this country, etc.

In giving answer I am speaking on my own responsibility, expressing my personal views and speaking plainly, using homely, everyday language. As I see it, the leaders of these moves are in general office-hungry politicians, longing for the emoluments, influence, and power of public office. These candidates for office have courted, and are courting, the support of selfish, ambitious, and powerful leaders of labor unions, as well as the ne'er-do-

(Concluded on following page)

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## REPENTANCE . . . OR SLAVERY

(Concluded from preceding page)  
well elements in our population. Through the abundant and widespread use of misleading propaganda in which they have indulged and do indulge, the minds of the public in great measure have become confused and multitudes won over. Compare, if you please, half-century-old platforms of political parties with those that go out today under the same party names.

Time allotted to me will not permit of further elaboration, but I appeal to all honest, patriotic people

and lovers of freedom to whom my words may come, to make careful study of the matters of which I have spoken with the view of determining what is the wise and safe thing for them to do in order to serve unselfishly the best interests of the people of this country and of other countries who accept our moral standards. In every case let us beware of the bearers of "Trojan gifts."

As I see the situation, we are faced in this country with two alternatives, repentance or slavery—turn away from indulging in the unreasonable,

excessive, and wicked selfishness manifested in many of the things we do or lose the freedoms that have been our pride and glory, the freedoms that every parent should desire from the depths of his soul to pass on to his descendants. Yes, it is repentance or industrial slavery. Which will you choose?

My remarks are directed particularly to Latter-day Saints, for they believe, as I do, that our religion is so broad and practical that it covers every phase of our life's activities, material as well as spiritual. "Faith without works is dead." Our faith in a real, personal, Living God is unquestioned among us. Let us humbly, diligently, and persistently, through earnest prayer and righteous living try to keep ourselves in tune with the mind and will of God as it has been revealed to us, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

## UNIVERSAL BROTHERHOOD

(Continued from page 372)

been discussed so eloquently in this conference.

There is a story in our history, one almost revered, it is so dear to us. Some three years after his first great vision, the Prophet Joseph Smith, a lad of about eighteen years of age, lay in his bed pondering upon life and its mysteries, his relationship and duties to God, and also grieving about his mistakes in life. While so meditating, a heavenly, resurrected being appeared before him. His name was Moroni, a well-known name, a well-known figure to Latter-day Saints. We Latter-day Saints do not stop with the fact of the resurrection, for we declare solemnly that in our day men have appeared who have tasted of death, have gone down into the grave, and have come out again resurrected through the almighty power of our Father in heaven. One of these beings stood by the bedside of the young man and told Joseph about his calling, the things he was to do, and the consequences to follow. His duties and obligations, the conditions under which he was to labor, were laid before him.

Moroni quoted liberally from the Bible, much as the quotations stand in King James' version of the scriptures, the Bible in common use at that time, except in one instance. When he used the words of Malachi, he changed one verse of Malachi so completely that it is now looked upon as the first great written revelation of the Lord to the Prophet Joseph Smith through the lips of Moroni. It stands in our book, the Doctrine and Covenants, as Section Two:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

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the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so, the whole earth would be utterly wasted at his coming.

The Lord here teaches how the earth may be wasted. It will not be through one of the atom bombs. If I read this revelation correctly (and it is one of our greatest possessions, through the ministry of the Prophet Joseph Smith), it points out that humanity will win no peace, nor harmony, nor salvation, as we use the word, unless we learn to love one another.

It is a message telling us that in the spirit of brotherhood alone lies the safe future of humankind. That places a heavy responsibility upon us. We are not followers; we are leaders, else we are far astray. We are the ones who must develop and inculcate the spirit of brotherhood in the world. Among us must be the spirit of brotherhood which all the world will notice.

All this has been said by previous speakers, but it is well to repeat it. It is well to call attention to this basic revelation of this dispensation. In it lies the doctrine that unless we have the spirit of brotherhood developed within us, if we remain selfish, self-contained, unwilling to help our fellow men, there will be no salvation. The earth may then be utterly wasted.

The brotherhood of this revelation is more than the brotherhood existing between living people. It is relatively easy to love the living. But there is a higher type of brotherhood enjoined upon us in this revelation, which we must take to heart if the earth is not to be utterly wasted. We must establish a spirit of brotherhood among us and those who have gone before, most of whom we know only as names. The human race is one great family—all children of God. Christ came out of the grave for all of us—those of the past, present, and future. The blessing of the resurrection is for all, not for a handful. There is no aristocracy in heaven except as we obey or disobey the commandments of God.

So the Lord has laid upon us the great duty of universal brotherhood, to save the world, to give to those who have gone before us the opportunities that we enjoy here in life of receiving the blessings that lead to eternal life, and which many failed to receive while on earth. This is one of the greatest responsibilities placed upon man.

The Prophet Joseph Smith before his death concerned himself greatly with this work. He thought and wrote about it, he spoke about it, he urged upon his people that they forget not the redemption of the dead, for in that redemption lies, as I have said, perhaps altogether, the final solution of the things that vex mankind.

In obedience to this obligation, we as a Church have temples. In the temples alone can work for the dead be done. We are a temple-building and a temple-using people. We began

MAY 1950

in 1836 and have been building temples ever since. We are a temple-building people for the very purpose of obeying the injunction given to us in Section Two of our Doctrine and Covenants.

My message to you today, following in general the spirit of the resurrection of the Christ, is that we turn our hearts steadily and forcefully towards this duty, the duty of laboring for the dead. We cannot be saved without doing so. The earth cannot continue to its destined end unless we do so. There is much work to be done for those who have passed on are many. The great number of people that have gone before us who have not heard

the gospel have not had the opportunity to partake of the necessary sacraments of the gospel. These we must serve in spirit and in deed. Some will say as I close, "Well, I live far from the temple, I can't do the work required." Well, you can pay someone else to do it. That's not the best way, but it can be done, and I think the Lord will accept it. But there is work we can do at home. There is the field of genealogy; we may keep in correspondence with our genealogical society here in Salt Lake City, one of the greatest and best and finest in the land, in the world, for that matter. Opportunities will come

(Concluded on following page)

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## UNIVERSAL BROTHERHOOD

(Concluded from preceding page)  
if we seek them. It is marvelous how the troubles of life vanish in the presence of such work, and how the problems of life find their solutions in such work.

The Lord is mighty, he has control of all mysteries. He opens the door whenever it may be needed.

I have felt that as one with you this morning I wanted to say this to you, my brethren and sisters, and call to your attention again the need of work in the temples. We haven't enough temples. We are a million strong, we were told two days ago by

the President of our Church. The temples of the Church would not accommodate us if we did our duty in behalf of universal salvation. Let us do our duty for ourselves and for the future of this earth upon which we live and which we hold so dear. And let us remember always that the spiritual forces centering in our temples are more powerful than atom rays or any earthly force discovered by man.

I thank the Lord for his many messages of truth to us and for this great fundamental message. May the Lord give us strength to accept it and obey

it. May it find judgment in our hearts as well as in our deeds and bless us all according to our needs. May this Church of God and of his Son Jesus the Christ continue to grow and prosper, as it will do if we do our work, I pray in the name of the Lord Jesus Christ. Amen.

## HEARKEN AND OBEY

(Continued from page 385)

destruction. The Prophet Ether "... came forth in the days of Coriantumr," king of the Jaredite nation, and at the Lord's direction sought out Coriantumr personally and prophesied into him

... that, if he would repent, and all his household, the Lord would give unto him his kingdom and spare the people—

Otherwise they should be destroyed, and all his household save it were himself.

... And it came to pass that Coriantumr repented not, neither his household, neither the people; and the wars ceased not. (Ether 13:20-22.)

Fifteen and a half centuries ago, because of their unrighteousness, the remnants of the Nephite race were in a death grapple upon this land with their brethren, the Lamanites. Among them stood the mighty prophet-leader Mormon, to whom the Lord said,

... Cry unto this people—Repent ye, and come unto me, and be ye baptized, and build up again my church, and ye shall be spared.

And I did cry unto this people, but it was in vain; and they did not realize that it was the Lord that had spared them, and granted unto them a chance for repentance. And behold they did harden their hearts against the Lord their God. (Mormon 3:2-3.)

Therefore, they, as well as the Jaredites, were wiped off this land. This was true notwithstanding the glorious promises made in the Book of Mormon, some of which were quoted this morning by President Young. All those promises were conditioned upon repentance.

The world in which we live today is sick nigh unto death. The disease of which it suffers is not a new one. It is as old as history. Its name is unrighteousness. The cure for it is repentance. The Lord foresaw our present extremity long ago and prescribed the remedy. On November 1, 1831, he said:

... I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world. (D. & C. 1:17-18.)

Two things which the Lord had done in preparing a way of escape are here

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| * Junior College Conference<br>(June 28-July 1)      | * Orthopedic Nursing<br>(July 31-August 4)     |
| * Writers' Conference<br>(June 19-30)                | * Counseling Workshop<br>(June 28-July 1)      |
| * Education of the Exceptional Child<br>(June 20-24) | * Educational Administrators<br>(June 20-24)   |
| * Educational Supervisions<br>(June 19-July 7)       | * Professional Relations<br>(June 20-24)       |
| * Kindergarten Education<br>(July 25-August 11)      | * Family Life Institute<br>(July 25-August 11) |

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## UNIVERSITY OF UTAH



referred to. First, he had given commandments, and second, he had commissioned men to proclaim them.

One of the commandments was this:

Hearken. O ye people of my church, saith the Lord your God, . . .

Hearken and hear. O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to repent. (D. & C. 133:1, 16.)

And surely every man must repent or suffer. (D. & C. 19:4.)

And here is the commission:

Hearken. O ye elders of my church, . . .

. . . hearken and hear and obey: Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, . . .

And ye shall go forth in the power of my Spirit, . . . in my name, lifting up your voices as with the sound of a trumpet, declaring my word like unto angels of God. (D. & C. 42:1-2, 4, 6.)

And what shall we declare?

And ye shall go forth baptizing with water, saying: Repent ye, repent ye, for the kingdom of heaven is at hand. (D. & C. 42:7.)

We who today bear the priesthood of God are the legal heirs to this great commission. Ours is the responsibility of officially declaring repentance unto all the inhabitants of the earth. None are exempt. We must discharge this responsibility, regardless of the manner in which our message is received. With respect thereto, we are under the same obligation to this generation as was Ezekiel to the house of Israel in his day. You will recall that the Lord said to him,

Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. (Ez. 3:17-19.)

I regard this commission to declare the saving principle of repentance as a great blessing. I am grateful to my Father in heaven for it, for there are few things more tormenting to me than to be faced with a distressing situation about which I can do nothing. The commission we bear gives us a positive course to follow in meeting the problems we face. It is a sustaining and comforting feeling to know that the course we are trying to get people to take is the course the Redeemer would have them take if he were here in person.

To those who contend that the way of repentance is too slow, I can but

reply there is no other way. Our prophet has so declared in this conference. If we do not come to ourselves soon and repent, individually and as nations, of our light regard for human life, our unchastity, our lying and deception, our pride and boastfulness, our covetousness, envying, greed, and thirst for power, our drunkenness, our lack of humility, reverence, and prayer, our desecration of the Sabbath day, our lack of faith in the Lord Jesus Christ, and, in short, of all our unrighteousness, we shall find it is too late, for other proposed remedies to the world's present predicament will prove futile. There are no arma-

ments, no governmental schemes, no international organizations, and no mechanisms for the control of weapons which can preserve an unrighteous people. "Wickedness never was happiness," declared Alma to his wayward son Corianton; and Samuel, the Lamanite prophet, said to an unrighteous generation of his day,

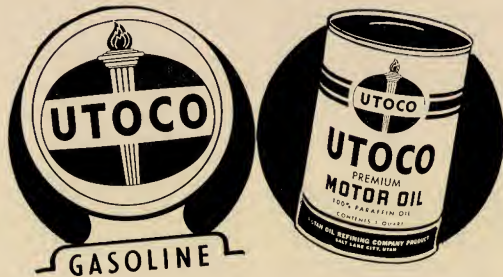
. . . ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head. (Helaman 13:38.)

(Concluded on following page)

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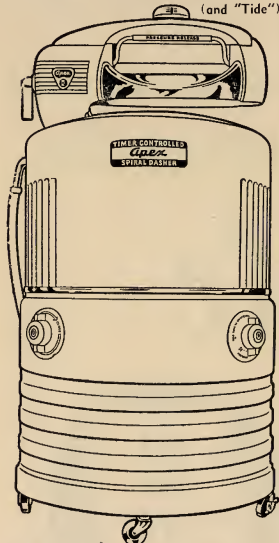
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## HEARKEN AND OBEY

(Concluded from preceding page)

Alma has given us compelling evidence of his conviction that repentance is more effectual than arms in maintaining peace. You will recall that he was the elected chief judge of the Nephite nation. As such he was the governor of the people of Nepht and commander-in-chief of their armies. Seeing many of them dissenting and conniving with the enemy, he, notwithstanding his power to strengthen and command his armies, placed the affairs of state in other hands that he himself might cry repentance unto the dissenters. The reasons for his unusual actions are given in the following quotation:

And now, as the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God. (Alma 31:5.)

Now, my brothers and sisters, there is nothing vindictive in the message of repentance which we bear. It is a message of salvation and hope, and not of condemnation. It is our purpose to declare it to our fellow men in charity and love, but we are in no sense apologetic for it. We know it is of God. We bear it at his command and, we trust, in the power of his spirit.

May the Lord help us to keep in mind the place of repentance in the plan of redemption, the need for it in the lives of men and nations, and our commission to proclaim it. May he help us to make it a daily practice in our own living that, when we do proclaim it, we may effectively hasten the great day envisioned by Alma when there shall be "no more sorrow upon all the face of the earth," I humbly pray in the name of Jesus Christ, our Lord. Amen.

## SPRING OF ANOTHER YEAR

By *Lizabeth Wall*

Now it has come again, another spring. Another, newer magic has been born. From seasons gone beyond remembering, From months that trembled, cold and winter-worn.

And I, unshod, unshackled, am afraid To walk upon the thin, impatient spears Of grass, to touch a world so gently made. Has spring been this enchanting, other years?

Now these have come my way again: The brief,

Recurring wonderment of winters' end;

The power of one adolescent leaf;

The mighty force of one young violet.

Now it is here, the blue, bewildering weather

When God and I walk through the fields together.

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## JEWS RETURN TO PALESTINE

(Continued from page 377)

cent development is the fact that many of the descendants of Judah who have assembled in Palestine seem to look upon the events of the last few months as being nothing short of miraculous. It is a common comment among them that victory, in their eyes at least, was a miracle which cannot be explained in purely military terms. Some of our recently returned missionaries from Europe who have visited that land bring back the same report.

Now the prophecies are very clear with reference to the dispersion and scattering of Israel and Judah. Moses, Ezekiel, Amos, Jeremiah, and others made clear predictions that Judah would be scattered. The Master referred to it when asked by his disciples for a sign as to the end of the world. The Lord said,

And they [referring to the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (Luke 21:24.)

Jeremiah made it clear that they, the Jews, would be persecuted with the sword, with famine, and with pestilence and that the Lord would

deliver them to be removed to all kingdoms of the earth to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them;

Because they have not hearkened to my words, saith the Lord. (Jer. 29:18-19.)

Is it possible that the times of the Gentiles are nearing their fulfillment, that the time is approaching when the gospel will be carried to the descendants of Judah? I think one of the saddest chapters in history is the account of the dispersion and suffering of Judah.

I have before me a quotation of Will Durant in his book, *The Story of Civilization*, in which he states that "no people in history fought so tenaciously for liberty as the Jews, nor any other people against such odds." He says further, "No other people has ever known so long an exile, or so hard a fate."

Then referring to the siege of Jerusalem under Titus, lasting for 134 days, during which 1,110,000 Jews perished and 97,000 were taken captive; he states that the Romans destroyed 987 towns in Palestine and slew 580,000 men, and a still larger number, we are told, perished through starvation, disease, and fire.

Nearly all Judea was laid waste. So many Jews were sold as slaves that their price fell to that of a horse. Thousands hid in underground channels rather than be captured. Surrounded by Romans they died one by one of hunger while the living ate the bodies of the dead.

Scarcely eight thousand Jews were

(Continued on following page)

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## Jews RETURN TO PALESTINE

(Continued from preceding page)

left in all of Palestine. And even their banishment and scattering didn't end their persecution. Efforts were made to drive them from various countries. Some nations made an effort to banish them completely. They were accused of causing the "Black Death" that spread through Europe in 1348, and many Jews were crucified therefor.

I have said nothing regarding the Crusades and the dastardly deeds perpetrated in the name of Christianity upon the remaining Jews in Palestine. Yes, the prophecies regarding the dispersion and the suffering of Judah have been fulfilled. But the gathering and re-establishment of the Jews is also clearly predicted.

The gathering has three phases: the gathering of Israel to the land of Zion, the American hemisphere; the return of the Ten Tribes from the countries of the north; and the re-establishment of the Jews in Palestine as God's chosen people.

This miracle of the return of the Jews will be to one of the events to precede Christ's second coming, and the scriptures are very clear with reference to this fact. Isaiah said that they shall gather "the dispersed of Judah from the four corners of the earth" and "set them in their own land," that they will "build the old wastes," and "repair the waste cities." (See Isa. 11:11-12.)

Jeremiah, who predicted so clearly their dispersion, also states that the Lord will "cause them to return to the land that I gave to their fathers, and they shall possess it," and "build them, as at the first." (Jer. 30:3; 33:7.)

The prophets of the Book of Mormon even more clearly predict the conditions under which they will gather. These prophets also foresaw the time when they would begin to believe in Jesus Christ, that the kings of the Gentiles would be as nursing fathers and their queens nursing mothers in helping to bring about their return. These prophets make it clear that eventually the fulness of the gospel will be carried to Jerusalem and to the descendants of Judah.

In our day, in that first visit of Moroni to the Prophet Joseph, mention was made that the "dispersed of Judah would be gathered from the four corners of the earth." Thirteen years later, when Moses delivered the keys for the gathering of Israel and the Kirtland Temple was dedicated, the Prophet Joseph made further reference to the promises made to Judah and appealed to the Lord that the time may soon come when the children of Judah would return to the land promised to their father, Abraham.

In some of the revelations in the Doctrine and Covenants, particularly the 133rd Section, reference is also made to the fact that the elders would

go to the nations of the earth, to the Gentiles first, and also to the Jews, that the Jews would "flee to Jerusalem," and that "Judah, after their pain shall be sanctified." (D. & C. 133:8, 13, 35.)

As Latter-day Saints, from the very inception of this latter-day work, we have had a deep interest in this group of our Father's children, the descendants of Judah. One hundred and ten years ago, at this very conference, two of the elders of the Church, Elders Orson Hyde and John E. Page, were called to go to the land of Palestine and dedicate it for the return of the descendants of Judah.

Ten years before, the Prophet Joseph had predicted on the head of Orson Hyde that in due time he should go to Jerusalem, the land of his fathers, and be a watchman to that people. History tells us that Elder Hyde did go and dedicate the land in 1841, and in 1873 Elder George A. Smith went to that land and again dedicated it for the return of Judah.

In Elder Hyde's prayer of dedication on the Mount of Olives, he prayed that the barrenness and sterility of the land would be removed, that springs of water would burst forth, that the land would become fruitful again, that the Lord would subdue their unbelief and "incline them to gather in upon this land." He also prayed that God would inspire the kings of the earth to help bring about the promises made to Judah.

Other prophecies were made in connection with this event. Great Britain was referred to particularly as one of the nations which would play a very prominent part in helping to bring this about. And almost immediately following the visit of George A. Smith to this land, organizations began to come into existence, the purpose of which was to sponsor the return of the Jews to the land of Palestine.

At about this same time, President Wilford Woodruff uttered a very important prophecy, prayer, and testimony with reference to this people, in which he said,

... the Lord has decreed that the Jews should be gathered from all the Gentile nations where they have been driven, into their own land, in fulfillment of the words of Moses, their law-giver. And this is the will of your great Elohim, O house of Judah, and whenever you shall be called upon to perform this work, the God of Israel will help you. You have a great future and destiny before you and you cannot avoid fulfilling it; you are the royal, chosen seed, and the God of your father's house has kept you distinct as a nation for eighteen hundred years, under all the oppression of the whole Gentile world. You may not wait until you believe on Jesus of Nazareth, but when you meet with Shiloh your king, you will know him: your destiny is marked out, you cannot avoid it. (Wilford Woodruff, Matthias F. Cowley, p. 509.)

Then he said further that the time would come when the armies of the Gentiles would be gathered against them, but he promised further that

the time is not far distant when the rich men among the Jews would be called upon to use their abundant wealth to gather the dispersed of Judah and purchase the ancient dwelling places of their fathers in and about Jerusalem, and rebuild the holy city and temple. (*Ibid.*)

It is rather significant that up to 1948 more than seven hundred million dollars had been expended by American Jews alone in helping to bring about the fulfillment of this prophecy by President Wilford Woodruff. The part that Great Britain played in the liberating of Palestine from Turkish rule is a matter of history which occurred during World War I in a remarkable manner. Then Lord Balfour, secretary of foreign affairs for the British government, made a very significant statement of policy to the effect that his Majesty's government would view "with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object."

This statement of policy was later supported by the Congress of the United States and was endorsed by President Wilson and all of his successors that it is the policy of our own land to look with favor on the establishment of a national home for the descendants of Judah in Palestine.

So today, my brothers and sisters, in fulfillment of these ancient and modern prophecies, a great drama is being enacted in Palestine. The Jews are returning as one of the events of the last days. Resources are being built up through reclamation, rehabilitation, and modernization.

I read the other day of one authority who stated that there is more scientific "know-how" concentrated today in Palestine than in any similar area upon the face of the earth. I wonder if there isn't purpose behind it. I noted, too, in the report of the Anglo-American Commission which was made of their study in 1946, that they commented that considerable numbers of the Jews are being converted to Christianity and that their attitude toward the Christ as the Redeemer of the world is rapidly changing. There has been much confusion over the Palestine question—much talk of division of the land, of quotas, import restrictions—but out of it all I cannot help feeling that we will see a complete fulfillment of the prophecies which have been made regarding this people. These prophecies are in rapid course of fulfillment before our very eyes today.

While in Europe, traveling through the war-torn countries, I was deeply impressed with the fact that the Lord had used, as a means of prodding the Jews and bringing about a fulfillment



of his purposes, legalized persecution under the great and terrible Nazi program. The Jews were persecuted and driven, I presume, like no other people under heaven.

I remember standing on the ruins of what was the largest Jewish ghetto in Europe, in the Jewish section of Warsaw, Poland, in August 1946. There we were given a description of what had transpired as being somewhat typical of that which had gone on in various parts of Europe through the establishment of the medieval ghetto.

Here 250,000 descendants of Judah had lived prior to the war. Under the Nazi rule, through forced labor, they were required to build a wall around the ghetto. Later some 150,000 Jews from other parts of Europe were brought into that area. Then finally the entire section was destroyed, wiped out by bombing after the people had been robbed and ravaged.

As we stood on the crumbled brick and mortar and the rubble some fifteen feet deep, with only the spire of one burned synagogue showing—no other building in that vast area—we were told by the guide that some two hundred thousand bodies, it was estimated, still remained under the rubble of those once great buildings in this section of Warsaw.

We visited some of the concentration camps and the crematoriums where, it is estimated, six million of the sons and daughters of Judah lost their lives, reducing their world population from seventeen to eleven million.

We were impressed almost to tears as we visited some of these wanderers, these persecuted and driven sons of our Heavenly Father, to find how doggedly they were determined to return to Palestine. Ofttimes, as they would come into relief agencies to get temporary help, we would ask them why they did not settle nearby. Sometimes they were invited to stay. But they had one desire, and that was to return to the land of their fathers.

I recall that a survey was made by UNRRA, United Nations Relief and Rehabilitation Administration, in which they interviewed 3,629 Jews in displaced persons' camps to determine what they would like to do if they were given their freedom to move and locate as they pleased. Of this number, 3,619 indicated that they would like to go back to Palestine. Nine of them expressed a desire to come to the United States, and one to Australia. This desire—which is almost a passion—was so great that it was as strong as life itself.

Of course, much of the movement then was done through the underground and by smuggling. I hold in my hand a short clipping, one of many we took from the papers in London. This one is entitled, "One Hundred Jew Ships Now." It is taken from the London *Evening News*, November 5, 1946. It is an Associated Press dispatch and reads:

(Concluded on following page)

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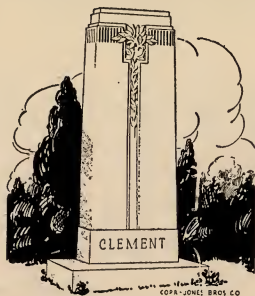
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AT YOUR GROCERS

**JEWS RETURN TO PALESTINE**

(Concluded from preceding page)

British Naval Intelligence Officers in Jerusalem revealed today that Jewish underground has bought at least one hundred ships, many paid for with U. S. funds, to carry refugees to Palestine from southern European ports.

Crews are promised £10 a head for each refugee smuggled into Palestine.—A.P.

Yes, my brethren and sisters, this great drama goes on before our very eyes, in large measure unnoticed by the Christian world. One hardly ever hears reference to the prophecies regarding Judah's return. Yet, the promises are clear that it would be one of the great events of the last days. And, of course, we know from modern revelations and prophecies that much more is yet to occur. Read the fourteenth chapter of Zechariah and the eleventh chapter of Revelations with reference to other great events that are yet to come, affecting directly this chosen people, the House of Judah. Eventually their city will be encompassed by Gentile armies. Yes, during their last great struggle, the Master will make his appearance as the Mount of Olives cleaves in twain for their protection.

Then, no doubt, will be realized the fulfillment of the glorious statement made by the Lord in the Doctrine and Covenants through the Prophet Joseph, with reference to Judah, which I read in conclusion:

And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet?

Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.

And then shall they weep because of their iniquities; then shall they lament because they persecuted their king. (D. & C. 45:51-53.)

God help us, my brothers and sisters, to realize the importance of these great and stirring events as signs that the second coming of the Master is approaching rapidly, and may they be the means of emphasizing to us the importance of putting our own houses in order, maintaining the faith, and doing all in our power to help further this glorious work of the latter day, I pray in the name of Jesus Christ. Amen.

**STRONGEST IS THE GENTLE HAND**

(Continued from page 381)

by them, as the Children of Israel, and not slay them.

If we really understood these blessings, would we so thoughtlessly transgress the law?



I do not intend to give a talk on the Word of Wisdom. It is the method of teaching that I wish to stress, that we make the reward for the blessings for obedience stand out so high above everything else that we create a desire to do right to obtain these blessings.

I think our teaching methods can stand improvement when we find such statistics as these. As I stated, nearly eight and a half million dollars were spent for cigarettes in the state of Utah in 1949. A total of \$33,531,951.00 was spent for cigarettes, beer, and liquor for the same period, and I think the adjoining states surrounding us don't have any better record. That's over thirty-three and a half million dollars in the state of Utah in one year. Compare that with the figures President Clark gave us the other day on expenditures of the Church. The total expenditures were something near twenty million dollars, yet in the state of Utah we spent thirty-three and a half million dollars for liquor, beer, and cigarettes.

The result is this: over thirty-five percent of the adult male members of the Church do not hold the Melchizedek Priesthood. That is the total to which President Richards referred the other day: Those male adult members who hold no priesthood and those who are adult members of the Aaronic Priesthood comprise over thirty-five percent of the male population of the Church.

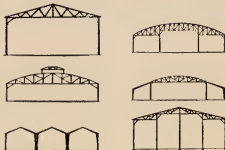
Also, fifty-eight and one-half percent of the marriages of members of the Church in the stakes in 1949 were outside the temple. It sounds to me like we need to check up on our teaching methods. There is something wrong with our teaching. It is my opinion that such people have not been taught the valuable blessings and full meaning of these blessings, or no one could keep them away from the temple.

I could tell you of a number of experiences where I know that the people are not being taught what temple marriage or celestial marriage means.

We are all familiar with the methods and results of force with which the past generation was sometimes ruled, and which sometimes still continues. Today there is a tendency to swing to the other extreme. The child is encouraged to choose for himself. Yet if he is to choose for himself he needs to be taught proper values; he needs to understand above all else the blessings promised to those who would adhere to the gospel principles.

Not long ago a father from one of our prominent Latter-day Saint families proudly told me of his son who was achieving a great name for himself in the scholastic world. He had turned down the opportunity of being ordained an elder for fear duties in the priesthood might interfere with his studies. He is now married—not in the temple. Yes, he may attain great heights in this world, but at the risk of losing the blessings of eternal life.

(Concluded on following page)



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## STRONGEST IS THE GENTLE HAND

(Concluded from preceding page)

Contrast that with what I heard the other day. One of our mission presidents said that he valued more highly his ordination as a high priest than his doctor's degree from Cornell University. That's the kind of faith that the priesthood is made up from; that's the kind of faith that I thank God we have in the Church.

I tell others, many of them, the difference between civil marriage and celestial or temple marriage is the difference between slavery and godhood for eternity. The Lord makes it sound a little nicer when he says those who reject the law of celestial marriage will be ministering angels, and worlds without end shall have no increase. Waiting on others with no further progress is an external existence but is not real living. Living involves progress. Many people are just existing in this life, but not really living. It is the inner consciousness of righteousness and progress that makes for happiness. It is no wonder that good Latter-day Saint people are often said to be the happiest people on earth. We have more to live for.

A recent convert to the Church was telling me how much happier her life has been since she has accepted the gospel. Always before she had lived in constant fear of death, and, to her, the unknown beyond. Now the gospel plan and the knowledge of the future have taken away all that fear and put in its place a happiness and joy beyond description, but well understood by true Latter-day Saints.

Brothers and sisters, let us familiarize ourselves with the blessings the

Lord has promised and stimulate a desire in others to receive them, and we will find that the price set to receive them will dwindle into insignificance in comparison with the magnitude of the blessings promised. We are rewarded for obedience in attending meetings, by partaking of the sacrament, renewing our covenants that we may have his Spirit to be with us. For paying tithing the Lord has said,

... Prove me now herewith . . . if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. (Mal. 3:10.)

Further, the Lord says in the Doctrine and Covenants, 84th Section,

And also all they who receive this priesthood receive me . . .

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

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

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

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. (D. & C. 84:35-40.)

The gospel is full of many such glorious blessings. May the Lord bless us that we may so live to receive them and teach them to others. I pray in the name of Jesus Christ. Amen.

## THE POWER AND PRIVILEGE OF REPENTANCE

(Continued from page 391)

plans for the future, are evidence of our faith in the future of this Church.

We must have faith in the future regardless of the ultimate eventualities. One of the greatest calamities in this world would be the calamity of sitting down and waiting for calamities. We must not let the things we can't do keep us from doing the things we can do. We must not let remote possibilities or even imminent probabilities keep us from moving forward with all earnestness and all effort.

I should like to say to the young people of this generation that they too must have faith in the future. In spite of all the uncertainties, they must go forward and prepare themselves as best they can for all the problems and opportunities of life. Whatever may come here or hereafter, the future will always be better for those who are best prepared.

No generation has ever lived without facing uncertainty. If those who faced the uncertainties of ten or

twenty-five or fifty years ago had sat by and waited for what seemed to them to be imminent calamities, we should not have had the able and ready and well-qualified men that we have today, and that we need and shall need in the next generation.

So I say to these youth of ours: go forth and live your lives with humility, with gratitude, with repentance, keeping the commandments of God and having faith in the future and preparing yourselves for the future, as the Church itself continues its building. There is nothing to lose by having faith in the future, but there is much to lose by not preparing for the future.

I was grateful to hear President Smith say that last year was the year of greatest growth for this Church. We have so many things to be grateful for.

I recall a reported statement, attributed, as I remember it, to President Wilford Woodruff. Some of the brethren of his time are said to have

THE IMPROVEMENT ERA

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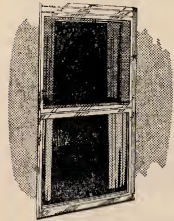
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approached him (they had their troubles also) and to have inquired of him as to when he felt the end would be—when would be the coming of the Master? These, I think, are not his exact words, but they convey the spirit of his reported reply: "I would live as if it were to be tomorrow—but I am still planting cherry trees!" I think we may well take this as a page for our own book and live as if the end might be tomorrow—and still plant cherry trees! In worrying about things that are beyond our reach, we should not overlook our opportunities with our own families and friends; in worrying about possible eventualities we should not neglect the things that need to be done here and now, and that are within our reach; the things for which we are immediately responsible; we should not neglect our present opportunities and obligations.

I should like to close with a statement of William Allen White: "I am not afraid of tomorrow, for I have seen yesterday, and I love today."

I am grateful to my Father in heaven for the assurance in my soul that he lives and that he is mindful of his children. I am grateful for his assurance of everlasting life. It has sustained my family these past three months when two sudden deaths have fallen upon us, and we would not have been sustained except for this assurance. And I would leave with you the witness of my soul that God does live, that Jesus is the Christ, that these things to which we are committed here in this conference and in this Church are his work and are of divine origin, and that it is our responsibility to carry them forward.

May his peace be with each of us, and with our children in the perplexing problems that confront them, and give us guidance and give them guidance, I pray in the name of the Lord Jesus Christ. Amen.

## THE SPIRIT OF THE LORD

(Continued from page 393)

time his reply was (and I liked it), "I have tried pairing the names of my brethren and myself several times in various ways. The list I now enclose is the best that I believe I can do. I send it to you simply because the Spirit whispers peace."

"The Spirit whispers peace." That boy has found the key to work in this Church. If he can keep it all of his life, he will be a power for good wherever he goes.

When you have a problem facing you, and you can pray to the Lord God about it, and the comforting influence of the Holy Spirit comes to you, and the Spirit whispers peace, then you know that you are on the right track.

May all missionaries find quickly that Spirit that whispers peace.

The last thing that I would talk about has to do with the numbers we

(Continued on following page)

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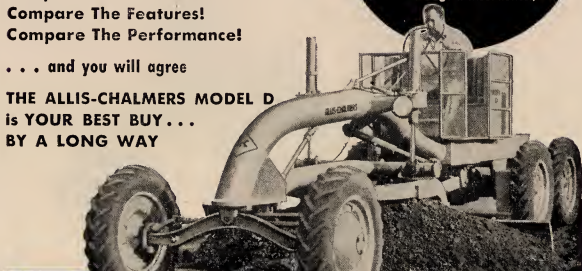
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On Some Projects

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better naturally because they're finer quality naturally. Use Star-Kist Tuna for your favorite salad, sandwich, or hot main dish—for tender, tasty, tuna every time!



## THE SPIRIT OF THE LORD

(Continued from preceding page)

have. It was reported this morning that our foreign missionaries, that is the missionaries that go out and spend full time, number between four and five thousand. I'd like to report to you folk that these men and women are each a part of a team of three. If there are five thousand boys in the mission field, there are nearly ten thousand others who are one with them in their rights and their privileges. I refer to the folk at home, those patient and splendid mothers and fathers who, without argument, without question, send their boys the wherewithal to do whatsoever the mission president asks of them. Now I make mistakes. I have erred in judgment. But I have never yet had a parent write and tell me that I made a mistake. Each has always said "We'll back our boy to the limit."

A remarkable thing takes place when a boy goes into the mission field. Not only does he become sanctified and glorified in the presence of his Father's Spirit, but the peace of our Father comes also upon his parents' home. They enjoy the sacrifice as much as does he. Is he out without money? Does he go without food? Yea, so do they, and without clothing, too, as they make the savings bank ring with the quarters and the dollars which keep him in the field.

I want every parent to know that so far as I am concerned, I would do nothing to hurt their boys, and I shall do everything I can to make their missionary experiences as full of spirit and as cheap financially as I possibly can do. I would court their letters to me expressing their feelings and letting me know something of their situations so that I can more profitably advise their boys and girls. My colleagues feel the same way.

May I read you a part of a letter? I believe I am not violating any confidence in so doing, for I shall not tell you whose it is. He will recognize it, of course, when he reads about it in the conference report, but he won't tell, and you'll never know.

I received a note from my folks yesterday, and in answer to a question I had asked them they said if I was asked to stay out longer they would be very happy to keep me here. I thought it was pretty wonderful of them because we have had sort of a struggle, you know. The Lord has always opened an effectual door just at the right time. The going hasn't always been easy; for instance, when I was waiting for my passport to come through so I could come up here I was down to rock bottom. I had about six dollars.

I talked to that boy face to face when I invited him to go to this place, quite an expensive trip, and he didn't mention that he had only six dollars. He said, "You want me to go?" I said "Yes, I do." "Well, then, I'll go."

The letter continued:

THE IMPROVEMENT ERA



And I was supposed to have about \$180.00. The winter had been pretty rough, and the folks' bank account was nil. The only way they could raise the money was to sell a steer. And they were snowed in, I guess you'd have torn your hair if you'd known, and I guess I did wrong by not telling you, but you called me to come up here, and I thought it was the Lord's will, for I knew he would provide a way; so a thaw came, the steer was sold, and I received the required amount on the first of March, two days before I left Massachusetts. You'll never know how happy I was to get that letter along with the check telling me that everything was all right.

God bless those parents.

The harvest is truly ripe here, the laborers certainly few, so I want you to know I will be happy to stay as long as you think I should. This mission means more to my parents and me than we can express. We have grown closer in every way and gained much more than we can ever hope to repay. When I think of all the elders who have been in the service, and almost as soon as they returned home left again to come on missions, while I have never been away from home myself much longer than three weeks, it certainly wouldn't be a sacrifice on my part to stay out longer. Also, Mother and Dad raised turkeys for the first time last summer, and while quite a few of the turkeys owned by our surrounding neighbors died from various causes, ours thrived, so the finances are on a more even keel, and since country work is coming up soon, the only hardship on them is my absence. Whatever you do will be the will of the Lord, and I won't be looking for my release.

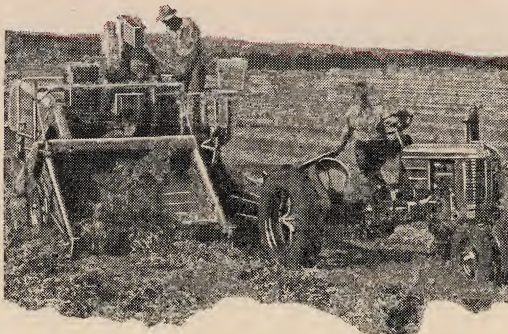
May the Lord bless the missionaries, you folk, you parents. I'd like to say to you folk that most of the boys and girls who go on missions come from homes where parents can't afford financially to send their children, but they send them. There are many men here in this audience, I take it, and all over the Church for that matter, who have never been on missions, never had opportunity to go. I'll tell you how you can go. If you can find the way to do it, send a boy and enjoy vicariously that mission as you never had hoped you could enjoy one. Couples having no children, who oftentimes are both working, can go to a widow and say, "You have a boy; let us send him on a mission," and you'll be blessed for it.

The New England Mission has approximately one hundred twenty missionaries. Five hundred would not be nearly enough to touch the hearts of the ten million people of that area, and ten thousand would not be enough to take care of all the people over the world who need the gospel. We can send more than five thousand if we buckle down to it. I pray that we may do so, in the name of Jesus Christ. Amen.

No man can disprove a truth.  
—Brigham Young.

## AMERICA'S FAVORITE COMBINE

# Built to Save HIGH-PRICED SEED



One of the major seed companies has used the Case 6-foot Model "A" combine to harvest flower seed retailing at \$15 a pound and more because the "A" saves every possible seed, gets it clean. The "A" is shown above picking up Great Northern beans in Idaho, pulled by the Case "VAC" tractor.

### ✓ SPIKE-TOOTH CYLINDER

Gets the seeds from tough heads and pods with a minimum of seed damage. Concaves adjust quickly with a single lever.

### ✓ SEED-SAVING CONSTRUCTION

Makes sure that the smallest seed goes into the bag or bin. Seed-saving construction from cutter-bar to tail end of straw rack.

### ✓ EXTRA-LONG STRAW RACK

Keeps straw bouncing and tumbling—shakes out persistent, clinging seed. Old threshermen will tell you it's length of straw rack that counts.

### ✓ AIR-LIFT CLEANING

A different, but time-proved, cleaning principle found only in Case combines. Gets seed clean with the least possible waste.

**A size and type for every farm.** Besides the 6-foot Model "A," Case makes a 5-foot power take-off combine, and 9 and 12-foot models in both self-propelled and pull types—built with or adapted for hydraulic header control. There's also the 16-foot Hillside combine with Equalized Leveling and self-leveling cleaning shoe.

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Get the last word on modern harvest. See your dealer, but don't forget to mark machines that interest you—write others in margin. J. I. Case Co., Dept. E-44, Racine, Wis.

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*Am I Safe,  
Mommie?*

**M**AKE HASTE SLOWLY. That's the injunction given to busy mothers this year in an endeavor to cut down the accident toll in American homes.

The mother who plans her day's routine, including in it a short rest period, will get through the day more easily and avoid the mishaps which occur when she is tired and upset. Even though a new baby complicates the housework, says the National Safety Council, Mother should try to fit in new tasks so that her routine is not completely upset. And speaking of the new baby, here are a few suggested rules for keeping him safe:

1. In cold weather, air the room thoroughly for half an hour before putting baby to bed. Then close the windows.
2. Make sure blankets don't cover his face. This is especially important for babies under three months old

and premature and weak babies. Don't put pillows in his bed.

3. Let him sleep in his own bed. Many babies are smothered through sleeping with parents.

4. When baby is old enough to pull himself up, keep the side of his crib up. Use a two-year or a six-year crib after the baby is a month or two old.

5. When you change the baby, stick pins in the mattress or into a cake of soap, out of his reach. Don't stick them in your dress, unless you take time to fasten them.

6. When it's necessary for baby to be in the kitchen, set his high chair as far as possible from stove and sink. Keep hot pans out of his reach. Babies can reach surprisingly far—and fast—for shiny pots and pans.

Children are safe only if parents are watchful! *W W W W*



## BLUEPRINT FOR



## Beauty

**“W**HAT a pleasing personality!” you hear someone say. Maybe the speaker hasn't analyzed exactly what he means, but obviously he is pleased with the behavior of the one he compliments.

Pleasing personality, like character, is not a shallow thing. It is based on a concrete foundation of health—not merely physical health, but healthy emotional adjustment and healthy mental attitudes. It indicates inner peace and well-being.

Recognizing this stamp of personality, mental hygienists urge that we be physically active in developing useful and happy lives. Maintaining that our physical habits influence our manner of thinking, just as our mental habits influence our manner of acting, they say: “the integrated personality can be preserved and developed by attentive co-ordinated activity.” That's a mouthful of big words, but taken apart and put together again they simply tell us: When all of our activities (the things we think and do and say in our everyday world) are directed with singleness of purpose, the result is the harmonious movement of the whole being toward “pleasing personality.” Seems simple enough, doesn't it?

Another has aptly said, “Be ye therefore perfect.”

Our lives are filled with activity of one kind or another, but if co-ordinated activity is a keynote in developing that inner glow and outward sparkle, why not put a little attention each day on learning to control our physical bodies and so increase our ability to move surely and steadily in the direction of happier and more beautiful living?

Exercise is for everyone. Say the editors of charm and personality courses: Treat yourself to a simple exercise routine each day, and before long you'll wonder how you ever got along without that sense of well-being, mental and physical alertness, poise, and control that come from systematic muscular activity.

Too old to exercise? The experts don't think so. Although some may need a physician's counsel before beginning such a routine, exercise should become a regular habit, even if it consumes only ten or fifteen minutes daily. One who cannot take exercises will never develop strength for them by

sitting on a plush cushion watching others.

Exercise has much to commend it:

1. It develops muscular controls.
2. It develops balance by co-ordinating thinking and acting in purposeful activity; thus poise and posture are improved.
3. It relieves tensions, clears the mind, and promotes serenity.
4. It helps to develop skills.
5. In group activities it promotes sociability, fair-play, give-and-take attitudes.
6. It builds health.

While exercises indoors are only second best to outdoor activities, they are nevertheless valuable in keeping up a daily routine. Open a window and try these on your living room floor:

1. *Lying on the back, arms over head, legs out straight.* Keeping hips flat on the floor, roll arms and shoulders over to the left side, then to the right. Repeat six times.

2. *Lying on the back, arms over head, legs out straight.* Keeping shoulders flat on the floor, roll hips to the left side, then to the right. Repeat six times. This exercise may be modified by placing hands behind the head,



bringing knees up to chest, and rolling legs and hips to left and then to right. Increase the exercise five counts each night to a total of fifty.



3. *Lying on floor, hands under hips.* Raise legs and hips off the floor and, with weight on the shoulders, point the toes and extend legs in bicycle-riding motion. Start with fifty counts and increase five each night to a total of one hundred.

4. *Sitting on floor, legs outstretched, hands in back supporting the weight.* Lift the mid-section off the floor, and twisting hips to left, pound the floor with left hip as hard as possible. Twist to the right and pound right hip. Then, very fast, pound alternately, left, right, left, right.

5. *Standing position, feet apart.* Bend and touch right toes with left hand. Alternate, touching left toes with right hand. Repeat twenty-five times, adding five each night to a total of fifty.

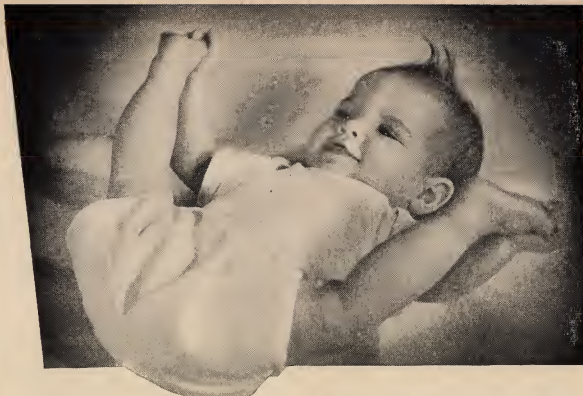
6. *Standing position.* Throw head back, stand on tiptoe, raise arms and go through motions of climbing a rope.

7. *Sitting position, with feet hooked under bed rail or chair, hands behind the head.* Carry right elbow to left knee, left elbow to right knee. Repeat ten times. From same position, gradually bend backwards till body is at rest, pause, then rise to sitting position. Repeat five times. From same position, but with arms stretched forward, hands together, slowly raise arms overhead, bend backwards to lying position. Repeat five times.

8. *Standing position.* Raise the hands and place tips of fingers on each shoulder. Chest up, elbows reaching out sideways. Bring the elbows down slowly, then forward, up and around to the back in a circular movement. Each time the circle is described, let it move slightly higher and become larger. Repeat several times.

9. *Standing position.* Slip the fingers of the left hand around the right forearm, those of the left around the right forearm, forming a straight line from elbow to elbow. Then raise the interlaced arms until they are parallel with the shoulder. Lower them slowly. Repeat several times and you will find you naturally inhale as you raise the arms and exhale while lowering them.

10. *Standing position.* Roll the head in circles, first down and then to the left, back, right, and down. Alternate directions. Repeat three times in each direction and gradually increase repeats.



## "How does she do it?"

"Doesn't matter how many times a day I need it, Mother always has a 'change' ready. . . I don't know how she does it!"

Your Mother's a smart woman, Baby. She washes your diapers with Improved Fels-Naptha Soap. You can thank Fels-Naptha for getting *all* your things so clean and sweet it makes you feel good, just to put 'em on. And there's so much EXTRA washing help in Fels-Naptha, it's easy to have fresh clothes ready whenever you need them.

### Mother — Remember This:

**ONLY IMPROVED FELS-NAPTHA GIVES YOU THESE THREE WASHING ADVANTAGES:**

1. Mild, golden soap.
2. Gentle, active naptha.
3. Finer 'Sunshine' ingredients that get white things whiter *whiter than new* — and make washable colors radiantly bright.

Look for Improved Fels-Naptha at your grocer's—NOW!



# IMPROVED Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"

## GOOD HEALTH

... one of the most precious things in the world

### MAY BE YOUR BLESSING!

Nutrition authorities agree that many human ailments are due to lack of essential minerals in foods!

U.S. GOVERNMENT SENATE Document No. 264, May, 1945, says:

"The alarming fact is that foods, fruits and vegetables and grains . . . now being raised on millions of acres of land that no longer contain enough of certain needed minerals, are starving us—no matter how much of them we eat!"

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Each tablet contains the following amounts and proportions of the minimum daily requirements:

Calcium .....	55.87 Mgms.	7.445%
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## LIKE BANANAS?

**A**LWAYS seasonable, bananas are a rich energy food for children and adults as well. They also contribute calcium, iron, thiamin, riboflavin, and vitamins A and C to the diet. When partially ripe (yellow with green tip), they may be cooked and served as a vegetable or as a dessert; when all yellow, they may be eaten raw, cooked, or used in baking; and when fully ripe (flecked with brown spots), they are ideal for eating, for infant feeding, and for many baked dishes. At this stage their starch content has practically all been converted into sugar.

Since bananas darken quickly when cut, they are best sliced just before serving. However, they will retain their color for two hours after cutting if placed in lemon, lime, orange, or grapefruit juice.

#### Baked Banana Dessert

Peel bananas that are all yellow or green-tipped. Place in greased bak-

ing dish and brush with butter or margarine. Bake in moderate oven until tender, about 15 to 18 minutes. Serve hot with cream or a hot fruit sauce. For variety the bananas may be baked with dark molasses or sprinkled with brown sugar.

#### Banana Salad

2 large bananas  
1 cup lemon juice  
3 ounces cream cheese  
1/2 cup chopped nuts  
Peel bananas and cut into sections. Marinate in lemon juice one hour. Drain, cover with cream cheese and roll in nut meats. (Other fruit juices may be used for marinating.) Arrange on lettuce leaves, garnish as desired.

#### In Place of Potatoes

*Baked Bananas:* Bake as in *Baked Banana Dessert*, but serve with salt, as a vegetable. Green-tipped bananas are best for baking as they are firmer and will have a more tart flavor.

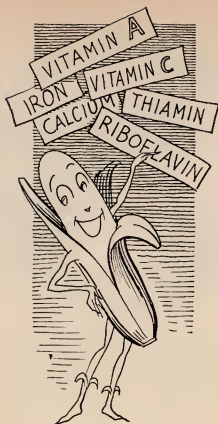
## On PLEASING PEOPLE

BY RICHARD L. EVANS

**I**T WAS Montaigne who remarked that "A man had need of tough ears to hear himself freely judged." Regardless of how careful and conscientious a man may be, someone is almost always sure to misunderstand his actions and attitudes and utterances. When he is liberal with his means, someone will almost surely suggest that he is overly extravagant. If he is conscientiously careful with his money, someone will almost surely say that he is miserly. If a person's views are more liberal than ours, we may brand him as being "too liberal." If his views are more conservative than ours, we may assume that he is "too conservative." When a person favors our position, we may refer to him as fair-minded. When he opposes our position, we probably pronounce him prejudiced. And in all honesty, must we not admit the possibility of our condemning in an enemy what we condone in a friend? And the chances are that we ourselves do many things that we resent in others. And if a person does nothing, people will find fault with what he doesn't do; if he does something, they will find fault with what he does do. And while part of the people may applaud what we do part of the time, it is more probable that part of the people will surely disapprove what we do at any time. When, therefore, we are attempting to please other people (or when other people are attempting to please us), we must remember that no mortal man ever lived (and that includes all of us) who has ever pleased anyone all the time—not even himself. No matter what course a person pursues, someone will wonder why he didn't do something different. And so about the best we can do is to conduct ourselves conscientiously according to our best knowledge and sincere convictions and keep our minds always honestly open to the possibility of our own errors—and hope that other men will forgive us our mistakes as we forgive them theirs. And remember always that a man has need of "tough ears" to hear himself freely judged by others.

*"The Spoken Word"* FROM TEMPLE SQUARE  
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**Bananas and Cheese:** Bake, sauté, or broil bananas and sprinkle them with grated cheese.

**Broiled Bananas:** Place peeled bananas on greased baking sheet; set two inches under broiler and broil until lightly browned (about 2 minutes). Brown on all sides. Sprinkle with salt or nutmeg.

**Glazed Bananas:** Brush bananas lightly with dark molasses; broil. Sprinkle with nutmeg or cinnamon.

#### Tomatoes Tropical

- 2 large tomatoes
- 1 firm banana
- ½ cup grated cheese
- Salt
- Paprika

Cut tomatoes into thick slices. Cover tomato slices with thin slices of peeled banana. Sprinkle with salt, cheese, and paprika. Place on broiler rack about 5 inches below heat and broil about 10 minutes. Serve with scrambled eggs.

#### Banana-Orange Fluff

- 1 pkg. orange-flavored gelatin
- 1 cup hot water
- 2 tablespoons sugar
- ½ cup orange juice
- 2 cups thinly sliced ripe bananas
- ¼ teaspoon salt

Dissolve gelatin in hot water, and add sugar, salt, and orange juice. Chill until syrupy. Then add bananas and whip until thick and fluffy. Chill. (To make banana sponge, substitute whipped evaporated milk for the orange juice, adding it with the bananas after jello has been whipped. Use 1¾ cups water to set jello.)

#### Banana Tea Bread

- 1½ cups sifted whole-wheat flour
- 2½ teaspoons baking powder
- ½ teaspoon salt
- ½ cup shortening
- ¾ cup brown sugar

(Concluded on following page)

**SAD  
MRS. B.**



She had planned her "company dinner" so carefully, she thought...and then the *entree* was a miserable failure! *Why?* Because she bought a substitute instead of insisting upon **"BITE SIZE" TUNA**. She's learning the truth of the line, "There's no half-way quality in tuna"! It's either delicate, tender, and delicious...or it *isn't!*



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## LIKE BANANAS?

(Concluded from preceding page)

2 eggs, well beaten  
1 cup mashed bananas (2 or 3 bananas)

Sift dry ingredients together. Cream shortening until light, and add sugar. Cream together until fluffy. Add eggs and beat well. Add flour mixture alternately with bananas, beating till smooth after each addition. Turn into well-greased pan and bake about 1 hour in moderate oven. (350° F.)

#### Banana-Coconut Rolls

6 firm bananas (all yellow)  
2 tablespoons melted butter  
2 tablespoons lemon juice  
1/2 cup shredded coconut.

Peel bananas and brush thoroughly with butter, then with lemon juice. Place in well-buttered baking pan. Cut bananas in half, crosswise. Sprinkle with coconut. Bake in moderate oven 15 to 20 minutes, or until tender and coconut browned. Serve hot with pineapple, orange, or lemon sauce.

#### Pineapple Sauce

3 tablespoons sugar  
1 tablespoon cornstarch  
Dash of salt  
1 1/4 cups unsweetened pineapple juice  
1 teaspoon lemon juice  
1/4 cup drained crushed pineapple

Mix sugar, cornstarch, and salt. Add pineapple juice. Bring to boil and cook until thickened, about 5 minutes. Add lemon juice and pineapple. (If juice from sweetened canned pineapple is used, reduce sugar 1 to 2 tablespoons. For pineapple mint sauce, add 2 drops oil of peppermint.

#### Whipped Banana Topping

1 ripe banana, peeled  
1 egg white  
1/4 cup brown sugar  
1/2 teaspoon vanilla  
Dash of salt

Place all ingredients in a bowl and beat until smooth, light, and fluffy. Chill if desired. Makes about 1 1/2 cups of topping for puddings, gelatins, or gingerbread.

#### Banana-Grapemallow

10 marshmallows  
1/2 cup of grape juice  
2 tablespoons lemon juice  
1 cup mashed ripe bananas  
1/2 cup whipping cream

Combine marshmallows with 2 tablespoons grape juice and heat slowly, stirring until marshmallows are melted and fluffy. Fold in remaining grape juice, then fold in lemon juice and bananas. Turn into freezing tray. When freezing begins, turn mixture into a bowl and beat well. Fold in whipped cream. Return to freezing tray and freeze until firm.



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To dry short-sleeved, non-stretchable sweaters, sweat-shirts, and blouses, try this method by the laundresses of Scotland, home of sweaters: Slip a stocking through the sleeves and body of the garment and pin the stocking to the line. This method dries the garment much faster than the usual way of laying it out on a flat surface, permits the air to fluff and freshen the fibers, and avoids marks left by a coat hanger or by clothespins when applied directly to the clothing.—*M. C. O., Portland, Oregon.*

An old-fashioned corn popper or an old-fashioned wire toaster is excellent for roasting wieners over a picnic fire. Several can be done at one time without the danger of their falling off forks or sticks, and no juice is lost by perforation.—*Mrs. Y. G., Oklahoma City, Oklahoma.*

## GOD'S PURPOSES

(Concluded from page 387)

ing his forces in the world. He is the great enemy of freedom and human rights, both of which are God-given. I have seen the adversary's system in operation in Europe. It stifles all progress and destroys happiness and independence. It makes for slavery and paves the way for sorrow and disappointment. It is the exact opposite of Christ's plan of life and salvation. The two can never be blended.

I want to testify that the Book of Mormon is well-nigh indispensable in the great missionary work which is going forward in the world. Its importance cannot be overstated. In some of the missions of Europe, copies of the Book of Mormon have not been available, and the demand for them has been great. The scriptural productions of Joseph Smith, the Prophet, are powerful and irrefutable testimonies to the divinity of his calling.

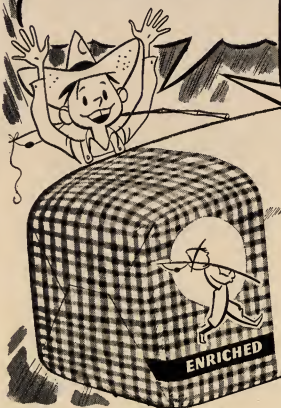
It was my privilege to meet and to be interviewed by many newspaper representatives in Europe during my stay there. One of them, after a lengthy interview, made this statement to me:

God will give the British people a chance. That chance will come from your Church. You can save England; you can save Europe; you have everything. It will be a long, tough job; it will take a generation. I can see this, but I haven't the genius to explain it; I don't know enough. You have done one hundred years of constructive work without a slip and without misrepresentation, and you have not found it necessary to lie and deceive as have some other churches.

God's work is going forward in Europe, and it is the gospel of salvation. May we appreciate it, I pray in the name of Jesus Christ. Amen.

MAY 1950

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## LAMANTES ATTEMPT TO PRESERVE INDEPENDENCE

(Concluded from page 376)

liberties. The Indian who is not of the conservative group, it is held,

can no longer take part in the ceremonies carried on by the "pure" members of the tribe. He must leave the religion entirely. Thus, those members of the Moenkopi Village who accepted allotments of fertile land offered them by the government many years ago, were immediately considered to be excommunicated, and they themselves accepted this belief.

Later, being a sizable body, they took up the practice of their religion again, but in the eyes of the conservatives they are still excommunicated. Their practice of ceremonies is considered blasphemous, and they remain cut off from participation in the common efforts of the communities nearest to them.

And I quote a little further:

Indians holding this belief may trade with the white man, may work for him and earn money, (but not for the government), may use the white man's material and goods, but they may not take relief or other governmental handouts. They are consistent in this. The Hopewilla conservatives and others of their belief have not accepted relief, have always insisted on paying for clothing issued to schoolchildren, and so forth. Normal trade is one

thing; any action indicating acceptance of the government's, to them, blasphemous and irreligious plans for Indians, is entirely different.

This whole concept seems ridiculous to us, but it is vital to them. It should be emphasized that it is not a self-serving concept. On the contrary, it is a belief which has caused them to endure many hardships and for which they are prepared to endure many more. Be it noted that under this belief the extreme conservatives have remained the most self-respecting, industrious Indians on the reservation, denying themselves many assistances offered by the government, determined to get by solely on their own efforts. They are orderly, notably industrious, even in that industrious tribe, and self-supporting.

The Lord bless the Indians. And, brothers and sisters, may God bless you and me that we may go back to our stakes and our missions with the determination to pray for the red man and then to do something about it to see that he is trained in the ways of God; that he is educated, that he is given the opportunities he so richly deserves after this long period of suffering.

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

## LEHI IN THE DESERT

(Continued from page 384)

danger of returning to Jerusalem (e.g. 7:15) that Nephi persuaded his brethren to stick it out. And indeed, where would they go if they deserted their father? As we have seen, with these people family was everything, the Arab or the Jew will stick to "his own people" because they are all he has in the world.<sup>284</sup> The family is a religious society with the father as its head.<sup>285</sup> To be without tribe or family is to forfeit one's identity in the earth; nothing is more terrible to these people than to be "cut off," and that is exactly the fate that is promised Laman and Lemuel if they rebel. (1 Nephi 2:21.)<sup>286</sup>

Authorities on the East have often observed that the Arab, and only to a lesser extent the Jewish, character is remarkable for its two faces: on the one side the Semite is thoroughly proud and noble, the soul of honor, the impeccable family man, the true friend, and on the other, the low and cunning tramp, the sly assassin, dangerous companion, and unpredictable rogue. Every page of Doughty reflects this

strange paradox of the desert character, which has received its classic treatment in the third chapter of Lawrence's *Seven Pillars of Wisdom*: pure gold mixed with basest dross within a single family. That also is the story of the Book of Mormon.<sup>287</sup>

(To be continued)

### BIBLIOGRAPHY

- <sup>282</sup>Thomas, Arabia Felix, p. 137.  
<sup>284</sup>Cheesman, Unknown Arabia, pp. 228f. 234. 240f. 280.  
<sup>285</sup>Drinkers of the Wind, p. 200.  
<sup>286</sup>Zeller, "The Bedawin," PEFG 1901, p. 191.  
<sup>287</sup>Burckhardt, Notes I, 242, cf. 1.  
<sup>288</sup>W. E. Jennings-Branley in PEFG 1909, p. 256.  
<sup>289</sup>St. Nilus, Narratio iii, Migne Patrol. Graec. 79, col. 612.  
<sup>290</sup>Margoliouth, Arabs and Israelites, p. 57.  
<sup>291</sup>Idem, p. 54.  
<sup>292</sup>No. vii of the Mu'allaqat, ascribed to Harith ibn Hillizah, line 38.  
<sup>293</sup>The Empty Quarter, p. 27.  
<sup>294</sup>Burckhardt, Notes I, 133.  
<sup>295</sup>Thomas, op. cit., p. 142.  
<sup>296</sup>Idem, p. 172.  
<sup>297</sup>No. iii of the Mu'allaqat, line 58.  
<sup>298</sup>Nilus, Narratio, Patrol. Gr. 79, 669: At the merest sign of an armed man the Bedu fled in alarm "as if seized by panic fear," and kept on fleeing. "For fear makes them exaggerate danger and causes them to imagine things far beyond reality, magnifying their dread in every instance."  
<sup>299</sup>They live always under the impression that an invasion is on the way, and every suspicious shadow or movement on the horizon "calls for attention."  
<sup>300</sup>Baldensperger in PEFG 1925, p. 81. Literature on the Arabs is full of this theme.  
<sup>301</sup>J. Baldensperger, in PEFG 1922, p. 168f.  
<sup>302</sup>Sir Richard Burton, one of the few individuals who has ever known both the American Indian and the Bedouin Arab at first hand was greatly impressed by their exact resemblance to each other, which he has discussed in a detailed comparison of the two (Pilgrimage to Al-Madinah and Meccah II, 118f.). He warns the reader against attributing the really astonishing parallel to a common origin.



yet he himself can only explain it by noting that "The almost absolute independence of the Arabs, and of that noble race the North American Indians, has produced a similarity between them worthy of note . . ." (loc. cit.) Yet many a tribe of Asia and Africa, enjoying equal independence, and inhabiting a like terrain, has a way of life that is anything but resembles that of Bedouins and Indians. One of the writer's best friends is Mr. George Lawand, a venerable but enterprising Lebanese, who has spent years both among the Bedouins of the desert and among the Indians of New Mexico as a peddler and trader; he avers that there is absolutely no difference between the two races so far as manners and customs are concerned.

<sup>200</sup>Hence it is regarded as an honorable and commendable act to compensate the victim of a tribal domain. Jacob, *Altarabisches Beduinenleben*, p. 211.

<sup>201</sup>Cheesman, *op. cit.*, p. 24.

<sup>202</sup>"Not a soul was to be seen, for the Debur were in temporary hiding, having come home from a successful raid, and the victims might daily expect to return the compliment." W. E. Jennings-Bramley, in *PEFQ* 1912, p. 16.

<sup>203</sup>*Empty Quarter*, pp. 229f.

<sup>204</sup>*PEFQ* 1908, pp. 36, 31.

<sup>205</sup>Continual strife between the tribes, whether for pasture (as in the days of Abraham and Lot), or because of murder or suspicion as to their women, keep the Bedou aloof, roaming about the desert. . . . P. Baldensperger, in *PEFQ* 1922, p. 170. The pathologically unsocial mood of the Bedouins of North Arabia has often been noted by travelers. . . . A. Jaussen, in *Revue Biblique* N. S., 3 (1908), 443; E. Palmer, *The Desert of the Exodus* (1872), *op. cit.*, *PEFQ* 1941, p. 69.

<sup>206</sup>Nowak, *Hebr. Archaeologie*, p. 152.

<sup>207</sup>"The ancient poet Ibn Kutham (Mu'allaqat V) line 30, writes of "many a sheikh whom the tribe had crowned with the crown of authority and who protects those who seek refuge in his tent," like an independent monarch. See esp. Oppenheim, *Die Beduinen* I, 29-30.

<sup>208</sup>*Empty Quarter*, p. 219.

<sup>209</sup>Burton, *Pilgrimage to Meccah* I, 276.

<sup>210</sup>Jennings-Bramley, in *PEFQ* 1905, p. 213.

<sup>211</sup>*Arabia Deserta* I, 272.

<sup>212</sup>*Ibid.*, I, 282f.

<sup>213</sup>Burckhardt, *Notes* I, 253.

<sup>214</sup>*Arabia Deserta* I, 258.

<sup>215</sup>"The Arab holds his parents in great respect; his mother, especially, he loves most affectionately; indeed he sometimes quarrels on her account with his father, and is often expelled from the paternal tent for vindicting his mother's cause." Burckhardt, *Notes* I, 114.

<sup>216</sup>"There are many kinds of sticks, rods, and staves, which the Orientals always have in their hands. . . . The first is the *kadib*, a common stick of oak, about three to three-and-a-half feet in length, which is carried in the hand or under the arm. . . . It shows that the holder is a man of position, superior to the workman or day-labourers. The government officials, superior officers, tax-gatherers and school-masters use this short rod to threaten—or if necessary to beat—their inferiors, whoever they may be. . . . One associates with the Heb. *siebet*, with the Israelite chastised his servant. . . ." P. Baldensperger, in *PEFQ* 1915, p. 33. The formal way of making a man renounce rights or claims on another is to beat him with a stick. Burckhardt, *Notes* I, 161, cf. 326.

<sup>217</sup>Thus Burton, *Pilgrimage to Al-Madinah*, etc., II, 102, tells how Bedouin robbers spare their victims' pride and forestall resistance by appealing to them in the names of wives and daughters. "You will (of course, if necessary) lend ready ear to an order thus politely attributed to the wants of the fair sex."

<sup>218</sup>Baldensperger, in *PEFQ* 1901, p. 75.

<sup>219</sup>Oppenheim, *Beduinen* I, 30.

<sup>220</sup>Notes I, 116.

<sup>221</sup>Antonin Jaussen, in *Revue Biblique* XII (1903) p. 108; M. Oppenheim, *Beduinen* I, 30.

<sup>222</sup>Zeller, in *PEFQ* 1901, p. 194; in *Rev. Bibl.* XII, 254.

<sup>223</sup>T. Canaan, in *Jnl. Palest. Or. Soc.* XIII (1933) p. 51.

<sup>224</sup>"This is a very ancient formula, the exact meaning of which escapes modern grammarians, though all are agreed that it promises the newcomer a place. Thus Thorton (following Wright) explains the verb must be conjectured" and suggests: "thou hast come to people and a plain, i.e. to friends and a smooth place. . . . *thou hast found thy haven of rest*." F. Du Pre Thorton, *Elementary Arabic* (Ed. R. A. Nicholson) (Cambridge, Univ. Press, 1943), p. 15c.

<sup>225</sup>Jennings-Bramley, *PEFQ* 1905, p. 217.

<sup>226</sup>H. Kitchener, *PEFQ* 1884, p. 215.

<sup>227</sup>"Pride in tribal history and family lineage forms an important element in the social make-up of Bedouin life," the family being, "the basic unit of Bedouin society." E. Epstein, "Bedouin of the Negeb," *PEFQ* 1939, p. 61f. "Reciprocal liability extends not only to all members of the family in the stricter sense, but also to the whole kindred. . . ." P. Baldensperger, *PEFQ* 1906, 14. A man will endure all before despoiling his family. "The tyranny of relations is more severe than the descent of the Indian sword," says the ancient poet Tarakh (*Mu'allaqat* II, line 8).

<sup>228</sup>M. J. Lagrange, *Rev. Bibl.* XII, 255; Nowak, *Hebr. Archaeol.*, p. 154; anciently the authority of an Arab father was absolute. Jacob, *Altarab. Beduinenleben*, p. 212.

<sup>229</sup>This feeling of fearful dependency is well expressed in the Arab proverb: "Within his own country the Bedouin is a lion, outside of it he is a mouse." A. Jaussen, *ibid.* *Bibl.* XII, 109.

<sup>230</sup>It is very significant that the curse against the Lamanites is the same as that commonly held in the East to blight the sons of Ishmael, who are ever described as "a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations . . . an idle people, full of mischief and subtlety. . . ." (1 Ne. 12:23, 11 Ne. 5:24). It is noteworthy that all of Ishmael's own descendants (we mean the Book of Mormon Ishmael) fall under the curse (see Alma 3:13, 14). The curse that this Ishmael was probably a Bedouin and certainly not a full-blooded Israelite. The Book of Mormon always mentions the curse of the dark skin in connection with and as part of a larger picture: ". . . after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, etc. . . . Because of the curse which was upon them they did become an idle people . . . and did seek in the wilderness for beasts of prey." (11 Ne. 5:24). The statement that "God did cause a skin of blackness to come upon them" (v. 21) describes the result, not the method, which is described elsewhere. Even so we are told (Alma 3:13, 14, 18) that while the fallen people "set the mark upon themselves," it was nevertheless God who was marking them: "I will set my mark on them," etc., yet so natural and human a thing suggested nothing miraculous to the ordinary observer, and "the Amlicites knew not that they were fulfilling the words of God when they began mark themselves; it was expedient that the curse of God should fall upon them." (Alma 3:18). Here God places his mark on people as a curse, yet it is an artificial mark which they actually place upon themselves. The mark was not a racial thing but was acquired by "those who suffered himself to be led away by the Lamanites." (11 Ne. 5:10). Alma moreover defines a Nephtie as anyone observing "the traditions of their fathers. . . ." (3:11). Thus the difference between Nephtie and Lamanite is not racial, not a racial one. Does this also apply to the dark skin? Note that the dark skin is never mentioned alone but always as accompanying a generally depraved way of life. When the Lamanites become "white" again, it is by living among the Nephties as Nephties, i.e. adopting the Nephtie way of life (11 Ne. 2:15-16). The cultural picture may not be the whole story of the dark skin of the Lamanites, but it is an important part of that story and is given great emphasis by the writer of Mormon itself. There is no mention of red skin, but only black and white. With the Arabs, to be white of countenance is to be blessed and a black of countenance is to be cursed; there are parallels of expressions in Egyptian and Hebrew. The whole problem still awaits investigation.



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## THE FINEST FENCE

By Alfred I. Tooke

I WENT over to see what my neighbor across the road was doing.

"I'm fencing in a patch for an extra garden," he said, "and you're just in time to help string the wire. You know, fences are fine things to build—that is, if they are well built and you use good material. They do two things: They keep out the things you don't want, and they keep in the things you do want. This fence we are going to build will be a good fence. I'm using red-wood posts and first-grade wire."

He pulled the post-hole digger out, and when he looked up, there was a twinkle in his eye. "There's only one better material for fence building that I know of," he said. "Nothing like it in the world for keeping out what you don't want, and keeping in what you do want. What's more, it's free for anyone who wants it, any time, and anywhere." He eyed me as though expecting me to say something.

"If I'm supposed to guess what it is, I give up," I said. "What is it?"  
"Good habits!" he replied.

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**HALL'S REMEDY**

Salt Lake City, Utah

## THE CALLING OF A SEVENTY

(Continued from page 390)

Now, how many of us who are presidents of the priesthood quorums, the Melchizedek Priesthood quorums, feel that we have a duty to our fellows between meetings? How many of us ever go to them and sit down by the haystack or on the ditch bank, or take an automobile ride with them and talk over their responsibilities, especially with those who are not up to the full performance of their duty?

It is not the duty of the president of a priesthood quorum to work only with the members who come out to meeting every meeting day. That is the least of his responsibilities. His

responsibility is to the lame and the halt, the indecisive and the inactive members of his quorum, and if and when he can so discharge his duty as to bring one or two or three or more of those inactive men into full activity, then he is a worthy president of a quorum.

Now, can we do it? Can we who have this responsibility first come to know actually and deep down in our hearts that Christ lives and that we hold the right to represent him in the ordinances that will save men? Let's not make it a parrot-like thing to bear testimony to these truths, but let's know deep down in our hearts.

## On Misusing a

# REPUTATION

BY RICHARD L. EVANS

SOME people acquire such reputations that others place implicit confidence in them. Well-known names, for example, are often accepted at face value—which fact sometimes leads to the misuse of names and reputations in one way or another, such as the practice of purchasing opinions for the purpose of influencing others; such as permitting one's name to be used for purposes concerning which one knows little or nothing; such as permitting words to be put into one's mouth, purely for a price. Names have high value—especially names which are favorably known. And having made a good name, having acquired a respected reputation, certainly it would seem to be legitimate for a person to place the weight of his influence behind any honest venture of which he has firsthand knowledge and sincere convictions, any venture which is as represented, and which would be of benefit to those who are persuaded to participate. But merely to sell a name for a price without personal knowledge of the purpose, or without regard to accuracy of information, or without earnestly assuring one's self of the effects on those who are being influenced, would certainly seem to be a flagrant abuse. If a man's name is worth a price because of the confidence his friends or his fellow men have in him, it is surely worth an equal or greater price for him to see that no one is improperly influenced by the use or misuse of his good name among men. And surely every honest individual would want to do all he could to see that his name is never used or misused to mislead other men. A respected name, a reputation for reliability, are possessions of high value and of great trust; and to misuse them, or to consent to the misuse of them by others, is a betrayal of trust.

"The Spoken Word" FROM TEMPLE SQUARE  
 PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, MARCH 26, 1950

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After one of the general conferences, one of our prominent brethren received a letter from another prominent man who had listened to the testimonies of the conference, and he indicated that he was a bit fearful that these testimonies become routine with us. Now that just must not be. We must have in our hearts a testimony that is actual and true, to know the truth of these things, and then we must feel our responsibility if we are to preside over the quorums of the priesthood.

We should go out and seek the lost among us, and we have heard this morning how numerous they are. If we can't do that as presidents of priesthood quorums and as members of priesthood quorums, the quorums serve us to little purpose; for, after all, those quorums exist for us, their members. They are supposed to offer the means of bringing us as near as possible to a state of perfection so that we can always be worthy to go into the temple of God and receive there the wonderful ordinances which are the gifts of the priesthood of God.

I pray that we may have that type of testimony in our hearts as leaders of the priesthood and as members of it, for it is the greatest and grandest power under heaven that has ever been given to man.

I bear you this testimony as it comes from the bottom of my heart, brothers and sisters. God bless you. Amen.

## THE SPIRIT OF DISCERNMENT

(Concluded from page 379)

their souls are more censurable than the one who has sinned against them. Go home and dismiss envy and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls that spirit of Christ which cried out upon the cross, "Father, forgive them; for they know not what they do. This is the spirit that Latter-day Saints ought to possess all the day long. The man who has that spirit in his heart and keeps it there will never have any trouble with his neighbor; . . . but he will always be at peace with God. It is a good thing to be at peace with God." (Conference Report, October 1902, pp. 86-87.)

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right," let us strive, brothers and sisters, to finish this great work we are in, I pray in the name of Jesus Christ. Amen.

## THE GREAT

By Evelyn Wooster Viney

**T**HE great ones of the earth  
 May not be those whose lives are spent  
 Within the cloistered walls of books.  
 They may be those who till the soil.  
 And walk in stately reverence.  
 They hear the muted hymns of praise  
 That lift from heartstrings of the earth.  
 They walk so very close to God  
 They touch the garment's hem.

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DAVEY SAT ON THE back steps, his chin in his hand, staring blankly at nothing. The sun was warm on his bare head, and there was a steamy smell to the black earth and a shiny newness to the leaves. Spring was bursting out everywhere, and it was Saturday. Ordinarily, Davey would have been running and shouting like crazy. But now his head only sank lower and lower. Davey was miserable. The worst thing that could possibly happen to a guy had happened to him.

Roger's voice, calling shrilly across the vacant yard, made him shrink farther into himself. Roger was eight, two years older than Davey, and therefore the final decider of everything. Now Roger probably wouldn't play with him any more. Maybe he'd have him thrown out of the Revengers, too. The lump in his throat got bigger.

The low, sweet notes of a song, mingled with the smell of gingerbread, floated out through the kitchen door. In there singing "Bluebird"! How could she, after mixing up people's lives the way she had? April—that was her name. It was a silly name. Although he had thought it pretty when Miss April had been substituting for Miss Martha in the B-1. In fact, he had secretly liked Miss April.

But he had pretended he hated her, especially to the Revengers, and they had listened with respect, for the Revengers hated teachers. Roger was their chief, and he had explained, "Well, Revengers have to revenge, don't they? When you revenge somebody, you have to hate them, don't you? And teachers make you go to school when you could be out playing, don't they?"

It was never quite clear to Davey, but he had taken a solemn vow, sealed with a drop of his own blood, to hate all teachers. And now his father had gone and married a teacher, a substitute one at that. What would the Revengers, and Roger, say? He shuddered even in the warm sun. He hated Miss April for sure now!

"S'matter, you sick?" Davey did not look up, but he knew it was Roger.

on the step. He'd *have* to tell Roger sooner or later. "It's—Miss April," he blurted, "my dad—got married to her yesterday."

Roger stood staring, open-mouthed and speechless. Finally he sank down on the step beside Davey, "Criminently," he said, "criminally."

Miss April had stopped singing, and Davey could feel the silence pounding in his chest. Still Roger had not laughed. His open-mouthed astonishment had, in some way, proved his friendship beyond a doubt.

"Gee," Roger said, "a schoolteacher for a mother. Criminently." Davey sat silent and dejected, his ears burning. "We gotta do something," Roger said; "let's go behind the garage. We gotta think this out."

Davey obediently followed Roger. They sat down on a pile of lumber back of the garage.

"I got it figured out," Roger announced, "you'll hafta get rid of her."

"But how? She's married to us."

"Mrs. Peebles was always gettin' mad at you and sayin' she was gonna leave," Roger reasoned, "so why can't you just do all the things Mrs. Peebles got mad about—and then we'll think up some more things to do—and finally she'll leave, maybe."

"You mean like gettin' mud on the floor, and forgetting to wash my hands—n—bringin' home a dog?"

"Sure, lots of things. Course they don't make real mothers very mad, but they do housekeepers and—well, not real mothers."

"You think I oughta, Roger?"

couldn't believe his ears. Mrs. Peebles would have hit the ceiling.

Miss April came to the back door, "Getting it off, Davey?" and then, "We'll put a door mat here for you." Inside she whispered, "Here, let's wash your face and hands at the laundry tub." Davey was speechless. Miss April acted as if she were on *his* side.

Davey spoke only once during lunch. That was to ask Miss April for a second piece of gingerbread. His father spoke up, smiling, "You won't want to say 'Miss April' now, Davey. I think April would like you to call her 'Mother.'"

Davey's heart stopped beating. He worshipped his father, but he couldn't, he simply couldn't call Miss April "Mother." Into the silence his voice came feebly, "I'd druther not."

He could not look at his father, but he saw Miss April's face turn very pink. But she said quickly, "Give him time, Jim. He'll find the right name for me eventually."

When Davey reported about the mud, Roger looked thoughtful and said, "We'll have to get a dirty old mongrel."

So they went down one alley and up another, but all they found were sleek, well-fed pets with tags. Disappointed, the boys were on their way home when they heard a pitiful, scared mewling. "I'll get it," Roger offered. "I'm bigger'n you." When he brought the kitten down from the tree, wild-eyed and scratching, he handed it to Davey. "This'll sure make her mad."

Davey, hugging the yowling kitten to him, faced Miss April in the kitchen. "I found him," he stated defiantly, "and I'm gonna keep him!"

Miss April looked silently at him for a moment and said gently, "The little thing is half starved." Davey stood aghast as she poured milk into a pan to warm it. The clawing kitten lustily scooped up the warm milk and became, at once, a purring ball of yellow fur. Miss April smiled down at it, and Davey felt winded somehow.

Miss April said, "I hope he doesn't belong to anyone, so we can keep him."

"He's mine, *all mine!*" Davey stated, his eyes dark with resentment.

"Of course," she said softly, "he's all yours, Davey."

Crestfallen, he joined Roger in the back yard. "Well, criminently," Roger said, "it was a dog that made Mrs. Peebles so mad. We'll get a dog."

On the way to school, Monday morning, Roger looked as if he knew

# SUBSTITUTE

*How does a boy solve the problem of having a new mother? Davey did—in his own manner—in this poignant and heart-warming story.*

"Naw," he said, burrowing his toe into the soft earth.

"We're gonna play catch in the vacant lot, come on."

Davey didn't answer. But just then Miss April's voice, high and sweet, wafted out on a wave of gingerbread fragrance.

"Criminently," Roger whispered, his eyes popping, "is that Mrs. Peebles singin'?"

"Naw," Davey mumbled, "she don't work here no more."

"You got company?"

"Naw," Davey said, squirming over

"You gotta!"

Davey never doubted the wisdom of Roger's words. When Miss April called him in for lunch, Davey took time to muddy his shoes very thoroughly and smear some of the gooey black earth on his face and hands. He clomped belligerently into the kitchen only to be greeted with, "David Harker, go back outside and clean those shoes!" His father! He always came home for lunch on Saturdays.

But Miss April said, "He didn't realize they were so muddy, Jim. It rained last night, you know." Davey



# MOTHER



*ORDINARILY Davey would have been running and shouting like crazy, but now his head only sank lower and lower . . .*

a secret. "We've got a dog for you," he confided, breathlessly. "Nicky Green's dog has little puppies, and he'll give you one."

Davey was silent for a moment, then he said, "But we're gonna get a dirty old mongrel."

"This'll be even better," Roger contended, "a puppy chews up shoes and furniture and makes puddles every place. They're terrible. Why even my mother got mad at my puppy sometimes."

The puppy was little, with a shining black, curly coat. "Mostly cocker," Nicky said. Davey couldn't speak, he was so delighted with the black wriggling form that licked his face and climbed all over him. He was so happy he completely forgot why he had the puppy until he was home.

There was a good smell in the kitchen, and Miss April's hands were floury.

Davey put the puppy on the floor and stood stolidly, feet apart, waiting for the storm to break. Mrs. Peebles had been awful mad. But Miss April's face broke into a shining smile and she said, "What a lovely puppy, Davey! Wherever did you get him?"

"Nicky Green gave him to me, and I'm gonna keep him. I don't care what anybody says, I'm gonna keep him!"

Miss April slowly washed the flour from her hands. Davey anxiously watched her back. But she turned and said, "Of course, you may keep him, Davey." She picked up the squirming puppy, and he climbed all over her and licked at her face. Davey felt cheated. Miss April said, "He's sweet."

Davey said, "Puppies are a nuisance; they chew up shoes and things."

Miss April patted the puppy and said, "We'll keep them out of his way."

Davey shifted from one foot to the other. Roger, just inside the door, cleared his throat, "He'll probably fight the cat, too," he contributed, hopefully.

"They can be taught to be friends," Miss April said. "Now what can you name the puppy. You call the kitten Sugar, what goes with Sugar?" "Cream," Roger said, and Davey said, "Spice." Miss April laughed

*By Irene McDermott*

"Well, since he's so black, perhaps 'Spice' would be better."

Gently she put the puppy down and washed her hands again. "I made cookies, boys. Wouldn't you like some—with a glass of milk?"

Roger said, "Gee," and settled down at the breakfast table where Miss April was placing a plate of cookies and two tall glasses of milk. Davey hesitated then slipped in on the other side.

Later, hunched on the lumber pile behind the garage, Roger said, "Criminently, Mrs. Peebles never gave me no cookies."

"Me, neither," Davey said, "hardly ever anyway."

Roger said, "She don't act like a teacher, hardly."

"No," Davey said, "nor a housekeeper, neither." He didn't say it, but it suddenly occurred to him that she kept acting like a mother.

**B**UT the next day at school Davey came face to face with his problem. The Revengers had found out about Miss April. Dickie Sims yelled at him, "How ya like livin' with Miss April, Davey?"

Davey ignored the thrust, but Jerry Dyke took it up, "I sure feel sorry for Davey, living with an old teacher." Davey kept on walking, his head down, blood boiling in his ears. But

the kids were surrounding him, yelling in a singsong voice, "Davey likes a teacher, Davey likes a teacher. Teacher's pet! Teacher's pet!"

It didn't really make sense, but Davey knew he was going to burst wide open in a minute if they didn't stop. He heard Clark Reddy say, "Poor old Davey, his pop married a teacher!" It was too much. Davey's clenched fist came up and out and pounded Clark in the face. He punched blindly, gropingly, as fast as his small fists would fly, until something hit him full in the mouth. Scared and shaking, he started to cry.

Some way Miss Martha was there, leading him up to the schoolroom. She washed the blood from his face and carefully opened his mouth. She said, "You've only lost a tooth, Davey. It was probably loose anyway." Davey grinned foolishly and went to his seat.

Nothing more happened on the school ground. The Revengers left him out of their meetings, still they did not taunt him. Nothing happened at home, either. He did every mean thing he could think of, but Miss April seemed not to notice. Nothing made her mad.

The following Saturday morning Davey was in the kitchen, playing with Sugar and Spice. They tumbled and rolled over the waxed linoleum, and Davey squealed with delight. Miss April, busy with the dishes, joined in the laughter, carefully stepping over the frisky animals.

Then she asked, "Davey, what does your father like best for dessert?"

"Lemon pie," he said promptly, "my mother used to make lemon pie."

Something happened to Miss April's face; it went grave all at once; and there was no smile any place. She looked funny. Davey knew what he had said had something to do with it. He went on boastfully, "My mother could make the best lemon pies in the world probably."

Miss April said so low Davey could hardly hear it, "Could she?"

Davey could not remember his mother, but his father often told him about her, and of all the things she could do. He watched Miss April's face, and he saw her forehead wrinkle queerly, and her walk lost something of its swing. Davey knew he had scored. Miss April didn't seem exactly mad, but she seemed hurt.

Davey pressed his point, "But I don't think you ought to make a lemon pie. You probably couldn't do it as well—not being my mother—or anything."

Miss April looked awful. She looked as if she were going to cry. Davey wasn't sure whether he was glad or not. He felt funny, too. But Miss April turned her back and went on with her work. Finally she said, soft-like, "You are probably right, Davey. I'm just a kind of—substitute mother. Perhaps my pie wouldn't turn out so well."

Then she wiped her hands on the towel and turned to Davey with a

*(Continued on following page)*



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## SUBSTITUTE MOTHER

(Continued from preceding page)

smile on her lips, but she still looked as if she might cry. She said, "I could make—lemon tarts. Do you think that would be all right?"

"What's tarts?" Davey wanted to know.

"They're little lemon pies, baby ones. Do you think I could do those?"

"They'd be all right, I guess," Davey said.

Davey pondered all through dinner. He had really hit that time, and it wasn't anything he or Roger had planned. It just happened. He had found out how to do it now, and he wasn't going to stop until—until he got rid of her. Now Roger would think he was pretty smart.

After dinner in the living room, Davey climbed up on his father's lap and said, "Now, Dad, tell me about my mother, my *REAL* mother, like you always do." His father shifted in his chair as if he were uncomfortable. "Not now, Davey, you run and play, or I'll read you a story if you like."

Davey, watching Miss April, saw her raise her eyes from her book and lay the book carefully on the table. She got up and came across the room and sat down on the arm of his father's chair. "Jim," she said, in that soft way of hers, "I think you ought to tell Davey about his mother. I know you must have loved her, and I, too, want to know more about her. Let's not shut her out; she belongs here, too."

Davey felt all stopped up inside his throat. His father reached for Miss April's hand and kissed it, and he didn't say anything. Miss April smiled and leaned over and touched his forehead with her lips.

Davey felt uneasy, as if he didn't belong here. He wanted to run out of the house and down the street and never come back. Suddenly he didn't want to hear even about his mother tonight. He just wanted to get away. He slid off his father's knee and went upstairs. Nobody stopped him, and he went to his room and turned on the light. His throat ached, and his stomach felt as if it had a broken up rock in it. He ought to feel fine. He had really succeeded in hurting Miss April. But he didn't feel fine. He felt awful.

Davey undressed and crawled into bed, although it was not his bedtime. Maybe he was going to be sick. His chest hurt. But he knew it wasn't the kind of hurting you had when you were getting sick. He lay quietly in the dark, so filled up he thought he couldn't bear it. Then the flood loosed. He buried his head in the pillow and cried. He cried until he was emptied of everything. There was no longer any hurt, nor yet a real relief. There was just an empty nothingness that drifted into a fitful sleep.

THE IMPROVEMENT ERA



SUNDAY morning Davey sat on the back steps watching Sugar and Spice. He didn't feel like joining in their play. He didn't feel like doing anything. He was still an empty something. Nothing was right, and he didn't know why.

He heard someone in the garden next door. The old brick house had been empty for years. He peeked through the fence and saw Roger picking flowers. Davey went through the creaking gate and stood watching him. "What'cha doin'?" he asked, not really caring.

Roger said, without looking up, "Mr. Hays said I could pick some flowers in here for my mother. This is Mother's Day, you know."

Davey stood silent, his hands in his pockets, his brow ridged in deep thought. Solemnly he contemplated the scuffed toe of his shoe. Then his eyes began to follow Roger's right hand as it added flower after flower to the bouquet he clutched in his left hand.

Finally, Davey stooped over and picked a large white daisy, then another and another. He said quietly, "I'm going to pick Miss Ap— MY mother—a bouquet, too!"

He felt, rather than saw, Roger straighten up. Davey stood up, too, his feet solid and wide apart. He clenched his fist. Maybe he'd have to

hit Roger like he did Clark Reddy, and he wondered if he was going to cry.

But Roger stood looking soberly at him for a long time. Then he carefully divided the flowers in his grubby fist and handed half of them to Davey. "Here," he said, "I'll give you half of mine, then we can start even."

The two boys bent down, side by side, and picked the bright spring flowers. Davey hunted diligently for the very finest ones. As the bouquet in his hand grew, he began to feel a great peace and happiness filling up the empty places in him. Suddenly he felt so happy he wanted to shout and run like crazy. It was all he could do to hold himself in.



## March Missionaries

MISSIONARIES ENTERING MISSION HOME  
MARCH 6, AND DEPARTING MARCH 15, 1950

Reading from left to right:

First row: Marilyn Ruth Holston, Beryl Blanche Thompson, Ann Mackay, Sarah B. Reay, Don B. Colton, Director; Ethel Matt, Lorna I. Nilsson, Eric Parker, Dorothy J. Horrocks.

Second row: Zelta Cuthbert, Laverne Chopin, Adelia Baird, Verne Wilson, Lucille Sargent, Ethel Cluff Crowther, LaRee N. Gill, Hazel Grace Taylor, Norma Roberts, Betty Mae Taylor.

Third row: David F. West, LeRoy Douglas Johnson, Owen F. Buell, William A. Newman, Ralph Harman Kettering, Edward J. Shimbashi, Lyndon G. Eksett, Ethel W. Balls, John Alma Balls, Paul J. Alder.

Fourth row: Edwin W. Bingham, John R. Davis, Richard D. Westrup, Leslie W. Allen, James Col Burrows, Louis Orlin Johnson, Ray J. Gledhill, Irene Gertrude Bair, Joseph L. Bair, Curtis M. Austin, Floyd Moon, Oral T. Dalton.

Fifth row: Edwin C. Anderson, Rowayne P. Anderson, Delyle Barton, Max Gibbons, Grant L.

Southworth, Dorothy Haws, Glade Hall, Vern LeRoy Williams, George Farnes Welch, Leonard Ray Huff, Norman B. Birch.

Sixth row: Donald E. Timpson, Beverly Bean, Helen Gaing, Dorothy M. Petersen, Sherell Ray Powell, Lloyd A. Baer, Carol Simpson, Joyce Gottfredson, Lois M. Whitmore, Bonnie Riddle, Lois V. Milner, Wayne D. Martin.

Seventh row: Owen W. Hendricks, James R. Eliason, Douglas E. Nicholes, Ben McDonald McFee, Paul H. Tanner, Robert L. Timmons, Earl S. Griffiths, Ernan Y. Smith, Don B. Stallings, Monte R. Austin, Myron B. Manley.

Eighth row: Dana L. Stevens, Dean A. Young, Robert Mitchell, William H. Matthews, Don W. Ropier, Gary D. Spencer, Keith Lewis, Fred Dietrich, B. Dee Erickson, Juan C. Reed, Russell Clark Robertson.

Ninth row: Nathan K. Swann, David D. Holdeman, Robert C. Welker, Reid M. Hiatt, Keith F. Nyberg, Ronald Lowry Molen, Jay Charles Mortensen, Vertis M. Bodily, Gerald L. Mitchell, Garth L. Chambers, John F. Taylor, LeRoy C. Balls.

Tenth row: Ross M. Peterson, Naval R. Jones,

Cloyd E. Barker, Clifton Ward Taylor, Alvon Jerry Hansen, K. L. Perrins, John Thomas Knighton, Richard O. Ellis, Ronald F. Belnop, Orson Alfred Larsen, Kenneth Hall.

Eleventh row: J. Robert Millar, Thomas D. Price, Eugene Golithon, Gene W. Hirschi, Burlon Miller Nagle, Marion L. Christensen, Jay Christensen, Keith S. Morgan.

Twelfth row: Marvin L. Jones, Glen R. Benson, Dean W. Johnson, Norman K. Coleman, Laurence Head, Merle E. Bradshaw, Myron W. Christensen, Dale G. Child, Joseph Wayne Haws, Merrill Hardy, Arthur Tesch.

Thirteenth row: Arnold Drows, Paul A. Meiners, Nathan C. Adams, Grant C. Fousett, C. Alma Jones, Keith Stephens.

Fourteenth row: Kiyoshi Nii, Max B. Christensen, C. Clawson Heaton, Donald S. Baker.

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# Your Page AND OURS

## "Speak the Speech"

IN the world of 1950 new words must keep in step with new inventions, and everyone should be on his toes to keep his vocabulary in a constant state of repair. One comparatively new word is *Escalator*, capitalized, since it is a trademark. The second vowel is what usually causes the trouble. Syllable by syllable let us take the word apart; the *e* is sounded as in *nest* and receives the accent; *ka*, the *a* as in *account*; *la*, the *a* as in *ate*; *tor*, the *o* has the equivalent sound of *e* as in the word *silent*. Repeat the word *account* once or twice slowly, then put the same sound value into the second syllable of *Escalator*. It wasn't so hard, was it, and it sounds so much better, too!—M. C. J.

Dear Editors:

MEMBERS of the Joseph Lee Robinson Family are honored by having the Church Historian ask to have the diaries of Patriarch Joseph Lee Robinson, microfilmed and filed in the Church Library. At their request we have also filed the original diaries in the library. There they will be safely kept and made available to all who are interested. We have consulted with local family members and received their approval to do this.

W. O. Robinson  
In behalf of the Robinson Family

Lawrence, Kansas

Dear Editors:

I WANT to express my appreciation to you for printing recipes in THE IMPROVEMENT ERA which contain nutritional substitutes for refined sugar and white flour. It is my sincere hope that the ERA will continue to print food recipes which are in accordance with the modern aspects of the Word of Wisdom.

Sincerely yours,  
Mrs. Grant C. Moon

Twelve Mile, Indiana

To: The Improvement Era

THE IMPROVEMENT ERAS are like the *Liahonas* were to me. They are treasures.

Quite often I dig out the old ERAS and *Liahonas* and check through them. Many times when wondering about certain things, maybe the first magazine I open, or the next ERA that comes will give me the answer.

My very best wishes to you.

Sincerely,  
Mrs. John H. Bailey

Pine Bluff, Arkansas

Dear ERA Staff:

AWAY over here in the wonder state of Arkansas lies a silent thought that cannot be longer withheld—within this thought lies the deep appreciation for THE IMPROVEMENT ERA: from month to month it has shown a wonderful "step forward," of which is shown in its increased volume and colors in this October issue. . . .

Sincerely,  
A. Niedermeier

Dixon, Montana

Dear Editors:

THERE is my renewal subscription for the ERA. I consider it a "must" in our home. The enlargement of the magazine is welcomed, you may be sure, and provides a wider scope of material. I am always proud to show the ERA to non-Mormon friends, and I have used it as a Christmas gift for some of them who seem to appreciate having it.

Wishing you continued success and continued improvement in THE IMPROVEMENT ERA, I remain

Sincerely yours,  
Geneva E. Wright  
(Mrs. C. C. Wright)

ADDRESS OF L.D.S. SERVICEMEN'S HOME  
1104 24th St., Cor. 24th & "C," San Diego, Calif.

Madison, Wisconsin

THE IMPROVEMENT ERA

AT the conclusion of my mission in the Eastern States, I would like to express my appreciation for the fine help I have received through the ERA, for the inspiration that has come to me by reading the ERA and also by getting it among the investigators, wherever I have worked. I have been a reader of the ERA for many years, and I hope to be for many more, even if I am sixty-eight years young.

May the Lord bless you all in your efforts, is the sincere prayer of

Elder Gottlieb Stucki  
(Home address: Logan, Utah)

## THE LIGHT TOUCH

It was graduation time in a Philadelphia school. Each child was asked to write on the bottom of her paper what she wanted to be when she finished the high school they would be entering.

The teacher read the answers with the names, to the class. Jane wanted to be a schoolteacher; Mary was planning to be an air stewardess; Connie wanted to be a writer, and so on, as all wished for a high station in life. One small girl had written with characteristic simplicity:

"I want to be a success." She, of course, received the highest grade for the best answer.

## One Too Many

"Who was it that said there was room in the world for everyone?"

"I don't know, but whoever it was had never traveled in the New York subway, during rush hour."

## An Even Break

A man, interested in buying a farm that was for sale, stopped in to see how a neighbor nearby was farming. "Do you think I would prosper if I bought that farm?" he asked.

"Nope, I sure wouldn't say that," replied the cautious farmer, "but on the other hand if your luck holds like mine, there's nothin' to lose. There weren't nothin' here when I came, and there ain't nothin' here now. A feller can't ask for more than an even break."

## Safety

Mrs. Blimp: "Henry, don't you realize that this is my birthday?"

Mr. Blimp: "How could I, dear—you don't look a day older than you did last year."

## No Sense

Mother: "Janet, there's just no sense in your mooning about wishing for things you don't have."

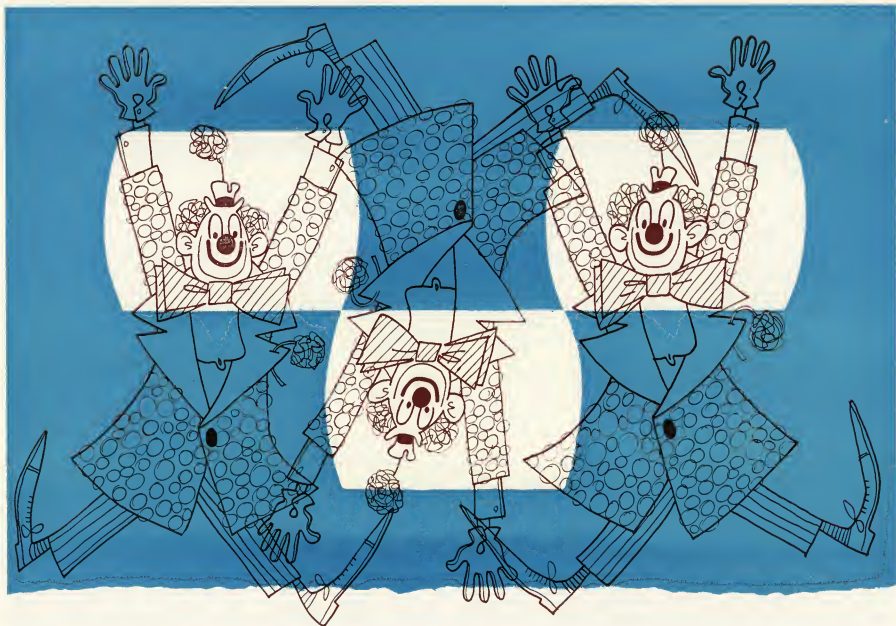
Janet: "But, Mother, surely there's no sense, either, in wishing for things I do have."

## Admiring

"My boy," said Mr. Smith to his young son, "When I first went into business I had not an asset in the world except my intelligence."

"Gosh, Pop," the lad exclaimed, admiringly, "you sure must have had a lot of courage."





## Better than a 3 ring Circus

Good things come in three's . . . and the programs on KSL-TV are better than a three ring circus. For KSL-TV is affiliated with three big television networks — Columbia Broadcasting System, American Broadcasting Company and Dumont. You'll want to hear and see such highly rated programs as "The Fred Waring Show," "The Paul Whiteman Revue," "The Morey Amsterdam Show" and a host of others. They're now coming your way six evenings and two afternoons every single week!

If you want a circus of fun right in your own home, then tune in KSL-TV and get the pick of the shows from three big networks!

**KSL-TV** CHANNEL 5





## *Peace and Plenty*

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*Insurance*  *Company*

George Albert Smith, Pres.

Salt Lake City, Utah