



President and Sister David O. McKay

In this issue:
Talks Given at the April General Conference

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Liquor-by-the-Drink and You

Utah's citizens now have before them a proposal to bring to Utah liquor-by-the-drink.

Petition for Liquor-by-the-Drink Is Now Being Circulated

Briefly, this is where the proposal stands:

A petition providing for liquor-by-the-drink has been introduced by certain business interests. Utahns are now being asked to sign the petition. In order for the liquor-by-the-drink proposal to be placed on the November ballot,

the petition must be signed by at least 10 percent of the voters participating in the 1964 gubernatorial election in the majority of Utah counties (15) by July 5.

If the necessary signatures are obtained and the majority of voters in the November election favor the proposal, liquor-by-the-drink will become law in the state five days after the Governor announces the results.

If the petition does not receive the necessary 10 percent signatures in 15 counties before July 5, the liquor-by-the-drink proposal becomes dead.

The wording of the proposal cannot now be changed before July 5, nor before the November election should the necessary signatures be obtained.

STATEMENT BY PRESIDENT DAVID O. McKAY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS:

"Citizens of Utah are now being approached to sign petitions to place on the November election ballot a so-called 'liquor-by-the-drink' proposal. It is said that this is being done in the name of creating an enforceable law.

"Let no one be misled concerning the real intent.

"The true purpose is to make liquor more easily available.

"The complaint is made that enforcement is virtually impossible under the present law. If this is true, the prevailing deplorable condition results from methodical removal of state enforcement machinery and practical nullification of local enforcement.

"This situation can be remedied through legislative action to restore enforcement provisions or otherwise modify the present statute without the broad proposal now designed to make liquor freely available in hundreds of restaurants and eating places throughout the state, and which, according to provisions of the proposed statute, would make it possible to serve drinks even without food.

"We may expect specious arguments emphasizing economic benefits. A member of the First Presidency speaking in April Conference said, 'Surely every mother, father, and worthy citizen can see the folly of this and what it would do to our youth. We must not sell our heritage for a mess of pottage.'

"I urge members of the Church throughout the State, and all citizens interested in safeguarding youth and avoiding the train of evils associated with alcohol, to take a stand against the proposal for 'liquor by the drink.'"

DAVID O. McKAY,
President

Informed Citizens Are The Backbone of Our Democracy

These procedures are all part of the democratic process. It is well to remember, too, that the strength of our democracy lies in responsible, informed citizens. No one will deny that every voter should be informed on candidates or issues on which he votes or signs.

It is, therefore, vital that every Utah citizen make sure he is adequately informed on the liquor-by-the-drink petition before he decides to sign or not to sign.

Never before has there been an issue before the citizens of this state that could have more far-reaching effect on you and your family.

Liquor-by-the-drink Will Bring Mounting Crime, Alcoholism, Traffic Deaths

Consider these inevitable evils, and others, that come with liquor-by-the-drink:

Liquor Consumption Climbs. Liquor use rises as liquor becomes more available. Liquor sales are pushed even higher because of the bigger markup realized by those who sell liquor-by-the-drink. (A 175% markup is considered an average in many areas with liquor-by-the-drink.) In Iowa, during the three fiscal years (1964-67) after liquor-by-the-drink became legal (on July 4, 1963), liquor sales increased 52.9%. It is well for persons employed in business to realize that dollars spent for alcohol cannot be used for purchasing shoes, food, clothing, or other goods or services.

Alcoholism Increases. Annual admissions for alcoholism in Iowa's four state mental health institutes more than doubled between 1962 (the year before liquor-by-the-drink became legal) and the end of 1966.

Highway Deaths Mount. Studies across the country show that highway deaths rise as liquor use gains. A California survey, for example, shows that 65% of drivers killed had been drinking. In Iowa, the death rate per 100 million miles was up 19% in 1964-66 (after LBD) over 1960-62 (before LBD).

Crime Gains. A study of 882 persons arrested during or immediately after the commission of a felony in Columbus, Ohio showed: of the 882 persons arrested for crimes ranging from rape to robbery and murder, 72.7% had been drinking.

Welfare, Auto Insurance Increase. Because welfare cases often are related to drinking and alcoholism, costs climb as consumption of alcohol increases. Automobile insurance rates rise as highway accidents gain.

Other, Even Greater Costs. Of course the most damaging evils of liquor-by-the-drink cannot be measured by dollars. These are broken lives and shattered families. If it becomes law, the liquor-by-the-drink proposal could bring an almost limitless number of bars across the state, with bar tenders and bar maids eager to push sales of a big-profit beverage. There would also come lurking "bar flies," and often the added ugliness of more dope, prostitution, and gambling.

Utah's Liquor Proposal "Would Open the State Wider . . . than Any Other"

But the proposal now before Utah's citizens is no ordinary liquor-by-the-drink act. Leading lawyers say it is much worse.

Paul G. Grant, assistant city attorney of Salt Lake City and counsel for the city's police department, has studied liquor laws across the nation. He writes, after a careful review of the Utah petition:

"In conclusion, it is my contention and position that the passage of this act by the people of this state in conjunction with the Liquor Control Act of the State of Utah presently on the books would open this state wider in liquor consumption than any other state in the union. It is conceivable that Salt Lake County could have as many as five or six hundred bars under the pretext of serving food but nevertheless only interested in the sale of liquor-by-the-drink."

Oscar W. McConkie, Jr., prominent attorney and former president of the Utah State Senate, lists ten "pitfalls of the proposed legislation." Among them are these:

1. **Bars Introduced into Utah.** He notes that despite the petition's disclaimer that the proposed law would "prevent the recurrence of abuses associated with the saloon," the proposal is specific in not requiring any food to be served with alcoholic beverages. Such establishments are generally called bars. They even fit the dictionary's definition of a saloon: "a place where alcoholic drinks are sold to be drunk on the premises; public bar."

2. **No Limit on Number of Liquor Outlets.** Under the proposal, there is no limit on the number of establishments licensed to sell liquor-by-the-drink.

3. **Power breeds corruption.** Under the proposal, the state liquor commission would have "tremendous power" including the discretion of giving licenses and establishing all rules, conditions, prices, discounts, exceptions, and variances. The proposal provides that there would be no appeal to the courts when the commission grants or revokes a liquor license.

Governor Says Utah's Summer Tourist Business Will Not be Seriously Affected

There have been those who have said that liquor-by-the-drink would bolster Utah's tourist business. We believe the role of liquor-by-the-drink in attracting tourists has been greatly exaggerated. Governor Calvin L. Rampton is reported in the DESERET NEWS (May 2, 1968) as saying, in reference to Utah's summer tourism and the liquor-by-the-drink proposal: "I don't think it will make much difference."

Some say that liquor-by-the-drink may attract investments in ski lodgings and resort installations. Even if this be true, are these installations worth the staggering price Utahns would pay with liquor-by-the-drink? Consider the extra cost through increased alcoholism alone. A study for the United States Health, Education and Welfare Department by Fenton E. Moss, University of Utah, in 1966 reported: "The average annual cost figure of \$1,362 per alcoholic is not considered an extravagant amount for public agencies to spend on alcoholic recipients." If the present number of alcoholics treated in Utah were doubled as has been the case in Iowa, the annual additional cost to Utah taxpayers, at this rate, could exceed \$2,000,000.

Proposal Presents a Menace To Utah's Social Fabric

It has been noted that enforcement in some areas of liquor control is virtually impossible under Utah's present liquor law. This situation can and should be remedied through action of the Utah legislature.

Utah's citizens are now faced with a menace that, if enacted into law, would be most damaging to the social climate of our beloved state, to say nothing of the high economic costs. That menace is the proposal for liquor-by-the-drink. We believe that the best interests of this state will be served by treating the liquor-by-the-drink proposal like cancer. The sooner the proposal is removed the better.

For these and other reasons, we believe informed Utah citizens will refuse to sign the petition asking that the liquor-by-the-drink proposal be placed on November ballot.

April General Conference Index

SPEAKERS		Church standards	2
Bennion, Lowell L.	90	Counsel	88
Benson, Ezra Taft	68	Decisions	41
Brown, Hugh B.	33	Drugs	37
Brown, Victor L.	34	Education	31, 33, 90
Christians, ElRay L.	84	Eternal Life	102, 112
	104	Faith	71
Cullimore, James A.	61	Family	71, 88
Dunn, Paul H.	110	Freedom	68
Dyer, Alvin R.	41	Girls	96
Evans, Richard L.	88	God	76
Hanks, Marion D.	71	Good and evil	70
Hinckley, Gordon B.	48	Government	59
Hunter, Howard W.	79	Healing	100
Kimball, Spencer W.	81	Holy Ghost	63
Lee, Harold B.	102	Home teaching	66
Langdon, John	108	Jesus the Christ	2, 44
McConkie, Bruce R.	46		65, 56, 98, 100
McKay, David O.		Joseph Smith	46, 98
	2, 31, 112	Law	79
Monson, Thomas S.	100	Life, purpose of	56
Packer, Boyd K.	58	Light and truth	50
Petersen, Mark E.	76	Love	71, 106
Richards, Franklin D.	43	Military service	58
Richards, LeGrand	98	Missionaries	98
Romney, Marion G.	94	Morality	96
Sill, Sterling W.	44	Parents	88, 106
Simpson, Robert L.	96	Patience	43, 108
Smith, Eldred G.	65	Peace	94
Smith, Joseph Fielding	40	Prayer	40, 112
Sonne, Alma	63	Preparedness	90, 108
Stapley, Delbert L.	50	Rebirth	41
Tanner, N. Eldon	37	Repentance	94
Taylor, Henry D.	56	Restoration	44, 63
Tuttle, A. Theodore	106	Resurrection	2, 61, 65
Vandenberg, John H.	66	Salvation	46, 94
Young, S. Dilworth	85	Servicemen	48, 58
			73, 100
SUBJECTS		Self-control	110
		Seventies	96
Alcohol	37	Sovereignty	79
Allegiance	60, 79	Temples	104
America	68, 76	Testimony	98
Apostasy	44	Tithing	81
Atheism	76	Tobacco	37
Atonement	61	War	48, 58
Bishops	84	Word of Wisdom	37
Book of Mormon	46	Work	56
Church schools	33	Youth	31, 33, 90

Note: Not speaking at the conference were: President Thorpe B. Isaacson, counselor in the First Presidency; Elders William J. Critchlow, Jr., Theodore M. Burton, and Bernard P. Brockbank, Assistants to the Twelve; Presidents Milton R. Hunter, Hartman Rector, Jr., Loren C. Dunn of the First Council of the Seventy.

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Special Features

- 2 Editor's Page: Christ the Light of Humanity, David O. McKay
- 10 The Church in Italy, William T. Sykes
- 17 Effects of Alcohol and Tobacco
- 18 A New Look at the Pearl of Great Price: Part 2, May We See Your Credentials? (continued), Dr. Hugh Nibley
- 114 Adventures in Adoption, Vernon Lynn Taylor
- 28-113 GENERAL CONFERENCE ADDRESSES

Regular Features

- 24 Lest We Forget: Early Palmyra Pageants, Albert L. Zobell, Jr.
- 116 The LDS Scene
- 118 The Presiding Bishopric's Page: The Presiding Bishop Talks to Youth About Reverence, John H. Vandenberg
- 120 Today's Family: June Pride, Florence B. Pinnock
- 124 The Church Moves On
- 126 Teaching: Teaching Is More Than Telling, Lyman C. Berrett
- 128 Buffs and Rebuffs
- 130 These Times: International Cooperation Reexamined, Dr. G. Homer Durham
- 132 End of an Era
- 109, 123, 125, 128 The Spoken Word, Richard L. Evans

Era of Youth

- 133-144 Marion D. Hanks and Elaine Cannon, Editors

Fiction, Poetry

- 6 Can You Teach Johnny to Pray? Jane Jamison
- 9, 20, 91, 95, 105, 122, 123, 129, 132 Poetry

Cover Note

President David O. McKay (born September 8, 1873) and Emma Rae Riggs McKay (born June 23, 1877) have been married since January 2, 1901. Sweethearts for more than 67 years, they are still tender, attentive, and solicitous of each other's welfare. This lovely photograph was taken in March of this year by Merritt Smith of Jay Lynn Studio in Salt Lake City.

David O. McKay and Richard L. Evans, Editors; Doyle L. Green, Managing Editor; Albert L. Zobell, Jr., Research Editor; Mabel Jones Cabott, Jay M. Todd, Eleanor Knowles, William T. Sykes, Editorial Associates; Florence B. Pinnock, Today's Family Editor; Marion D. Hanks, Era of Youth Editor; Elaine Cannon, Era of Youth Associate Editor; Bruce Reynolds, Art Director; Norman F. Price, Staff Artist.

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Because of the importance of President McKay's opening conference address, and with his permission, we present it as his Editor's Page this month.



● My dear brethren and sisters, and friends of the radio and television audience: At this moment there is just one supreme wish in my heart. It is that the Spirit of the Lord and of this great conference may be felt in every home and in every heart in the Church, as well as in the hearts and homes of all peoples everywhere who may come within the radius of the broadcasts of the various sessions, which will be carried worldwide.

I pray for the blessings of the Lord, not only during this session, but throughout all of the sessions of this 138th annual conference of the Church.

My heart is filled with thanksgiving for our blessings and for God's great love for his children. The older I grow, the more grateful and impressed I am with the glorious truths and great possibilities and opportunities of the gospel of Jesus Christ.

I appreciate the loyalty, faith, brotherly love, and prayers of the membership of this Church. Realizing the great responsibility that rests upon me this morning in giving to the Church a message at a general conference, I earnestly pray for his guidance and for your faith and prayers.

I extend a hearty welcome to all present in this historic Tabernacle, erected on Temple Square by our pioneers 100 years ago, and to all who may be listening in, and pray that God's blessings may be with each of you in rich abundance.

On April 14, there will be celebrated throughout Christendom the greatest event of all history—the resurrection of Jesus Christ. In speaking of that event, the Apostle Paul declared: “. . . if Christ be not risen, then is our preaching vain. . . .”

“Yea, and we are found false wit-

nesses of God; because we have testified of God that he raised up Christ. . . .” (1 Cor. 15:14-15.)

He who can thus testify of the living Redeemer has his soul anchored in eternal truth. In our time, the most direct confirmation that Jesus rose from the grave is the appearance of the Father and the Son to the Prophet Joseph Smith, eighteen hundred years after the event Christendom will celebrate this Easter.

That the spirit of man passes triumphantly through the portals of death into everlasting life is one of the glorious messages given by Christ, our Redeemer. To him this earthly career is but a day, and its closing but the setting of life's sun; death, but a sleep, is followed by a glorious awakening in the morning of an eternal realm. When Mary and Martha saw their brother only as a corpse in the dark and silent tomb, Christ saw him still a living being. This fact he expressed in just two words: “Lazarus sleepeth.” (See John 11:11.)

If everyone participating in Easter services knew that the crucified Christ actually rose on the third day from the tomb, that after having greeted others and mingled with others in the spirit world his spirit did again reanimate his pierced body, and after sojourning among men for the space of 40 days he ascended a glorified soul to his Father, what benign peace would come to souls now troubled with doubt and uncertainty!

On the reality of the resurrection in the minds of the apostles, the beginning of early Christianity was founded. For over four thousand years man had looked into the grave and had seen only the end of life. Of all the millions who had entered therein, not one had ever returned.

Christ, the Light of Humanity

By President David O. McKay

(Read by his son David Lawrence McKay)

It was, therefore, a new and glorious message that the angel gave to the woman who, fearfully and lovingly, had approached the sepulcher in which Jesus had been buried: “. . . Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here. . . .” (Mark 16:6.)

If a miracle is a supernatural event whose antecedent forces are beyond man's finite wisdom, then the resurrection of Jesus Christ is the most stupendous miracle of all time. In it stand revealed the omnipotence of God and the immortality of man.

The resurrection is a miracle, however, only in the sense that it is beyond man's comprehension and understanding. To all who accept it as a fact, it is but a manifestation of a uniform law of life. Because man does not understand the law, he calls it a miracle. Someday man's enlightenment may bring this momentous event out of the dusk of mystery into the broad day of understanding.

That the literal resurrection from the grave was a reality to the disciples who knew Christ intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew, because their eyes beheld, their ears heard, their hands felt the corporeal presence of the risen Redeemer.

At Jesus' death, the apostles were stricken with gloom. When he lay dead, their hopes all but died. Their intense grief, the evident preparation for a permanent burial, combined to illustrate the prevalence of a fear that the redemption of Israel had failed.

Notwithstanding the often-repeated assurances of Christ that he would return to them after death, the apostles did not seem fully to comprehend it. At the crucifixion, they were frightened

and discouraged. For two and one-half years they had been upheld and inspired by Christ's presence. But now he was gone. They were left alone, and they seemed confused, fearful, helpless.

The world would never have been stirred by men with such wavering, doubting, despairing minds as the apostles possessed on the day of the crucifixion.

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept, his messianic mission fulfilled. In the words of an eminent writer, "The final and absolute seal of genuineness has been put on all his claims, and the indelible stamp of a divine authority upon all his teachings. The gloom of death had been banished by the glorious light of the presence of their Risen, Glorified Lord and Savior."

On the evidence and testimony of these unprejudiced, unexpectant, incredulous eyewitnesses of the risen Christ, faith in the resurrection has its impregnable foundation.

The direct evidence that the tomb did not hold Jesus is threefold: (1) the marvelous transformation in the spirit and work of his disciples; (2) the practically universal belief of the early Church, as recorded in the Gospels; and (3) the direct testimony of Paul, the earliest New Testament writer.

In the very beginning of this dispensation of the fulness of times, the 14-year-old Joseph Smith said:

"... I saw two Personages, whose brightness and glory defy all description standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear*

Him!" (Joseph Smith 2:17.)

Later, speaking of the reality of this vision, he testifies as follows:

"... I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

Confirming the irrefutable testimony of Christ's early apostles, The Church of Jesus Christ of Latter-day Saints proclaims the glorious vision of the Prophet Joseph Smith:

"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." (D&C 76:22-23.)

In the light of such unimpeachable testimony as given by the ancient apostles' testimony, dating from a few years subsequent to the event itself; in the light of that most marvelous revelation in this age of the living Christ, it seems difficult indeed to understand how men can still reject him and can doubt the immortality of man. "How can we know the way?" asked Thomas, as he sat with his fellow apostles and their Lord at the table after the supper on the memorable night of the betrayal; and Christ's divine answer was: "I am the way, the truth, and the life. . . ." (John 14:5-6.) And so he is! He is the source of our comfort, the inspiration of our life, the author of our salvation. If we want to know our relationship to God, we go to Jesus Christ. If we would know the truth of the immortality of the soul, we have it exemplified in the Savior's resurrection.

If we desire to learn the ideal life to lead among our fellowmen, we can find a perfect example in the life of Jesus. Whatsoever our noble desires, our lofty aspirations, our ideals in any phase of life, we can look to Christ and find perfection. So, in seeking a standard for moral manhood, we need only to go to the Man of Nazareth and in him find embodied all virtues that go to make the perfect man.

The virtues that combined to make this perfect character are truth, justice, wisdom, benevolence, and self-control. His every thought, word, and deed were in harmony with divine law and, therefore, true. The channel of communication between him and the Father was constantly open, so that truth, which rests upon revelation, was always known to him.

His ideal of justice is summed up in the admonition: "Do unto others as you would have others do unto you." (See Matt. 7:12.) His wisdom was so broad and deep that it comprehended the ways of men and the purposes of God. The apostles could not always comprehend the significance and depth of some of his simplest sayings; the lawyers could not entrap him, nor get the better of him in a discussion or argument; the greatest teachers were but pupils in his presence. Every act that is recorded of his short, though eventful, life was one of benevolence that comprehends charity and love. His self-control, whether exemplified in his power over his appetites and passions or his dignity and poise when before his persecutors, was perfect—it was divine.

Now, what are the teachings of the Church regarding these virtues and all they comprehend? If the Church fails to make men true, fails to foster moral manhood, then there is no reason for

its existence, and its pretention to be Christ's Church is a farce.

No man can be a true member of this Church and not love truth. Being true is a fundamental doctrine of the Church. When we stop to consider what this means, we begin to realize what an important element in character building truth is. A man who is true is upright, is conscientious, is honorable in all his dealings; he is faithful in fulfilling his obligations; he is trustworthy and diligent in the performance of duty; he is true to himself and, therefore, to his fellowmen and to his God.

As for justice, all the teachings of the Church cry out against injustice, and its condemnation is most severe upon him who oppresses his brother. Members are admonished to use their authority justly, for "the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:36.) Justice is rendering to every man his due. To be just, one must of necessity be honest, fair, and impartial. He will be respectful and reverential. It is impossible for a man to be just and at the same time be disrespectful or irreverent, for when disrespectful or irreverent, he is unjust in not giving respect and reverence where they are merited. True manhood possesses justice and is an attribute of the divine nature.

Honesty, as included in justice, is the first virtue mentioned in the Church's thirteenth Article of Faith. It is impossible to associate manhood with dishonesty. To be just with one's self, one must be honest with one's self and with others. This means honesty in speech as well as in actions. It means to avoid telling half-truths as well as untruths. It means that we are hon-

est in our dealings—in our buying as well as in our selling. It means that an honest debt can never be outlawed, and that a man's word is better than his bond. It means that we will be honest in our dealings with the Lord, for "true honesty takes into account the claims of God as well as those of man; it renders to God the things that are God's, as well as to man the things that are man's."

Wisdom: "... 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." (D&C 88:118.) Such is the commandment of the Lord given to this generation through the Prophet Joseph Smith, and the full significance of it may be more fully realized when we know that man's eternal salvation—God's greatest gift to man—is dependent upon his knowledge; for "it is impossible for a man to be saved in ignorance." (D&C 131:6.) Wisdom is the right use of knowledge and comprehends judgment, discrimination, prudence, discretion, and study. "To know is not to be wise," says Spurgeon. "Many men know a great deal and are all the greater fools for it. There is no fool so great a fool as a knowing fool. But to know how to use knowledge is to have wisdom."

Benevolence in its fullest sense is the sum of moral excellence, and comprehends every other virtue. It is the motive that prompts us to do good to others and leads us to live our life for Christ's sake. All acts of kindness, of self-denial, of self-devotion, of forgiveness, of charity, of love, spring from this divine attribute. So when we say "we believe in being benevolent," we declare a belief in all the virtues that go to make a Christ-like

character. A benevolent man is kind and true to his family, is active for good in his city and state, and is a faithful worker in the Church.

Great as are these virtues I have named, they do not seem so practical and applicable to daily life as the virtue of self-control. It is as impossible to think of moral manhood apart from self-control as to separate sunlight from the day. Self-control means the government and regulation of all our natural appetites, desires, passions, and affections; and there is nothing that gives a man such strength of character as the sense of self-conquest, the realization that he can make his appetites and passions serve him and that he is not a servant to them. This virtue includes temperance, abstinence, bravery, fortitude, hopefulness, sobriety, chastity, independence, tolerance, patience, submission, continence, purity.

One of the most practical teachings of the Church regarding this principle is the Word of Wisdom. It is true. It deals principally with the appetite. You show me a man who has complete control over his appetite, who can resist all temptations to indulge in stimulants, liquor, tobacco, marijuana, and other vicious drugs, and I will show you a youth or man who has likewise developed power to control his passions and desires.

As I have read recently of the prevalent use of these drugs among our high school and university students and others, I have become greatly alarmed. With all my heart I warn the youth of our Church and of this nation that they will lose their manhood and womanhood if they yield to this enticement of Satan. A person who indulges his appetites, either secretly or otherwise, has a

character that will not serve him when he is tempted to indulge his passions.

The sexual impurity of the world today is the result of the loss of true manhood through indulgence. Unchaste thoughts have bred unchaste words, and unchaste words, unchaste acts. In the teachings of the Church, next to the crime of murder comes that of adultery, and sexual unchastity. If the members of the Church will remain true to their belief in chastity, and will develop true manhood through practicing self-control in other ways, they will stand as beacon lights whose rays will penetrate a sin-stained world. We are indeed living in a troublous age, and many people in the Church, as well as millions in the world, are stirred with anxiety; hearts are heavy with feelings of foreboding. At the crucifixion of Christ, a little group of men faced a future that was just as threatening and foreboding to them as that which the world faces today. Their future, so far as Christ's triumph on earth was concerned, seemed all but blighted. They had been called and set apart to be "fishers" of men, and to Peter had been given the keys of the kingdom.

Notwithstanding all this, in that hour of despondency, when the resurrected Christ said to Peter, the discouraged leader of the Twelve, who had turned to his old vocation of fishing: "Simon, son of Jonas, lovest thou me more than these?" Peter answered, "Yea, Lord; thou knowest that I love thee." Said the Lord, "Feed my sheep." (John 21:15-16.) On that occasion Peter became conscious of his responsibility, not only as a fisher of men, but also as a shepherd of the flock. It was then that he sensed finally and completely the full meaning of the divine injunction, "Follow

me." (John 21:19.) With that never-failing light, those 12 humble men succeeded in changing the course of human relations.

Jesus' teachings may be applied just as efficaciously to social groups and national problems as to individuals, if men would only give them a trial. In our efforts to develop true manhood, we must accept Christ as the Way, the Truth, and the Life. He is the Light of Humanity. In that light man sees his way clearly. When it is rejected, the soul of man stumbles in darkness. It is a sad thing when individuals and nations extinguish that light—when Christ and his gospel are supplanted by the law of the jungle and the strength of the sword. The chief tragedy in the world at the present time is its disbelief in God and his goodness.

The gospel, the glad tidings of great joy, is the true guide to mankind; and that man or woman is happiest and most content who lives nearest to its teachings, which are the antitheses of hatred, persecution, tyranny, domination, injustice—things which foster tribulation, destruction, and death throughout the world. What the sun in the heavenly blue is to the earth struggling to get free from winter's grip, so the gospel of Jesus Christ is to the sorrowing souls yearning for something higher and better than mankind has yet found on earth.

What a glorious condition will be in this old world when it can truthfully be said to Christ, the Redeemer of mankind, "All men seek for thee." (Mark 1:37.) Selfishness, envy, hatred, lying, stealing, cheating, disobedience, quarreling, and fighting among nations will then be no more!

Brethren and sisters, I have cherished from childhood the truth that

God is a personal being and is, indeed, our Father whom we can approach in prayer and receive answers thereto. My testimony of the risen Lord is just as real as Thomas', who said to the resurrected Christ when he appeared to his disciples: "My Lord and my God." (John 20:28.) I know that he lives. He is God made manifest in the flesh; and I know that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

I know that he will confer with his servants who seek him in humility and in righteousness. I know because I have heard his voice, and I have received his guidance in matters pertaining to his kingdom here on earth.

I know that his Father, our Creator, lives. I know that they appeared to the Prophet Joseph Smith and revealed to him the revelations which we now have recorded in the Doctrine and Covenants and in other Church works. This knowledge is as real to me as that which occurs in our daily lives. When we lay our bodies down at night, we know—we have an assurance—that the sun will rise in the morning and shed its glory over all the earth. So near to me is the knowledge of Christ's existence and divinity of this restored Church.

Members of The Church of Jesus Christ of Latter-day Saints are under obligation to make the sinless Son of Man their ideal—the One Perfect Being who ever walked the earth.

God bless the Church, particularly our young people who are going to maintain its standards. God bless fathers and mothers and teachers who instill this faith in the hearts of the youth and proclaim it throughout the world. I pray in the name of Jesus Christ. Amen. ○

Can You Teach Johnny To Pray?

● Ellen Blair sat motionless. Aimlessly her eyes followed the delicate patterns on the wall made by the first rays of the morning sun as it filtered through the glass doors on the hospital corridor. The sparrows in the cypress tree outside the window had begun their twittering, and she realized the long night's vigil had passed.

A deep ache filled her heart. She was grateful to have her husband, Michael, beside her. It was he who had answered the telephone call last night that had summoned them to Valley Hospital. The brief explanation was that there had been an automobile accident following the commencement exercises at the high school. Their son Robert, still in his cap and gown, had been seriously injured.

Ellen blinked as if to blot out the image of the still, white face of her oldest son, lying unconscious on the elevated pillows in the emergency room.

"Concussion, skull fracture," the doctor had said. "The spinal tap showed blood in it, so we must do a craniotomy right away to try to locate the bleeding. If we can stop the hemorrhage, there is a chance; if not—" But he had not continued.

They had sat in the waiting room through the long hours, each praying silently. Ellen trembled as the realization of her son's serious condition again enveloped her.

Suddenly an unexpected commotion broke the quiet of the early dawn. It was Johnny Hansen, Robert's closest friend, who dashed through the swinging door. His tousled brown hair showed a quick combing. His white shirt, not completely tucked in, gave evidence of his rush.

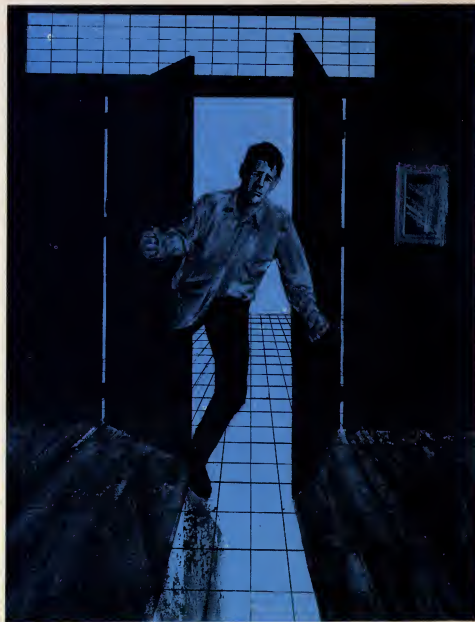
"I just heard about Bob! How bad—"

Seeing the anxiety in the faces before him, he did not finish his question. Ellen tried to explain the seriousness of Robert's injuries, but her voice broke and she gave way to quiet crying. Michael carried on.

As their whispering voices became a monotone, Ellen's thoughts drifted back over the years since that August day 18 years ago, when Robert was born in this same hospital. . . .

He had been such a red-faced little mite, as scrawny as a baby bird. How quickly the time had passed! It seemed only yesterday that he was fumbling and struggling over his new tricycle, still tied with Christmas ribbons. Before there had been time to think about it, Robert had gone to his first day of school, a little frightened, perhaps, but quite grown up in new blue jeans and red corduroy shirt. How many times

she had wanted to fix these pictures forever in her mind! But each new stage replaced the last, and Robert showed an eagerness for all sorts of activity. Primary classes provided new growth, and the Cub



pack brought wider fields to explore.

About this time the Hansens moved next door. In a neighborly way she sent Robert over with a plate of cookies, and in return he brought Johnny home with him.

It was not until a few days passed that she realized how much Johnny's environment was unlike Robert's. The ideals and standards were quite the reverse in Johnny's home. Drinking, smoking, and foul language were commonplace, and religion played no part at all in their way of life. She was reluctant to have Robert cultivate this friendship, but the two boys seemed drawn together like magnets.

Since Johnny was three years older than Robert, he was more mature and became an ideal in the eyes of

Jane Smith Jamison, counselor in the Glendale (California) West Ward Relief Society, is the mother of four children, serves part-time as a dental assistant to her husband, and wrote her story after a similar experience in her family.

A gripping short story by Jane Jamison

her eight-year-old. They were always together. Then, in a child's most natural way, Johnny began to go to Primary with Robert.

One day the two boys came racing home from

"Yeah, I guess so."

"Jesus said that whatever righteous desire we ask for in prayer, if we believe, we will receive it."

"He did?"



Primary, Johnny in the lead until they reached the door. Then he shyly stood behind it while Robert anxiously grasped her hand, pulled her into the hallway, and whispered into her ear.

"Mom, can you teach Johnny to pray?"

The unexpected request brought a lump to her throat when she looked at this shy, sensitive boy who normally bluffed his way with a rough exterior. He had been asked to give the opening prayer in Primary the next Wednesday.

"Of course we will help Johnny."

She went into the living room, and the boys followed her.

"You know what prayer really is, don't you, Johnny?"

"Yes. Prayer is not only words; it is talking with our Heavenly Father. Have you heard the hymn we sing at church that says, 'Prayer is the soul's sincere desire'?" She hummed a few strains of the hymn.

"Yeah."

"You know, Mom, they sang it at Primary conference," Robert commented, wanting to help with this important project.

"There are certain words we use in praying to show reverence and respect, such as thee and thou, and thy and thine. One of the first things we express in prayer is our thankfulness for our many blessings. You know what your blessings are, I'm sure."

"I guess everything good is a blessing," Johnny answered. →

Together they wrote out a very brief outline for a prayer, and Johnny agreed to work on it.

The following Wednesday when Robert came home from Primary, he was not his usual, exuberant



self, and the absence of Johnny was noticeable. Ellen could not help asking, "Robert, how did Johnny get along with the opening prayer?" But Robert evaded the question. With a shrug he went to his room.

Although perturbed, Ellen did not pursue the subject, but she asked Sister Lindley, the Primary president, about it when she met her the next day at the market.

"Oh, he tried," she said, "but he was so frightened after muttering a few inaudible words, he turned and ran out the door."

Her thoughts drifted next to the summer evening when Johnny was at their home at dinner time. She and Michael gathered their children around the dinner table to kneel for family prayer. Since Johnny ap-

peared reluctant to leave, she asked, "Would you like to join us?"

Johnny nodded and had just fallen to his knees beside Robert when Mr. Hansen's bellowing voice came through the open window. "Johnny! Johnny! Where is that good-for-nothing kid? He better get home or—"

She saw the red creep up the boy's neck as he murmured, "I gotta go."

Obviously dreading the encounter with his father, he slipped out the back door.

The summer Robert was ordained to the priesthood, Johnny asked if he might be baptized. The bond between the boys seemed stronger than ever, and soon Johnny was also ordained a deacon. She remembered when he asked her husband, Michael, to explain a quotation he had heard in his quorum meeting: "... no man taketh this honour unto himself, but he that is called of God, as was Aaron."

"Even Jesus Christ himself had to be called of God, Johnny. He left the priesthood on the earth with his apostles, and they used it until there was a great apostasy of Christ's Church." Michael had patiently explained.

"Then how come we have it now?" asked Johnny.

"You know the story of Joseph Smith?"

"Sure."

"Well, in 1829 the priesthood was restored to Joseph by a heavenly messenger," Michael had continued.

"You mean it was passed down to us from the Prophet?"

"From the Prophet Joseph Smith or Oliver Cowdery—they both received it at the same time."

Michael had felt some reservation about the young boy's comprehension of the priesthood and its true purpose, but he appreciated the boy's concern for it. . . .

Soon after Johnny had been ordained a priest, he was asked to administer the sacrament in Sunday School. When he refused, his priests quorum adviser told him it was very simple: the card with the prayer written on it would be on the sacrament table, and he could read it, so he finally reluctantly agreed.

The first young priest blessed the bread. Then it was Johnny's turn to bless the water. He began falteringly, then stopped. He had misread the words. Again he started, and again he misread the words. The bishop asked him to repeat it, and a third time he started, then faltered and stopped. There was a tenseness in the air that could be felt throughout the

congregation. Then suddenly Johnny stood up, crimson-faced, and left the chapel, while the other priest quietly took his place and gave the blessing on the water. It was many weeks before Johnny came back to church.

The Blairs had wondered what changes would take place when Johnny was graduated from high school. Would the friendship that had developed between these two boys fade? But college life did not spoil the admiration Johnny held for his young friend, and it was during the first semester of his second year that he had written Robert of his thrill at meeting the girl he planned to marry. He had added, "She is a wonderful girl, Bob, and a member of the Church. We wonder if your parents would go with us when we are married in the temple."

Ellen and Michael did accompany Johnny and his young bride to the temple. And as she saw them kneeling at the altar, she heard again in her mind Robert's childish plea, "Mom, can you teach Johnny to pray?" . . .

Ellen was snapped abruptly back to reality as the white stretcher was wheeled down the hall. Terrible fear gripped her again as she looked at Robert's still form, his head swathed in bandages. Helplessly she looked at Michael, then at Johnny. A tear was trickling down his cheek.

The stretcher was wheeled into a room and the door closed behind it. When it opened again the two men in white wheeled the empty stretcher out, and a nurse came to the door.

"Dr. Klein, the specialist, is still in surgery, but he'll be here soon to talk with you. Dr. Snow is coming now," she said, nodding toward the doctor coming down the hall.

Both the doctor and nurse stepped into the room and again closed the door, leaving Michael, Ellen, and Johnny waiting in the hall.

Time seemed to stand still; then Dr. Snow reappeared and indicated that they should come in. His deep voice, though hardly above a whisper, seemed like the roar of a lion when he said, "Your son is not responding. I will call Dr. Klein, but I'm afraid it might be too late."

"Why? Oh, why?" Ellen sobbed.

It was Johnny's voice she heard now, faltering, "Please, could I pray for him?"

Not knowing exactly what to do, Johnny knelt clumsily beside the bed. The words came from the very depth of his soul, direct and meaningful, in

gratitude for all that Robert had meant to him and for the teachings that had found a place, bit by bit, in his life. With firm conviction, he pleaded for the life of his friend. ". . . but in all things, Father in heaven," he prayed, "even in this, we ask that thy will, not ours, be done, but give us the wisdom to understand. . . ."

The door opened. It was Dr. Klein, still in his surgical gown. "Dr. Snow just talked to me. We have done all we can do. I'm sorry," Dr. Klein said softly.

From years of habit the doctor automatically placed his fingers on his patient's wrist. He hesitated, then hastily but gently pulled back the sheet and placed his stethoscope on the boy's chest. Several times he shifted the stethoscope. He looked puzzled, and the furrows deepened between his shaggy brows.

For many seconds no word was spoken. Then he abruptly ordered the nurse, "Replace the oxygen tent."

Ellen heard in her mind once more, "Mom, can you teach Johnny to pray?" ○

Dawn—Off Kittery Point

By Ora Pate Stewart

*You know that it must fall apart,
Yet something clutches at the heart;
Set an old beauty, transient, fleeting,
Set an old heart to throbbing, beating?
Much as a harp long laid aside
Remembers the song when sound has died,
And waits for the fingers to return,
A heart will wait; a heart will yearn.*

*The great waves rise to meet the sun.
One moment sea and sky are one.
Sighting a prey, a lone gull swings
Swift to the catch: Dawn-burnished wings—
A bird-brooch, perfect in form and feather—
Pinning the sea and sky together!
Quick! Close your eyes, heart; face the wind!
You mustn't watch it come unpinned!*

● On November 10, 1966, a little group of Saints and missionaries, led by Elder Ezra Taft Benson of the Council of the Twelve, moved slowly up the side of a mountain overlooking a beautiful green valley in the Piedmont area of north-western Italy. When they reached the spot where, as near as could be determined, Elder Lorenzo Snow had stood when he dedicated the land 116 years before, they gathered in quiet assembly. Standing on that historic site, with the murmuring sounds of a river in the distance and in view of two ranges of snow-capped mountains, Elder Benson rededicated the land for the acceptance of the restored gospel. Of that sacred event Elder Benson says: "Tears were shed on this occasion as we received the witness that many of our Father's children long in darkness would now receive the gospel. Songs of praise rang through the valley as villagers watched curiously. It was a memorable and inspirational occasion."

In the dedicatory prayer Elder Benson asked that the leaders of the nation might "be imbued with thy holy Spirit. May they direct this land in such a manner that peace may be maintained here. We realize, Holy Father, that thy

The Church i

gospel can prosper only in an atmosphere of freedom and liberty, and so we pray that this land may be shielded and protected from those insidious forces which would destroy the free agency of man, that thy gospel may prosper, that the truth may be taught, that religious freedom may be emphasized by the leaders of this great nation, that they may insist that those who come here with religious messages may have freedom to present their cause and their teachings and their beliefs."

This sacred event took place just six days after destructive floods swept over many parts of Italy. On November 3, 1966, heavy rains began falling and continued during that day and night and all the next day. The Arno River at Florence overflowed its banks, and the flood waters reached heights of 15 feet in some parts of the city. Many hundreds of Italy's famous art treasures were completely destroyed or heavily damaged. Thousands of people were left homeless. Members of the Church escaped without suffering personal losses, but so great was the suffering

among most Italians that the Church in Salt Lake City was alerted. Arrangements were entered into with the Italian government through John Duns, Jr., president of the Italian Mission, and the American ambassador to Italy. On December 19, 1966, 3,165 pounds of clothing, valued at \$14,176.00, were sent from the Bishops Central Storehouse in Salt Lake City to be distributed to men, women, and children in Florence.

The establishment of the restored Church in Italy has come about through the prayers and sacrifices of servants of the Lord, beginning more than a century ago. The land was first dedicated in 1850 by President Lorenzo Snow, then a member of the Council of the Twelve. While some measure of success was achieved shortly after that time, it was not long before severe opposition from both government and clergy brought a temporary halt to Church activities there.

Because of the unusual background of the Church in Italy, its history would not be complete



Entrance to an old church at Syracuse, on the island of Sicily.

November 10, 1966: Small group of missionaries gathers at Torre Pellice, Italy, for dedication of Italy for preaching of the gospel. This is near the site where the country was originally dedicated by Lorenzo Snow in 1850.

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By William T. Sykes
Editorial Associate

Rome in their efforts to destroy him. When they asked, "Is it lawful for us to give tribute unto Cæsar, or no?" they hoped to catch him in his words, that they might deliver him to the power of the governor. (See Luke 20:22.) Later, when Jesus was betrayed and brought before Pilate for trial, the power of Rome was again used to

without making reference to the establishment of the Church there shortly after the Savior's time. Despite the fact that Italy does not command a major prominence among the nations of the earth, perhaps no country on earth has exerted a more powerful influence on Christian thinking. Its political and military power was the subject of prophetic scripture from the mouths of the Lord's prophets in Old Testament times. In the meridian of time this same power indirectly set the stage for some of the world's most sacred events and some of its most tragic scenes.

It was from this seat of government, Rome, in the days preceding the birth of the Savior that "there went out a decree from Cæsar Augustus, that all the world should be taxed." (Luke 2:1.) Because of this decree Joseph and Mary left

the city of Nazareth and went to the little town of Bethlehem, that they might be obedient to the law of the tax.

During his ministry, Jesus was subject to the law of Cæsar, administered by Pontius Pilate, governor of Judea. How often and how treacherously did the enemies of the Son of God use the power of

hasten and make sure the time and manner of his death. When Pilate, in an effort to change the will of the Jews in their awful purpose, asked, "Shall I crucify your King?" the people answered, "We have no king but Cæsar." (See John 19:15.) History reveals the sad and awful condition of the Jews when their city and temple were destroyed by



John Duns, Jr., right, president of the Italian Mission, is pictured with his daughter, Teri, and Sister Duns.

Museum curator examines Donatello's statue of Mary Magdalene, which was damaged in Florence flood.



During his European mission tour in October 1967, Elder Ezra Taft Benson (second from right) and Sister Benson met with President John Duns, Jr., of the Italian Mission and G. Frederick Rhinehart, American ambassador to Italy.

Missionaries have returned

70 A.D., when the city and temple were destroyed by a Roman army led by Titus, eldest son of the Emperor Vespasian.

History records that by the time of the Emperor Nero (54-68 A.D.), a large number of Christians lived in and around Rome. During the latter part of Nero's infamous reign, a large part of the city of Rome was destroyed by fire. The emperor himself was under suspicion of arson, and, fearing the resentment of the infuriated people, he sought to implicate the unpopular Christians and by torture tried to force a confession from them. They were already under suspicion of plotting the overthrow of the Roman Empire, and this added accusation fanned the flames of hatred and jealousy.

A word picture of the sufferings of the Saints at Rome almost sickens the soul, as we become aware of the manner of their martyrdom. "They died in torments, and their torments were embittered by insults and derision. Some were nailed on crosses; others sewn up in the skins of wild beasts and exposed to the fury of dogs; others, again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night. . . ." (James E.

the power of Rome, to which power they had verbally yielded their freedom.

It was to Rome that Paul was commanded to go, that he might be a witness of the mission of the Savior as he had also testified at Jerusalem. (See Acts 23:11.) This Paul did, suffering long months of house imprisonment at Rome for the gospel's sake. He also testified to many of the Gentiles concerning the sacrifice of Jesus, telling them that the resurrection

of the dead was to be for all men, both Jew and Gentile.

While the keys of the kingdom of God remained with the early apostles, the Church set up by the Savior survived in the midst of violent opposition. So severe was the persecution of the followers of Christ in the latter half of the first century that a general exodus of Christians from Jerusalem resulted. To some extent this proved to be a blessing, since they largely escaped the awful sufferings of the Jews in



Italian Mission presidency: Dan C. Jorgensen, American businessman who is now living in Milan, Italy, first counselor; President John Duns, Jr.; Leopoldo Larcher, an Italian who resides in Brescia, second counselor.

Underground portion of an old church at Syracuse, on island of Sicily.

to the land that martyred the apostles nearly 2,000 years ago.

Talmage, *The Great Apostasy*, p. 68.)

While the members of the early Church maintained scattered branches in the outlying provinces, the source of the opposition from which persecution raged had its center in Rome. According to tradition, the apostles Paul and Peter suffered martyrdom at Rome while the tyrant Nero was emperor.

With the apostles either dead or banished and the keys of the priesthood no longer with the Church to strengthen it and direct its affairs, tragic results were inevitable. Many denied the faith in order to escape persecution and death. Others were tempted by materialistic advantages and the paganistic practices indulged in by idolatrous worshippers of deities represented by symbols and statues. History supports the claim that during the period immediately following the apostolic ministry, the Church was undergoing internal deterioration and was soon to be empty of the Spirit of God that had been evident at the day of Pentecost.

When the powers of evil finally prevailed, and the authority to administer the affairs of the Church of Christ was completely taken from the earth, the world was to face a long period of spiritual dark-

ness before God would again send his angels to restore the authority of the priesthood and reestablish his Church upon the earth. When that eventful time finally arrived, the Lord chose a place far removed from the scene of his crucifixion and from the land where the power of evil had temporarily halted the growth of the Church. At the time of its restoration in the land of America, the Lord said to the Prophet Joseph Smith:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:4-5.)

In obedience to this commandment, the leaders of the restored Church began sending missionaries out to the nations of the earth. However, it was not until October 1849 that the call came for the gospel to once again be taken to Italy, the land where so many early Christians had perished and where the closing scenes of the gospel's disappearance had been staged.

At a conference held in Great Salt Lake City in October 1849, Lorenzo Snow, who had recently

been ordained an apostle, was called to open up missionary work in Italy, and Joseph Toronto, a native of Sicily, was appointed to accompany him. The year 1849 was a far cry from the day in which we now live, when we compare the methods of transportation and the time involved in traveling from the headquarters of the Church to fields of missionary activity scattered throughout the world.

Elder Snow and his companion, together with Elder T. B. H. Stenhouse, who had been called by Elder Snow when passing through Liverpool, England, en route to Italy, arrived at Genoa June 23, 1850, nearly nine months after receiving their missionary assignments. The journey of the two elders across the plains and thence to New York had been accompanied by physical danger and great discomfort.

An anticipated indefinite separation from loved ones during those historic years of the establishment of the kingdom of God was without the rapid and consoling communication that eases the heartaches of our present day. In a letter to a colleague, Elder Snow wrote: "When a servant of God is far removed from the endearing society



Altar from which the apostle Paul is believed to have preached while on the island of Sicily. (See Acts 28:12.)

Group of Italian missionaries gathers around Elder Ezra Taft Benson during Elder Benson's tour of the mission. Second-story windows of building at right mark offices of the Italian Mission.

of the saints, and his ears are no longer saluted with the cheering voice of the partner of his toils, or the merry-making and prattling of his little ones—situated in a foreign land, surrounded by strangers, in whose bosom dwells no kindred feeling—'tis then a favor, or kind word from afar, awakens in the mind a recollection of the past, and draws from the burthened spirit its choice blessings upon the head of those who bestow, and imprints feelings of gratitude that continue in lively remembrance, when cares and sorrow have long been buried in forgetfulness." (*Mil-lennial Star*, Vol. 13, p. 25.)

The three missionaries encountered hostilities and dangers from the day of their arrival, for the power of the long established universal church was felt as they began their work. Elder Snow reported: "The influence of papal domination does not crumble away before the earthquakes of political controversy. The system of education has enthroned it too firmly to be shaken by the timid protests of any Italian government." (*Ibid.*, Vol. 13, p. 26.)

It soon became obvious that if the restored gospel were to gain a foothold, an area would have to be found where opposition was not so severe and where freedom to worship God according to self-determination was present. Investigation showed that in the province of Piedmont, in the extreme northwestern part of Italy, and situated at the foot of the Alps, was a Protestant community known as the Waldenses. It was estimated that about 26,000 people lived in the province, 5,000 of whom were Catholics.

The missionaries selected the town of La Tour, with a population of 2,000. For the first few weeks they studied the French language, which was the more generally understood among the Waldenses.

They encountered a liberal share of opposition. Elder Snow reported: "In this country a 'History of the Mormons' is widely spread. Solomon Spalding and John C. Bennett, of everlasting notoriety, figure here in all their dignity! This History, or slander, is accompanied with drawings of the Nauvoo Temple, the prophet Joseph, and his murder at Carthage." (*Ibid.*, Vol. 12, p. 371.)

To combat these untruths, Elder Snow prepared a tract that he entitled "The Voice of Joseph," which was translated into French and printed in England. Later, another tract entitled "The Aneient Gospel Restored" was published in Turin in the French language.

On September 18, Elder Jabez Woodard of London arrived, and Elder Snow decided that the time had finally come to publicly commence the business of dedicating the land for the preaching of the restored gospel. On the following day, the four elders ascended a high mountain a short distance from La Tour and stood on a projecting rock, which they named the "Rock of Prophecy." Elder Snow offered the dedicatory prayer, during which he thanked God "for having directed us by the Holy Ghost to these valleys of Piedmont. Thou hast shown us that here thou hast hid up a portion of the house of Israel. . . ." (*Ibid.*, Vol. 12, p. 373.)

It was known among the inhabitants of the town that the Mormons were there to establish their Church. Their presence had become widely known because of a miraculous healing of a dying three-year-old boy, whose parents owned the house where they were lodging. Of this incident Elder Snow recorded: "Sept. 7—This morning, I proposed to Elder Stenhouse that we should fast, and retire to the mountains, and pray. As we departed, we called and saw the

child; his eyeballs turned upwards; his eyelids fell and closed; his face and ears were thin, and wore the pale marble hue, indicative of approaching dissolution. The cold perspiration of death covered his body, and the principle of life was nearly exhausted. [His father] hung his head and whispered to us, '*Il meurt, il meurt!*' [he dies, he dies!]"

"After a little rest upon the mountains, aside from any likelihood of interruption, we there called upon the Lord in solemn prayer, to spare the life of the child. As I contemplated the course we wished to pursue and the claims we should soon advance to the world, I regarded this circumstance as one of vast importance. I know not any sacrifice which I could possibly make, that I was not willing to offer that the Lord might grant our requests. We returned about three o'clock in the afternoon, and having consecrated some oil, I anointed my hand, and laid it upon his head, while we silently offered up the desires of our hearts for his restoration." (*Ibid.*, Vol. 12, p. 371.)

From that hour the child began to get well, and in a few days he was once again playing with his companions. On October 27, 1850, Elder Snow baptized Jean Antoine Box, and from that time, although progress was slow, the message of the gospel began to take root in the hearts of the people. By the year 1855 there were branches of the Church at Angrogne, St. Germain, and St. Bartholomew, all in Piedmont, with a total membership of 64, in addition to which 50 members had emigrated to America during the preceding three years.

In subsequent years the spirit of gathering to Zion prevailed strongly among the Italian Saints, with the result that most of those who accepted the gospel emigrated to

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JUNE ERA 68

America. The missionaries were subjected to much persecution, from government and clergy, and by the year 1867 the official name of Swiss, Italian and German Mission was changed to Swiss and German Mission, membership of the Church in Italy not being large enough to justify the word Italian in the title.

Powerful as was the opposition to the Church in Italy, such opposition could not continue to prevail against the gospel, although nearly a century was to pass before conditions would change to allow it to be brought back to the land. On February 27, 1965, with the approval of Elder Ezra Taft Benson, president of the European Mission, and with the approval of the Italian government, 22 Italian-speaking elders entered the country and opened up seven northern Italian cities, under the direction of Swiss Mission president John M. Russon. Later, under the direction of President Rendell N. Mabey, successor to President Russon, the work had spread, and by August 1966 the list of cities where the gospel was being preached had grown to 16, extending from Turin in northern Italy to Naples in the south.

During this period Elder Benson met with Italian government officials and the United States ambassador to Italy, and by the summer of 1966 he felt impressed that the time had come to reopen the mission. On August 2, 1966, he opened the Italian Mission at a conference in Florence, with 46 missionaries present. Elder John Duns, Jr., of Bakersfield, California, was appointed mission president.

Since that new beginning, the gospel has been energetically taught to the Italian people. At the close of 1967, there were ten organized branches in the mission, with a total membership of 337. Baptisms performed in 1967 totaled

92, as compared with 18 in 1966. The mission presidency has set 260 as the goal for 1968.

As of April 1968, 155 full-time missionaries, 40 of whom are of Italian descent, were serving in the mission. The work has spread to 19 cities, where all of the ten branches and most of the 17 groups have Primary, Relief Society, MIA, and Sunday School organizations functioning. Compared to the little Church material printed previously, the members now have available in the Italian language the *Family Home Evening Manual*, Relief Society, MIA, and Aaronic Priesthood—Adult manuals, the home teacher's instruction booklet, and several other pamphlets and manuals. In March 1968 *La Stella*, the Italian version of the Church unified magazine, was printed and distributed in the mission.

Four of the branches have branch presidents who are Italians, and more and more of the teaching in the auxiliaries is being done by new Italian members. The mission notes that "almost gone are the days of the elder serving as Relief Society president."

The city of Rome was opened to missionary activity in January 1967. A thriving young branch there has a membership of 26 and is presided over by a young businessman, Salvatore Amendolito. A feeling of deep reverence, often mingled with sadness, enters the hearts of the Saints in Rome as they worship where so many of the early Saints suffered and died for the gospel's sake.

In Turin, where Lorenzo Snow labored more than a century ago, District No. 2 was recently formed, and eight elders and two lady missionaries are presently preaching the gospel there. The mission has rented a *villetta*, which furnishes facilities for branch activities as well as living quarters for some of the elders.

On the island of Sicily, branches have been organized at Palermo and Catania. It was on Sicily, at Syracuse, that the apostle Paul tarried for three days on his journey to Rome. (See Acts 28:12.) All 13 members of the Palermo Branch recently traveled 150 miles to attend a recent conference at Catania. Sicilian people are generally very poor, and none of the Palermo Saints could afford the journey by train. Branch projects were commenced two months in advance to finance the trip, and for some this was the first opportunity in their entire lives to leave Palermo.

"Italy is a nation of warm, generous, obliging, and fun-loving people," wrote Elder Leavitt Christensen, first counselor in the mission presidency, in 1966. "The people are close to nature. The great majority are rural folk who derive their livings from the earth. Others involved in industrial pursuits do not find their way to large factories each day; rather, the Italian industry is based primarily on many small backyard shops, which are owned and operated by single families and a few hired neighbors.

"The local officials of the clergy hold great power over the people, not through spiritual ministrations but through purely economic maneuverings. Mormon missionaries preaching their way through these barriers occasionally find success. Success comes only when a humble, prayerful missionary is led to the home of a humble Italian of strong convictions and fearless character."

Yes, the word of the Lord finds fertile soil in the hearts of those who earnestly seek it. The growth of the Church in Italy should be of interest to all members of the Church, especially because of the place that Italy occupies in the religious history of the world. ○

The Effects of Alcohol and Tobacco on Man's Health

Itching To Smoke—A cigarette smoker suffering from chronic bronchitis may develop an "itching" sensation of the bronchial tubes, which is actually a manifestation of the illness. He feels a need to alleviate the "itching" with the hot nicotine smoke of the next cigarette.

"The chronic bronchitis of a heavy smoker may make him a still heavier smoker," says Dr. Borje Eurup of the New York Hospital—Cornell Medical Center, "because of the desire to scratch his lungs with smoke. This can also apply to victims of asthma or emphysema."

8 out of 10 Smokers Develop Emphysema, according to Dr. Leone S. Thompson, Jr., of Southland Life Insurance Company, Dallas, if they smoke a pack or more a day. Most of these smokers won't show symptoms for the first 10 years, but they will have the disease. The symptoms of emphysema include shortness of breath, coughing, chronic bronchitis, and in later stages, frothy sputum.

After another 10 to 20 years of heavy smoking, six out of the ten will have serious cases of emphysema.

Emphysema, rapidly becoming more prevalent among middle-aged and younger adults, is outranked only by heart disease as a major cause of disability. It is often a contributing factor in deaths from heart disease and pneumonia.

Cigarettes Cause One-seventh of All Deaths in the United States each year, says Dr. William H. Stewart, Surgeon General of the United States. Healthy persons who break the habit can expect to live as long, or almost as long, as those who have never smoked. Just as important, they can expect better health, less illness, and a greater capacity to enjoy life, he says.

Social Drinking Can Shorten Life, reports Dr. Max Hayman, a California psychiatrist. He said it is common knowledge that chronic alcoholism is associated with a high mortality rate. "What is less well-known is the recent evidence that social drinking also shortens life considerably. Social drinkers, who were intoxicated only six times a year for only a few hours at a time, had a death rate two and a half times greater than normal for their age. When drunkenness occurred weekly, the rate was three times normal. For 'spree' drinkers, the figure was nearly five times normal.

"Mortality was higher in heart and digestive diseases, malignant tumors, suicide, homicide, and motor vehicle accidents."

Dr. Hayman said the social drinker is heir to all the problems of a chronic alcoholic, though to a lesser degree.

One of Three Arrests Is for Drunkenness, said Senator Ralph W. Yarborough of Texas, addressing the Senate. Speaking of total arrests in United States, he said that half of those involved in fatal auto accidents are under the influence of alcohol. He said that a study made in a nine-year period in San Antonio, Texas, showed that 61 percent of all drivers and pedestrians killed in accidents were intoxicated.

He recommended passage of bills that would restrict radio and television advertising of alcoholic beverages and cigarettes, because "young people should be warned about the health hazards inherent in the smoking habit rather than watch commercials depicting healthful, happy, cheerful people smoking cigarettes with never a hint that health dangers are even involved."

He stated that cigarette smoking is responsible for seven million cases of chronic illness in the U. S. each year. It is also responsible for 77 million days lost from work and 306 million days of restricted activity each year, and is claiming a life every 105 seconds in our country.

BOYS' LIFE



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What Church Leaders Say About BOYS' LIFE

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—N. Eldon Tanner

I recommend BOYS' LIFE magazine for the boys of the Church because of its choice and wholesome articles that help build character and good citizenship.

—Delbert L. Stapley

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—John H. Vandenberg

My 13-year-old daughter loves BOYS' LIFE.

—G. Carlos Smith, Jr.

We encourage Cub Packs and Guide Patrols to participate in the unit Thrift Plan which makes it possible to automatically order BOYS' LIFE each year.

—LaVern W. Parnley

A New Look at the Pearl of Great Price

By Dr. Hugh Nibley

● Shortly after the Spalding affair Dr. Mercer made his first solid contribution to Egyptology. With dramatic detail he reports in the *Receuil de Travaux*²⁷ how “during the summer of 1912 when the writer was in a quiet New England village,” he discovered a collection of Egyptian antiques brought hither by Lt. Commander Gorringe in 1879 but since ignored for lack of “scientific interest in Egyptian antiques.” The prize piece was a long inscription, which had been known from another but damaged fragment that had been translated in 1905 by A. B. Kemal.

Mercer’s great discovery allowed him to supply the complete text, which Kemal did not have. But in furnishing the missing lines Mercer simply sent in a photograph, without any translation or commentary. This

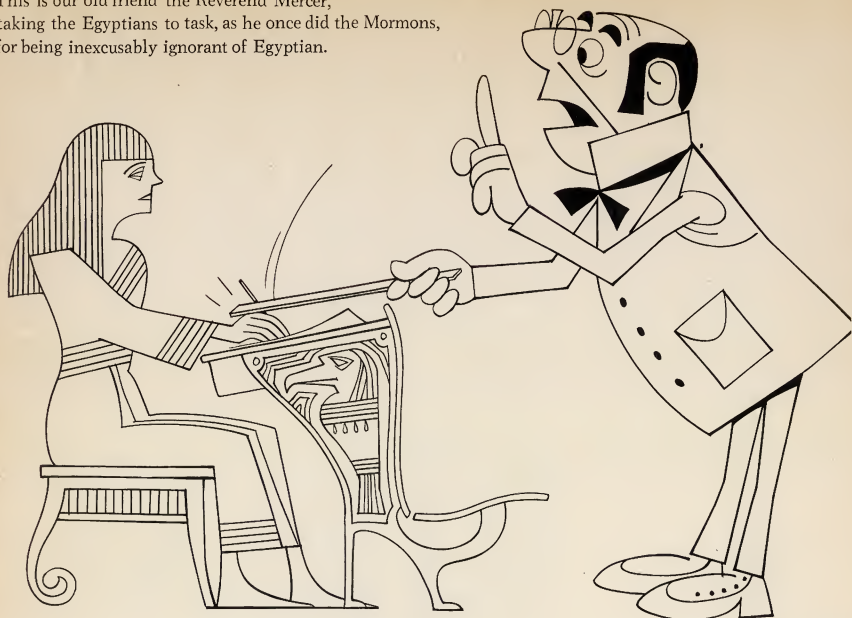
Part 2. May We See Your Credentials?

(Continued)

is remarkable. He had understandably begged off where the poorly copied hieroglyphics of the Pearl of Great Price were concerned, but here was his first great chance to shine as a linguist and a scholar. This thing was his discovery, and it was the practice and privilege of Egyptologists who discovered texts to publish them in the *Receuil de Travaux* with their own translations and commentaries. But never a word of translation or commentary from Mercer. He had room for a long description of the document and a picturesque account of how the inscription was found, with

the usual pompous references to science and scholarship, but as to the linguistic aspects of the thing—complete silence. In the same spirit of dash and caution, Dr. Mercer, in his last rebuttal against the Mormons, noted in passing: “It might be added also on the basis of the few easier hieroglyphs which were copied correctly, the Prophet’s interpretation is found incorrect.”²⁸ But true to form he never indicated what those few correctly copied hieroglyphs were or what they said. Instead, he assures us that “many proofs of the correctness of his conclusion COULD be furnished if desired,”²⁸ and lets it go at that. Indeed, we have been unable to find a translation by Mercer of any Egyptian writing that had not already been translated and published by someone else.

This is our old friend the Reverend Mercer, taking the Egyptians to task, as he once did the Mormons, for being inexcusably ignorant of Egyptian.



Illustrated by Dave Burton

When Isaac Russell, a non-Mormon, put in a word in defense of the Book of Abraham, Mercer was quick to light into him.

"A man who will . . . jumble up opinions of thirty years ago with the correct views of recent years, cannot escape contradicting himself and being considered by any scholar a dilettante of the worst type."²⁰ Forty years later the same Mercer was being taken to task by the reviewers for being hopelessly dilettantish and out of date in his scholarship, but even in his youth his buoyant confidence in his linguistic powers led him to extend himself far beyond the bounds of prudence. Within a decade of blasting the Book of Abraham, Mercer had published, among other things, translations and commentaries of Egyptian, Aramaic, Greek, and Latin texts bearing on the

Bible (1913), an Ethiopian liturgy (1915), Sumero-Babylonian sign lists (1918), an Egyptian grammar (1920), an Ethiopian grammar (1920), an Assyrian grammar (1921), and books on the Babylonian and Assyrian religion (1919) and Egyptian religion (1919).

We know of no savant, including even the immortal Athanasius Kircher, who has ever equalled such a performance for sheer daring.

The reader may be interested to know how Mercer's efforts were accepted by the learned world. Only two years after 1912 Mercer brought out a work on an Ethiopian liturgy, of which F. Praetorius, the world leader in the field, wrote: "The writer's knowledge of the Ethiopian language is at present, however, totally inadequate. The numerous errors of transla-

tion which he commits provide the reader at times with real comic relief."²⁰

If Mercer keeps at it, however, "it may be possible for him at a later date to get out a critical edition instead of just a photograph . . . and to answer some of the questions which he has here dealt with prematurely." In other words, Mercer bites off more than he can chew.²⁰

Fifteen years later Mercer was still having difficulty following the advice of Praetorius, for H. S. Gehmann in reviewing his Ethiopic text of Ecclesiastes notes that as long as Mercer is merely reproducing the text all goes well, "but in his further discussion of the Ethiopic version he is not so fortunate . . . and makes statements which upon analysis are seen to be contradictory or at least not clear."²¹

In 1929 Mercer published an ambitious book on Egyptian religion that was reviewed by Hermann Kees, a leader in that field: "It is superficially written and in many passages one comes upon familiar ideas of Maspero [to whom the book was dedicated]. But because Maspero never lost contact with the real world of Egypt one is all the more disturbed by the lack of any smell of Egyptian earth."³² "To uphold his theories . . . Mercer must schematize mercilessly [*grausam schematisieren*]; his reconstruction of the beginnings is "a peculiarly artificial picture," and to explain the distribution of the cults of Egypt "Mercer must invent the most remarkable migrations."³² Kees notes that "the unnatural way in

which things are constructed" is "typical of this whole school of inventing religious history." Kees refers to his own classic work, *Totenglaube der Aegypter*, as "a book with which Mercer is of course [*freilich*] not acquainted." He takes note of "Mercer's peculiar way of putting questions and his naive and off-hand conclusions."

Our own impression after working for some years among Dr. Mercer's books and notes is obligingly put into words by an Egyptologist whom few may challenge: "The book is pleasant [*nett*] to read . . . but it brings no advance," for, "granted that Mercer has taken the trouble to read and cite all sorts of things, the whole thing is done in a disturbingly superficial way [*bedenklich oberflächlich*]."³³ What Mercer's work does give us of value, Kees decides, is "unfortunately" a demonstration "of how urgent is the necessity for anyone who wishes to undertake the study of Egyptian religion and especially of its beginnings, first of all to handle at firsthand the raw materials presented by the local cults of the land and by its topography . . . and such a study would do greater honor to the memory of Maspero than Mercer has with his International Society of Gods."³⁴ There is a sting in that!

Almost twenty years later Mercer returned to the lists with another and a bigger book still on Egyptian religion, and again it fell to the lot of Hermann Kees to review it. He begins by taking Mercer to task for ignoring much recent archaeological work while making archaeology his defense.³⁵ Especially Dr. Kees "must express profound concern [*grundsätzliches Bedenken*]" with Mercer's failure to explain the *why* in all his glib syncretism. Kees is franker than ever: "Mercer should have omitted things which he did not understand, including annoyingly frequent references to 'confusion' in Egyptian thinking."³⁶ This has become an important factor in the study of Egyptian religion today: more and more the

scholars are recognizing that the strangeness and obscurity in the Egyptian texts is probably less due to their ignorance and inability to think clearly than to our own. Kees notes that Mercer displays his usual diligence in the business of collecting and cataloging material, but he never digests it, his work being marked by "triviality and irrelevance that predominate over a real grasp of material." He comments on Mercer's weakness for making sweeping and pontifical statements "which constantly run the risk of being easily refuted."³⁶ In concluding his study with a long list of some of Mercer's many mistakes, Kees says he is trying to avoid giving to "the well-intentioned reader a heightened dread of the labyrinth of Egyptian Religion and its incomprehensibility."³⁷

But Hermann Kees was not the only one. Writing in another journal, H. Bonnet, the author of the invaluable *Reallexikon der Aegyptischen Religion*, reviewed the same work by Mercer, noting first of all that the author "misses the basic significance [*grundlegende Bedeutung*] of Egyptian Religion," because he "collects a lot of unconnected data which are never brought into proper relationship," even while he continues to cling to his favorite but long outdated theories of Egyptian prehistory, "his entire study being controlled by a theory which is not only non-essential to the History of Egyptian Religion" but applies to a field "in which we can never count on achieving clarity."³⁸ In short, Dr. Mercer misses the point of everything. The assertion that we can never achieve certainty in some matters of Egyptian religion is an important one, and was stated even more emphatically in a long review of Mercer's *History of Egyptian Religion* by the eminent Eberhard Otto. This work, Otto writes, as "the fruit of a long and industrious scholarly career . . . shows us that a presentation of Egyptian religion which avoids a subjective attitude, but whose foundation lies outside

Sonnet for Peace

By Mildred N. Hoyer

*Even as I pray this prayer for
peace,
Within me other unknown wars
are raging.
They do not stop because I bid
them cease,
Yet I dare ask miraculous
assuaging
Of universal conflict by divine
Decree, as if this peace could
come before
A vanquishing of forces, deep
within
The heart, that breed and scat-
ter seeds of war.
What kind of madness is it,
then, that sends
Me to my knees to offer up a
plea
For something you have placed
within my hands?
O, give me grace and wisdom
now to see
My need to rise, to use your
power for good
Within — without — for peace,
for brotherhood.*

the sphere of science is an impossibility . . . and it shows us the reason why it is now and perhaps always will be impossible to write a *history* of Egyptian religion."⁴⁰

Instead of coming to grips with the problems he has raised, Mercer, according to Otto, leaves all the necessary explaining "to casual scattered remarks." The avoidance of a real method of coping with immensely hard problems "gives his description a rather disjointed and uncoordinated nature."⁴⁰ Since he can't escape facing certain problems of origins, Mercer, according to Otto, simply gets rid of them by thrusting them back into a dim prehistory where he posits a series of invasions or migrations, following Sethe's lead.⁴¹ Instead of going to the basic sources, Otto observes, Mercer relies on "secondary sources," and even then fails to treat his sources critically. "He is often unclear, sometimes in matters of fundamental importance." "Many of his apodectic [*sic*] statements should not go unchallenged . . . many of his interpretations of names cry for refutation by the philologist,⁴¹ his genealogies "contain many errors or theories no longer recognized today," and his work "belongs to an age of research whose scholarly goals are not in every point the same as those of the present generation of scholars."⁴²

In his seventies Mercer, undaunted and undeterred, undertook a work that would intimidate the greatest Egyptologist—a translation and critical commentary on one of the oldest, largest, and most difficult books in the world—the Egyptian *Pyramid Texts*. Rudolph Anthes begins his review of this ambitious work by pointing out the dangers and hardships that attend any attempt at "translating a paragraph of these texts, in which each word is weighty, is a venture."⁴³ Mercer is again charged with underestimating the intelligence of the Egyptians when he sees, for example, in the mysterious *Enneads* only a demonstration of their muddled thinking, and affects

"The Egyptians didn't know Egyptian," charges our old critic.

to detect in *Pyramid Texts* "a lack of common sense on the part of the Egyptians of the Third Millennium."⁴⁴ Instead of accusing the Egyptians of ignorance, Anthes advises, "we should rather acknowledge the fact that we are not yet equal to the *Pyramid Texts*, although they represent excellent manuscripts."⁴⁵ (*Italics ours.*)

Mercer often attributes his own failure to come through to "corruptions in the text, mistakes in writing, errors in grammar and syntax, contradictions and confusions, expressions which seem ridiculous, and illogical expressions."⁴⁶ This is our old friend the Reverend Mercer, taking the Egyptians to task, as he once did the Mormons, for being inexcusably ignorant of Egyptian. But Professor Anthes will not go for this; it is not the Egyptians but ourselves who are ignorant, and Mercer's introductory statement that "we have not yet a definitive text" of the *Pyramid Texts* "is plainly misleading and I feel compelled," writes Professor Anthes, "to refute it."⁴⁶ There are imperfections enough in the translation—"imperfections of this kind, I am sorry to say, do occur in the translation"—but they are not due to any Egyptian incompetence. "Perhaps Professor Mercer was right in undertaking this task, for which—if I may say so frankly—hardly anyone is fully prepared," but instead of chiding the Egyptians, "the problematical situation of our understanding should have been indicated more often than it has been."⁴⁶

Professor Anthes is one of a growing number of Egyptologists who now suggest in all seriousness approaching Egyptian religious writings with the idea that after all they might make sense, since the Egyptians were not complete fools: "There exists some incongruity," he notes, "between the sober effectiveness of the Egyptians in the Old Kingdom, which is apparent

mainly in politics, architecture, and art, and what seems to be their inability for clear thinking in religious matters. This incompatibility is striking, the more so since government and religion did represent a unity which we may call governmental theology."⁴⁷ Professor Anthes objects to the illogic of saying (a) that everything the Egyptians did was part of their religion; (b) that their achievements were prodigious; (c) that their religion was ridiculous. That simply won't go down with Anthes and others, though the old school of Egyptologists still clings to it. Even Gardiner, a brilliant representative of that school, showed some signs of weakening toward the end of his wonderful career, when he was willing to concede that Egyptian religion was "as alluring as a will-o'-the-wisp by reason of its mystery and even in spite of its absurdity";⁴⁸ and he suggested that while it was most dangerous to take seriously such "unmitigated rubbish" as some of the Egyptian hymns, it was still also dangerous (though, of course, less dangerous) to take an "unsympathetic and even patronizing attitude towards the myths and religious practices of Pharaonic times."⁴⁹

In reviewing Mercer's *Pyramid Texts*, T. G. Allen, the foremost student of Egyptian funerary literature, did not mince words: "Would that the contents of these handsome volumes were fully in keeping with their appearance!"⁵⁰ The defects of those contents "spring from two main sources: faulty translation of German and violation of Egyptian grammatical principles." What a blow! It is bad enough for an Egyptologist to be criticized for ignorance of Egyptian in making translations from Egyptian, but when the reviewer recognizes his dependence on other sources and notes that it is in German that he is at fault, one wonders how this could have been

“Egyptology is in an atmosphere of somewhat dazed and bemused speculation.”

received by the scholar who often lectured others on their ignorance of language. “Mistranslations of German are various,” says Allen. “Egyptian grammar is often mistreated.” Again Mercer is charged with superficiality: “Mercer himself states, that analysis of the utterances [in the *Pyramid Texts*] has not been too meticulous in unessential matters; the truth is that his definition of ‘unessential matters’ has been far too liberal.”⁵⁰

In his pointed remarks about German, Professor Allen was no doubt hinting at what the great French Egyptologist Dom E. Drioton said more openly in reviewing an earlier book of Mercer’s on the *Pyramid Texts*, that Mercer’s work on the *Pyramid Texts* simply follows Sethe, the great master in that field, who had already translated them into German. Because of this lack of originality, Drioton concludes, “This investigation can bring no new light.” Moreover, Drioton observes that the method followed by Mercer cannot possibly lead to the conclusions he has adopted.⁵¹ Mercer has prefixed to his *History of Egyptian Religion* the remarkable statement that Sethe had placed at the introduction of his own history of the same subject: *Wer es nicht glauben will, mag es nicht glauben*: “Who doesn’t want to believe it does not have to.” This had not been an attempt on Sethe’s part to disarm criticism, however, for he stated his position with a characteristic frankness that Mercer does not follow, when he said in a preceding sentence: “This is how for thirty years the Egyptian religion has appeared to my eyes, or, if you will, to my imagination [*phantasie*]; the whole thing is completely hypothetical.”⁵² This would place Sethe today in the camp of Karl Popper, but one would hardly expect such an admission from the confident

Mercer—and one does not get it.

In the same year that his vast work on the *Pyramid Texts* appeared, this remarkable man published *Earliest Intellectual Man’s Idea of the Cosmos*, in which he brought his Babylonian philological studies into conjunction with his Egyptian to compare the earliest religious concepts of both lands. Of this work the Sumerologist Salonen wrote that to Mercer, “Sumerian conditions may well be quite hazy. Specifically as regards Sumer . . . the book contains annoyingly many mistakes, incongruities and blunders. . . . Sumerian and Babylonian names often appear in wrong forms.”⁵³ Salonen then gives some examples of what he calls Mercer’s “other outrageous mistakes!” He finds “the book is confusedly written and is full of tautology . . . the part relating to Sumer could safely have been omitted.”⁵⁴ In particular, “chronology does not seem to be one of Mercer’s strong points, hence information which has been doomed several decades ago.”⁵⁵ This recalls Mercer’s own onslaught on a massively documented work on ancient chronology some years before: “. . . of course no self-respecting chronologist will for a moment agree. . . . one feels that with all that has been said, we shall still feel safer under the guidance, in Egyptian matters, of Meyer and Breasted.”⁵⁶ Here again, instead of giving the reasons, Mercer had simply appealed with his lofty “of course” to authority, though the chronologies of Meyer and Breasted were even then being seriously questioned.

Our purpose in this long digression about Dr. Mercer has not been primarily to discredit the authority of one whose authority has for years been used as a club to beat the Book of Abraham withal, but rather to provide us laymen with an instructive intro-

duction to the limitations and pitfalls of Egyptology in general. What we have just beheld is the spectacle of some of the world’s foremost Egyptologists laying down the law to one of their colleagues who in turn was never backward in laying down the law to them. From this it should begin to appear that we are not here moving in a world of cold, indisputable scientific facts at all, but rather in an atmosphere of somewhat dazed and bemused speculation. And the puzzlement and bewilderment are if anything greater among the specialists today than they were in 1912. ○

(To be continued)

FOOTNOTES

- ⁵⁰“The Goringe Collection of Egyptian Antiques,” in *Recueil de Travaux*, Vol. 36 (1914), pp. 176-78, with photograph.
- ⁵¹*Étude Sérienne*, vol. 1, p. 11.
- ⁵²*Ibid.*, p. 13.
- ⁵³E. Praetorius, in *Zeitschrift der deutschen Morgenländischen Gesellschaft*, Vol. 70 (1916), p. 263, viewing Mercer’s *Ethiopian Liturgy, Its Sources, Development and Present Form* (Milwaukee, London, 1915): “Vollig unzutreffend sind aber zur Zeit noch des Verfassers Kenntnisse der äthiopischen Sprache. Die von ihm vermutheten Uebersetzungen unterscheiden zwischen wie erbeiteter Scherz.” It would be hard to put it stronger than that.
- ⁵⁴H. S. Schumann, in *Journal of the American Oriental Society*, Vol. 52 (1932), p. 260, reviewing Mercer’s *The Ethiopian Text of the Book of Ezechias* (London: Luzac, 1931).
- ⁵⁵H. Kees in *Zeitschrift der deutschen Morgenländischen Gesellschaft*, Vol. 84 (1930), p. 191, reviewing Mercer’s *Études sur les Origines de la Religion de l’Égypte* (London: Luzac, 1929).
- ⁵⁶*Ibid.*, p. 192.
- ⁵⁷*Ibid.*, p. 193.
- ⁵⁸H. Kees, in *Orientalia*, Vol. 20 (1951), p. 98, reviewing Mercer’s *The Religion of Ancient Egypt* (London: Luzac, 1948).
- ⁵⁹*Ibid.*, p. 99.
- ⁶⁰*Ibid.*, pp. 99-100: “. . . ein neues Grauen vor der Wirnis ägyptischer Glaubens und seiner Unverständlichkeit. . . .”
- ⁶¹H. Bonnet, in *Orientalische Literaturzeitung*, 1953, No. 8, pp. 355f.
- ⁶²*Ibid.*, p. 355: “The content and scope [Anspruch] of syncretism are a sealed book in Mercer, and so he attains no insight whatever into the inner life of Egyptian religion and the forces and goals that move it. In spite of the abundance of material he supplies therefore, his presentation offers the reader little of value.”
- ⁶³E. Otto, in *Journal of Near Eastern Studies*, Vol. 12 (1953), p. 215.
- ⁶⁴*Ibid.*, p. 216.
- ⁶⁵*Ibid.*, p. 217.
- ⁶⁶Rudolf Lepsius, in *Journal of the American Oriental Society*, Vol. 74 (1954), p. 35, reviewing Mercer’s *The Pyramid Texts in Translation and Commentary* (New York: Longmans, Green, 1952, 4 vols).
- ⁶⁷*Ibid.*, pp. 36-37.
- ⁶⁸*Ibid.*, pp. 35f.
- ⁶⁹*Ibid.*, p. 35.
- ⁷⁰*Ibid.*, p. 36.
- ⁷¹A. H. Gardiner, *Egypt of the Pharaohs* (Oxford Paperbacks, 1961), p. 427.
- ⁷²A. H. Gardiner, in *Revue Égyptologique*, Vol. 11 (1957), p. 55.
- ⁷³A. H. Allen, in *Journal of Near Eastern Studies*, Vol. 13 (1954), p. 119.
- ⁷⁴E. Drioton, in *Revue Égyptologique*, Vol. 13 (1961), pp. 145-6.
- ⁷⁵K. Sethe, *Urgeschichte und älteste Religion der Ägypter* (Leipzig, 1930), pp. 2-3. Bonnet, *op. cit.*, p. 355, comments on Mercer’s use of the phrase.
- ⁷⁶A. Salonen, in *Orientalische Literaturzeitung*, Vol. 34 (1959), p. 570.
- ⁷⁷*Ibid.*, p. 572.
- ⁷⁸*Ibid.*, p. 571.
- ⁷⁹In *Egyptian Religion*, Vol. 1, pp. 37-38.



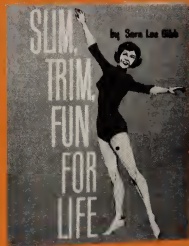
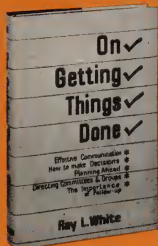
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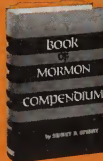


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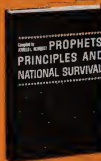


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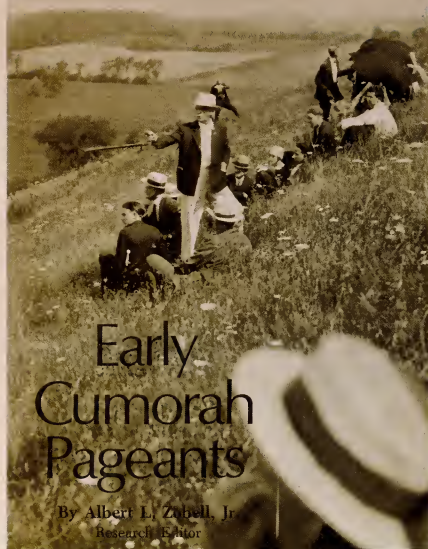
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6 - 68

Lest We Forget



Early Cumorah Pageants

By Albert L. Zubell, Jr.
Research Editor

Straw-hatted President B. H. Roberts at 1923 gathering.

● "Unfolding like some graphic panorama of the past, epic in implications and dramatic in content, the story of an ancient civilization that peopled the plains and hills in this vicinity was the chief topic of discussion. . . . Reaching so far back into the dim yesterdays of history, back to days more than 2,500 years ago, this story came with a strange emphasis in the very places where its climaxes and documents are supposed to have been reached. The narrative is the very basis of Mormon theology and belief and leads directly to the revelation given through Joseph Smith of the foundations of the Mormon Church."

Does this sound like a news clipping about the Hill Cumorah Pageant? It is the Rochester, New York, Herald of September 23, 1923, reporting on a conference commemorating the centennial of the first visit of the Angel Moroni in sermons and songs. President Alvin R. Dyer recalls that his part on the program was to speak from a prepared text on the eight witnesses to the Book of Mormon.

Each summer tens of thousands come to the Hill Cumorah to thrill again to the great religious pageant, "America's Witness for Christ." The 1968 dates are July 29 through August 3.

There were many earlier pageants and presentations, and each in its time has been designated "first."

It is thought that observances began as summer outings.

Scene from the 1930 pageant. The production was repeated several years.



The first recorded forerunner of the pageant was held July 24, 1917, in Palmyra, when missionaries and members conducted a picnic-pilgrimage from Rochester to the Joseph Smith farm and Sacred Grove.

In 1922, President B. H. Roberts, who was serving in the dual capacity as a member of the First Council of the Seventy and president of the Eastern States Mission, had his missionaries walk to the Hill Cumorah from the Joseph Smith home. There the celebration was climaxed by a program of effective, well-written slogans.

In August 1923 President Roberts notified the missionaries of a coming Cumorah conference. He desired them to make the journey by foot, preaching the gospel and tracting as they came from every direction. Missionary sisters were asked to come by train, and elders laboring in the far reaches of the mission (Maine and West Virginia) were advised to come by railroad to Pittsburgh, Harrisburg, or Albany before starting to walk, testifying to all they met of "the restoration of the gospel by the coming forth of the Book of Mormon and the re-establishment of the Church." The elders would wear a college-type pennant, bearing the inscription "Cumorah 1823—September 21—1923," especially designed to attract interest and create opportunities for gospel conversations.

At fast meetings held in September, a letter from Presi-

dent Roberts was read, saying that only those members who could provide for their own transportation, food, and lodgings should go to Cumorah. Missionaries were told that they would have food and lodging at the Smith farm during the days of the conference.

The conference began Friday evening, September 21, at the Smith farm, and continued Saturday and Sunday with meetings (President Roberts called them "episodes") at the Hill Cumorah and the Sacred Grove. The "episodes" bore these titles: The Appearing of the Angel to the Prophet Joseph Smith; The Prophet's First Visit to Cumorah—Beholding the Plates; The Delivery of the Plates to Joseph—the Translation and Publication of That Record; The Organization of the Church, April 6, 1830; The First Vision of the Prophet—The Atonement of Christ; The Appearing of the Christ to the Nephites; and The Message of the Book of Mormon to the Gentile Nations of America, the Land of Zion.

Flags were much in evidence during the program, including a Cumorah-Ramah flag in tribute to two great peoples—the Nephites and the Jaredites. Appropriate songs of the restoration were sung, some by Nannie Tout, Hazel Dawn, and Margaret Romaine, members of the Church who were pursuing opera and concert careers in New York.

President Heber J. Grant, then President of the Church,

Missionaries rally at Book of Mormon flags in 1923.



attended and spoke. Also there were President Ruder Clawson and Elders Joseph Fielding Smith and James E. Talmage. The Sunday afternoon meeting on the Hill Cumorah was attended by about 200 missionaries, 50 other members, and 1,000 nonmembers.

At that conference no attempt was made to dramatize the restoration. Several years later, in July 1928, a pageant was presented at the Sacred Grove. This was written by John W. Stonely, who had come into the area about a year earlier and who is now a patriarch in the Cumorah Stake, and the late Florence Bushman [Zobell], then an Eastern States missionary. This pageant portrayed the origin, history, contents, and purposes of the Book of Mormon in readings, costume, dialogue, and music. "The Stick of Joseph," the first scene, was placed in the Holy Land just prior to the Babylonian captivity, with Ezekiel and others depicting development of biblical prophecies relating to the Book of Mormon. Scene 2, "Lost Truth," was set on the mountain (1 Ne. 11:1) where Nephi received a vision concerning the purpose and destiny of the book. Scene 3, "The Iron Rod," showed a New World beach and depicted the establishment of Lehi's people in the land of promise. Here the Lamanite nation began, and the Iron Rod dream received its interpretation.

Scene 4, "Voices from the Dust," was dated 1829, when

the testimonies of Moroni, Alma, Abinadi, Benjamin, the Brother of Jared, Nephi (who chronicled the visit of the resurrected Lord to his people), and Samuel the Lamanite were given to Joseph Smith. "Unto Every Nation," the final scene, was also placed at the Hill Cumorah, as Joseph Smith and the Three Witnesses proclaimed a new dispensation upon the earth in 1830.

Elder Stonely also wrote pageants in 1929 and 1930. In 1930, "Footsteps in the Sands of Time" (a title taken from the theme of the Church's centennial year) pictured events in the ten decades of the Church's history. This program was presented in a roped-off field on the Joseph Smith farm before an audience of 200, and was repeated several times in the succeeding years, usually on July 24, at annual Eastern States Mission conferences.

At the three-day mission conference in 1935 the Angel Moroni monument atop the Hill Cumorah was dedicated on July 21 by President Heber J. Grant, with President David O. McKay and other General Authorities in attendance.

There was no pageant that year, but meetings with talks and musical numbers were held at the hill and the grove. However, mission president Don B. Colton saw the potential for missionary work in large summer gatherings at the hill, then easily accessible by a new highway.

In 1936, Ira J. and Beatrice Markham, inspired by the

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suggestions of Professor E. H. Eastmond of Brigham Young University, wrote and directed a pageant entitled "The Restoration," which was presented May 8 in the Brooklyn Ward. Following this, President Colton encouraged missionaries Oliver R. Smith and Meryl Dunn [Jones] to prepare a pageant script. Their "Truth from the Earth" was presented by a cast of 70 on July 25, 1936, at the rear of the new Bureau of Information building at the foot of Hill Cumorah. This was the first pageant presented at the hill.

With an audience of about 5,000 seated on the hillside, the 1936 pageant began with the strains of "Nephite Lamentation," played by seven missionary trumpeters spotlighted at the crest of the hill. Its scenes unfolded the story of the Book of Mormon and the restoration, including the following episodes: Joseph Smith's vision in the grove; appearances of the Angel Moroni; translation of the sacred record; Lehi and his family in the wilderness; the ministry of Alma; Christ's appearance and teachings to the Nephites; their destruction by the Lamanites; Moroni's closing of the Nephite record; and the organization of the restored Church.

President Colton then formed a committee to develop a pageant suitable for annual presentation at the hill. Dr. H. Wayne Driggs, then an instructor in English at New York University, prepared the script, entitled "America's Witness for Christ," taking the theme from the Book of Mormon.

This pageant was first presented on three stages at the Hill Cumorah, July 23 and 25, 1937. Missionaries estimated the audiences at 15,000, and they counted cars from 19 states in the parking lot. On July 24, local Church members and missionaries presented "The Builders," a pioneer drama written by Elder Oliver R. Smith.

"The unfolding purpose of God is like a scroll of light in the heavens. Every discovery and invention may be used for the dissemination of gospel truth," said the late Elder John A. Widtsoe. (Era, August 1939, p. 480.) Over the years the Cumorah pageant has undergone numerous refinements. If one were to compare the presentation of "America's Witness for Christ" year by year, one would surely see the influence of many writers, directors, and others, and how refinements have been made in it as new technological developments have become available.

This year's pageant, under long-time director Harold I. Hansen, is expected to enlist some 450 workers—cast members, technicians, and all the behind-the-scenes people who make such a presentation successful. Workers will include missionaries, busloads of volunteers from the West (largely Brigham Young University students), and Saints from the Hill Cumorah area.

Thus a tradition begun half a century ago at the Hill Cumorah continues. ○

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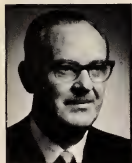
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New Worldwide Mission Assignments for General Authorities

The First Presidency of the Church has announced a realignment of 14 mission assignments for members of the Council of the Twelve and other General Authorities who will assist them as area supervisors. The new assignments are effective June 1. Previous to the realignment, there were 12 mission areas.



Address delivered at priesthood meeting Saturday evening, April 6, 1968

Moral and Spiritual Values in Education

President David O. McKay

(Read by his son David Lawrence McKay)



● The Prophet Joseph Smith and President Brigham Young both saw in vision the place in the Rocky Mountains to which the Saints would eventually be driven. I am wondering whether they also saw in vision such a gathering of priesthood as we have here in this Tabernacle and in the more than 400 other buildings tonight. I think the Prophet must have seen it, for he said: "... the Saints [will] become [a great and] a mighty people." (*Documentary History of the Church*, Vol. 5, p. 85.)

I am impressed not only with the power that you radiate, but also with the responsibility that each one of you carries. I am reminded of an incident I have related on other occasions. Some years ago, a dinner was given in honor of Mr. Gordon Rentschler, who was then chairman of the board of the National City Bank of New York. When that gentleman expressed his appreciation for the honor bestowed upon him, he said, among other things:

"One of my first experiences—twenty-odd years ago—Orville Wright and I came here one day with four or five others. We went over to the temple grounds. We were taken around by some man—we never learned his name. Here was an extraordinary individual telling the story—I think it was at noontime. Orville Wright and I came back to this hotel [the Utah], and Orville said: 'You know, that fellow has got something that we are all missing, and that is the reason these fellows are a great people.' We spent one of the most interesting hours I have ever spent in my life."

Now, do not arrogate to ourselves the thought that we merit these adjectives. I am referring to it only because there was something which impressed

those men as being peculiar to our people. Well, if they only could have known it, that something is represented here tonight by this large gathering of the priesthood. That something is the priesthood, the divine authority, the authority given from on high for each one to represent God in the particular field in which that one is assigned to labor.

I tell you, brethren, it is a wonderful thing to have the privilege of being one of this group and being considered worthy to be a representative of the Most High. I said I was conscious of a great responsibility, too. The instance that I related—the remark made by the renowned inventor of the airplane—brings home to us the responsibility of maintaining that something distinctive which has impressed other renowned visitors who have been in our midst, and which in the future should continue to impress them.

We shall be privileged during this meeting to witness a filmstrip on the timely subject "After High School, What?" with a narration by President Brown.

Education, as this presentation will portray, has always been an essential part of the gospel plan. Members of the priesthood, especially, should seek constantly for that upliftment which will qualify them for the good life and service in the cause of the Master. Well might we ask, "After ordination to the priesthood, what?"

Education to be complete must include spiritual growth. In this sense, youth need religion.

I shall offer only three reasons this evening for giving proper religious training to youth.

First: Youth should have religion in order to stabilize society. Goethe has rightly said that "the destiny of any

nation at any given time depends on the opinions of its young men under five and twenty."

On this same thought, Roger W. Babson many years ago had the foresight to comment as follows:

"Although the airplane opens up boundless opportunities, it also threatens limitless perils. All depends upon whether we can match this flood of new material powers with an equal gain in spiritual forces. The coming generation can see in a minute more than the former generation could see in a week. The coming generation can out-hear and out-travel the former generation. Horse-power has expanded beyond all dreams. But what about man power? What about spiritual power, and the power of judgment, discretion, and self-control? Unless there is a development of character equal to this enlargement of physical forces, there is sure trouble ahead. Twenty-five years ago, an intoxicated man might tip the buggy over, but commonly the old horse would bring him home. Today, a driver under the influence of liquor, maims and kills. Tomorrow, therefore, is something to ponder over. Without moral progress, in pace with physical progress, the airplane will merely make dissipation more disastrous, immorality more widespread, and crime more efficient. As one result of the automobile has been to put hell on wheels, the airplane will put hell on wings unless righteousness, too, is speeded up. On the development of character depends whether the airplane shall bring prosperity or calamity." (*Forum*, April 1931.)

"Science," says Millikan, "without religion obviously may become a curse rather than a blessing to mankind. But science dominated by the spirit of

religion is the key to progress and the hope of the future."

Hayden gives a similar warning, as follows: "Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos." Why? "All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human living. Yet life—abundant, beauteous, laughing life—has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit?" And then he adds: "We are witnessing either the crumbling of civilization under the weight of its material mechanism, or the birth of a new organization with a spiritual ideal."

So much for the relation of religion to the stabilizing of society.

Second: Youth need religion to satisfy the innate longing of the soul. Man is a spiritual being, and sometime or another every man is possessed with a longing, an irresistible desire, to know his relationship to the Infinite. He realizes that he is not just a physical object to be tossed for just a short time from bank to bank, only to be submerged finally in the ever-flowing stream of life. There is something within him that urges him to rise above himself, to control his environment, to master the body and all things physical, and to live in a higher and more beautiful world.

James Russell Lowell, in his tribute to spring, says:

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

So there is in man not only an instinct, but also a divinity that strives to push him onward and upward. The sense is universal, and at some time in his life every man is conscious of possessing it.

Associated with this spiritual urge are three great needs that remain unchanged throughout the centuries: (1) Every normal person yearns to know something of God. What is he like? Is he interested in the human family, or does he disregard it entirely? (2)

What is the best life to live in this world in order to be most successful and to get the most happiness? (3) What is that inevitable thing called death? What is beyond it?

If you want your answers to these longings of the human soul, you must come to the Church to get it. Only true religion can satisfy the yearning soul. At this point, we approach the border line between science and religion. The line between the cold facts of science and the revelation of the spirit is so fine that students need to contact a mind that can and will lead them from the real, the practical, into that realm which satisfies the soul.

Third: Youth need religion to comply properly with the purposes of creation. There is a purposeful design permeating all nature, the crowning event of which is man. Here, on this thought, science again leads the student up to a certain point, and sometimes leaves him with his soul unanchored. For example, evolution's theory of the creation of the world offers many perplexing problems to the inquiring mind. Inevitably, a teacher who denies divine agency in creation, who insists that there is no intelligent purpose in it, undoubtedly impresses the student with the thought that all may be chance.

I say that no youth should be left without a counterbalancing thought. Even the skeptical teacher should be fair enough to say that Charles Darwin himself, when he faced the great questions of eventual annihilation, if creation is dominated only by chance, wrote: "It is an intolerable thought that man and all other sentient things are doomed to complete annihilation, after such long-continued, slow progress."

And another good authority, Raymond F. West, lecturing on immortality, said: "Why this vast expenditure of time and pain and blood? Why should man come so far if he is destined to go no farther? A creature which has traveled such distances and fought such battles and won such victories deserves, one is compelled to say, to conquer death and rob the grave of its victory."

The facts are, and the student should so understand, that all the preparation of earth is but an anticipation of the crowning glory of creation. Fosdick says: "The perpetuation of personality is the highest thing in creation." This great thinker has come by reasoning to what Joseph Smith received by revelation, which is one of the most sublime utterances in modern scripture: "For behold, this is my

work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) God's plan, God's purpose, is the perfection of humanity. He does care; he does love his children. He is not merely a blind force, not an abstract power, but a living, personal God.

Charles A. Dinsmore, formerly of Yale University, made the following statement concerning God as a personal being:

"It is the eye of faith that sees the broad horizons, the color and the gleam. Religion, standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, and for goodness is not less personal than we. [And that is the declaration of The Church of Jesus Christ of Latter-day Saints, that Jesus is not less personal than we, and that his Father, the Eternal Father, is a personal God.] This leap of faith is justified because God cannot be less than the greatest of His works; the Cause must be adequate to the effect. When, therefore, we call God personal, we have interpreted Him by the loftiest symbol we have. He may be infinitely more. He cannot be less. When we call God a Spirit, we use the clearest lens we have to look at the Everlasting. As Herbert Spencer has well said, 'The choice is not between a personal God and something lower, but between a personal God and something higher.'" (*Christianity and Modern Thought*, Yale University Press, 1924.)

We of The Church of Jesus Christ of Latter-day Saints take our stand on true education from what has been given to us in the scriptures. In the Doctrine and Covenants it was revealed that: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

And also:

"It is impossible for a man to be saved in ignorance." (D&C 131:6.)

Southey tells us that on his walk one stormy day, he met an old woman to whom, by way of greeting, he made the rather obvious remark that it was dreadful weather. She answered philosophically that, in her opinion, "Any weather is better than none!" Likewise, any education is undoubtedly better than none, but a free people, to remain free, must ever strive for the highest and best.

Courses required of all students in our public schools should include the important areas of study that directly or indirectly provide the student with opportunities for spiritual growth and religious inspiration. From such study it is reasonable to expect that our students will better understand how vital has been the role of religion at critical moments in history; how important spiritual insights in religious faith can be in the lives of men and women; how closely related are human greatness and such qualities as honesty, integrity, humility, generosity, and compassion.

We may expect in our students more idealism and less cynicism, more wholesome courage and faith in the future, and less pessimism and foreboding fear. We may hope for increased tolerance of racial and religious differences, increased respect for those of opposite political views or for those of lower social and economic levels; increased awareness of the basic and inviolable dignity of the individual man or woman. We may contribute to the development of a more sensitive social conscience—a greater sense of responsibility for the less fortunate in our society. We may even, perhaps, without knowing it, bring a boy or girl closer to God.

I am repeating what we all know and feel when I say that our country's greatest asset is its manhood and its womanhood. Upon that depends not

only the survival of the individual freedom vouchsafed by the Constitution and Bill of Rights and all other ideals for which the founders of the Republic fought and died, but also the survival of the best that we cherish in present-day civilization throughout the world. The preservation of these must come through education.

The Church stands for education. The very purpose of its organization is to promulgate truth among men. Members of the Church are admonished to acquire learning by study, and also by faith and prayer; to seek after everything that is virtuous, lovely, of good report, or praiseworthy. In this seeking after, they are not confined to narrow limits of dogma or creed, but are free to launch into the realm of the infinite.

But gaining knowledge is one thing, and applying it, quite another. Wisdom is the right application of knowledge, and true education—the education for which the Church stands—is the application of knowledge to the development of a noble and God-like character.

A great and continuing purpose of education has been the development of moral and spiritual values. To fulfill this purpose, society calls upon its institutions. Special claims are made on the home and the school because of the central role of these two institutions in the nurture of the young.

By moral and spiritual values, we

mean those values which, when applied in human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture.

Youth need religion. The world needs it. It is the world's greatest need!

God help us to teach the true religion as revealed in this dispensation by the Lord Jesus Christ to Joseph Smith. God bless you teachers in the Church schools, institutes, and seminaries, that you may have the spirit of this great latter-day work and lead the children to the realm of immortality and peace here as well as happiness throughout eternity.

God bless you brethren. With all my heart I pray God to bless you, that every member of the Church, as well as everyone who holds the priesthood, may sense the responsibility of membership in the Church of Christ. If we can only maintain the standards of the gospel of Jesus Christ, the future of the Church is secure. Truly, men and women will see a light that is not hidden under a bushel, but one that is set upon a hill, and they will be attracted by it, and will be led to seek the truth more by our acts and deeds and by what we radiate in virtue and integrity, rather than by what we say.

I pray God to bless us in this great work in the name of Jesus Christ. Amen. ○

Address delivered at priesthood meeting Saturday evening, April 6, 1968

After High School, What?

Hugh B. Brown

First Counselor in the First Presidency



● Brethren of the priesthood, we are assembled this evening in this famous Tabernacle and in hundreds of chapels and other meeting places throughout the United States and Canada in what undoubtedly is the largest priesthood gathering in this dispensation, augmented by a large audience who have joined us on a TV broadcast.

We meet reverently in the name of the founder and head of the Church, our Lord and Savior, Jesus Christ, of whose divinity we humbly bear witness.

Under the direction of his Prophet, President David O. McKay, the First Presidency of the Church issues an admonition and a charge that is directed to youth and adults alike—in

short, to all members of the Church and to our fellowmen everywhere. But our appeal is primarily to you who are in that interesting but difficult period between childhood and adulthood, sometimes called adolescence, when you no longer yield to the strict control of childhood but are not ready to accept the full responsibilities of adulthood.

Keep in mind the challenging fact that your aim is not to get ahead of others but to surpass yourself; to begin today to be the person you want to be; to immortalize today and all the tomorrows that lie ahead, in order that your life may have eternal significance. Cultivate an unquenchable appetite for learning.

Each of you is the heir of the ages. They who have gone ahead of you have partially discovered and revealed a world of wonder with limitless uncharted fields ahead.

Incidentally, we have often urged our young people to carry their laughter over into their mature years. A wholesome sense of humor will be a safety valve that will enable you to apply the lighter touch to heavy problems and to learn some lessons in problem solving that "sweat and tears" often fail to dissolve. A line from Proverbs advises us that "a merry heart doeth good like a medicine; but a broken spirit drieth the bones." (Prov. 17:22.)

We live in a fast-moving and rapidly

changing society whose challenges are awesome in scope and baffling in complexity. Ours is an atomic age, when motion, action, and revolutionary change are constants. A new world is bursting upon us with startling suddenness and irresistible force—a world which is at once auspicious and ominous. The times require that we prepare to meet the demands of the future, make the required sacrifices, enjoy its rewards and priceless privileges, and accommodate ourselves to the universal law of change.

To that end, then, our first charge to you is “be prepared.” Constantly prepare and continue to prepare for the future—your future—to which you are expected to make significant contributions. Man’s flight through life is sustained by the power of his knowledge.

The preparation which we admonish is but another word for education, with its attendant discipline, whether imposed or voluntary.

Each one of you must face and solve the problem of what you are to do after you graduate from high school. This is one of life’s pivotal questions that must be answered by you with resolution and enthusiasm. Your answer, if buttressed by courage and stamina, will determine in large measure how you will spend the balance of your lives. It is, therefore, of transcendent importance.

But there will be temptations and down-drag along the way—subtle whisperings intended to induce you to forsake your quest for knowledge and be led into dangerous detours. Beware that you do not yield to the sometimes enticing but always false and soul-destroying temptations to partake of things that God has said are not good for man.

I quote Mr. [Robert G.] Ingersoll, who certainly was not prompted by a religious motive, but who used his marvelous rhetoric to strike at this common enemy, alcohol: “I believe, gentlemen, that alcohol, . . . demoralizes those who make it, those who sell it, and those who drink it. I believe that from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death, and dishonor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime. All you have to do, gentlemen, is to think of the wrecks upon either bank of this stream of death—of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded

resses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked, of the millions who have struggled with imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds upon either bank—I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.”

Let no one persuade you that the improper use of narcotics, which is becoming somewhat common on some campuses, can in any way be beneficial.

Some may tell you that certain drugs expand the soul, but as Al Capp told us in one of his comic strips: “Marijuana and LSD expand the soul in the same way that the atomic bomb expanded Hiroshima.” I hope you will remember that whenever you are tempted to partake of narcotics. As Robert M. Hutchins of the University of Chicago said: “I am not worried about the economic future; I am worried about your morals. . . . The most insidious, the most paralyzing danger you will face in life is the danger of corruption.”

“For each descent from fair truth’s lofty way,
For each gross error which delays the soul,
By that soul’s gloom and loneliness we pay,
And by the retarded journey to its goal.”

Remember, the law of the harvest is inexorable. “As ye sow, so shall ye reap.” The use of any harmful substance will impede your progress toward your goal.

Education has always been recognized by the Church as the number one obligation of each generation to its successor and of each individual to himself. Each one of us is a divinely endowed, eternal, and intelligent being. It is incumbent upon us, therefore, to encourage and keep alive the questing spirit, to learn and continue to learn everything possible about ourselves, our fellowmen, our universe, and our God, who is our Father.

The Prophet Joseph Smith said, “To be saved a man must rise above all his enemies, not the least of which is ignorance.” (See *Documentary History of the Church*, Vol. 5, p. 392.) His deep and abiding interest in education is shown by the fact that he founded the first adult education program in America—the School of the Prophets.

Although the refugee Saints were

busy erecting a temple and preaching the newly restored gospel, they nevertheless were admonished by the Lord through the Prophet to teach one another “of things both in heaven and in the earth, and under the earth [general knowledge]; things which have been [history], things which are [current events], things which must shortly come to pass [prophecy]; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms.” (D&C 88:79.) In short, a general and comprehensive education.

The early Mormon pioneers, despite constant persecution, the continual uprooting of their homes, and the toil of subduing a hostile desert, kept education paramount in their thinking and teaching. They brought books, charts, and textbooks on many subjects across the desert plains with them.

As proof of their devotion to learning, the early colonists, soon after their arrival in Utah, founded the University of Deseret—later to become the University of Utah. Shortly thereafter, they founded Brigham Young Academy, Ricks College, and 30 additional Church-sponsored academies, each guided by Brigham Young’s charge to Professor Karl G. Maeser that nothing be taught, not even the alphabet or the multiplication table, without the Spirit of God!

Recently the First Presidency issued a statement on the subject of education. In it they said, among other things, “The Church has long encouraged its members, and especially its youth, either to obtain a college education or to become well-trained in some vocation.”

In our fast-growing industrial society, education has become a necessity, for unless our young people are well trained, they will not be able to obtain dignified and profitable employment in the future.

“The positions that do not require education or training are decreasing from year to year and soon will be non-existent. We therefore strongly urge all young people to engage and continue in formal study of some kind beyond high school. Of equal importance is the selection of an educational program that takes into account each individual’s interests, talents, and goals.”

In choosing the best academic program for the future, you will need help and guidance. First, go to your parents for advice. They have known you longer than anyone else and have

a mature insight into what it takes to succeed in life. They are deeply interested in your future; they love you with a self-sacrificing devotion that makes your well-being paramount to their own. Also, most of you are dependent upon them for financial help.

Next, you should turn for help to your Church leaders. Many of them have had experience in various fields. They will be glad to counsel with you and will join with you in seeking divine guidance.

I was very glad this splendid chorus sang tonight "O My Father," and as they sang, I visualized a boy on his knees, calling out to his Maker:

"O My Father, thou that dwellest
In the high and glorious place,
When shall I regain thy presence,
And again behold thy face?"
(Eliza R. Snow, *Hymns*, 138.)

Your high school counselor will help you with special personal information. He has access to your academic file and can discuss with you your strengths and weaknesses, your interests and aptitudes.

His guidance library will also have information that will prove to be of real assistance in helping you make important decisions.

The seminary and institute teachers also will be able to help you to understand and apply the educational program of the Church. Other teachers with specialized training will be glad to inform you about their own fields of interest.

Also available to you are the services of the Educational Information and Guidance Center. Its mission is to assist all Latter-day Saint students in making their educational decisions. We encourage you to contact the center through any of the educational agencies of the Church. Representatives of the center can give you information and guidance that will help you to see more clearly the challenges and promises facing you.

The final decision, however, is up to you. You may consult with other people, examine your tests and grade-point averages, and get a better understanding of yourself and your possibilities, but you must evaluate all that is available, create an appetite for the best, and then with ambition on fire and with undiscourageable pluck, continue to make the final irrevocable decision. Remember, the most important thing is not what you do but that you qualify to do it with excellence as you progressively find the activity which provides a continuing challenge and inspiration.

"We strongly urge all . . . to continue their education. . . ."

You may decide to go to a technical college or training school and prepare for a trade. Here, too, this age of technology demands thorough preparation.

Brigham Young, himself a painter and glazier, said: "I believe in education, but I want to see the boys and girls come out with an education at their finger's ends as well as in their brains. . . ." (M. Lynn Bennion, *Mormonism and Education* [Salt Lake City: LDS Church, 1939], p. 105.)

At a technical college you may receive training in drafting, electronics, farm technology, secretarial and office skills, photography, computer programming, and many other subjects. These courses vary in length from a few months to a few years, with diplomas and certificates offered at their conclusion.

Training in your chosen field while you are in military service is another possibility. The United States Armed Forces Institute and similar military educational agencies make credit courses available in many branches of education.

Many specialized schools offer training in art, music, drama, electronics, business—even heavy equipment operation. Most of this training is bona fide, but the student must be discriminating and selective and be sure that what he chooses will move him toward his goal of an educated person in the field of his interest and aptitude.

Some businesses and firms will accept a person immediately upon graduation from high school and provide on-the-job training with a beginning salary, but this in most cases should be merely a stepping-stone.

We strongly urge all who have the aptitude, ambition, and gumption to continue their education on the college level and beyond. No young person should aim lower than his capacities justify. The world of tomorrow will make way for the specialist who is trained to work mathematical formulas, plead a case in court, discover a cure for a dread disease, develop new and better agricultural techniques, and so forth.

For those of you who decide to pursue a college education, the Church has developed a variety of programs to help in combining high academic training with spiritual growth.

And that to me was the center of the President's remarks tonight: to add religious training to all your other seeking for knowledge, and then on your knees to ask God for guidance.

The Latter-day Saint Student Association has been established to bring into correlated relationship all phases of Church activity. We desire to encourage and assist students in achieving a more significant academic, religious, and social education. We seek to identify and meet the needs of our students on specific campuses. Under the direction of the priesthood, we try to develop Church programs that will help our college students to cope with challenges they meet on college campuses as well as in life generally.

The largest Church-related program is offered through Brigham Young University in Provo, Utah. This is the mother institution of the Church School System, with a student enrollment of more than 20,000. Here you are invited to obtain a degree in one of 13 colleges or in the graduate school.

The central concern at Brigham Young University, next to confirming your faith in God, is gaining and imparting knowledge. BYU is receiving wide recognition for achievement in many fields of study and research. This academic excellence is made possible by a professional, dedicated faculty, where serious-minded students will realize that the world today is looking for the educated mind and the skilled hand.

Religious activity is an integral part of all Latter-day Saint education and is available to all students. Many wards and stakes are organized on various campuses, with students assuming nearly all of the leadership positions.

Ricks College, a comprehensive junior college in Rexburg, Idaho, was founded in 1888 and is the oldest educational institution now engaged in higher education in Idaho.

The several thousand students who attend Ricks College may obtain an associate degree for transfer to a four-year institution, or may complete a one or two-year terminal program in technical, business, secretarial, or nursing fields.

The Church College of Hawaii is located on the island of Oahu. Its buildings were erected by Church building missionaries, and are the contribution of dedicated young men from New Zealand, Tonga, and Samoa.

This college is intended for the blessing of the Church members in the Pacific, giving them a fully accredited four-year course of study.

Obviously, not all Latter-day Saint students who desire a college education can enroll in one of the Church-related schools. Therefore, a program of religious education in the institutes of religion has been set up near many college campuses throughout the country.

"We strongly urge students to enroll in classes at the institutes so they can augment their secular learning with a religious education and spiritual experience." (Statement of the First Presidency.)

We now have 185 institutes of religion where advanced courses, suited to the college environment, are available.

At the institutes, students may participate in well-directed social programs, enjoy many inspiring devotionals, and benefit from a counseling program headed by trained personnel.

At many universities and colleges where there is no institute, Deseret Clubs have been formed. Their major purpose is to bring together the youth of the Church and to provide social and cultural experiences in harmony with the highest ideals and standards.

At the Latter-day Saint Business College, located in Salt Lake City, students may take a variety of business courses leading to a three-month certificate, a one-year diploma, or a two-year associate degree. Here, too, an institute program provides religious training in conjunction with regular classwork.

Another Church-sponsored program of education is that of continuing education courses available to those living away from the university. These courses can be counted toward a degree.

In the many educational programs developed by the Church, there is a place for you. Whether you desire a two-year, four-year, master's, or doctor's degree, whether you desire pre-professional training for any of a variety of careers, technical training, business training, home study, or religious training on campuses not affiliated with the Church, there is a program set up that will help you attain your educational goals.

The key to a wise, happy choice lies in choosing what will be best for you as an individual. In that way you will find the satisfaction of becoming a productive, contributing, and independent member of the Church and of society. The writer of the Proverbs said, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." (Prov. 4:7.)

President McKay has said, "Char-

acter is the aim of true education. . . True education seeks to make men and women not only good mathematicians, proficient linguists, profound scientists, or brilliant literary lights, but also honest men, with virtue, temperance, and brotherly love. It seeks to make men and women who prize truth, justice, wisdom, benevolence, and self-control as the choicest acquisitions of a successful life." (*Era*, Vol. 70 [September 1967], p. 3.)

We urge all members, young and old, to keep in mind always that the true purpose of life, both here and hereafter, is to seek the joy of eternal progression. As the glory of God is intelligence, man can only share that glory through continuing education of the whole man. As the Lord himself told Joseph Smith: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

We charge you then, brethren and sisters, to be prepared—physically, mentally, spiritually, morally, aesthetically, and in every other way prepare for what the glorious future holds. The Church is making every possible provision for all of its members to excel.

We commend to you some verses that have inspired some to believe in themselves and to continue the quest for knowledge:

"You may be what you will to be;
Let cowards find their false content
In that poor word environment,
But spirit scorns it and is free.

"It conquers time; it masters space;
It crows the boastful trickster chance,
And bids the tyrant circumstance
Uncrown and fill a servant's place.

"The human will—that force unseen,
The offspring of a deathless soul—
Can hew its way to any goal,
Though walls of granite intervene."

We repeat, you may be what you will to be, if you are willing to pay the price.

May God bless and inspire you to believe that because he is your Father there is inevitably something of him in you, and therefore, just as an acorn may become an oak, so you, each one possessing a divine spark, may develop into something like that from which you came.

Modern technology has eliminated

all the barriers of time and space which formerly lay between the citizens of our world. Moscow and Washington, D.C., are closer together today than Salt Lake City and Ogden were 100 years ago. We have become literally one human family, living in the same territory if not in the same house. Former classifications of mankind are no longer valid, for we are neither strangers nor foreigners any more. God grant that Latter-day Saints may strive to be disciples of the Lord Jesus Christ and will be found in the forefront of those who recognize the inherent dignity and worth of every human being who walks this earth, regardless of his race, color, or creed.

May he bless and inspire you to believe in yourselves and in the availability of divine guidance. As one young man in Vietnam was heard to say as he was going out and not expecting to come back:

"I thank thee, God, that come what may,
I may stop along the way
At any time of night or day
And talk to thee."

The war which began in heaven and has been going on ever since—a war in which the immortal souls of the children of men are at stake—is about to reach a climactic point. This appeal, therefore, is in a very real sense a call to arms.

The call to be prepared is sent to each one of you by and from the President of the Church, the Prophet of God. It is vital and of paramount importance. The preparation must begin at the center of your hearts and extend to the end of your fingers and toes. Each one of you may become the master of his fate, the captain of his soul.

As David Sarnoff, the best-informed man in his field today, said to a class of students: "You face the new powers conferred by science to wreck or rebuild the world, and the degree to which you carry faith in God, in your fellowman and in yourselves, together with a sense of responsibility and continuing self-discipline, by this you will be able to determine whether these tremendous forces, now coming into your hands, will be used to build a better world or be responsible for its destruction. . . . The world needs the upsurge of spiritual vitality to resist the current cynicism and materialism. The gradual elimination of physical hungers will deepen the more elemental hunger for faith and salvation, for age-old values beyond the material and the

temporal, they will gnaw at the spirit and the heart of man."

We need stout hearts to meet the future, a future pregnant with unborn events and big with possibilities. We need faith to try, hope to inspire, and courage to endure. "... let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew 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 121:45-46.)

Return again to that beautiful hymn, "O My Father," and think of that boy on his knees, saying:

"When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you."

That prayer will be progressively answered upon your heads as you qualify yourselves by getting and con-

tinuing an education in all fields to which you may be led; and wherever you may be led, remember that God, your Father, is hovering over you, pleading for you, saying unto you, "Come unto me. . . ." (Matt. 11:28.)

May his peace and blessing be with us all. May we be inspired, each one of us, as we leave this building tonight, to make something of ourselves, to be better than we are, more knowledgeable, more understanding, more sympathetic, more inclined to reach out for the underprivileged, and to those who need help. I pray for his blessing and peace to be with all of us, humbly, in the name of Jesus Christ. Amen. ○

Address delivered Sunday morning, April 7, 1968

"Lead Them Not Into Temptation . . ."

President N. Eldon Tanner

Second Counselor in the First Presidency



● One hundred thirty-five years ago a prophet of God gave us a revelation that still applies to every man, woman, and child today, and that we should heed. "A Word of Wisdom. . . Given for a principle with promise, addition to the capacity of the weak and the weakest of all saints, who are or can be called saints.

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation." (D&C 89:1-4.)

Among other things, he warns against the use of tobacco and strong drinks. And then he gives us this promise: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

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

"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 by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

We, as members of the Church, have considered the Word of Wisdom as a direction from the Lord himself, with a warning and a promise. Today

the whole world, with the scientific evidence now available to everyone, should, regardless of religion or race, observe this scientific warning.

We read daily in newspapers and magazines such startling headlines as: "Cigarette Blamed in Apartment Fire and Death," "Youth Drug Craze Rises, Ending in Despair," "300 Pilot Deaths Laid to Alcohol."

These point up clearly the dangers of tobacco, drugs, and alcohol. Because of these great dangers, because of my own experiences and observations, and because of the real concern we have for our youth, who will determine the future of this great country and the world, I have chosen to discuss the evils of alcohol, drugs, and tobacco.

Before doing so, however, I should like to make it abundantly clear that throughout my life some of my close business associates have been men who used tobacco and alcohol. Many of them were very able and successful in business; they were community-minded and highly regarded, and I certainly do not wish to criticize or question the character of these or other users of tobacco and alcohol. I do most emphatically register my great concern about the dangers connected with their use. Many men have said: "I wish I had never touched the weed, or drunk. They are really a curse."

So much has been said lately about the dangers of tobacco that it might seem redundant for me to spend time

reviewing these dangers and statistics regarding smoking. However, I do wish to give a few facts and figures regarding the evils of cigarettes.

The British Royal College of Physicians reported that 400 Britons per week, or 20,000 persons, died last year in Great Britain from lung cancer caused by cigarette smoking. Right here in Utah it is estimated that 20 million dollars were spent in 1966 for cigarettes, or \$21.68 for every man, woman, and child in the state, and this is below the national average.

The American Public Health Association has stated that one million school age children today are expected to die of lung cancer before they reach the age of 70. These startling predictions should help us to realize that we must redouble our efforts to educate young people on the evil effects of smoking so that they will be better prepared to cope with this problem.

Having had a very close friend and relative die of lung cancer caused by smoking cigarettes, I feel a strong desire and determination to do what I can to save other youth from this heinous habit. There is a big question as to how effective any such campaign will be when our youth are continually confronted with adults, including many in the teaching and medical professions, as well as their parents, going around with cigarettes in their mouths.

Now, turning our attention to drugs, I wish to share with you just two of my experiences since the October con-

ference. Just before conference, a bishop called me from California to make an appointment to bring in a young man from his ward who was involved with hippies. He felt I might be able to help him. They came in just after conference. His long hair, dress, and general appearance left no doubt that he was a hippie. I asked him to tell me his story. Briefly, this is what he said:

"I am a returned missionary, a married man, and I have a child; and here I am, a hippie, a drug addict, and I am guilty of many misdemeanors and even felonies. I am most unhappy. This is not what I want."

I asked him how it was that a man with his background ever got mixed up with these people. He said that one day when he was feeling despondent and discouraged, he decided that he wanted to be free, that he did not want to be bound by any traditions or Church restrictions in any way. He went out with some of these fellows in a spirit of rebellion, and then he said, "Here I am. Instead of being free, I'm a slave. In a way I am a fugitive. I wish you could help me. I just don't know what to do."

Before he left, he assured me that he would cut his hair and clean up and break out from these people, and that he would turn himself over to the law and do all he could to repent and live as he should. The following is from a letter written by him and dated March 22, 1968:

"Dear President Tanner, I pray that you will know the true feelings of my heart at this time. I now live my life inside prison walls. It is my desire that others do not fall into the hands of Satan, as I did. If relating my experiences to other young people like myself can be of some worth in their lives, this is my hope. . . . I'm thankful that I was blessed with a bishop who has been my closest friend through all my trials. I'm grateful for your interest, President Tanner."

The reason I use this young man as an example is that his background should have given him the strength to resist or overcome, and it shows how dangerous it is for a man like him, let alone a youth who has no such ties or responsibilities, to even associate with those who tamper with drugs. His was a very sad case, and it touched my heart.

The next case I wish to share with you is similar to hundreds and hundreds of others. I have talked to the girl involved and to her parents; and though they know that many might recognize them as the ones about whom I am talking, they said if it will help

someone they would be glad to have me use their story.

She comes from a very fine family. The father is a successful doctor, and the family has been active in the Church and in the community. They have one son who has filled a mission, and another in the field now. They have an older daughter who is very highly regarded, active in the Church, and who was married in the temple. The girl about whom I am speaking is a fine, bright young girl, but she started chasing around with other girls and boys, some of whom were using cigarettes, alcohol, and drugs; and rather than be considered a "square," she began to indulge, finding it easier than resisting the pressure. In fact, she had no fear that she would ever become an addict.

Through lack of communion and failing to stay close to their daughter, and under the false assumption that all was well, her parents were not aware of her actions until they finally learned, to their great horror and sorrow, that she was using tobacco, alcohol, and drugs. Of course, they were heartbroken, and terribly embarrassed, as they realized there was nothing they could do but place her in an institution where they felt she could best be helped. She is there today; but through determination and a real struggle and with the help of the institution, she has progressed to the point where she can come home weekends and be with her parents.

As I talked to her, her big concern, and the concern of her parents, is what she will do when she is released. Will she be free and feel secure? How will people accept her? She does feel determined and sure, and we hope she is right, that she will be completely cured. When I asked her if she would have the courage and strength to keep free of her former associates, she assured me she could, and sorrowfully said that several of them are either in institutions or prison. She also told me of some very sad cases in the institution—one, a 19-year-old boy, who is entirely helpless. We read also of others threatening and committing suicide.

Such experiences should help parents and youth to understand the problems and great dangers confronting them. Parents, be alert and on guard. One of these could be your own son or daughter.

Now I should like to direct our thinking to the alcohol problem, which is so serious wherever we turn. May I tell you as accurately as I can the story told me by a man whom I knew very well. He used to be one of the most

successful oil well drillers in the province of Alberta, a man who was well-respected, highly regarded, and a good citizen, but who, as many others, through social drinking, became an alcoholic. He was one of the fortunate ones who, with the help of Alcoholics Anonymous and, as he said, with the help of the Lord, was able to overcome this dread disease.

One day, as I invited him to speak to a group of young people, his quick response was, "If I can help any youth to understand the evil of alcohol and what it will do to him, I am anxious to do it." This was his story:

"When I was in business, I used to drink with the boys at cocktail parties and at receptions, never thinking it was doing me any harm. In fact, I never worried about it at all. Even when I found myself taking a third or fourth drink, and wanting a drink during the day when I knew I should not be drinking, I had no idea that I was really becoming an alcoholic. I refused to accept the fact until I found myself literally in the gutter.

"The result was that my partner, my business associates, and all who knew me and even my wife and family found that they could not depend on me, and lost respect for me. As a result, I lost my wife. After pleading and working with me, she divorced me, and I found that I was alone. I had lost respect for myself, and had lost my home, family, and everything.

"When I found myself in the gutter, helpless and alone, I was persuaded to go to Alcoholics Anonymous. With their help and my determination I was able to overcome the habit after months and months of severe struggle." Then he pointed out that only about one out of five is able to overcome this pernicious habit.

As he concluded, he said: "No man knows when he takes a single drink whether or not he will become an alcoholic. Therefore, no man, regardless of his wealth or his position, can afford to take one single drink of liquor."

He pled with every one of them not to touch it, and then emphasized that one out of every 15 who drink will become an alcoholic, and often the brightest and most capable one, who least expects it, is the unfortunate one.

Now here is another story I tell with the permission of the parents, who likewise expressed a real desire to do everything they can to help their youth to avert a tragedy such as that which happened to their son.

In a file they handed me was a newspaper clipping, written before his tragedy, showing the picture of a fine-

"'Instead of being free,' he said, 'I'm a slave.

In a way I'm a fugitive.'"

looking young lad, who had just been elected president of the junior class in high school. The article said: "Wherever activity is bubbling or leadership is needed, that's where you'll find Jim. As a leading figure in school plays, student government, and class activities, his leadership abilities have always been outstanding."

Here was a boy with the promise of a happy and successful life. But one night, he did not come home as usual after closing up a service station where he worked. His worried parents started a search, which ended in the early morning hours with the father finding his son's beaten and bruised body in the back seat of a parked car. He had been dead for sometime. Just imagine the shock and sorrow of his parents!

At the inquest the brokenhearted parents learned that Jim had joined a couple of the hometown boys and a couple from a neighboring town. After they had purchased and consumed liquor, a fight ensued between the local boys and the out-of-towners. Apparently someone knocked Jim down, ran into him with a car, and then placed his body in the back seat of the car where it was later found. The parents also learned that this was only the third time he had ever been drinking. He never dreamed that taking his first drink would lead to his untimely death.

We could talk on and on and on give statistics, facts, and figures to show that experiences similar to those I have related are happening by the hundreds and thousands. It is estimated that 60 percent of our adult population in the United States today consumes some quantity of liquor. There are some outstanding executives, business and professional men, who are very successful and highly regarded, and for whom I have great respect, who indulge in the use of liquor in some degree.

I know too that their using alcohol will influence many of our youth to become social drinkers. It saddens me, however, to know that out of every 15 of them, one will become an alcoholic. One's heart always goes out to a neighbor or friend and his family who have to endure the miseries of alcoholism.

I am convinced that our youth do not want to be bad. They do not set

out to be alcoholics, nor to be drug addicts, nor to suffer and die with cancer of the lungs or some other pulmonary disease.

However, they see people drinking all around them—men and women who are leading citizens. They see it in their homes with no evident ill effects. They see it advertised in all the popular magazines, in the daily press, on every television set, in many movies, and on the billboards; and they hear it over radio. Yes, and these advertisements are shown with well-dressed, healthy-looking, successful businessmen, with big cars and fine offices, with young men and women engaged in all kinds of sports, attending socials where people are standing around with a cigarette in one hand and a glass in the other, all seeming to have a good time.

How can our youth resist without our help? These high-power advertising media never show a man or woman nursing a bad headache the morning after, nor do they show the crumpled cars, the mangled bodies, or the broken homes, or men lying in the gutter. Nor do they show a man facing a doctor who has just told him that he has cancer of the throat or lungs, or patients in a hospital being fed with a tube through the nostril because they cannot swallow.

I am sure that many will say, "Why all this gory stuff?" No, I have omitted much of the gory stuff, the many, many really sad and heartbreaking experiences happening to families every day. We must face the facts; we must do our part.

I have read with interest Dr. William Terhune's ten commandments on how to lessen the chance that we will become alcoholics. The last two of them are:

"Never take a drink to escape discomfort, either physical or mental," and "never take a drink in the morning, thinking it will offset a hangover."

I should like to substitute one commandment as a substitute for his ten which would be much more effective, and that is: "Never take a drink." Alcoholism is one disease which no one needs to have. The only sure way to be free of it is to never take a drink.

On behalf of the First Presidency, and with their approval, I appeal to every member of the Church to keep the Word of Wisdom strictly, and to

all responsible citizens to accept their responsibilities, to guard and protect our youth against the evils and designs of conspiring men who are determined by every available means to lead them to destruction. We cannot stand by and let our youth be destroyed because of our neglect. We must lead them not into temptation, but deliver them from evil.

There are those who argue that in the interests of tourism, liquor should be made more easily available. Surely every mother, father, and worthy citizen can see the folly of this and what it would do to our youth. We must not sell our heritage for a mess of pottage. There are better ways to encourage tourists.

I cannot imagine any father or neighbor wanting to contribute in any way to his or his neighbor's boy's becoming an alcoholic in order to get tourists into our area. Example is the greatest of all teachers. In the interests of our youth, I pray that we may all heed the warning of the Lord that alcohol is not good for man. We must take a stand against liquor by the drink and any and every other move that would make liquor more easily available.

It is the responsibility of every citizen and in the best interests of our youth and our future to see that enforceable restrictive legislation is enacted and enforced to keep our youth from this pernicious practice.

It is my testimony to all that those who heed the words of the Lord spoken through a prophet, and who keep his commandments, "shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint." And the Lord has promised "that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:19-21.)

With the testimony I have that God lives and that Jesus is the Christ, the Savior of us all, and that they are interested in our welfare, I humbly pray that the Spirit and blessings of the Lord will help us to do all in our power to protect our youth against the evils and designs that do and will exist in the hearts of conspiring men, that we may lead them not into temptation but deliver them from evil, for his is the kingdom, and the power, and the glory forever. Amen. ○



Be True and Faithful to Every Covenant

President Joseph Fielding Smith

Of the First Presidency and President of the Council of the Twelve

● My dear brothers and sisters, it is a pleasure to me to have the privilege of being here with you in this conference.

We as Latter-day Saints have a great many duties to perform. I wonder if we do not sometimes get a little careless, a little thoughtless, a little neglectful; and we do not pay attention to the simple things that belong to the gospel.

I wonder if we ever stop to think why the Lord has asked us to pray. Did he ask us to pray because he wants us to bow down and worship him? Is that the main reason? I don't think it is. He is our Heavenly Father, and we have been commanded to worship him and pray to him in the name of his Beloved Son, Jesus Christ. But the Lord can get along without our prayers. His work will go on just the same, whether we pray or whether we do not. He knows the end from the beginning. There are many worlds that have passed through the same experience that we are going through. He has had sons and daughters on other earths, where they have had the same privileges and the same opportunities to serve him and the same commandments that we have had given to us. Prayer is something that we need, not that the Lord needs. He knows just how to conduct his affairs and how to take care of them without any help from us. Our prayers are not for the purpose of telling him how to run his business. If we have any such idea as that, then of course we have the wrong idea. Our prayers are uttered more for our sakes, to build us up and give us strength and courage, and to increase our faith in him.

Prayer is something that humbles the soul. It broadens our comprehension; it quickens the mind. It draws us nearer to our Father in heaven. We need his help; there is no question about that. We need the guidance of his Holy Spirit. We need to know what principles have been given to us by which we may come back into his presence. We need to have our minds quickened by the inspiration that comes from him; and for these reasons we pray to him, that he may help us

to live so that we will know his truth and be able to walk in its light, that we may, through our faithfulness and our obedience, come back again into his presence.

If we will just be true and faithful to every covenant, to every principle of truth that he has given us, then after the resurrection we will come back into his presence and we will be just like he is; we will have bodies that will shine like the sun. Moreover, if we are faithful and true while we are here, we will be his sons and his daughters.

But the Lord is going to make a great segregation after the resurrection of mankind, and many—in fact, the greater part of the inhabitants of this earth—will not be called the sons and daughters of God, but they will go into the next world to be servants. The Lord said in that wonderful sermon we call the Sermon on the Mount:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

Eternal life is the great gift held in reserve for all those who are willing to keep the commandments of the Lord. All will receive the resurrection. Is that eternal life? No, not in the words of our Father in heaven. We call that immortality, the right to live forever. But the Lord has put his own interpretation upon eternal life. Eternal life is to have the same kind of life that our Father in heaven has, and to be crowned with the same blessings and glories and privileges that he possesses, that we might become sons and daughters of God, members of his household.

To become sons and daughters of God, we have to keep all of the covenants that belong to the gospel and be true to them to the end of our lives. Then we will inherit; we will be called heirs. We will be joint heirs with Jesus Christ—to inherit what? Not that he is going to step down from his throne that we may ascend. Not

that, but we will inherit the same blessings and privileges, opportunities of advancement that he possesses, so that in course—I may say of time, but I will say of eternity—we may become like him, having ourselves kingdoms and thrones.

If any of you who are here present prefer, when you get on the other side, to be a servant and perhaps go into the terrestrial kingdom, you will have that privilege. You do not have to keep other commandments. You do not need to pay your tithing; you do not even have to be baptized for the remission of your sins, if you want to go into those other kingdoms. But if you want to go into the presence of God and dwell in the celestial kingdom and see the glories of exaltation, then you must live by every word that proceeds forth from the mouth of God. We must pray to keep humble, to draw nearer to our Father in heaven, that we might be in closer communion with him.

We must learn to be truthful, obedient, sincere, having the willingness to walk by every commandment the Lord has given.

When a man confesses that it is hard to keep the commandments of the Lord, he is making a sad confession; that he is a violator of the gospel law. Habits are easily formed. It is just as easy to form good habits as it is to form evil ones. Of course, it is not easy to tell the truth if you have been a confirmed liar. It is not easy to be honest if you have formed habits of dishonesty. A man finds it very difficult to pray if he has never prayed.

On the other hand, when a man has always been truthful, it is a hard thing for him to lie. If he has always been honest and he does some dishonest thing, his conscience protests very loudly. He will find no peace, except in repentance. If a man has the spirit of prayer, he delights in prayer. It is easy for him to approach the Lord with assurance that his petitions will be answered. The paying of tithing is not hard for the person fully converted to the gospel, who pays his tithing on all that he receives. The Lord

has given us a great truth: his yoke is easy, his burden is light, if we love to do his will! The Lord has said:

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:2.)

If we will all serve him in this way, we will have plenty to do. The Father asks nothing inconsistent with reason but that which is in harmony with his law, and which he himself obeys. Can you imagine our Eternal Father and Savior doing nothing?

So we see that the great work of the Father, and of the Son, is not for self alone. They work, as they have worked hitherto, for the benefit of man. When a man joins the Church, it is on the principle of faith in the Father and in the Son and in the Holy Ghost. It is on the principle that he accepts all that pertains to the gospel. These requirements are made of all men who seek repentance and a place in the kingdom of God. If a man tries

to get in by some other way, he is classed as a thief and a robber. Why? Because he is trying to obtain eternal life by fraud! He is trying to obtain a reward of exaltation by counterfeit coin, and this cannot be done.

Obedience to the gospel ordinances is required of all men, and they cannot enter into the kingdom without complying with the law the Lord has given.

Our Savior came into the world to teach us love for each other, and as that great lesson was made manifest through his great suffering and death that we might live, should we not express our love for our fellowmen by service rendered in their behalf? Should we not show our appreciation for the infinite service he rendered us, by giving service in his cause?

The man who does only those things in the Church which concern himself alone will never reach exaltation. For instance, the man who is willing to pray, to pay his tithes and offerings, and to attend to the ordinary duties which concern his own personal life,

and nothing more, will never reach the goal of perfection.

Service must be given in behalf of others. We must extend the helping hand to the unfortunate, to those who have not heard the truth and are in spiritual darkness, to the needy, the oppressed. Are you failing? Let us think of the words of the poet, Will L. Thompson, as we think about being saviors on Mount Zion. The poem starts this way:

"Have I done any good in the world today?

Have I helped anyone in need?
Have I cheered up the sad,
And made someone feel glad?
If not I have failed indeed."

(Hymns, 58.)

I hope and pray that none of us fail in our service to our Father in heaven. May the Lord continue to bless us one and all and keep us in the path of truth and righteousness, I humbly pray, in the name of the Lord Jesus Christ. Amen. ○

Address delivered Saturday afternoon, April 6, 1968

The Rebirths of Life

President Alvin R. Dyer

Of the First Presidency

● I feel standing by my side this day my dear wife. She, with my family, has been a great support to me in every effort to serve the Lord.

Many years ago a noted lawyer sought out Jesus of Nazareth to inquire of him the requirements that man must adhere to in seeking for the way to eternal life. The answer which the Lord gave, though simple, was not easily understood by this man schooled in the wisdom of men.

The Lord gave him this answer: that man must be "born again" if he is to enter the kingdom of heaven and dwell eternally in the enlightened presence of God the Father and his Son Jesus Christ. (See John 3:1-5.)

Being born again is an essential part of conversion to the gospel, as Jesus instructed Nicodemus. Men, in a similar way, perhaps with less portent, have many rebirths in different ways in the course of a mortal lifetime. Usually these are associated with important events or near tragedies. But being born again is part of regeneration in the changing vicissitudes of life.

I recall now being near unto death

upon two occasions, once as a boy of deacon age when I foolishly placed a small-headed hat pin about two and a half inches long into my mouth. I was seated on a couch by the window in our home when a tremendous clap of thunder so startled me that I swallowed the hat pin. When I realized what I had done, I shook all over with fear. I fell to my knees praying that this accident would not take my life. I promised the Lord then and there as a boy that I would serve him all my days. I believe that in that communication with God, I had a new birth.

Upon another occasion, with my wife and two children, I arrived at the beach in Santa Monica, California, after a hot drive over the desert in a car that was not air-conditioned. We were soon in our bathing suits and found our way to the beach. My wife and the children stopped to play in the sand and enjoy the cool breeze. But this was not enough for me. I plunged into the ocean, swimming out farther than I realized, and when I attempted to swim back, I found myself held by a swirling undertow. I

struggled with all my strength but to no avail. Then I realized my plight and that I faced drowning and would never see my loved ones again in this life. In a few seconds reflected events in my life raced through my mind. Again I sought by intense supplication that I be rescued from a condition I had thrust myself into by failing to heed the beach warning of a posted red flag.

I shouted at the top of my voice for help, and in spite of the roar of the surf and foggy atmosphere, my cry for help was heard by a lifeguard, who reached me in a rowboat as my strength was nearly exhausted.

We reached shore, and after expressing my gratitude for the alertness of the guard, I sat down on the sand to meditate and give thanks to my Heavenly Father. I believe I had a new birth that day of what it meant to be alive, with a compelling inward feeling to try to live a worthwhile life.

Perhaps to be born again means to have another chance, to renew one's effort to measure up. I have felt this way many times in life as calls have come to serve the Lord. I felt this



*"This is the work of the Lord . . . and we have no need to
fear its triumphant outcome.*

There is a prophet of God

presiding, through whom God is speaking. . . ."

way when I was called to the apostleship at the October conference of last year. Once again, this day, I feel as though a new birth is in the offing.

I often feel a remorse in the thought that I might not have thought well of men—and also perchance they have not thought well of me. There are some issues that men pursue to which I am opposed, but I try not to have adverse feelings toward the men who pursue them.

If my life should end now, or if I should fail in the regeneration of being born again, I would be grateful for what I have had of it.

I am grateful beyond measure for the understanding heart of President McKay, whom I dearly love. Our affection and relationship go back many years.

As I reflect upon this now, and I know he will be watching and listening, I remember his unsolicited visit to a ward sacrament meeting when I was serving as a bishop many years ago. He said he had come of his own will because he had learned of the success we had had in holding our young people. His visit to those who were there will never be forgotten, and to me it was the real beginning of an appreciation for a great man, truly a prophet of God who is inspired and is still at the helm of this Church.

I recall now with great feeling his telephone calls and letters that came to me while I was presiding over the European Mission, always evidencing a deep interest and always conveying assurances. One such call came to me at two o'clock in the morning in far-off Norway, as I lay sleepless on my bed and when I needed some kind of assurance because of something that had transpired to which I could not reconcile myself in the affairs of the overall mission. The voice of President McKay at that very hour was like a light from heaven.

And more recently, I am deeply grateful for his assignment that he has given to me personally to be a "watch-

man on the tower" with regard to the consecrated land of Missouri, a destined, consecrated place in the great latter-day work of our Heavenly Father.

I have had a sense of closeness with President McKay many times. Only recently, as he listened to his son, Dr. [Edward R.] McKay, relate the experiences of his childhood at the time the manhood award was presented to President McKay at Brigham Young University, I noted that tears were streaming down his face as his son recalled the events of his father's life with his brother Thomas. And I couldn't resist placing my arms about him and placing my cheek against his, which was wet with tears. I am most grateful for his confidence and will never betray it.

I appreciate the confidence of my brethren so manifested to me. I have unbounded respect for their devotion and courage in the administrative affairs of the Church.

This is the Lord's work, my brethren and sisters, and we have no need to fear its triumphant outcome. There is a prophet of God presiding, through whom God is speaking, as I have witnessed upon so many occasions.

I called to mind, as I contemplated what I might say upon this occasion, the words of the Lord unto the Prophet Joseph Smith at a time of frustration. And what was true then is equally true today, for we truly are living in times of frustration. Here are the words of the Lord's counsel:

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round.

"Remember, remember that it is not the work of God that is frustrated, but the work of men." (D&C 3:1-3.)

There is another declaration from the Lord giving assurance that came at a time of great trouble, when the Saints were forced to leave the consecrated land of Jackson County, Missouri, which had been designated by the Lord as a place of refuge where they were to receive their inheritances, and where the Lord in his time so announced that the city of the New Jerusalem will be built. The Prophet Joseph Smith fervently prayed to the Lord for the reasons for this setback, and he also sent a letter to the bewildered and grief-stricken Saints, in which he recognized the great suffering of the Saints in Missouri at that time and how the innocent were paying for the sins of the guilty within the ranks of the members.

I quote from that letter:

" . . . it is with difficulty that I can restrain my feelings when I know that you, my brethren, with whom I have had so many happy hours—sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt, of the purity of your motives—are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword—I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant that notwithstanding your great afflictions and sufferings, there may not be anything separate us from love of Christ." (DHC, Vol. 1, p. 454.)

It is from the answer that the Lord gave to the Prophet Joseph Smith at that time that I often find words of consolation and assurance that can be used in many sequences, for this is what the Lord said to the Prophet in the midst of these difficulties:

"Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.

"Zion shall not be moved out of her place, notwithstanding her children are scattered.

"They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion." (D&C 101:16-18.)

The particular declaration of the Lord here is this: "All flesh is in my hands; be still and know that I am God."

This is God's work, my brethren and sisters. It will not fail. Of this I testify, in the name of Jesus Christ. Amen. ○

Patience—An Essential Virtue

Franklin D. Richards

Assistant to the Council of the Twelve



● President McKay, my dear brothers and sisters: President McKay, we love you. We have been blessed and inspired this morning as we have received the great messages from you and President Smith. And now, my brothers and sisters, I pray that the Lord will bless me with his Spirit as I speak to you this morning.

As the foundations of the Church were being laid in this dispensation, many wonderful revelations were given for the guidance of those engaged in the great work.

Although some revelations were given to particular persons, we know that they were generally for the edification and direction of all who would heed them, whether at that time or at a later date.

One of the great revelations was given in February 1829 through the Prophet Joseph Smith to his father, and is recorded in Section 4 of the Doctrine and Covenants.

The revelation commences with the declaration that a marvelous work is about to come forth among the children of men.

Qualities necessary for success in his service are then given and include: "... faith, virtue, knowledge, temperance, patience. . . ." (D&C 4:6.)

In today's world of uncertainty, pressures, strains, and tribulations, patience is a very essential virtue.

The dictionary definition of patience is: to be undisturbed by obstacles, delays, or failures, to be able to bear strain and stress, to be persevering, and the ability to exercise forbearance under provocation.

The apostle Paul, in writing to the Roman saints, said, "... we glory in tribulations . . . knowing that tribulation worketh patience; And patience, experience; and experience, hope." (Rom. 5:3-4.)

And so our trials and tribulations, as we meet them with patience, give us valuable experiences and prepare us for challenges that lie ahead.

Likewise, it is possible to glory in health, prosperity, and happiness, as well as in tribulations. All of life's experiences provide us with opportunities to develop patience.

In periods of health, prosperity, and

well-being, we are inclined to overlook the importance of patience and are apt to become impatient. It is well to remember, however, that there are many hazards connected with impatience. One of the greatest is that of overextending one's self—physically, mentally, financially, or in many ways.

In 1828 the Lord, in a revelation to the Prophet Joseph Smith, said, "Do not run faster or labor more than you have strength. . . ." (D&C 10:4.)

By exercising patience, we will not be inclined to run faster or labor more than our strength justifies.

In this regard, an adage that has been particularly helpful and inspirational to me is: "Survey large fields, but cultivate small ones." Often we want to cultivate large fields before we are properly prepared and equipped to do so.

Concentrating on an immediate task while envisioning and planning for extensive growth requires genuine patience, and patience is very essential to sound growth and development.

Some might construe patience to be a negative force, resulting in resignation and discouragement. However, patience is a great stabilizing influence in our lives, while impatience frequently brings fear, tensions, discouragement, and failure.

In a revelation given through the Prophet Joseph Smith to his brother Hyrum in May 1829, the Lord counseled Hyrum in regard to his assignment, saying, "... be patient until you shall accomplish it." (D&C 11:19.)

Here patience is identified as a positive force and as a requisite to accomplishment. It is important to realize that patience can be a tremendous positive force when combined with prayer, faith, and works. In this light let us further consider the great value of patience and how it can be developed.

One way to develop patience and to make it a positive force is to carefully plan our activities and set realistic objectives and goals. Sound planning requires meditation, patience, and prayer. President McKay has frequently referred to the great benefits to be derived from meditation.

Frequently, patience is developed when coupled with repentance: a changing of one's attitude, a controlling of one's temper, or some other corrective action. But patience combined with prayer, repentance, faith, and works will overcome obstacles of every nature.

Patience means persevering, and persevering means work—mental and physical.

President Grant used to quote Ralph Waldo Emerson: "That which we persist in doing becomes easy to do, not that the nature of the thing has changed, but that our power to do it has increased."

It is not unusual for one to develop the idea that the grass on the other side of the fence is greener. But in every aspect of life we should realize that "a rolling stone gathers no moss."

Assuming that moss in this axiom means the better things of life, then patience or staying on the job or magnifying one's calling will bring these better things to us. Then to develop patience, "don't expect too much too soon." Make the most of what you have.

Exercise patience in the matter of buying a new home, a new car, furniture, or other important things. Get out of debt and stay out of debt; here patience will reward you with peace of mind, happiness, and success.

A young person should plan and patiently prepare for a mission years ahead of the time he leaves, providing he wants to perform an outstanding mission.

The planning and obtaining of one's education is especially important in this day and age, and, of course, planning and preparing for one's vocation become a significant part of planning and obtaining one's education. Faith and patience are vital to accomplish these desired objectives.

Hasty courtships tend to create unhappy marriages and often result in divorce. Be patient in the selection of a husband or wife. Be patient and take sufficient time to prepare for a temple marriage. Here is one place where your patience will be rewarded with eternal blessings.

Our need for continual patience is

greatest with our loved ones, our family. Here is where we may be the most impatient, but here is where patience pays the greatest dividends.

Nothing is sweeter than to watch a loving parent patiently teach his child the right way. A father stood by his small son in a swimming pool. The boy wanted so much to learn to swim. The father patiently showed him how. Day after day they returned to the pool, the father always evidencing patience and appreciation for the boy's efforts. This same method is used by truly successful parents in teaching their children the lessons of life—social, moral, intellectual, and spiritual as well as physical: telling, showing, over and over, until the lesson is learned, always with patience, love, and appreciation of every evidence of progress, no matter how small.

Patience and perseverance in Church work also pay tremendous dividends, as in all other areas of life's activities.

As early as 1831 the Lord, in a revelation given to the Prophet Joseph Smith, counseled the elders of the Church to "be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." (D&C 64:33.)



● My brothers and sisters, I would like to recall to your minds one of the great scenes of the holy scriptures. It has been referred to as the Lord's triumphal entry into Jerusalem. After a long absence, Jesus and his disciples were making their way toward the temple for what was to be the last three days of the Lord's public ministry. As he came near the historic city, he wept because of the wickedness of its people.

The feast of the passover was at hand, and as he approached the city, other travelers, Jerusalem bound, merged with his party at the crossroads. Soon there was an imposing procession, with Jesus as the central figure, riding upon a colt, in fulfillment of an ancient prophecy. As they entered the Holy City, the people cast branches of palm trees in his path, thus carpeting his way as for the pas-

How important this counsel is to us today: "Be not weary in well-doing." Be patient in your home teaching and other teaching assignments, in your home evenings, and in all relationships with one another.

I recall that in our stake mission our missionaries called on one non-member family at least once every three months, covering a period of two and a half years, but were never invited into the home. Then on the next visit they were invited in. This family was then taught the gospel. As they studied, prayed, and attended Church, they received testimonies and were baptized.

The reward of patiently persevering in this case was the bringing of an entire family into the kingdom of God.

As one reviews the various areas of life's activities and appreciates the many human inadequacies, the great value of patience becomes more and more evident.

Sometimes we are misunderstood, even by those who are closest to us. Under such circumstances, patience will develop within us the capacity to accept criticism and censure, whether we feel such criticism is warranted or not. This ability to exercise forbearance under provocation means

that we are following the Savior's teachings, to do good to those who despitefully use us and to turn the other cheek.

Patience is truly a mighty virtue, and can be developed as we recognize its importance and make up our minds to be patient in our own life as well as with others.

I encourage you to develop patience in your daily lives and enjoy the satisfaction of accomplishment, free from many of the customary pressures and strains incident to modern living.

I am grateful for my knowledge of the gospel and that the gospel incorporates the remarkable principle of patience. I am most thankful for the patience my Father in heaven has evidenced with me in my life.

I am grateful for my testimony that God lives and that Jesus Christ is our Savior and Redeemer. I thank God for the Prophet Joseph Smith and for our present President and Prophet, David O. McKay, both of whom have exemplified in their lives this great quality of patience.

And may I close with the words of the apostle Paul to the Hebrew saints, "... let us run with patience the race that is set before us." (Heb. 12:1.)

In the name of Jesus Christ. Amen. ◊

We Would See Jesus

Sterling W. Sill

Assistant to the Council of the Twelve

sage of a king. And for the time being he was their king, and the voices of the multitude sounded in reverberating harmony, saying, "Hosanna to the son of David: Blessed is [the King of Israel.] that cometh in the name of the Lord. . . ." (Matt. 21:9.)

This picturesque scene might well symbolize another coming, as the scripture projects our minds ahead to that time when with holy angels he will appear in flaming fire to cleanse the earth of sin and to inaugurate the millennial era of a thousand years of peace, during which he will reign personally as King of kings.

Among those attending this particular passover were certain Greeks who sought a conference with the Master. In making their request through Philip, they said, "Sir, we would see Jesus." (John 12:21.) In these five words they were also voicing an idea that has the

greatest significance for every age. That is, what could be more helpful in our own days of miracles, atheism, and crime than for everyone to have an unshakable testimony of, and an inspiring personal relationship with, the divine Ruler of this earth.

Since that long ago day, some nineteen wide centuries have come and gone. And we now have the judgment of time shining upon the life of Christ, enabling us to see it in clearer perspective. We are now aware that he is much more than a prophet from Nazareth. He is also the Son of God, the Savior of the world, the Author of life, the Redeemer of men, and the giver of all good things. By our absorbing the spirit of his life, understanding his doctrines, and following his example, this ancient Grecian request to see Jesus might well be granted in our own behalf. Certainly

this request should represent the universal desire of all people, for as the sun is the center of the solar system, so is the Redeemer the center of our lives. Without the sun our solar system would fly apart, and without God the greatest values in our lives would be lost. As the apostle Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

The prophets have looked forward to his coming since time began, and even as Jesus was being born, wise men from the east were asking: "Where is he [who] is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:2.) And that is what wise men have been asking and doing ever since. The Master himself said, ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

After the people had listened to the preaching of the gospel at Pentecost, they were pricked in their hearts; and desiring the better way of life that had been recommended, they cried out to the apostles: ". . . Men and brethren, what shall we do?" And Peter answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.)

People have found Jesus in different ways. The Greeks found him through Philip; the wise men from the east were led to Bethlehem by his star; Peter was taken to Jesus by his brother Andrew; and Paul found him through a miracle on the Damascus road. Jesus gave his own formula for discovery when he said, "If any man will do his will, he shall know of the doctrine. . . ." (John 7:17.) He said, ". . . seek me diligently and ye shall find me. . . ." (D&C 88:63.) However, the greatest tragedy of our world remains the fact that so many never attain this all-important objective. And yet only he who fails to seek fails to find.

Emerson pointed out the consequences of failure in this important quest when he said, "On the brink of an ocean of life and truth we are miserably dying. Sometimes we are furthest away when we are closest by." So frequently that is true. Think how near they were who lived contemporaneously with Jesus. He walked among them; they heard him speak; they knew of his miracles; and yet they were so far away that they said,

"His blood be on us, and on our children" (Matt. 27:25), and so it has been, and so it may be with us. We are so near and yet we may be so far away. We are standing on the brink of an eternal life, and yet each must take the steps that will bring him there.

Jesus gave us the best approach for this accomplishment when, on the last day of the passover feast, he stood up and cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, . . . out of his belly shall flow rivers of living water." (John 7:37-38.) That is, our eternal success is not like pouring water into a cistern; rather it is like opening a living spring within ourselves. Through the Prophet Jeremiah the Lord said, "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out . . . broken cisterns, that can hold no water." (Jer. 2:13.) And Jesus elaborated upon this idea by saying, ". . . unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life." (D&C 63:23.) What a tremendous possibility for us!

As Jesus was passing through Samaria on his way to Jerusalem, he stopped to rest at Jacob's well near the ancient city of Shechem and requested a drink from the woman of Sychar. He said to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me a drink; thou wouldst have asked of him, and he would have given thee living water.

"But whosoever drinketh of the water that I shall give him shall never thirst; but [it] shall be in him a well of living water springing up into everlasting life." (John 4:10, 14.)

Water is the universal element, and it is the symbol of life. Jesus used it to describe a personal testimony of his divinity. Pure water will also be one of the secrets of the earth's regeneration in preparation for its millennium. The Lord said, "And in the barren . . . ground shall no longer be a thirsty land." (D&C 133:29.) However, the richest treasures do not come from water breaking forth in the wastelands of the desert.

The greatest enrichment comes when we acquire a personal testimony of the divine mission of the Savior of the world and a firm determination to make our lives productive in godliness. Dr. Henry C. Link once said that nothing puts so much order into human life as to live by a good set of sound principles. And the soundest

principles are the principles of the gospel of Jesus Christ. Water is also a symbol of cleanliness, and Jesus indicated that after cleansing ourselves with the soap and water of repentance, we should be baptized and have our sins washed away by his atoning sacrifice.

Five days after the Greeks sought their interview, Jesus was crucified. In the following years his apostles were slain, his doctrines were changed, and the long black night of apostasy settled upon the world. In foretelling this event, the Lord again used water as a figure of speech about obtaining the word of the Lord. Through the Prophet Amos he said, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And [men] shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." And the Lord added, "In that day shall [they] faint for thirst." (Amos 8:11-13.)

But God always provides the remedy before the plague. On the Tuesday before his crucifixion on Friday, the Lord sat on the Mount of Olives and foretold the wars and troubles that would immediately precede his glorious second coming to the earth. And he himself made a solemn promise, saying, "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." (Matt. 24:14.)

In the early spring of 1820 in upper New York State, in fulfillment of this promise, God the Father and his Son Jesus Christ reappeared upon this earth to reestablish among men a belief in the God of Genesis, the God of Calvary, and the God of the latter days. The eternal springs were reopened; divine revelation was again established from heaven. And the gospel of Jesus Christ was restored to the earth in a fullness never known before in the world. The universal thirst is now being relieved for all of those who effectively seek their Redeemer. By divine order the world has now been given three great volumes of new scripture, outlining in every detail those simple principles on which the exaltation and eternal happiness of every human life depend. On every fundamental point of doctrine we again have an authoritative "Thus saith the Lord." We also have the testimony of many new witnesses supporting those of old that God lives, that the gospel is true, and that many

of the great events spoken of in the scriptures are about to be fulfilled.

In our own day another prophet has known God as Moses did, face to face, and in bearing his certain witness he has said to us, "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives!

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

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

The greatest opportunity of our lives is found in following the spirit of this

ancient Grecian request, saying, "Sir, we would see Jesus" (John 12:21); and in consequence of our faithful, righteous search, we may have an inspiring personal testimony of his divinity springing up in our own hearts.

Modern travelers to that ancient city of Shekem near the site of Jacob's well tell us that there are rivers of water flowing beneath the streets. During the daylight hours they cannot be heard. But when evening comes and the clamor dies out of the streets, when kindly sleep rests upon the city, then quite audibly in the hush of the night you can hear the music of these buried streams.

God has provided our earth with great underground reservoirs and buried rivers that may be brought to

the surface to keep our earth productive and beautiful. Likewise, there are some great unseen spiritual powers that can be used to vitalize our spirits and make our lives beautiful and happy.

And in the quiet obedience of our faith and love of righteousness, God may touch these hidden abilities implanted in the depths of our souls and release great spiritual strength to purify our lives and bring about our eternal exaltation in his presence.

As someone has said, "What cool sparkling pure water is to the welfare of the rose, so is the spirit of Christ to my life." That we may drink freely from those living waters that even now are springing up unto eternal life I humbly pray in the name of Jesus Christ. Amen.



The Keystone of Our Religion

Bruce R. McConkie

Of the First Council of the Seventy

● We have a volume of sacred scripture known as the Book of Mormon, which contains the mind and will and voice of God to the world today. Like the Bible, with which it is in complete conformity, it contains a record of God's dealings with a people who had the fullness of the everlasting gospel. Thus, both the Book of Mormon and the Bible present a summary of the doctrines of salvation, of the truths men must accept and live by to gain the celestial heaven, and both record the wondrous blessings poured out by Deity upon those in former days who walked in the light of the Lord and who kept his commandments.

The Book of Mormon is a record of God's dealings with his ancient American saints; the Bible is a similar and parallel record of his dealings with the saints in the Old World. Both shed forth a flood of light and knowledge about those truths that must be believed and obeyed to gain salvation, to gain peace in this life and eternal life in the world to come. And none now living can gain that salvation, which is the greatest of all the gifts of God, without conforming to those truths of which both books testify.

But salvation is not found in a book, any book, neither the Book of Mormon nor the Bible. Salvation is in Christ; it comes because of his atoning sacrifice; his is the only name given under heaven whereby man can

be saved. Salvation comes by the grace of God, through the shedding of the blood of his Son. As a Book of Mormon prophet said, "... salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:18.)

However, salvation is made available to men because the Lord calls prophets and apostles to testify of Christ and to teach the true doctrines of his gospel. Salvation is available only when there are legal administrators who can teach the truth and who have power to perform the ordinances of salvation so they will be binding and will have efficacy, virtue, and force on earth and in heaven.

Now this book, the Book of Mormon, was brought forth in our day by such a legal administrator, one Joseph Smith by name. This man was called of God by his own voice and by angelic ministration. To him was given the ancient record whereon were inscribed the words of prophets and seers who dwelt on the American continent in ages past, holy men who ministered among the land's inhabitants in much the same way that biblical prophets represented the Lord in the lands of their labors.

Having received the ancient record from a heavenly messenger—from an angel named Moroni, who himself was one of the ancient American prophets—Joseph Smith then translated the

book by the gift and power of God. The translated account is the Book of Mormon, a volume of holy writ of some 522 pages. Thereafter Joseph Smith, endowed with the spirit of prophecy and acting pursuant to revelation and at the direct command of God, organized The Church of Jesus Christ of Latter-day Saints, sometimes called the Mormon Church because of its acceptance of this Book of Mormon.

With the setting up on earth of the true Church, there came once again a restoration of the fullness of the everlasting gospel, a restoration of the fullness of those truths, keys, powers, and authorities which again enable men to gain a fullness of salvation in the heaven of God our Father.

Thus, the coming forth of the Book of Mormon, the call of Joseph Smith to represent God as a prophet on earth, the restoration of the gospel of salvation, and the setting up anew of the earthly Church and kingdom of God—all these are tied together; they are all woven into one pattern; either all of them are realities or none of them are.

We testify that Joseph Smith received the Book of Mormon record from a resurrected personage and that he translated it by the power of revelation.

Now if the Book of Mormon is a true account of God's dealings with ancient inhabitants of the American

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continent, if it contains, as we solemnly affirm, the fullness of the everlasting gospel, then Joseph Smith was a prophet, a legal administrator, who did in fact restore the gospel and set up the true Church again on earth. In other words, if the Book of Mormon is true, The Church of Jesus Christ of Latter-day Saints is God's kingdom on earth, the only true and living Church upon the face of the whole earth, the only place where salvation may be found.

It thus becomes a matter of transcendent import for every truth seeker to learn of the truth and divinity of this volume of sacred scripture—this volume which will open the door to the knowledge of God and his laws; this volume which will introduce the truth seeker to those legal administrators who can, for instance, perform baptisms that will admit penitent persons, not alone to any earthly organization, but to that celestial realm which is God's eternal kingdom.

In all dispensations past the Lord has called prophets and commissioned them to teach and testify to the people, with the provision that all who believed and obeyed the heaven-sent message would be saved, while those who rejected it would be damned. He has done precisely the same thing in this final gospel dispensation. By his own voice he appointed Joseph Smith to be the first and foremost of his latter-day prophets. Those who have since built on the foundation revealed to Joseph Smith have worn the same prophetic mantle and have and do

stand as witnesses to the world of the truth of God's great plan of salvation in this day.

But in his manifold grace and goodness, God has given an added witness in this day of the eternal verity of his work. Men in this day are as much obligated as men have been in any age to hearken to the voice of the prophets, to lend a listening ear to their sayings, to open their hearts to the truths of heaven which fall from their lips. But today we also have the Book of Mormon to bear record of the truth of the message that has come from a loving Heavenly Father to us, his erring earthly children.

Joseph Smith said that the Book of Mormon was "the keystone of our religion." (*Documentary History of the Church*, Vol. 4, p. 461), meaning that the whole structure of restored truth stands or falls, depending on its truth or falsity.

Joseph Smith also wrote, "by the spirit of prophecy and revelation," that the Book of Mormon came forth to prove "to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old; Thereby showing that he is the same God yesterday, today, and forever. . . ." (D&C 20:11-12.)

In the Book of Mormon is found the Lord's promise to all men that if they will read the record and ponder it in their hearts and then ask the Father in the name of Christ if it is true—asking with a sincere heart, with real intent,

having faith in Christ—he will manifest the truth of it unto them by the power of the Holy Ghost. (See Moro. 10:4.)

Now I am one who knows by the power of the Spirit that this book is true, and as a consequence I also know, both by reason and by revelation from the Spirit, of the truth and divinity of all the great spiritual verities of this dispensation. For instance:

I know that the Father and the Son appeared to Joseph Smith—because the Book of Mormon is true.

I know that the gospel has been restored and that God has established his Church again on earth—because the Book of Mormon is true.

I know that Joseph Smith is a prophet, that he communed with God, entertained angels, received revelations, saw visions, and has gone on to eternal glory—because the Book of Mormon is true.

I know that the Bible is the word of God as far as it is translated correctly—because the Book of Mormon is true.

I know that The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, the one kingdom with legal administrators who can seal men up unto eternal life—because the Book of Mormon is true.

To my testimony of the Book of Mormon I add that of the Lord God himself, who said Joseph Smith "has translated the book, . . . and as your Lord and your God liveth it is true." (D&C 17:6.)

In the name of Jesus Christ. Amen.○



A Silver Thread in the Dark Tapestry of War

Gordon B. Hinckley

Of the Council of the Twelve

● My beloved brethren and sisters: My heart was touched and my soul thrilled by the stirring testimony of the risen Lord given by President McKay this morning. I hope that no man or woman here will ever forget that testimony of our Prophet.

I was grateful the choir sang as an opening number the words of Parley P. Pratt:

"The morning breaks; the shadows flee;
Lo, Zion's standard is unfurled!
The dawning of a brighter day,
Majestic rises on the world."
(*Hymns*, 269.)

If the Lord will inspire me, I would like to use that as something of a theme.

I have spoken previously from this pulpit about the war in Vietnam. With your indulgence I should like again to say a few words on this, because I know that it is a subject on the minds and in the hearts of thousands of our people who have sons there. The welfare of their loved ones is the constant burden of their thoughts and prayers. Even for those of other nations, the war is a matter of deep concern.

One cannot have been in Vietnam as I have on a number of occasions, and felt in some small measure the

dreafull sorrow of the land, without making a plea for peace a part of his daily prayers. This war, like others, is fraught with terrible evil and unspeakable tragedy. I minimize none of these.

But notwithstanding the evil and the tragedy, I see a silver thread shining through the dark and bloody tapestry of conflict. I see the finger of the Lord plucking some good from the evil designs of the adversary. I see coming out of this conflict, as I have witnessed in other conflicts in Asia, an enlargement of the Lord's program.

Not long ago I was in Saigon. Our

tired little taxi took us down the muddy street to the meeting place of the Saigon Branch. It was night, the power had failed in the city, as it frequently does, and the darkness in the heavy rain was oppressive.

The narrow lane leading to our meeting place was a river of running water. Skirting this on ground slightly higher, I noticed a thin little figure with an umbrella coming out to meet us.

When we opened the taxi door, I recognized Brother Minh, an elder in The Church of Jesus Christ of Latter-day Saints, the first Vietnamese to receive the Melchizedek Priesthood.

We stood under the porch of the building while he pleaded that he be given opportunity to translate the Book of Mormon into his native tongue. I asked how he could find time to do this work. He has a job that requires long hours and tedious labor. He replied that the gospel must someday come to his people and that they will need the testimony of the Book of Mormon. He said that somehow he would find time. He understands English. He had read the Book of Mormon. He had felt of its spirit, and he knew that others would be similarly touched as they read it in their own tongue.

Like Brother Minh, I am convinced that there are many and will be many in that land who someday will respond to the message of the restored gospel. I do not know when that day will come, but I am confident that it will come, and that the efforts of your sons who are there in military service will make that day possible. Without their presence, I would see small prospect short of half a century.

May I share with you something of a sacred and inspiring experience? On Sunday, October 30, 1966, more than 200 members of the Church gathered on the roof of the Caravelle Hotel in the heart of Saigon. We had an inspirational meeting, with talks by Elder Marion D. Hanks, President Keith E. Garner, and others. At the conclusion of that service, while speaking I felt impressed to dedicate the land for the preaching of the gospel under authorization previously given by President McKay.

Since that prayer of dedication was part of a public meeting, I feel it not inappropriate to repeat here some of the words I felt impressed to give on that occasion. I quote:

"O God, our Eternal Father, with humble hearts we meet before thee this day in this land of South Vietnam, a land which presently is torn by war, destruction, and dissension. We meet

in the name of thy Son, the Lord, Jesus Christ, the Prince of Peace, to invoke thy special blessing. . . .

"We have seen in other parts of Asia the manner in which thou hast turned the hand and the work of the adversary to the good and the blessing of many of thy children. And now we call upon thee at this time that thou wilt similarly pour out thy spirit upon this land. We plead with thee, our Father and our God, that thou wilt touch the hearts of the leaders of those people who war one against another, with a spirit of understanding, a recognition of the fact that all men are sons of thine and therefore brothers, and implant in each a desire to labor for a settlement of the great conflict which rages over this land, a settlement which will be honorable, and one which will promote the cause of liberty and justice and which will guarantee the agency of those who love freedom. . . .

"Holy Father, many good men holding thy priesthood have come to this land incident to the war. While here they have sought to establish thy divine work in this part of the world. They have shared the gospel of thy Son with their associates, their fellow Americans, and with the Vietnamese people. With gratitude we have witnessed the baptism of a number of these people. And so we feel it expedient at this time, under the authority given us by thy Prophet, he whom thou hast anointed and appointed to stand at the head of thy work in this day, to dedicate this land and invoke thy blessings upon it.

"We accordingly come before thee in the exercise of the holy priesthood, and in the authority of the holy apostleship in us vested we dedicate and consecrate this land of South Vietnam for the preaching of the gospel of the Lord Jesus Christ as restored through the Prophet Joseph Smith. May there from this time forward, Father, come upon this land an added measure of thy Holy Spirit to touch the hearts of the people and the rulers thereof. May they open their hearts to the teaching of the truth and be receptive to the gospel of thy Son. May those who have these blessings feel a new urge in their hearts to share with others the great gifts and powers and authority which are theirs, which have come from thee. . . .

"Open the way for the coming of missionaries, and make their labors fruitful of great and everlasting good in the lives of the people.

"To this end we seek thy blessing this holy day as we bow before thee and acknowledge with thankful hearts thy goodness unto us . . . in the name

of our Redeemer, the Lord Jesus Christ. Amen."

We do not have regular missionaries there yet. I do not know when they shall be able to send them. But I am confident that day will come. In the meantime there are those, both civilian and military, who are sharing the gospel, not in contravention of any official regulations, not through regular proselyting, but they have taught when others have come seeking.

Through their efforts the work of the Church is now established in a number of areas, including legal registration of the Church in Thailand. I doubt that this would have been possible had there not been able and devoted members of the Church there incident to the war. The Lord bless these men for their goodness in the midst of evil. The Lord bless them for their faith in the midst of overwhelming obstacles. The Lord bless them for their desires to share the precious gifts of the gospel.

I have been impressed with the sacrifices of our people to construct houses of worship in many parts of the world, but I think I have never been so deeply touched as in witnessing the response to a suggestion made two years ago by our Vietnam zone president, a military officer. He suggested that our brethren, who were already paying their tithing, contribute their combat pay differential to a building fund. This represents the extra amount given men for battle duty. More than \$3,000 was contributed by men of the Saigon Branch on a single Sunday, and more than \$18,000 was given throughout Vietnam in 30 days. Where in all the world would you find a better expression of faith than that of these soldiers, airmen, and marines, who have given to the cause of peace that money paid them for the risks of battle?

They gave it for the construction of buildings they will never use or even see, but which will someday bless the people whose liberty they have fought to preserve.

The Lord bless them for their generosity, and may the peace of the Lord comfort the hearts of their worried fathers and anxious mothers, who implanted and cultivated in their sons a faith that today quietly shines in the dark, embattled area in which they find themselves.

I hope that some of you parents who grieve over your sons who could not go on missions because of the demands of the draft will derive some small measure of comfort from the assurance that your sons may perform an effective missionary labor through their

examples, and that they may assist in lifting the veil in lands of darkness in which the gospel must someday be taught.

I read for the first time this past week an interesting statement by Brigham Young. Said he:

"I shall be very happy when I can know that the people of the East Indian archipelago [which I take to mean the lands of Southeast Asia] and the people of every island and continent, both the high and the low, the ignorant and intelligent, have received the words of eternal life, and have had bestowed upon them the power of the eternal Priesthood of the Son of God. . . ." (*Journal of Discourses*, Vol. 8, p. 7.)

I make no defense of the war from this pulpit. There is no simple answer. The problems are complex almost beyond comprehension. I seek only to call your attention to that silver thread, small but radiant with hope, shining through the dark tapestry of war—namely, the establishment of a bridgehead, small and frail now; but which somehow, under the mysterious ways of God, will be strengthened, and from which someday shall spring forth a great work affecting for

good the lives of large numbers of our Father's children who live in that part of the world. Of that I have a certain faith.

I have seen a prototype of what will happen as I have witnessed the development of this work in others of the ancient nations of Asia—in Korea, in Taiwan, in Okinawa, in the Philippines, and in Japan, where altogether we now have more than 25,000 Latter-day Saints.

This marvelous membership is the sweet fruit of seed once planted in dark years of war and in the troubled days immediately following, when good men of the priesthood, both civilian and military, through the example of their lives and the inspiration of their precepts, laid a foundation on which a great work has been established.

May I read from a letter just received from one of our brethren in Vietnam:

"The other day in Phu Bai I saw a young member of the Church reading the paperback of *A Marvelous Work and a Wonder* (so that he would be qualified to teach any who might ask about the Church). The book was filthy, his hands were filthy, but he didn't see the dirt because he was

reading so intently."

As I pictured that young infantryman in dirty battle dress, just returned from a dangerous jungle patrol, studying the gospel, two other pictures came to mind—the first, of the home in which he grew up, where there is constant prayer for his safety; the second, of the day when the clouds of war shall have lifted, when peace shall be in the land, and when there shall be congregations of the Church built upon foundations laid by such of our brethren there now.

That day will come. Of that I am confident.

"God moves in a mysterious way. . . His purposes will ripen fast, Unfolding every hour; The bud may have a bitter taste, But sweet will be the flower."

(William Cowper, *Hymns*, 48.)

May the Lord bless our faithful brethren in Asia, and may he give us the vision to look beyond this dark day to a time when, because of their great service, his latter-day kingdom shall encompass many souls in that part of the earth. I humbly pray in the name of Jesus Christ. Amen. ○

Friday Afternoon Session, April 5, 1968

Light and Truth Forsake Evil

Delbert L. Stapley

Of the Council of the Twelve



● Quoting the apostle Paul, "Brethren," and may I add sisters and friends, "my heart's desire and prayer to God for Israel is, that they might be saved.

"For I hear them record that they have a zeal of God, but not according to knowledge.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

"For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:1-4.)

Many people profess a zeal for God, but their lives do not always harmonize fully with spiritual knowledge. Those who sincerely believe will follow and do the works of Christ; otherwise, in their pursuit of eternal glory, they will fall short of their heavenly goal. In this dispensation of the gospel the Lord gave this admonition: "Hearken, O ye people of my church, . . . [and]

ye people from afar; and . . . listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious will be pierced with much sorrow. . ." (D&C 1:1-3.)

Thus we see that the voice of the Lord is to all men everywhere, and none can escape the judgment for violating his laws and commandments.

Perhaps there is no better scripture known and quoted by members of the Church than this: "The glory of God is intelligence. . ." (D&C 93:36.)

We should also understand the verse that follows this profound statement: "The glory of God is intelligence, or, in other words, light and truth.

"Light and truth forsake that evil one." (D&C 93:36-37.)

The glory of God being intelligence, then the glory of man, the spirit offspring of Deity, must also be intelligence, for man is God's greatest and most important creation. Our Heavenly Father is concerned about the eternal welfare and happiness of his children. He has, however, given them their free agency to choose for themselves.

President George Q. Cannon has said: "I thank God for giving us our [free] agency, because I think this earth will be a furnace to cleanse me and prepare me for a better condition of affairs and a better life, and I believe this of all of us. . . . These bodies of ours are naturally rebellious [and] full of strange appetites. We are here to conquer these desires. . . . [and] bring this earthly substance in subjection to the will of God.

" . . . It is true that some have greater power of resistance than others, but everyone has the power to close his

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heart against doubt, against darkness, against unbelief, against depression, against anger, against hatred, against jealousy, against malice, against envy. . . . Whenever darkness fills our minds, we may know that we are not possessed of the Spirit of God, and we must get rid of it. When we are filled with the Spirit of God, we are filled with joy, with peace and with happiness. . . ." (*Gospel Truths*, Vol. 1, pp. 15, 19-20.)

When our God defines intelligence as light and truth, he is not commensurate just secular and worldly knowledge, but the spiritual and eternal verities and realities of life.

The Lord has directed parents to bring up their children in light and truth. He accused some of the brethren who failed in this responsibility by admonishing them:

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house." (D&C 93:42-43.)

We cannot afford to permit our sense of eternal values to become distorted and corrupt our lives or those of our loved ones, thus destroying opportunities for eternal glory.

Since the cloak of glory is the mantle of responsibility, it behooves us not only to obtain all the light and truth we can, but to use the intelligence we have to alter our lives to conform more closely to the example so beautifully portrayed in the life of Jesus.

Christ is referred to by John the Beloved as the "Word" and appropriately so, because he was and is the messenger of salvation to all nations and peoples. (See John 1:1, 4, and D&C 93:8-9.)

He is the light and life of men. No one can come into the eternal presence of God the Father except through his beloved Son, our Savior, who is the light and Redeemer of the world. To define light and truth further, I quote from another revelation wherein the Lord commands his people "to give diligent heed to the words of eternal life," and to "live by every word that proceedeth forth from the mouth of God.

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

"And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

"And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." (D&C 84:43-47.)

The Lord further adds: "For whoso cometh not unto me is under the bondage of sin.

"And whoso receiveth not my voice is not acquainted with my voice, and is not of me.

"And by this you may know the righteous from the wicked. . . ." (D&C 84:51-53.)

Hearkening unto the voice of the Spirit is the key and the challenge which leads to God's eternal mansions. Hear this warning: "Every spirit of man was innocent in the beginning. . . .

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men. . . ." (D&C 93:38-39.)

It is through disobedience and man's failure to hearken unto the voice of the Spirit and the counsels of God that Satan is able to come and take away from man the light and truth of the gospel. When the light within us begins to dim, Satan moves in. When the light within us goes out, we are in his power and under his control.

When Saul, who failed to follow the instructions of the Lord, tried to justify his disobedience for doing so, the ancient prophet Samuel said: ". . . Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.)

In latter-day scriptures the Lord uses action words in the first sentence to introduce many of his revelations. It is interesting to note that "hearken" was used 23 times. We are admonished by the Lord through the Prophet Joseph Smith to behold, to hearken, to listen, and to hear, in over 60 revelations. The following scriptural statements represent warnings and counsel that are significant guidelines to our behavior in this mortal existence: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

Also: "For all who will have a blessing at my hands shall abide the

law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

". . . unto every law there are certain bounds also and conditions.

"All beings who abide not in those conditions are not justified.

"For," said the Lord, "intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things." (D&C 88:38-40.)

These scriptural quotations teach us the importance of bounds and limitations, and also the conditions we must meet to attain eternal peace and happiness. Only obedience to God's commandments will bring us, his children, the blessings of heaven. If we will but heed the words of eternal life and put our "trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously," our salvation and glory can be assured. (See D&C 11:12.)

John the Beloved gave this witness and testimony of the Christ and his teachings: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light; as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:5-7.)

As a people we must stand firm, steadfast, and immovable in avoiding the evils of the world, and sustain with all the fervor of our being the truths, standards, principles, and ideals of the gospel of Jesus Christ.

Satan is a formidable opponent, and it will take extraordinary toughness to subdue him and his agents.

The Lord has never promised that the overcoming of evil would be easy, but everyone can, if he wills, win the battle against the power of Satan.

The gospel of Christ is a lamp in our hands to guide us in righteous paths. Light can always dissipate darkness, but darkness can never replace light. It is only when the light of the Spirit within us is dimmed or goes out that the darkness of temptation and sin enters in, and Satan takes over. →

The apostle Paul, in his Epistles to the Ephesians, admonished, "... have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.)

Some of the unfruitful works of darkness as enumerated by Paul are: "... walk not ... in the vanity of their mind,

"Having the understanding darkened, being alienated from the life of God. . . .

"Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." (Eph. 4:17-19.)

"[Put] away lying. . . ." (Eph. 4:25.)

"Let no corrupt communication proceed out of your mouth. . . .

"... grieve not the holy Spirit of God. . . .

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you. . . ." (Eph. 4:29-31.)

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient. . . .

"For this ye know, that no whore-monger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." (Eph. 5:3-5.)

The counsel of God is clear: avoid these "unfruitful works of darkness"—walk in light and truth.

"And be renewed in the spirit of your mind;

"... put on the new man, which after God is created in righteousness and true holiness.

"... speak every man truth with his neighbour. . . .

"... let not the sun go down upon your wrath:

"Neither give place to the devil." (Eph. 4:23-27.)

Thus has the apostle Paul designated some of the things we must avoid as the unfruitful works of darkness and some of the positive things we ought to do to walk in the light of the gospel of Jesus Christ. There are two powerful forces operative in the world today: one is the powerful in-

fluence of God; the other emanates from Satan. Even though evil is in constant competition with the good, the noble, and the beautiful in life, we should remember Joshua's declaration: "... but as for me and my house, we will serve the Lord." (Josh. 24:15.)

The opposing forces in life are essential for our growth and development. It is required of us to recognize the powers that lead us away from the Spirit of the Lord, and to choose the path of righteousness, which will lead us back into the presence of God. As we succeed in this "tug-of-war" between the opposing forces of good and evil, we will bring joy into our lives here and earn rewards and exaltation in the life to come.

Perhaps never before in our history has the need been greater for members of the Church to understand the opposing forces confronting them and to muster sufficient strength to resist the forces of evil and embrace the forces of good. An ancient American prophet said: "And to bring about his eternal purposes in the end of man . . . it must needs be that there was an opposition. . . .

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"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." (2 Ne. 2:15-16.)

Opposition seems to be as extensive and pervasive as the familiar words which signify it. It would be manifest in all other basic ideas that come in contrasting pairs: that is, good and evil, life and death, war and peace, pleasure and pain, necessity and contingency, virtue and vice. There are other terms that stand opposed one to another, such as, chance to fate, liberty to slavery, time to eternity, knowledge to opinion, and matter to form. Still other terms cannot be discussed without reference to their opposites, such as, truth and falsehood, love and hate, justice and injustice, wealth and poverty.

The choice is up to us as we exercise our free agency. Consider the preacher who summed up this matter of opposition when he stated his feelings as follows: "There is an election going on all the time. The Lord votes for you, and the devil votes against

you, but you cast the deciding vote."

"Life is made up of choices. There are two ways of doing things, the right way and the wrong way. Every responsible individual stands almost daily at the crossroads and must choose which way he will travel. He can take the road that leads to the heights where the good and great of the earth assemble, or he can take the road that leads to the depths where the victims of remorse and despondency go. Life calls for almost constant decisions and the decisions which we make reflect with accuracy our thinking and our tastes.

"... it is the development of ethical and spiritual standards which will make the right choice clear and easy. . . . What we are and what we achieve is largely a result of what we choose." (Bryant S. Hinckley, *Not by Bread Alone*, p. 39.)

King Benjamin, a beloved Book of Mormon prophet, exhorted his people to "open your ears that ye may hear, and your hearts that ye may understand, and your minds that the mysteries of God may be unfolded to your view."

And then he reminded them of his teachings, saying: "Neither have I suffered . . . that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered that ye should commit any manner of wickedness, and have taught you that ye should keep the commandments of the Lord, in all things which he hath commanded you." (Mosiah 2:9, 13.)

King Benjamin's message to his people was given from a tower in contrast with today's worldwide communication system, where many listening ears are tuned in to hear the sermons of this conference.

The purpose of these messages is the same now as it was then: to encourage people to accept and live the gospel of Jesus Christ as revealed by God for the benefit and blessing of his children. The sufferings and sorrows resulting from disobedience are extremely difficult to bear. It is far easier to walk in the paths of righteousness and the light of gospel truths than to fall into the sorrow of disobedience and evil doing. If we walk in the light as Christ is in the light, peace of mind, happiness, and joy will be our lot

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I close with another statement of the Nephite prophet, King Benjamin:

"And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold,

they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. . . ." (Mosiah 2:41.)

My brothers and sisters, I bear humble witness to the truth of these teachings. That we will all so live that we may enjoy eternal happiness and peace in our personal lives, I humbly pray in the name of Jesus Christ. Amen. ○



"Men Are That They Might Have Joy"

Henry D. Taylor

Assistant to the Council of the Twelve

● As the psalmist contemplated with awe the beauties of the Lord's creation, with man as the crowning achievement, he exclaimed in wonderment: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. . . ."

"O Lord our Lord, how excellent is thy name in all the earth!" (Ps. 83:6, 9.)

Many have described man in glowing terms. This is Shakespeare's analysis: "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals! . . ." (*Hamlet*, Act 2.)

Well might we ask the same question, "What is man?" and well might the answer be: Man is the spiritual offspring of heavenly parents, privileged through righteous living to come to this world, to be born of earthly parents, and to be blessed with a mortal body.

The possession of this wonderful body is a sacred trust. President Joseph Fielding Smith has declared: "The importance of these mortal tabernacles is apparent from the knowledge we have of eternal life. Spirits cannot be made perfect without the body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the resurrection. After the resurrection there can be no separation again, body and spirit become inseparably con-

nected that man may receive a fullness of joy. In no other way, other than birth into this life and the resurrection, can spirits become like our eternal Father." (*Era*, Vol. 34 [September 1931], p. 643.)

When Adam was placed here upon the earth, our Heavenly Father indicated that by himself, Adam never could people the earth or subdue it. "It is not good," the Lord said, "that the man should be alone; I will make him an help meet for him." (Gen. 2:18.) So Eve was created and given to Adam in the bonds of eternal marriage, to continue with him, and to be his loving wife and companion.

This noble couple were given the commandment to perpetuate themselves: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28.) These objectives could not be achieved without effort, and so the Father further admonished Adam: "In the sweat of thy face shalt thou eat bread. . ." (Gen. 3:19.) He was to labor and struggle for a living. Then, so that the man and wife would be united in their journey through life, the Lord added: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24.) That is, one in unity, purpose, and harmony, to bring to life in mortality the spiritual offspring of Deity, to furnish mortal bodies for others, and to "replenish" or "fill" the earth. No life's purpose such as this could ever be devised by finite mind. It is truly divine.

What a glorious thing it would be if each child born into this world could have the assurance of these things:

1. To be born into a home where parents enjoy a respected and honorable name. In other words, "to be born of goodly parents."

2. To be born into homes where they are wanted: a place in which they are loved; a place where proper examples are manifest. One father said: "I am not trying to be a model father. All I am trying to do is to live so that when someone says to my son, 'You remind me of your father,' he can stick out his chest and not his tongue."

3. A place where the children are encouraged to prepare themselves for life, both here and hereafter, to live up to their full potential; a home where they are instructed to stand on their own feet, to be independent and self-supporting; a home where they are taught to prepare to establish homes of their own through proper training and securing an adequate education.

To "subdue the earth," a person must look mainly to himself and not to others, except as others might offer good counsel or set a good example. Most persons are striving to find what they consider security. It has been pointed out:

"People who look to government for 'security' are seeking that which has never been granted to human kind. Man was promised his living by the sweat of his brow, and where he wastes his substance he will want in spite of all human devices to render it otherwise. Nowhere in her system does nature offer security to anyone or anything. Nature's way is the law of change and succession, or replacement and fulfillment; but never the unalterable, the fixed or the guaranteed. It is defeatism in the individuals to seek security in living, a misunderstanding of the function of life itself.

It was not so that the pioneers of this land lived, when there were few governments to do things for them. They met the wilderness on its own terms,



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and pushed it back. Men and women worked together to found their homes, raise their children, and wrest a competence from what the land had to offer them. They helped one another. They had time for worship, and they knew that over man there was God. Our age is a pioneering one, and to each are offered widening chances of development. It is a neglect of self-improvement to seek security without having earned it, to attempt to reap without having sown. No government can produce what people don't in themselves create." ("Security—A Mirage!" *Life Line*, October 31, 1964.)

A prominent American, in contemplating the subject, gave this advice to young people: "Don't dream about security; make it for yourself, out of yourself." He then concluded his thoughts on self-reliance with these words: "Dare to believe in yourself . . . and act accordingly. If you do, both your present and your future are secure."

While man is struggling to achieve security and independence, he should also realize that happiness and joy can be his. The Prophet Lehi, speaking under the inspiration of the Lord, taught his sons that "men are, that they might have joy." (2 Ne. 2:25.) This joy could come from performing unselfish acts for others, a life filled

with love for fellowmen, the rewards that come from honest toil, from a home where love and kindness abide, the peace and tranquility that come from observing the commandments of the Lord.

There are many today who are seeking for thrills and so-called pleasure. These things are but momentary and fleeting. Happiness and joy come from more enduring and lasting acts. The Prophet Joseph Smith taught that "happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 255-56.)

Even though this life is real and earnest, it is possible to receive many rewards and satisfactions. I have noted serene joy in the face of a mother as she gazed with tenderness at her newly born child. I have viewed the pride, happiness, and joy in the expressions of parents as they watched and listened to the report of their son or daughter who had just returned from completing an honorable and successful mission, or other righteous achievements.

It is a humbling and warming experience to be present in the temple with the parents, friends, and families

as a young couple is married and sealed for time and for all eternity. Certainly there is joy and happiness there.

I am confident that each of us has personally experienced the warm glow of happiness that comes from performing an unselfish act or rendering a service for someone else.

The Prophet Joseph Smith has said: "If a man gets a fullness of the Priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the House of the Lord. . . ." (*Ibid.*, page 308.)

While joy and happiness are possible in life here upon the earth, greater rewards and blessings have been promised and will come following the time of the resurrection, after we have left this frail existence. At that time those who have been faithful will not only be reunited with their families and loved ones of mortality, but they will also be privileged to dwell in the glorious celestial world where God the Father and Jesus Christ, the Son, dwell.

Surely, this will be joy supreme. And it is possible to every one of us if we keep the faith and endure in righteousness to the end.

For this I humbly pray, in the name of the Lord, Jesus Christ. Amen. ○



The Member and the Military

Boyd K. Packer

Assistant to the Council of the Twelve

● I feel subdued in spirit this afternoon, my brethren and sisters, in coming from the mission field again to general conference, to hear the testimonies of our beloved Prophet and of the brethren. Particularly was my heart touched by the message of Elder Gordon B. Hinckley as he spoke to our servicemen, for in my life that silver thread of testimony, drawn from the dark tapestry of armed conflict, has been a guiding beacon.

Many young men listening to the conference are serving in the armed forces, or they face a call to military service. To answer the call, one must suspend many things dear and sacred. Military service requires a severance—hopefully a temporary one—from intimate and sacred ties that bind a young

man to his family and from those relationships to which young manhood is so very responsive. Interruption comes likewise to schooling, and life's work is delayed. And, as always, it carries with it the threat of jeopardy to life and limb.

It is to you, our brethren in the armed forces, that I speak. Nor is the man who serves the only one concerned. There are wives and there are parents who never, never cease to love their children or fear for them.

A man answering the call now is not left in total comfort that all will sustain him. There have emerged in our society groups composed mostly of restless, unchallenged young people. In the name of peace and love and brotherhood, they criticize those who,

obedient to the laws of the land, have answered the call to military duty. It is puzzling to see them renouncing their obligation, repudiating their citizenship responsibilities. They declare on moral grounds, as an act of virtue, that they will not serve. One can be sensitive, even sympathetic, to their feelings, for war is an ugly thing—a heinous, hideous, ugly thing! Strangely, it is a pursuit to which mankind has turned again and again and again. The wicked have generated it, and the innocent have ultimately been provoked by it.

The Lord said: "Therefore, renounce war and proclaim peace. . . ." (D&C 98:16.) I would that all men would remain at peace.

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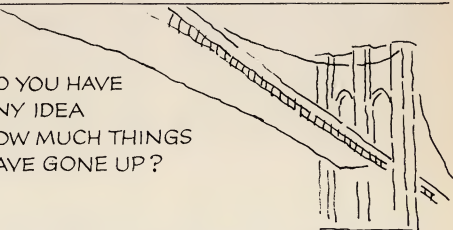
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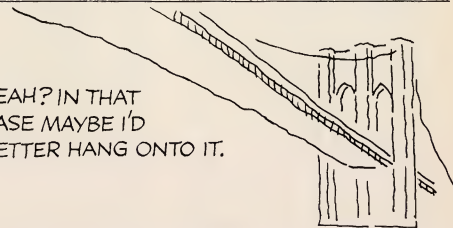
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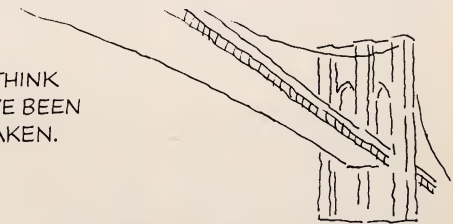
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David O. McKay, “but not peace at any price. There is a peace more destructive of the manhood of living man than war is destructive of the body. ‘Chains are worse than bayonets.’” (*The Improvement Era*, June 1955, p. 395.)

Recently a college student about to graduate, and under notice from the selective service, came to my office. Confused and worried, he told me of the pressure from fellow students and from faculty members to refuse induction, to leave the country, if necessary. When the issues are so confusing—and they are confusing—what can a man do? How can he know which way to turn?

First, the scriptures are not silent on the subject. These are not new issues; 75 years B.C., the Nephites faced such a challenge. There encircled them an ominous threat to liberty, the home, the family, and their rights of worship. While our present dilemma is not quite like theirs, all too soon the very circumstances they faced could come upon us. We would do well at least to ponder the words of their prophets: “Behold,” said Moroni, “could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain.” (Al. 60:11.)

The Book of Mormon records that “the Nephites were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught never to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives.

“And this was their faith . . . if they were faithful in keeping the commandments of God that he would prosper them in the land; yea, warn them to flee, or to prepare for war, according to their danger;

“And also, that God would make it known unto them whither they should go to defend themselves against their enemies and by so doing, the Lord would deliver them. . . .” (Al. 48:14-16.)

These Nephites faced not only the hostility of invading enemies, but also indifference, dissension, and corruption in their own land. But the record confirms that “they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them and also unto their fathers, that: Inasmuch as ye are not

guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hand of your enemies.

“And again, the Lord had said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion.” (Al. 43:46-47.)

More was said anciently, but we turn to modern prophets, for they have spoken and touched on the deeper issues involved. A message of the First Presidency dated April 6, 1942, states: “. . . the Church is and must be against war. . . . It cannot regard war as a righteous means of settling international disputes; these should and could be settled—the nations agreeing—by peaceful negotiations and adjustments.

“But the Church membership are citizens or subjects of sovereignties over which the Church has no control. The Lord himself has told us to ‘briend that law which is the constitutional law of the land’: . . .

“. . . When, therefore, constitutional law, obedient to these principles, calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty requires that they meet that call. If, harkening to that call and obeying those in command over them, they shall take the lives of those who fight against them, that will not make of them murderers, nor subject them to the penalty that God has prescribed for those who kill. . . .”

Surely no individual will be excused for any wanton act of brutality, wickedness, or destruction. Nevertheless, this statement confirms: “. . . He will not hold the innocent instrumentalities of the war, our brethren in arms, responsible for the conflict. This is a major crisis in the world-life of man. God is at the helm.”

A man does not necessarily have to volunteer. In fact, it would be hoped that young members of the Church would have the strengthening, stabilizing development of missionary service, and perhaps some schooling, before they enter the service, if indeed they are required to do so at all. And sometimes they are required to serve. If so, the brethren have said: “. . . the members of the Church have always felt under obligation to come to the defense of their country when a call to arms was made. . . .” (*The Improvement Era*, May 1942, pp. 346, 348-49.)

Though all the issues of the conflict are anything but clear, the matter of citizenship responsibility is perfectly clear. Our brethren, we know something of what you face and sense, something of what you feel.

I have worn the uniform of my native land in the time of total conflict. I have smelled the stench of human dead and wept tears for slaughtered comrades. I have climbed amid the rubble of ravaged cities and contemplated in horror the ashes of a civilization sacrificed to Moloch; yet knowing this, with the issues as they are, were I called again to military service, I could not conscientiously object!

To you who have answered that call, we say: Serve honorably and well. Keep your faith, your character, your virtue.

While war permits stomping out of a man's heart the reverent and tender virtues that exemplify true manhood, military services does not require it. You can serve and yet be exemplars of righteousness.

“It is a disgraceful thought,” said President Joseph F. Smith, “that a man to become a soldier should become a rake and abandon himself to crime and wickedness. Let the soldiers that go out . . . be and remain men of honor. And when they are called, obey the call, and manfully meet the duty, the dangers, or the labor, that may be required of them, or that they may be set to do; but do it with an eye single to the accomplishment of the good that is aimed to be accomplished, and not with the blood-thirsty desire to kill and to destroy.” (*Conference Report*, April 1917, p. 4.)

In armed conflicts there are casualties. Sometimes clean, worthy men, innocent of any desire to kill, devoid of any aggressive will to own that which belongs to someone else, fall victims of the confused, wicked ugliness of war.

“For,” the prophet Moroni said, “the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore, ye need not suppose that the righteous will be lost because they are slain; but behold they do enter into the rest of their God.” (Al. 60:13.) There are homes among us now where this heartbreak is known.

I read somewhere some simple lines of verse about a mother—and a telegram. Deep within lies a seed of strength and consolation—understood, perhaps, only by those who have faith. I can read but a few lines.

"Killed in action . . . in the line of duty."

Blind went her eyes with pain. . . .
A moan of mortal agony,
Then all became still again.

"Oh God! . . . my God! . . . where were you

When my son was being slain?"

And the scalding tears of bitterness
Drenched her cheeks like the summer
rain.

"But a soft voice seemed to whisper
In the twilight's afterglow,
'I had a son . . . at Calvary . . .
Two thousand years ago.'"

God bless you, our brethren. We love you. We sustain you. There is no dishonor in your service.

Stay close to the Church, to the branches and wards near your post, to our chaplains and servicemen's groups. Carry your servicemen's kit; read from

it. Live worthily.

We pray God that he will protect you—that you will not fall a mortal nor a moral casualty of war. I testify to you that "this is a major crisis in the world-life of man. God is at the helm." (*The Improvement Era*, May 1942, p. 349.)

I bear witness that he lives and that he guides the destiny of man and of this Church, in the name of Jesus Christ. Amen. ○

He Rose Again

James A. Cullimore

Assistant to the Council of the Twelve



● Since next Sunday is Easter Sunday, I want to direct my remarks to this important day and the circumstances surrounding it.

There are two great festal days in the Christian year: one is Christmas and the other is Easter. The first is in honor of the Lord's coming into the world. It is a glorious occasion. Wherever there are a home and children, in every quarter of the world, there is joy on this great occasion. Old grudges disappear, feuds are forgotten, and love flows from heart to heart at Christmastime.

Yet Christmas is less a day of victory than Easter, for the story that begins then is incomplete until it is crowned by the announcement, "The Lord is risen." Someone has so beautifully said: "If the Savior, having breathed his last on the cross, had never come back to the world in life as he promised, then the Star of Bethlehem might as well never have flamed, the angels as well never have sung 'Glory to God in the Highest' in the midnight sky, and the wise men from the east need not have taken their journey to find the babe in the manger. We might have wept over our crucified king if he had never risen from the dead, but we sound his praises now because he lives and reigns forever and ever." (Author unknown.)

The story is told of a man walking down a street in Chicago who came to a store window where there was displayed a beautiful picture of the crucifixion. As he stood gazing spell-bound at the vivid picture story, he suddenly became conscious that at his side stood a little boy. The boy too was gazing at the picture, and his tense expression made the man know

that the crucifixion had really gripped the eager little soul. Touching the boy on the shoulder, the man said, "Sonny, what does it mean?"

"Don'cha know?" he answered, his face full of the marvel of the man's ignorance. "That there man is Jesus, and them others is Roman soldiers, and the woman crying is his mother, and," he added, "they killed him."

The man was loath to leave the window, but he could not tarry always at the tragic scene, so he turned away and walked down the street. In a few moments he heard pattering footsteps, and there came rushing toward him the little boy.

"Say, mister!" he exclaimed breathlessly. "I forgot to tell you, but he rose again!"

Yes, he rose again. The advent on earth of the Redeemer is of less importance than the conquest of death and the grave, for it was only by rising from the grave that he could redeem the world. Hence, his resurrection signals the redemption of mankind and becomes one of the greatest of all occasions for every child of God.

Our author continues: "It required the resurrection to complete the work of redemption. The marvel of the manger birth attracted little attention from an ancient people, accustomed to accept the marvelous. The miracle of Galilee failed to astound a world that treated miracles as a matter of course. The martyrdom of Calvary was not in itself sufficient to prove that Jesus was the Savior of the world; but when the angel of the resurrection showed the weeping followers of Jesus an empty tomb on the morning of the first resurrection, no one who accepted

the story with a saving faith could deny that the Nazarene was the world's Savior and the conqueror of death."

Yes, he rose again, for you and me—for all the children of God—that we might not be lost but that we might live again and have immortality and eternal life. Unto every man, woman, and child he brought immortality. Listen to the words of Alma: "Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death."

"The spirit and the body shall be reunited again in its perfect form. . . ."

"Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous. . . ." (Al. 11:42-44.)

Paul said: "For since by man came death, by man came also the resurrection of the dead."

"For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21-22.)

All this comes without effort on our part through the grace of our Lord Jesus Christ. Unto those who believe on him, repent of their sins, and keep his commandments and prove faithful to the end shall come the greatest gift of all in the atonement, not only immortality, but eternal life also, for the Lord has said, "And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.) In the words of Nephi: ". . . Wherefore, if ye shall press forward, fasting upon the word of Christ, and endure to the end, behold, thus

saith the Father: Ye shall have eternal life." (2 Ne. 31:20.)

Yes, he rose again, for the Father gave him to have "life in himself," because he had strength to suffer, bleed, and die for our sins individually, and for the transgression of Adam, that we might not have to suffer ourselves if we keep his commandments.

The Savior himself said: "For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I;

"Which suffering caused myself, 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 I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:16-19.)

Amulek understood this as he prophesied of the coming of the Savior: "And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

"Therefore the wicked remain as though there had been no redemption made, except it be the losing of the bands of death. . . ." (Al. 11:40-41.)

Listen to the story of the resurrection as related by James E. Talmage:

"Saturday, the Jewish Sabbath, had passed, and the night preceding the dawn of the most memorable Sunday in history was well nigh spent, while the Roman guard kept watch over the sealed sepulchre wherein lay the body of the Lord Jesus. While it was yet dark, the earth began to quake; an angel of the Lord descended in glory, rolled back the massive stone from the portal of the tomb, and sat upon it. His countenance was brilliant as the lightning, and his raiment was as the driven snow for whiteness. The soldiers, paralyzed with fear, fell to the earth as dead men. When they partially recovered from their fright, they fled from the place in terror. Even the rigor of Roman discipline, which decreed summary death to every soldier who deserted his post, could not deter them. Moreover, there was nothing left for them to guard; the seal of authority had been broken, the sepulchre was open, and empty." (James E. Talmage, *Jesus the Christ*, p. 678.) The Lord had risen.

" . . . Mary Magdalene, and Mary the mother of James, and Salome had

bought sweet spices, that they might come and anoint him.

"And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

"And when they looked, they saw that the stone was rolled away: . . .

"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 risen; he is not here: behold the place where they laid him.

"But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." (Mark 16:1-7.)

The actuality of the resurrection is attested to by many unto whom the resurrected Lord showed himself.

As some of the disciples went to Emmaus, Jesus walked with them, but their "eyes were holden that they should not know him." After much conversation and visiting, their eyes were opened, and they knew him; and he vanished out of their sight.

"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"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." (Luke 24:16, 32, 36-39.)

He then showed them his hands and his feet, and asked them to bring meat, and he took it and did eat it before them.

The miracle of the resurrection is one of the greatest evidences of Christ's divinity. No fact in ancient history is better attested to than that Jesus lived, that he was crucified, and that he was resurrected from the dead and administered in his immortal body to his disciples.

Jesus proclaimed himself "the resurrection, and the life." (John 11:25.) He declared that he would lay his body down and take it up again, and added, "I have power to lay it down, and I have power to take it up again."

And this he did.

More and more, men are doubting that Jesus was resurrected and that he is now the living Christ, the Only Begotten Son of God in the flesh.

But he proclaimed himself a God, even the Son of God, and that all things were created by him. "In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not anything made that was made.

"In him was life; and the life was the light of men." (John 1:1-4.)

"Destroy this temple," he said, "and in three days I will raise it up." (John 2:19.) He spoke of the temple as his body. Pilate also doubted Christ's words, that he would rise again, and he placed guards by the sepulchre. Yet, Jesus came out of the tomb, the conqueror of death, hell, and the grave.

Many of the apostles of the Savior witnessed his crucifixion and were also witnesses of his resurrection. From the testimony of many of them we have some of the strongest assurances of the reality of the resurrection. There was no doubt in the mind of Peter as to the reality of the resurrection when he spoke to the very men who had been witnesses to his death:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

"Him, being delivered . . . by wicked hands have crucified and slain;

"Whom God hath raised up, having loosed the pains of death. . . ." (Acts 2:22-24.)

Paul is one of the greatest witnesses to the literal resurrection of the Lord:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles,

that am not meet to be called an apostle, because I persecuted the church of God." (1 Cor. 15:3-9.)

The scriptures testify that, as Christ was resurrected, so shall all be resurrected and have immortality.

The Savior said: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

"For as the father hath life in himself; so hath he given to the Son to have life in himself;

"And hath given him authority to execute judgment also, because he is the Son of Man.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:24-29.)

Paul reasoned with the unbelievers

with sound logic as to the actuality of the resurrection. "But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then is our preaching vain, and your faith also vain. . . .

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Cor. 15:13-14, 19-20.)

Yes, he rose again; and as he broke the bands of death, he made it possible for all to be resurrected and, if obedient, to have eternal life. He made it possible for us to have an immortal body by which we could receive a "fulness of joy."

The Lord revealed to the Prophet Joseph Smith that only as the body and spirit are inseparably connected could we receive a "fulness of joy." He said:

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

"And when separated, man cannot

receive a fulness of joy.

"The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (D&C 93:33-35.)

This inseparable union can only come about through birth into mortality; death of the body, which is separation of body and spirit; and the resurrection, which is the reunion of body and spirit. In the resurrected, glorified, immortalized body we can go on into eternal life with God.

The atonement of the Savior—his death and resurrection—made possible the fulfillment of the purpose of God in the creation of man. Through Moses he declared that purpose: "For behold, this is my work and my glory—unto bring to pass the immortality and eternal life of man." (Moses 1:39.)

I leave you my witness that this is the work of the Lord, that Jesus lives, that he came to earth and by his atoning sacrifice all shall live again, that he atoned for our individual sins on condition of our repentance. By virtue of our faithfulness we too can have eternal life. In the name of Jesus Christ. Amen. ○

The Gospel Restored

Alma Sonne

Assistant to the Council of the Twelve

● My brethren and sisters, the gospel of Jesus Christ has been restored in its fullness. It has no substitute. It is God's plan to save humanity and to bring his children back to him. In modern times it began to function on the 6th day of April 1830, when the Church was organized. Christ's Church will grow and flourish in the future as it has in the past; I quote from modern revelation: ". . . the glory of the Lord shall be upon her;

". . . and there shall come unto her out of every nation under heaven." (D&C 64:41-42.)

These prophetic words, given on September 11, 1831, are being fulfilled. The Church has reached a juncture where it has an opportunity to be heard. Many barriers and much prejudice have been removed, and prominent men in the world are making their own investigations.

The gospel message is before the world. It is being studied and investigated by thinkers and scholars. Books

and magazines dealing with the revealed word are being read. Eventually, wise men will come to know that the only formula for peace is contained in the gospel of Jesus Christ.

Hatred, malice, and vindictiveness must give way to the love advocated and exemplified by the Lord Jesus Christ. There is no other effective way, for in his gospel is the power to save.

Paul, the apostle to the Gentiles, realized that the gospel is the covenant which the Lord has made with men for their salvation and exaltation. It embraces all the rights, power, and authority to save and exalt the human family. It is definite in all of its commitments. It must not be perverted or modified to suit the convenience, or to satisfy the whims and the sophistries of false teachers and others who seek to evade its responsibilities.

I quote Paul's words to the Galatians: "But though we, or an angel

from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.)

Jesus was similarly positive when he said: ". . . strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.) He also cautioned his followers to "beware of false prophets," who would come to them in sheep's clothing. (Matt. 7:15.)

There was to be no deviation from the outlined plan for the redemption of mankind. It is definite and specific in all of its requirements. Obedience is the price of salvation.

The mission of the Church is to establish God's kingdom upon the earth, to safeguard it from error and falsehood, and to promote righteous living among its membership. To carry forward its program, organizations have been perfected, missionary work instituted, and foundations securely laid.



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The Church of Jesus Christ of Latter-day Saints proclaims a restoration of the gospel with all the gifts, keys, powers, and authority. It functions as it did anciently, with "apostles, prophets, pastors, teachers, evangelists, etc." (Article of Faith 6.)

"Ye must be born again," said Jesus to Nicodemus, who had confessed his faith and manifested his desire to investigate the teachings of the Master. (See John 3:7.) In his interview with the Jewish ruler, Jesus referred to the Church as the kingdom of God, an organization through which the work of regeneration should be accomplished.

Nicodemus was impressed but not converted, even though the first principles of the gospel were explained to him by the Master Teacher. "Many are called but few are chosen." (See D&C 121:34.)

The restored gospel is identical in all respects to the gospel taught by the Savior and his apostles. The requirements, the principles, and the ordinances are the same. There is no deviation in the fundamental teachings, no departure from the high standards demanded, and no modifications in the authorized procedures.

The law of health, for instance, known as the Word of Wisdom, is a part of the gospel plan. Its observance makes for physical fitness, mental proficiency, moral soundness, and spiritual development.

The law of tithing is the Lord's method of providing the necessary revenues for the operation of the Church in its far-reaching ramifications. It too is a part of the restored gospel.

When the Prophet Joseph Smith was asked to point out a distinctive feature of the Church, he replied: "We have the Holy Ghost."

The Holy Ghost, the third personage in the Godhead, is the spirit of revelation upon which the true Church is founded. He is the Comforter and the "abiding witness" referred to by the Lord Jesus, and he is conferred by the laying on of hands.

He testifies to the repentant, baptized believers that Jesus is the Christ, and clothes them with conviction that the restored gospel is true and divine. This conviction is a sacred and personal testimony that is the strength of the Church and accounts for its wonderful achievements and the steadfastness and loyalty of its members.

It is the mission of the Holy Ghost to inspire the Latter-day Saints in their efforts to build God's kingdom, to enhance and strengthen the missionary system at home and abroad,

and to enlighten the minds of those who are searching for the truth.

The restored gospel declares that man is a child of God, and that he lived before his advent upon the earth. A human being is therefore more than a physical creation; he is also a spiritual being endowed with the attributes of his Heavenly Father. He moves toward perfection as he honors and obeys divine commandments, which is the only way to perfection.

Life is full of purpose. Man's career on earth is an opportunity for growth and development, an opportunity for him to acquire knowledge, power, and experience, and to prepare him for eternal life in God's kingdom.

Teaching the principles of truth is an obligation resting upon the Church. There is no substitute for the plan of life taught by the Savior. This plan did not originate with man. It came

from God through holy men, called prophets. They were foreordained to do their work. Their object was to bring sinners to repentance and to provide safeguards against the destructive influences rampant in their day.

Jesus and his apostles assailed the corruption and hypocrisy existing among the scribes and Pharisees, and rebuked sin in high places. His denunciation of the religious hypocrites has no parallel in the world's literature.

God has spoken to the modern world through Joseph Smith, a farmer's son. Through him a new dispensation of revealed knowledge has been ushered in. Prophecies concerning the latter days are being fulfilled, and man's responsibility to God is clearly outlined.

The mission of this modern prophet was to set in order the things which

pertain to God's kingdom. He was a humble man and came from the common ranks. He had no worldly background, no scholarly attainments, and no social standing to justify his selection. His mind was free from the traditions, superstitions, and fallacies of the past.

He had little to unlearn, few prejudices to overcome, and no man-made theories to lay aside. He was pliable in the hands of God and impressionable to the Spirit's promptings.

He was chosen before he was born, and came to the earth at the appointed time. He was foreordained to do his work. His capabilities had been determined before his earthly advent.

He was the "chosen of God and the friend of man." (John Taylor, "The Seer, Joseph the Seer," *Hymns*, 296.)

I so testify in the name of Jesus Christ. Amen.

Jesus, the Son of God

Eldred G. Smith

Patriarch to the Church



● During this coming week, Christians throughout the world will be celebrating the death, crucifixion, and resurrection of the Savior, Jesus Christ. We in this Church at this conference also gather in remembrance of his birth.

Might we ask, "Who is he whom we call Jesus the Christ, our Savior?" Let's reflect for a moment on this question, and together call to mind a few known facts.

Moses called upon God and was shown in vision "many lands; and each land was called earth, and there were inhabitants on the face thereof." (Moses 1:29.)

The word of God the Father, declared to Moses: ". . . by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (Moses 1:32-33.)

Some astronomers now say that in this galaxy of which we are a part, there are about one million worlds like this one on which we live. President J. Reuben Clark, Jr., put it this way: ". . . if you think of this galaxy of ours having within it from the beginning perhaps until now, one million

worlds, and multiply that by the number of millions of galaxies, one hundred million galaxies, that surround us, you will then get some view of who this Man whom we worship is." (*Behold the Lamb of God*, p. 17.)

He was no amateur, no novice in the art and skill of a creator. "Worlds without number" he has created.

In that great council in heaven when the creation of this earth was planned, it was he who answered to the call of the Father: "Whom shall I send? . . ." (Abr. 3:27.)

It was he then who came to this earth, in the meridian of time, born of the virgin Mary. He was the literal Son of God the Father, "the Only Begotten Son."

He declared who he was. Throughout his life on earth, he repeatedly declared that he was the Son of God. At the age of 12, he was found in the temple, conversing with the doctors. In answer to his mother's reproof, he said, ". . . wist ye not that I must be about my Father's business?" (Luke 2:49.)

At the baptism of Jesus by John, as also at the transfiguration of Jesus, a voice from heaven declared: "This is my beloved Son, in whom I am well pleased." (Matt. 3:17; 17:5.)

Jesus was talking with the Jews about Abraham, and they said to him:

"Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?"

"Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

"Yet ye have not known him; but I know him; and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

"Your father Abraham rejoiced to see my day: and he saw it, and was glad.

"Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?"

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." (John 8:53-58.)

When Jesus was about to raise Lazarus from the dead, "Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

"Jesus said unto her, 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?"

"She saith unto him, Yea, Lord: I

"To know God is to keep his commandments."

believe that thou art the Christ, the Son of God, which should come into the world." (John 11:24-27.)

Jesus asked a Samaritan woman to draw water for him, and a conversation followed. The Samaritan woman at the well said to Jesus, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

"Jesus saith unto her, I that speak unto thee am he." (John 4:25-26.)

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

On numerous other occasions, he declared that he was the Son of God, the Christ. Is it any wonder then that when the request came for him to provide wine at the wedding feast, he, the great Creator, changed water to wine?

With a few loaves and fishes, he fed five thousand plus women and children on one occasion, and four thousand plus women and children on another. (See Matt. 14.) At his suggestion, the nets were cast into the

sea where the disciples had had no success, and the nets were filled to overflowing.

In the midst of storm, he commanded the sea to be still, and there was calm. (See Mark 4:37-41.)

He cursed the fig tree that did not bear fruit, and it died. (See Matt. 21:19.)

He healed all manner of illness and disease. At his command the evil spirits departed, they too declaring who he was. He made the blind to see, the lame to walk. Yes, he even controlled life itself, for he restored to life Lazarus, who had been declared dead for four days. There were others too.

Yes, "the earth is the Lord's, and the fulness thereof." (1 Cor. 10:26.) He had dominion over all the kingdoms of the earth—in the earth, on the earth, and in the heaven above the earth. All he did was for others—a life of service. There was not one selfish act.

Approaching the finish of his mission here, he prayed to the Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:4-5.)

He took upon himself the sins of all who shall repent, and gave his life that all might live. He brought about the resurrection for all.

Finally, in preparation for the restoration of his kingdom on the earth in these the last days, he said: "Therefore I command you to repent—

repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I:

"Which suffering caused myself, 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 I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

"Wherefore, I command you again to repent, lest I humble you with my almighty power. . . ." (D&C 19:15-20.)

Do you so think of him when partaking of the sacrament, and covenant to keep his commandments? To know him is to keep his commandments. Do you know him who is called Jesus?

Yes, this is he whom we worship. He is the Son of God, the Great Creator. He is our Savior and Redeemer. He is our advocate with the Father. It was he who made possible universal resurrection. It was he, with his Father, who appeared to Joseph Smith in the Sacred Grove.

I testify that God lives and that Jesus is the Christ, the Son of God, and that it was under his direction that the gospel of Jesus Christ has been restored in this dispensation for the last time, and that President David O. McKay is his living Prophet today. I so testify these truths in the name of Jesus Christ. Amen. ○



"If the Lord Be God, Follow Him"

John H. Vandenberg

Presiding Bishop

● A few years ago I read a story of a mother who was running and playing with her three-year-old daughter. The mother told her daughter that when she was a little girl her mother had played with her in a very similar manner.

Upon hearing this, the little girl looked up with inquisitive eyes and said, "Mother, where was I when you were a little girl?"

From the lips of this small girl

comes a question that reaches beyond the understanding of most of mankind. This touches on the questions of "Who are we?" and "What are we doing here?"

William Wordsworth presents to us his inspiration in this excerpt from his poem, "Intimations of Immortality":

"Our birth is but a sleep and a forgetting:

The soul that rises with us, our life's star,

Hath had elsewhere its setting,

And cometh from afar:

Not in entire forgetfulness,

And not in utter nakedness,

But trailing clouds of glory do we come

From God who is our home:

Heaven lies about us in our infancy!"

These thoughts reiterate what the prophets have told us in the scrip-

tures. The Lord told Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

The testimony of Abraham sheds further light on the questions, "Who are we?" and "What are we doing here?" He said:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." (Abr. 3:22-24.)

This disclosure by the Lord gives significant meaning and purpose to life. Life, then, is not just a period isolated between birth and death. The Lord further disclosed to Abraham:

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"... and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:25-26.)

For those who are not aware of this divine purpose, life may seem to be a mysterious journey with few landmarks and with no real objectives. They may seek only that which their eyes can see. Their only objective may be material wealth and the embracing of worldly pleasures. Moral standards may be applied only when it is convenient. In a sense, they worship and make gods of the physical, whatever it may be.

It is the prophets who are burdened with the charge of turning the hearts of the people from the worship of false gods. In the wisdom of God, he has provided his children with spiritual leadership to keep the true and real purpose of life uppermost in their minds and hearts, without which the people soon dwindle in unbelief and aimless living. "Where there is no vision, the people perish..." (Prov. 29:18.)

The prophet Elijah found his

countrymen in just such a state, putting their faith in various idolatrous gods, or Baal. They had their false priests, and each locality had its own particular idol. Such idols were worshiped through burnt offerings, festivals, human sacrifice, and gross sensuality.

Upon finding this condition among the people, Elijah took action. He prevailed upon Ahab to gather all the people, including the priests of Baal, together unto Mount Carmel, and then Elijah said to this assembly: "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. . . ." (1 Kings 18:21.)

The failure of the priests of Baal, as Elijah caused them to test their gods, stands as a classic example of the futility of following or pursuing false idols. But the charge given by Elijah to the people, "If the Lord be God, follow him," has stood. Not in history has it ever failed mankind. It stands even today.

It might be asked, "If the Lord be God, why should we follow him?" The most striking answer to this query lies in the lives of those who have "followed" him.

Christ the Lord said to Peter: "Follow me, and I will make you fishers of men." Peter "straightway left [his] nets, and followed him." (Matt. 4:19-20.) What happened? From a simple fisherman, Peter was transformed into a courageous leader. On one occasion he was called before Jewish leaders and warned not to "teach in the name of Jesus." With great courage, Peter defied the order, and rebuked the rulers, saying: "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." (Acts 4:18-20.)

To the woman whom the scribes and Pharisees had found in sin, Christ opened a whole new life by admonishing her to follow his counsel. To her he said: "Go and sin no more." No longer would her conscience be burdened by her pursuing a life of sin. She could face life anew—with a purpose. Her whole life could now be refocused upon that which is noble and uplifting. All this could be hers by "following him."

Christ said: "If any man serve me, let him follow me; and where I am, there shall also my servant be. . . ." (John 12:26.) Following him is a day-by-day process. It must be the conscious objective of every hour. Even today those who will serve the Master and follow the directions of his

Prophet can taste the joy of service. Just the other day I received a written testimony from a mother expressing appreciation for a servant of the Lord. This servant, a home teacher, was simply following the Lord's assignment to "watch over the Church always, and be with and strengthen them." (D&C 20:53.) She writes:

"My husband had taken some Scouts to the Merit Badge Pow-Wow at B.Y.U. It was a two-hundred mile drive so they had left at 4 o'clock in the morning. When I awakened, my main concern was for their safety as it was snowing and blowing. My eight-year-old boy had already awakened and left on his bicycle for the corral, about a mile away, to do the chores. Suddenly there he was in the bedroom with a big tear in each eye.

"Mama, we've got two little lambs out to the farm and they are wet and shaking, and I tried to call you from the service station but you had to have a dime, so I just wrapped my coat around them and rode home as fast as I could."

"My husband had acquired a small herd of ewes only last fall as a father-son project, but my son and I were completely inexperienced in the process of 'lambling.' I knew that we had to have help from someone. Whom could we call? I don't recall which one of us thought of it first but suddenly both of us knew it would be our home teacher.

"Within twenty minutes he was at the corral with his eight-year-old boy and mine. He stayed for three hours, working with the lambs every minute. The sheep had not been sheared, as the expected lambing date was still a month away, but he understood and did those things which needed to be done. One lamb looked quite strong, but there was not much hope for the second. Just before dinner he returned to the house with one of the lambs in a box. Would I try to get it warm? He was taking the other one to his home to work with it. He would be back within two hours to take them both back to their mother for nursing.

"I am certain that he spent over six hours that Saturday at our farm working with our sheep and our boy. As a result we now have two healthy lambs and an even more beloved home teacher. I cannot tell you how much our eight-year-old boy thinks of the home teacher who worked side by side with him through one entire day teaching by example the love that is our gospel."

No better example could be given

¹Letter from Mrs. Harl E. Judd, Cedar City, Utah.

of what it means to follow the Lord, for God has commanded that we shall "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "love thy neighbor as thyself." (Matt. 22:37, 39.)

William George Jordan said: "Man

has two creators, his God and himself. The first creator furnishes him the raw materials for his life—the laws and conformity with which he can make that life what he will. The second creator—himself—has marvelous powers he rarely realizes. It is what a

man makes of himself that counts."

To those who ask, "Where was I when . . . ?" the answer is, "With God—waiting to come to earth to prove yourself." The Lord is God; let us follow him. I so testify in the name of Jesus Christ. Amen. C

Saturday Morning Session, April 6, 1968



Americans Are Destroying America

Ezra Taft Benson

Of the Council of the Twelve

● We live in a time of crisis. Never since the period of the Civil War has this nation faced such critical days. Americans are destroying America.

Members of The Church of Jesus Christ of Latter-day Saints—the Mormon Church—believe—

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

—“that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.”

—“that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people. . . .”

—“that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly. . . .” (D&C 134:1-3, 5.)

No people can maintain freedom unless their political institutions are founded upon faith in God and belief in the existence of moral law. God has endowed men with certain inalienable rights, and no legislature and no majority, however great, may morally limit or destroy these. The function of government is to protect life, liberty, and property, and anything more or less than this is usurpation and oppression.

The Constitution of the United States was prepared and adopted by

courageous men acting under inspiration from the Almighty. It is a solemn contract between the peoples of the states of this nation that all officers of government are under duty to obey. The eternal moral laws expressed therein must be adhered to or individual liberty will perish. It is the responsibility of government to punish crime and provide for the administration of justice and to protect the right and control of property.

But today these basic principles and concepts are being flaunted, disregarded, and challenged, even by men in high places. Through the exercise of political expediency, the government is condoning the breakdown of law and order.

Law enforcement in America is at the point of crisis. A recent *Life Line* broadcast warned that “in Chicago, 64 men quit the police force in one month. Baltimore has 360 police vacancies. Washington, D.C., is 230 men short of its authorized complement. And cities all over the country are desperately seeking recruits.

“Police aren’t striking; they’re quitting, and it is understandable. They’re being demoralized by the hostile attitudes of the politically minded Supreme Court. They’re being demoralized by a weird penal system which frees hardened criminals almost as fast as they’re arrested. . . . Policemen are demoralized by slanted news reporting, distorted facts which show police activities from the criminal’s side. And they’re being demoralized by an avalanche of new laws, which are making it even harder to convict the guilty.

“San Diego Police Chief Wesley B. Sharp warns that: ‘If there isn’t a change, the increase in crime will lead to anarchy and criminals will control the nation.’” (Life Line Freedom Talk No. 53, February 22, 1968.)

Edmund Burke, the great English

statesman, explained that “men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites,—in proportion as their love of justice is above their rapacity,—in proportion as their soundness and sobriety of understanding is above their vanity and presumption,—in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society cannot exist, unless a controlling power upon will and appetite be placed somewhere; and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.” (*The Writings and Speeches of Edmund Burke*, Vol. 4, pp. 51-52.)

I do not believe the greatest threat to our future is from bombs or guided missiles. I do not think our civilization will die that way. I think it will die when we no longer care, when the spiritual forces that make us wish to be right and noble die in the hearts of men, when we disregard the importance of law and order.

If American freedom is lost, if America is destroyed, if our blood-bought freedom is surrendered, it will be because of Americans. What’s more, it will probably not be only the work of subversive and criminal Americans. The Benedict Arnolds will not be the only ones to forfeit our freedom.

“At what point, then, is the approach of danger to be expected?” asked Abraham Lincoln, and he answered, “If it ever reaches us, it must spring up among us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher; as a nation of freemen, we must live through all time or die by suicide.” (Springfield, Illinois, January 27, 1837.)

If America is destroyed, it may be by Americans who salute the flag, sing the national anthem, march in patriotic parades, cheer Fourth of July speakers—normally good Americans, but Americans who fail to comprehend what is required to keep our country strong and free—Americans who have been lulled away into a false security.

Great nations are never conquered from outside unless they are rotten inside. Our greatest national problem today is erosion, not the erosion of the soil, but erosion of the national morality—erosion of traditional enforcement of law and order.

Theodore Roosevelt said: "The things that will destroy America are prosperity at any price, peace at any price, safety first instead of duty first, and love of soft living and the get-rich-quick theory of life." (Quoted in *The Red Carpet*, p. 315.)

In this blessed land we have exalted security, comfort, and ease above freedom. If we dwelled at length on the many things that are disturbing in the life of America today, we might well become discouraged. I mention only a few of the reported startling evidences of our national illness, our moral erosion.

—There is a decline of U.S. morals and moral fiber, a turning to pleasure and away from hard work and high standards of the past.

—There is a growing worry in our universities over cheating in examinations.

—Nationwide juvenile delinquencies show an eight-fold increase since 1950.

—There is a 500-million dollar smut industry in this country causing youngsters to wrestle with standards of value.

—America is the biggest market for narcotics.

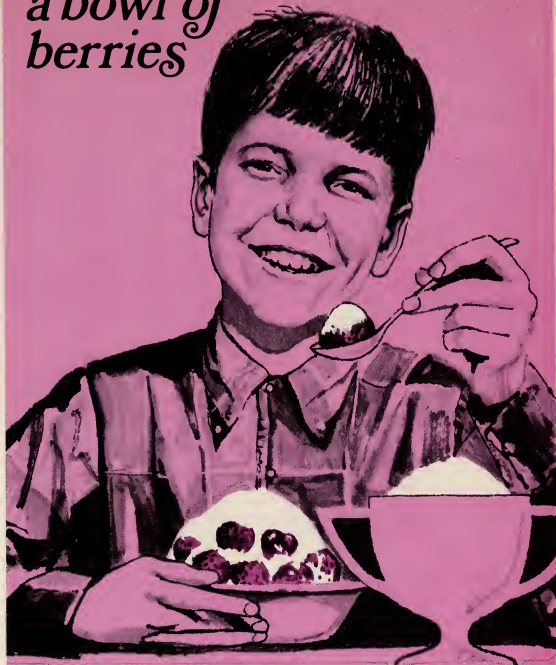
—Although we consider ourselves a people who believe in law and order, we have seen much evidence of the passion of the mob.

—Riots have occurred in 137 different cities and towns in 33 months, resulting in 120 deaths, including 12 police officers slain; 3,623 other persons injured; 28,932 arrested; and hundreds of millions of dollars property damage.

—Crime in the United States is up 88 percent in seven years, rising nearly nine times faster than population, up 16 percent per year, according to the FBI. Crime costs some \$20 billion a year, and less than 21 percent of reported crimes result in arrests and less than one-third of those in convictions.

—In the midst of a cold war and preparation for a possible shooting

Happiness is... a bowl of berries



...topped with energy-rich U and I Sugar

The sugar from Sugarplum Land
that makes your life sweeter



"and every
spoonful you
use, sweetens
the local
economy!"

“... law and order must be taught...”

war of survival, we have faced 651 strikes at missile bases in six years.

—The United States government has racked up a shameful record of 31 treasury deficits in the past 35 years.

—The sky-rocketing cost of the welfare state increased in 8 years from 6.9 billion to 20.3 billion dollars in 1961 and stood at 87 billion 578 million in 1966.

—There are over 7,700,000 people on relief in federal, state, and local programs.

—During the past 33 years our budget has increased 20 times over, and our national debt has increased from \$16 billion to an admitted \$324 billion; adding accrued liabilities payable in the future, our real indebtedness exceeds \$1 trillion, or an average indebtedness of \$5,200 for every man, woman, and child in the United States.

—Our present federal debt is equal to a first mortgage of \$10,000 on all owned homes in the country and is reported to exceed the combined debt of all countries of the world. Annual interest on the soaring national debt is over \$15 billion—only defense and welfare are higher.

—American currencies are weaker than those of Germany and Japan, who were defeated in World War II.

—Inflation has struck a serious blow to the value of the American dollar.

—We continue to move in the direction of more federal intervention, more concentration of power, more spending, more taxing, more paternalism, more state-ism.

The present shocking situation was summed up succinctly by J. Edgar Hoover in the April 1967 *FBI Law Enforcement Bulletin* in these words:

“Morality, integrity, law and order and other cherished principles of our great heritage are battling for survival in many communities today. They are under constant attack from degrading and corrupting influences which, if not halted, will sweep away every vestige of decency and order remaining in our society.”

A recent issue of the well-known and highly respected *Babson's Washington Forecast Letter* carried a four-page special supplement, which concluded as follows:

“Who are we to indict for sparking this chaos in America? Are the prime defendants the Stokely Carmichaels, the H. Rap Browns, the hippies, the draftcard burners, the peaceniks, the juvenile delinquents, the rabble-

rousers, the Commies who have gained respectability as honest dissenters? Certainly, most of these could be brought before the bar of justice to answer charges of law violations . . . and they should be.

“However, there is a stronger, truer bill of indictment which may be drawn against those who have invited the bloody blackmail of America by permitting, even encouraging, mounting civil disobedience. . . .”

And then the article names names of men of national prominence and continues: “These men of power, prestige, and great influence in the political structure of America have permitted the concept of ‘freedom of speech’ to be expanded to include subversion, intimidation, sedition, and incitement to riot; they have condoned the distortion of ‘academic freedom’ to encompass the adulteration of young minds with Communist doctrine and the disintegration of a well-disciplined educational system; they have allowed ‘freedom of assembly’ to mushroom into disruption of peaceful activity, mob rule, riot, and insurrection.

“Unless those in authority in the United States can be influenced to abandon the suicidal course on which they have embarked—or unless they can be replaced by men who will—we cannot hope to restore in our nation the kind of domestic peace and order which has made our many generations proud to be Americans . . . living in a land of freedom, security, opportunity, and justice under law.

“The crisis we now face is the most serious, the most dangerous, in the history of our country. Each of us must diligently employ our influence and our effort—in speech, letters, and at the ballot box—to help set straight the way.”

The facts are clear. Our problem centers in Washington, D.C. And this applies to the administration of both political parties. In the words of James Madison, “Since the general civilization of mankind, I believe there are more instances of the abridgment of freedom of the people by gradual and silent encroachments of those in power, than by violent and sudden usurpations.” (*Elliot's Debates*, Vol. 3, p. 87.)

If America is to withstand these influences and trends, there must be a renewal of the spirit of our forefathers, an appreciation of the American way of life, a strengthening of muscle and sinew and the character of the nation.

America needs guts as well as guns. National character is the core of national defense.

Could many of our ills today have resulted from our failure to train a strong citizenry from the only source we have—the boys and girls of each community? Have they grown up to believe in politics without principle, pleasure without conscience, knowledge without effort, wealth without work, business without morality, science without humanity, worship without sacrifice?

In recent months a nationwide survey of high school and college students has been conducted. The U.S. Junior Chamber of Commerce reveals that 41 percent believe that freedom of the press should be cancelled; 53 percent believe in government ownership of banks, railroads, and steel companies; 62 percent said that the government had the responsibility to provide jobs; 62 percent thought a worker should not produce all that he can; 61 percent rejected the profit incentive as necessary to the survival of free enterprise; 84 percent denied that patriotism is vital and plays an important part in our lives. (*Bookmailer News*, Vol. 10, Nov. 1, 1965.)

Letters that come to my desk from worried parents deeply concerned by what is being taught to their children in the schools are shocking, to say the least.

We can never survive unless our young people understand and appreciate our American system, which has given more of the good things of life than any other system in the world—unless they have a dedication that exceeds the dedication of the enemy. Character must become important in this country again. The old essentials of honesty, self-respect, loyalty, and support for law and order must be taught the younger generation.

I appeal to people everywhere, young and old, to heed these words of Dean Alfange:

“I do not choose to be a common man. It is my right to be uncommon. I seek opportunity to develop whatever talents God gave me—not security. I do not wish to be a kept citizen, humbled and dulled by having the state look after me. I want to take the calculated risk; to dream and to build, to fail and to succeed. I refuse to barter incentive for a dole. I prefer the challenges of life to the guaranteed existence; the thrill of fulfillment to the stale calm of utopia. I will not trade freedom for beneficence nor my dignity for a handout. I will never cover before any earthly master nor bend to any threat. It is my heritage

to stand erect, proud and unafraid; to think and act myself, enjoy the benefit of my creations and to face the world boldly and say—"This, with God's help, I have done." All this is what it means to be an American."

Those of us conscious of the seriousness of the situation must act, and act now. It has been said that it takes something spectacular to get folks excited, like a burning house. Nobody notices one that is simply decaying. But in America today we not only have decaying but burning before our very eyes. How much we need hearts today who will respond to the inspiring words of the poet, John Greenleaf Whittier:

"Where's the manly spirit
Of the true-hearted and the unshackled gone?
Sons of old freemen, do we inherit
their name alone?

"Is the old Pilgrim spirit quenched
within us?
Stoops the proud manhood of our souls
so low,
That Mammon's lure or Party's wile
can win us to silence now?

"Now, when our land to ruin's brink is
verging,
In God's name let us speak while
there is time;
Now, when the padlocks for our lips
are forging,
Silence is crime."

"Where Art Thou?"

Marion D. Hanks

Assistant to the Council of the Twelve

● Great emphasis is being given these days to programs designed to preserve and develop physical fitness. This morning my wife read to me a quotation that emphasizes other aspects of fitness even more important: "There is no exercise better for the heart than reaching down and lifting people up." I pray for that spirit of uplift in these few moments.

In the writings of a great modern religious figure is the story of a conversation between a persecuted saintly rabbi of the late eighteenth century and his jailer in Petersburg. The jailer asked, "How are we to understand that God, the all-knowing, said to Adam: 'Where art thou?'"

Having obtained from the jailer his

Our priceless heritage is threatened today as never before in our lifetime: from without by the forces of Godless Communism, and at home by our complacency and by the insidious forces of the Socialist-Communist conspiracy, with the help of those who would abandon the ancient landmarks set by our fathers and take us down the road to destruction. It was Alexander Hamilton who warned that "nothing is more common than for a free people, in times of heat and violence, to gratify momentary passions, by letting into the government, principles and precedents which afterwards prove fatal to themselves." (*Alexander Hamilton and the Founding of the Nation*, p. 462.)

Serious and concerned citizens everywhere are asking, "Can we cope with these threatening realities?" Yes, we can; if we would allow the local police to do their job, they could handle the rioting and looting. Yes, we can, if we have the courage and wisdom to return to basic concepts, to recall the spirit of the founding fathers and accept wholeheartedly these words of Thomas Paine, whose writings helped so much to stir people to action during the days of the American Revolution when he said:

"These are the times that try men's souls. The summer soldier and the sunshine patriot will in this crisis, shrink from the service of his country; but he that stands it NOW, deserves the love and thanks of man and

woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly; 'tis dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed, if so celestial an article as FREEDOM should not be highly rated." (*The Political Works of Thomas Paine*, p. 55.)

As American citizens who love freedom, we must return to a respect for national morality—respect for law and order. There is no other way of safety for us and our posterity. The hour is late; the time is short. We must begin now, in earnest, and invite God's blessings on our efforts.

The United States should be a bastion of real freedom. We should not support the world's greatest evil, the Godless, Socialist-Communist conspiracy that seeks to destroy all we hold dear as a great Christian nation and to promote insidiously the breakdown of law and order and the erosion of our morality.

With God's help we must return to those basic concepts, those eternal verities, the rule of law and order upon which this nation was established. With an aroused citizenry and the help of Almighty God it can be accomplished. God grant it may be so, I humbly pray in the name of Jesus Christ. Amen. ○



assent that "the scriptures are eternal and that every era, every generation and every man is included in them," the rabbi said, "... in every era, God calls to every man: 'Where are you in your world? So many years and days of those allotted to you have passed, and how far have you gotten in your world? ... How far along are you?'" (*Buber, The Way of Man*.)

Says Buber: "In so asking, God does not expect to learn something he does not know; what he wants is to produce an effect in man which can only be produced by just such a question, provided that it reaches man's heart—that man allows it to reach his heart."

We know that much that demeans man and keeps him from finding him-

self and his place, and from developing his great potential, comes from his efforts to hide himself from his Father as Adam did, and from the love, the relationships, the service, and the vicissitudes that the Father has sent him to this earth to experience.

A thoughtful editor has recently written these words: "The human potential is the most magical but also the most elusive fact of life. Men suffer less from hunger or dread than from living under their moral capacity. The atrophy of spirit that most men know and all men fear is tied not so much to deprivation or abuse as it is to their inability to make real the best that lies within them. Defeat begins more with a blur in the vision



Noah warns of the flood. Painting by Harry Anderson



of what is humanly possible than with the appearance of ogres in the path or a hell beyond the next turning." (Norman Cousins, *Saturday Review*, February 6, 1965, p. 18.)

We know well that character is an achievement, not a gift, yet all men to some measure, most of us to some considerable measure, and too many of us to a tragic measure live below our moral capacity, are willing to accept a plausible lower view of mankind and of ourselves than we should or need to, and fail to "make real the best that lies within" us.

The Lord wants us to be our best; he wants us to achieve our highest possibilities. This is the purpose of the gospel. He died to give us that opportunity. What principles are involved in our succeeding? What problems keep us from it?

Recently I read a brief newspaper account of a survey made at a great American university among many thousands of students over a period of several years. With access only to the article and not to the study itself, let me briefly paraphrase, to some measure quote, and add some of my own words to the four conclusions that came out of that study, which coincide with what I also have observed and experienced in some years of working with youth. While this study dealt basically with college-age students in our current generation, what it notes is significantly applicable to our culture in general:

1. They are looking for a faith, but are skeptical of all faiths, being disposed and encouraged to question everything and to doubt the established ways.

2. They are looking for a community to which they can belong—for a family, a group, a society—but they are skeptical of all organization. They see institutions as authoritarian, threatening their identity and individuality. Many feel that the family has failed them. Disorganization and resistance give them a chance for preservation as persons, so they sometimes favor chaos over order.

3. They know they need to think beyond themselves and to give service, but they are frightened by the commitment service requires.

4. They want to love and be loved, but their image of self is poor, and they are not sure they are capable of love or worthy of being loved.

In summary, the problems revealed by the survey are in *believing, belonging, giving, and loving*. These happen to be the basic ingredients essential in the development of the human potential. They are pivotal principles

of the gospel of Jesus Christ. Let me speak of them briefly, primarily in illustration.

What does it matter to our happiness or to the development of our character whether or what we believe?

Before Joan of Arc was burned at the stake, not yet 19 years of age, having saved her country, she was offered her freedom if she would repudiate her vision and her faith. Maxwell Anderson's great play *Joan of Lorraine* has her answering:

"Every man gives his life for what he believes. Every woman gives her life for what she believes. Sometimes people believe in little or nothing. . . . One life is all we have, and we live it as we believe in living it, and then it's gone. But to surrender what you are, and live without belief—that's more terrible than dying—more terrible than dying young."

The apostle Paul spoke of "faith unfeigned." (1 Tim. 1:5.) It is not, of course, lip service or eye pleasing of which he spoke. It is not to know everything, or to understand perfectly. Recall the wonderful answer of a loving father who sought the help of the Master for his afflicted son. Jesus asked him if he believed, and the agonized father, his son's life in the balance, was supremely honest: "Lord, I believe; help thou my unbelief." (Mark 9:24.)

Faith is not rooted in perfect behavior, though it inspires us to desire it, to seek for it. Consider the parable of the Pharisee and the publican. The Pharisee boasted of his righteousness; the publican (who the Savior said went down to his house justified, rather than the other) "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." (See Luke 18:10-14.)

Faith is to know that he will not reject us. From the Book of Mormon: "And now, my beloved brethren, seeing that our merciful God has given us so great knowledge . . . let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off." (2 Ne. 10:20.) From the Bible: ". . . therefore will the Lord wade, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you. . . ." (Isa. 30:18.)

Faith motivates us to yield our hearts to him, truly yield our hearts. It motivates honesty to acknowledge limitations and vulnerability, willingness to learn, humility to seek help, courage to act, simplicity to trust. It is to have confidence in the presence of God. Faith is, as it has been well said,

" . . . a condition born [of the Spirit] in a mind that has looked at all of the available evidence and discovered in it a meaning with which the soul can live at peace. It is not appalled by an invitation to think. . . ." (Guy C. Wilson.)

Recently in Vietnam I learned again of the need for men to believe. A choice friend was serving as the commander of a helicopter gunship unit. They had suffered many casualties and much damage, but miraculously no deaths in their highly dangerous work. The morning before I talked with him in Da Nang my friend, a wonderful servant of the Lord, was standing by his ship preparing to lead his group on another difficult mission. The blades of the whirlybirds were rotating when the major was approached somewhat hesitantly by a young enlisted man from one of the aircraft. The commander impatiently asked the boy what he wanted.

"Some of us were wondering, sir," he said earnestly, "whether you've had time to say your prayers this morning."

Humbled by the nature and spirit of the question, the commanding officer replied that he had had time to talk with the Lord.

"Thank you, sir," said the young man, smiling, relieved. "The guys and I didn't want to take off on this mission until you'd had time to pray." (See *Era of Youth, Improvement Era*, May 1968, p. 39.)

There had been no overt prayers before the group and no sermon or lesson on the subject, but somehow the word was out among the men that their outfit had something special going for them because their commanding officer was a man who prayed.

The most urgent need of our time is to understand spiritual truths and apply them to our lives. It has been said—and I think well said—that "our age has tried sophistication and intellectualism, but these have given no peace. Psychology and sociology, humanism and rationalism, have given us not a fraction of the abiding joy and calm our fathers knew through their faith. For still, there is the devastation of doubt and fear and envy and greed and guilt." (Rev. Massey M. Helzel.)

We have learned again in this conference that the most significant confrontation to be experienced in this world is with Jesus Christ, and yet many still turn from him without knowing him or opening their hearts to him.

A marine in Vietnam said it impressively for his generation in a poem published recently in the *Era of Youth*:

"Last night, on our perimeter,
A man fell in the barbed wire coils
And, in his delirium,
Sobbed these words;
'Oh, dear Christ!

"I thought with him: the blood was
flowing;
Far away from homeland, injured,
Tired from the all-night guarding,
Weary from the sandbag filling;
Emptiness walked all around him,
Caused by missing many loved ones,
Caused by worried fears of dying,
Worrying more about worrying them.

"Yet, in his one time of trial,
Still, the mighty hope remained—
The faith in higher strength, in mercy;
Then I thought, 'Just how can I,
Even at my most contented,
Ever turn my back on Jesus?'"

(John Blosser, *Era of Youth*,
March 1968, p. 53.)

He who believes knows that he belongs. But he also needs to feel himself an important and accepted part of a group. Young people want and deserve parents and a family they can be proud of. Their capacity to become worthwhile persons is strongly affected by the absence or presence of such a family and by their own acceptance of the challenge to be a contributing, responsible member of it. The influence of a good family is well-captured by this account from an unknown source:

"It was a gorgeous October day. My husband Art and I were down at the boat landing helping our friend Don drag his skiff up on the beach. Art remarked wistfully that it would be a long time before next summer, when we could all start sailing again. 'You folks ought to take up skiing like our family and have fun the year round,' Don said.

"Doesn't that get pretty expensive?' I asked.

"Don straightened up and smiled. 'It's funny,' he said. 'We live in an old-fashioned house—legs on the tub, that sort of thing. For years we've been saving up to have the bathroom done over. But every winter we take the money out of the bank and go on a couple of family skiing trips. Our oldest boy is in the army now, and he often mentions in his letters what a great time we had on those trips. You know, I can't imagine his writing home, 'Boy, we really have a swell bathroom, haven't we?'"

In the love of such a family is the climate most suitable for the growth of quality and character and moral capacity. If there is added to this the

"... someone has called ours the 'age of the shrug.'"

strengths of good companionships, commitment in a truly living church, involvement in a community of enlightened and mutually concerned persons, responsible citizenship in a great country, young people will have the ideal atmosphere for growth. When they do not have, or could have but do not choose or appreciate these blessings, they are suitable subjects for small vision, inadequate self-discipline, and a deteriorated sense of responsibility.

The strengths and problems of our youth were illustrated in an experience our teen-age daughter had recently. Backing from a driveway onto an unlighted street, she dented the fender of an automobile parked across the narrow road. Flustered and upset by the incident, she yet took time to leave a note on the car identifying herself and accepting responsibility for the damage. She then came home and acquired a parent and the two returned and knocked on the door of the home of the owner of the car and made arrangements with him. She was praised for her direct and uncompromising honesty.

That very night while leaving the public library she and a friend saw a fur-coated lady in an expensive car seriously damage a parked automobile and then speed away without a glance or effort to make the thing right. Feeling at home in a society including this kind of experience is understandably difficult for some young people.

With believing and belonging, we need to learn to give and to serve if we are to live up to our moral capacity.

I have referred before to the development of "breeder reactors"—a variety of machine that will produce vast amounts of power at a low cost, and in the process will actually create more nuclear fuel than it burns. A life patterned on the way of Christ would be like that, and every life should be. It is our blessing to use, thoughtfully and thankfully, all that is provided for us from the past, and to leave behind us more and better materials with which the generations ahead can work. In faith, freedom, wisdom, beauty, in material blessings, we should add to and not consume our heritage.

Recently I learned of a meeting at the University of Pittsburgh where 2,500 senior honor students from the high schools of Pennsylvania gathered. At the podium was a man who stood

in braces, on crutches. He was a medical researcher who had worked on the polio vaccine project. He left many of those bright shining faces wet with tears when he said to them, "Our generation couldn't find the answers in time to save itself. Thank God, we found them in time to save you."

What a significant challenge to youth to make real the best that lies within them! Yet someone has called ours the "age of the shrug." I hope and believe this is not so. Do you recall the words of Marshal Pétain after the fall of France? Sobering words:

"Our spirit of enjoyment was stronger than our spirit of sacrifice. We wanted to have more than we wanted to give. We tried to spare effort and we met disaster."

Contrasting this is the statement of a noble man near the end of a rich life of contribution. Asked how he could account for his wide acquaintance with and memory of the poets, the philosophers, and the prophets, he smiled and said, "Well, I had to work hard to learn it, and then I gave it and gave it and gave it until it was mine." (Attributed to Dr. Howard R. Driggs.)

What of loving and being loved? Perhaps the most serious problem of many young people and of their adult generation is their poor self-image, a conviction that they are worthless. To be able to truly love God and his neighbor, one must esteem himself. Everyone needs to love and to have the assurance that he is worth loving and that he is loved, beyond "demand or reciprocity, praise or blame." No mere tolerance or indulgence can take the place of such love, which does not come from sermons or resolutions, but only from persons who can give it, and from God.

It is written: "You cannot love another person—that is, behave toward him so as to foster his happiness and growth unless you know what he needs. And you cannot know what he needs unless he tells you—and you hear him."

So much that is spurious and counterfeit is spoken and done in the name of love. Hear the word of the Lord:

"By this we know that we love the children of God, when we love God, and keep his commandments." (1 John 5:2.) That charity which is defined by the prophet as "the pure love of Christ" (Moro. 7:47) is described clearly by the Apostle Paul: It "suf-

fereth long, and is kind; . . . envieth not; . . . vaunteth not itself, is not puffed up.

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, . . . rejoiceth in the truth."

Such love, said the apostle, "never faileth." (See 1 Cor. 13:4-6, 8.)

The major source of our self-image should be our Heavenly Father, whose

children we are, in whose image we are made, whose attributes and qualities we have within us in embryo. He it is who loved us so much that he sent his Only Begotten Son to show us the way and to die for us. We are his children, worthy of love, and we have in us the capacity to love. We must learn to love even as we are loved by him.

Let me conclude with this prayer and earnest hope: God help us, and

help us to help younger generations, to make the choices that will qualify us as worthwhile people, to make real the best that lies within us, to live up to our moral capacity, and to accomplish what is humanly possible, through believing, belonging, serving, and loving, even as the Son of God has taught us. God help us to be able to answer in good conscience when he asks: "Where art thou?"

In the name of Jesus Christ. Amen.



America and God

Mark E. Petersen

Of the Council of the Twelve

● I would like to talk with you today about the United States and its relationship to God.

Most people do not realize it, but this nation is different from all other nations. It has a divine destiny not shared by other countries, and was set up as an independent power by a deliberate act of God to fulfill that destiny.

Because our nation is a creation of heaven, and because it has a divine destiny, we Americans must learn that it can continue to exist only as it aligns itself with the powers of heaven. If we turn our back upon the Almighty, even by ignoring him, we jeopardize our national future. If we deliberately oppose his purposes, we place ourselves in danger of destruction.

These stern facts have been taught to Americans from the beginning of our national history, starting with our first President, George Washington. He realized and he publicly announced that we obtained our independence through an act of Providence, since we were far too weak to gain it by ourselves. Knowing this, he warned that if we are to survive as a free and independent nation, we must obey the Almighty God who brought us into being.

Abraham Lincoln, another inspired President, said virtually the same thing, warning that if we fail to obey the commandments of God, we shall go down to ruin.

We have reached a point in our national history as crucial as the time of the Civil War. Our present dangers are quite as great. Threats to our future seem even greater. And yet, as a people, we have failed to turn to the divine power that created us.

It is true that public surveys indicate an increase in church membership and attendance, but that is no measure of the depth of conversion necessary to bring the principles of Christ into our daily lives.

Because of our love of wealth and prestige and our insatiable passion for ease and pleasure, we fail to take the essential spiritual steps which could and would preserve us.

Everyone—every man on the street—knows that we cannot continue with present conditions as they are, and yet we seem not to have the desire or the courage to alter our course.

Whether we are willing to admit it or not, our one great need is to turn to God. Our human efforts have failed and seem almost to lead us into ever more difficult entanglements. We need more than human wisdom. We need divine help. We need to be saved from war and criminal elements, from anarchy and from riots. We need a shield against the devious schemes of enemies abroad. We need to be saved from corrosion within—from the ravages of immorality, dishonesty, drunkenness, broken homes, delinquent parents, and undisciplined children. We need protection from atheism, for it can destroy our way of life.

Do you doubt that atheism is a threat to America?

Atheism is the cause of most of our ills. If we were realistic about our present plight, we would admit that atheism in its many forms is our greatest enemy, whether it be in abandoning God for pleasure and money, or in yielding to philosophical meanderings, or in surrendering to those forces which break down family life, destroy free government, seduce the masses,

and spawn hate and war.

Are we not intelligent enough to perceive that shocking fact?

Are we not sufficiently alert to see our desperate need of an infinite power who can rescue us in this present hour?

Are we forever to be so obtuse that we confine God to a remote past and an uncertain hereafter?

Can we never learn that he is a God of the present day—of the here and now?

In the midst of the Civil War, Abraham Lincoln said something that should frighten present-day Americans. He was very realistic when our country was being split asunder by the war between the states. He knew very well that the preservation of the nation could be achieved in only one way. It was not through our frowning battleships nor our bristling seacoasts, as he expressed it.

Lincoln said that if we as a people do not turn to God and serve him, our nation will drift into destruction. He expressed his meaning in these words: "If we do not do right, God will let us go our own way to ruin. If we do right, he will lead us safely out of this wilderness and crown our arms with victory." Thereupon he summoned America to turn to God as the only means of survival.

J. Edgar Hoover, head of the FBI, stated it this way: "What we need in America is a return to the God of our Fathers and a most vigorous defense against the minions of Godlessness and atheism."

Why do we not heed these warnings?

Similar counsel has been given by nearly every President of the United States in his time, and by economists, educators, jurists, and statesmen.

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Let us consider a few of their warnings:

As we have indicated, George Washington said that this nation cannot endure apart from the God of heaven.

Woodrow Wilson said: "The sum of the whole matter is this: Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ."

Calvin Coolidge said: "The strength of our country is the strength of its religious convictions."

Franklin D. Roosevelt said: "No greater thing could come to our land than a revival of the spirit of religion—to stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to his will. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual reawakening."

President Eisenhower constantly reminded us of our spiritual obligation.

Roger W. Babson, great economist of his day, said: "In the last analysis, our national future depends upon whether it is spiritually or materially minded. Only the Golden Rule will save this country—not the rule of gold."

James Rowland Angell, former president of Yale University, said: "It is my considered conviction that there can be no enduring alleviation of the social and political ills which plague us unless and until there is an essential change in the ethical and spiritual attitude of the rank and file of men."

But as mentioned in an editorial in the *U. S. News and World Report*, "With so many champions of the doctrine, why are there so few ready to practice the preaching?"

"Large numbers of people faithfully follow their creeds, and yet in the grim business of everyday life, do we perceive a fundamental change? Do we see men on every side ready to surrender their enormous power or their possessions or even their pride, to the service of God?"

"A spiritual revival would awaken America and purify her whole national life. It is not, however, to be attained by mere expression of purpose," the editorial continues.

"It requires action throughout our waking hours. Not until each and every one of us feels the impact of spiritual achievement, not until the eagerness to serve God is stronger than the eagerness to serve ourselves, not until we are ready to make sacrifices of time and money and power and pride for the sake of others who need our help and our guidance will we

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begin to understand the elemental transformation which is prerequisite to the spiritual re-birth of the nation."

Our situation in America is not merely a case of fighting the encroachments of seditious influences. It is not only a matter of legislating against crime. Neither is it one of changing our Constitution because some misguided individuals think it is obsolete; nor is it a case of sending more men to the Orient to fight an enemy who has trapped us into a different kind of war.

We are confronted with the choice of whether or not we as a nation will return to God in spirit and in truth as a means of actual survival. We must choose whether we will become fully converted to him or not. To put it plainly, it is largely a case of obedience versus lip service.

The Almighty is a God of war as well as of peace. The Bible clearly teaches that. And he is a power to be dealt with in this present crisis. He can be our literal Savior here and now. He can protect and preserve our nation. He has done it in the past; he can do it again today. He can end the war in Vietnam and give us an honorable peace. He can save us from criminality and from all the other inhumanities which now impale us on a cross of suicidal selfishness.

It is no imaginary ruin that faces our nation if we reject Jesus Christ, as Lincoln pointed out so dramatically. And it is possible that our greatness can be buried in profound obscurity if we refuse to turn to God, as Daniel Webster expressed it.

Already there is talk of a new civil war and of riots that will totally eclipse those of last summer. Insurrection is now on the lips of thousands of agitators. The basic concepts of our free government are being challenged. Overnight this nation could be paralyzed through the devious efforts of some of our treacherous citizens. And if widespread insurrection comes, do you suppose for one moment that our enemies from without will sit idly by? All our efforts to save ourselves thus far have failed. But God can solve our problems—and he will do so if we turn to him in humility and faith. However, let us not suppose that a few feeble prayers will be sufficient to call down his aid. It will take more than halfhearted supplications to save us.

Prayer is powerful indeed when accompanied by works of righteousness, but prayer alone is but lip service. The Almighty spurns lip service. Empty words are but symptoms of hypocrisy to him. He is a God of action—a

God of works as well as of faith. He demands obedience to him if we are to receive help from him. Are we ready to thus obey him? We cannot deal in half-way measures—not with God—and neither can we serve two masters.

I ask you: Is every one of us willing to do unto others as we would be done by? Are we willing to be merciful, kind, and pure in heart; to turn the other cheek; to go the extra mile? Is every one of us willing to be sufficiently Christlike to accept his precept that says: "Blessed are the peacemakers: for they shall be called the children of God?" (Matt. 5:9.)

Our great need of repentance is clearly evident. The solution to our problem is not in violence nor in new legislation. Neither is it in training our police in the latest anti-riot methods. Our answer can be found only in obedience to Christ on the part of everybody.

Jesus said that an evil tree cannot bring forth good fruit. A crime-ridden society cannot bring forth a new generation of upright citizens, nor can a nation of drinkers produce sober

offspring. Can people who condone immorality provide a chaste and successful beginning for babies born illicitly in a new generation?

Can we escape the diseases so inseparably connected with immorality? Can people who knowingly undermine good character expect to reap anything but the whirlwind?

For every practical reason we must change our course and turn away from the selfishness and corruption now growing among us like a gigantic malignancy. For every practical reason we must turn to the Christ and live his teachings!

Said Lincoln in his first inaugural address: "Intelligence, patriotism, Christianity, and a reliance on him who has never yet forsaken this favored land are still competent to adjust in the best way, all our difficulties."

In ancient times an inspired prophet who lived in this western hemisphere said that God "doth not command us that we shall subject ourselves to our enemies, but that we should put our trust in him, and he will deliver us." (Al. 61:13.)

Another ancient prophet spoke directly to modern America, foretelling the assistance God will give us if we serve him. Said he: "... this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . ." (Eth. 2:12.)

And that prophet also said, even as did Lincoln, that if we in America fail to serve Jesus Christ, we will face certain destruction. This is a divine warning, first from the prophet of old and then from the inspired President of Civil War days.

Oh, America, turn to God. But do not give him mere lip service. Obey him with all your hearts, might, mind, and strength.

Let us save ourselves from the present crisis in the only certain way, remembering that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) And for this I earnestly pray in the sacred name of the Lord Jesus Christ. Amen. ○

We Owe Allegiance to Sovereignty

Howard W. Hunter

Of the Council of the Twelve

● In the world there are more than three and a half billion people. They are divided into groups, each under the domination of systems whereby they become subject to the supreme power of the land in which they live. In some countries this supreme power is vested in one person, the sovereign. Other countries have republican forms of government in which sovereignty resides in the people, and the supreme power is usually expressed by the legislative body. Regardless of whether sovereignty is administered by an individual or by the people, citizens become subject to that supreme power. They have the rights and privileges afforded them under the law, and they have the duty to comply with the provisions of the law. This is essential for the good of society, for the protection of life and liberty, and for the promotion and preservation of the happiness of man.

In a republic, the government has the sovereign right as well as the duty to protect the rights of the individual and to settle civil disputes or disorders

by peaceful means. Citizens do not have the right to take the law into their own hands or exercise physical force. The sovereign laws of the state must be sustained, and persons living under those laws must obey them for the good of the whole. In this regard The Church of Jesus Christ of Latter-day Saints takes a strong position. One of the fundamental tenets of its faith is clearly stated in these words: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (Article of Faith 12.)

Those in the world who have a belief in God live under the unusual circumstances of a dual sovereignty. In addition to being subject to the supreme power of the state, they have a fealty to God and a solemn duty to keep the commandments given by him. This idea of divine kingship and a sovereignty runs through all of the Old Testament and all of the New Testament.

In describing the commencement of the ministry of Jesus, Mark uses these

words: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

"And saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." (Mark 1:14-15.) Throughout its entire ministry, one of the main subjects of the teachings of the Master was "the kingdom of God is at hand." Some scholars interpret the words "is at hand" as describing something to take place in the near future. It is their contention that the kingdom was not established on earth until the day of Pentecost, when the Spirit was poured out upon the multitude. They label this event as the beginning of the Christian Church. The facts, however, give basis for a different conclusion. There is ample evidence that the kingdom of God was established in the days of Adam, the first man, and has continued to the present day. The peoples of the earth, from the beginning, have had a duty to God as their king.



Is it repugnant to the theory of sovereignty for a person or group of persons to owe fealty to two separate monarchs?—to have an allegiance to two separate and distinct sovereign powers? At first blush dual sovereignty would seem inconsistent, yet this has been the situation throughout man's earthly existence. Such circumstances give rise to this query: If a conflict should arise with respect to allegiance, which should take precedence? A review of the history of mankind answers the further question as to whether or not there is a real conflict.

Bearing on this very point, an interesting occurrence took place during the ministry of the Master. It is recorded in three separate books of the New Testament, Matthew, Mark, and Luke, and concerns a controversy over a tax assessment. Judea was under Roman mandate, and the authority of the Sanhedrin, the supreme Jewish council, had been curtailed under the Roman rule. The council was charged with the levy of taxes, but it did not have the power to decree capital punishment. This power was vested in the Roman procurator of Judea, Pontius Pilate. Because the Sanhedrin was without authority as to capital punishment, those who were conspiring against Jesus conceived a plot to entrap him to give an answer that would constitute grounds to deliver him to Pilate on a charge of treason, a capital crime.

A tax had been levied on all persons living under Roman rule. This was probably the Roman capitation tax, or a poll tax as we would know it. The tax was not large, but a question of principle was involved. The Jews considered themselves as living under a theocracy, with Jehovah as king. They refused to recognize the Roman mandate. The question involved, therefore, was this: Can a Jew in good conscience pay the tax to the Romans, or must he fight for independence on the ground that God alone is the King of Israel? It became a question of allegiance to sovereignty.

The Pharisees who conceived the plan were anxious to take Jesus by surprise, so they stayed in the background and sent some of their young disciples and some Herodians to carry out the plot. The Herodians were not a religious sect but a political party. They were the followers of Herod Antipas, the tetrarch of Galilee, and supporters of the Roman domination. The Pharisees, of course, were resisting the Roman occupation of Judea. The design of these schemers seems to be that they would give the impression that a dispute had arisen between the

young Pharisee scholars and the Herodians and they were coming to the Master for his opinion, to settle their differences.

They approached Jesus respectfully and courteously and said to him, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men." (Matt. 22:16.) It would appear that these honeyed words were spoken to disarm his suspicions, so he would give them his confidential opinion for their guidance in a moral issue. Then followed the carefully worded question: "Is it lawful to give tribute unto Caesar, or not?" The question was maliciously framed so as to require an answer of "yes" or "no," either of which would give them the basis to destroy him. If he had said, "Yes, pay the tax," he would have been called a traitor. It would have driven a wedge between him and his followers and created rebellion. If his answer had been, "No, it is not lawful to pay the tax," they would have delivered him into the hands of Rome on the charge of treason.

His adversaries intended that Jesus would be gored on whichever horn of dilemma he might choose. The interesting thing about his answer is that he did not evade the question, but he answered it clearly and positively without being caught on either horn. He said, "Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny." (Matt. 22:18-19.) What is referred to as a penny was no doubt the current Roman denarius with the image of Tiberius or possibly Augustus. He wanted to point out to them the image of Caesar and the inscription that gave his name and titles. There was a common maxim that the one who causes his image and titles to be stamped on the coin is the owner of the coin and acknowledged as the sovereign. "And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. . . ." (Matt. 22:20-21.) They had acknowledged that the coin belonged to the Roman Emperor, and it being the current coin for the payment of tax, it showed the country to be under the rule of Rome. ". . . Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God, the things that are God's." (Matt. 22:21.) In other words, "Don't be unjust: give to Caesar the things that are his; and at the same time don't be impious: give to God the things that belong to God."

The wisdom of this answer defines

the limitations of dual sovereigns and defines the jurisdiction of the two empires of heaven and earth. The image of monarchs stamped on coins denotes that temporal things belong to the temporal sovereign. The image of God stamped on the heart and soul of a man denotes that all its faculties and powers belong to God and should be employed in his service.

The lesson taught by the Master is so clear that elaboration is not necessary, nor will I labor the point. The test to be applied in weighing allegiance to sovereignty, where dual sovereigns are involved, is a matter of wisdom. I submit that there is no real conflict which creates a serious question as to allegiance.

In the present day of unrest, the question might appropriately be asked, what do we owe to Caesar? To the country in which we live? We owe allegiance, respect, and honor. Laws enacted to promote the welfare of the whole and suppress evil doing are to be strictly obeyed. We must pay tribute to sustain the government in the necessary expense incurred in the protection of life, liberty, property, and in promoting the welfare of all.

In the year 1835, 133 years ago, a declaration of belief of The Church of Jesus Christ of Latter-day Saints regarding governments and laws was drafted and adopted by unanimous vote. It is incorporated as Section 134 of the Doctrine and Covenants of the Church. Although more than a century has passed, no changes or modifications have been made, and the statement stands as applicable today as the day it was written. If you will permit me to do so, I would like to recall a portion of this statement.

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

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

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

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for

the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all

governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience." (D&C 134:1-5.)

The statement continues, but I will not read further. These words point up the solemn obligation of government and the solemn obligation of those who owe allegiance. This is a day when civil disobedience seems to be prevalent and even advocated from some pulpits, but the position of this Church and its teachings is clear.

I know that God lives, that he is the supreme power of heaven and earth. I bear witness of the divinity of Jesus Christ, the Savior of all mankind. My knowledge of these truths moves me to allegiance to divine sovereignty,

also to sustain the law of the land. There is no conflict between that which is owed to Caesar and the obligation to God. May the God of heaven give inspiration and guidance to those leaders in the world who formulate the policies of earthly sovereignty, and also to those of us who are governed by those powers. May righteousness be placed in proper perspective for the good of every man. The statement of the Master should be our guide: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) The honest search for righteousness and submission to the sovereignty of God answers the problems of Caesar. May the Lord bless us in my humble prayer, in the name of Jesus Christ. Amen. ○

Saturday Afternoon Session, April 6, 1968

Render Unto God That Which Is God's

Spencer W. Kimball

Of the Council of the Twelve



● President McKay, my brothers and sisters, and friends: I would like to congratulate Brother Dyer, Brother Hanks, Brother Rector, and Brother Dunn on their new appointments, and pray the Lord to bless them in their new responsibilities.

The Pharisees, ever trying to entangle and trick the Savior, again set their traps:

"... Is it lawful to give tribute unto Caesar? ...

"But Jesus perceived their wickedness, ...

"... Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:17-18, 21.)

One day, a friend took me to his ranch. He unlocked the door of a large new automobile, slid under the wheel, and said proudly, "How do you like my new car?" We rode in luxurious comfort into the rural areas to a beautiful new landscaped home, and he said with no little pride, "This is my home."

He drove to a grassy knoll. The sun was retiring behind the distant hills. He surveyed his vast domain. Pointing to the north, he asked, "Do you see that clump of trees yonder?" I could plainly discern them in the fading day.

He pointed to the east. "Do you

see the lake shimmering in the sunset?" It too was visible.

"Now, the bluff that's on the south." We turned about to scan the distance. He identified barns, silos, the ranch house to the west. With a wide sweeping gesture, he boasted, "From the clump of trees, to the lake, to the bluff, and to the ranch buildings and all between—all this is mine. And the dark specks in the meadow—those cattle also are mine."

And then I asked from whom he obtained it. The chain of title of his abstract went back to land grants from governments. His attorney had assured him he had an unencumbered title.

"From whom did the government get it?" I asked. "What was paid for it?"

There came into my mind the bold statement of Paul: "For the earth is the Lord's, and the fulness thereof." (1 Cor. 10:26.)

And then the psalmist who declared: "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." (Ps. 12:6.)

And then I asked, "Did title come from God, Creator of the earth and the owner thereof? Did he get paid? Was it sold or leased or given to you? If gift, from whom? If sale, with what exchange or currency? If lease, do you make proper accounting?"

And then I asked, "What was the price? With what treasures did you buy this farm?"

"Money!"

"Where did you get the money?"

"My toil, my sweat, my labor, and my strength."

And then I asked, "Where did you get your strength to toil, your power to labor, your glands to sweat?"

He spoke of food.

"Where did the food originate?"

"From sun and atmosphere and soil and water."

"And who brought those elements here?"

I quoted the psalmist: "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary." (Ps. 68:9.)

"If the land is not yours, then what accounting do you make to your landlord for his bounties? The scripture says: 'Render unto Caesar that which is Caesar's and to God that which is God's.' What percentage of your increase do you pay Caesar? And what percent to God?"

"Do you believe the Bible? Do you accept the command of the Lord through the prophet Malachi? It reads:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and

offerings. . . .

"Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8, 10.)

"And in the latter days, the Lord said again:

"And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give. . . ." (D&C 38:39.)

"And Moses confirmed to Pharaoh regarding the plagues: . . . that thou mayest know now that the earth is the Lord's." (Exod. 9:29.)

I said again: "I seem to find no place in holy writ where God has said, 'I give you title to this land unconditionally. It is not yours to give, to have, to hold, to sell, despoil, exploit as you see fit.'"

"I cannot find such scripture, but I do find this from Psalms: . . . those that wait upon the Lord, . . . shall inherit the earth." (Ps. 37:9.)

"And I remember that our Creator covenanted in the council in heaven with us all: '[And] We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell.' (Abr. 3:24.)

"It seems more of a lease on which a rental is exacted than of a fee simple title.

"Modern scripture says that if you live the commandments, 'the fulness of the earth is yours, the beasts of . . . field and the fowls of the air, . . .

"Yea, all things which come of the earth, . . . are made for the benefit and the use of man. . . ." (D&C 59:16, 18.)

"This promise does not seem to convey the earth but only the use and contents which are given to men on condition that they live all of the commandments of God."

But my friend continued to mumble, "Mine—mine," as if to convince himself against the surer knowledge that he was at best a recreant renter.

That was long years ago. I saw him lying in his death among luxurious furnishings in a palatial home. His had been a vast estate. And I folded his arms upon his breast, and drew down the little curtains over his eyes. I spoke at his funeral, and I followed the cortege from the good piece of earth he had claimed to his grave, a tiny, oblong area the length of a tall man, the width of a heavy one.

Yesterday I saw that same estate, yellow in grain, green in lucerne, white in cotton, seemingly unmindful of him who had claimed it. Oh, puny man, see the busy ant moving the sands of the sea. * * *

I stopped on the highway to buy some fruit. The little vending shop was in the edge of the orchard. And I asked the seller, "Are these trees yours?"

He said, "From the highway to the hill—all these are mine, and all the fruit we pick and sell. All this is mine."

And I asked, "Do you have no partner who contributes capital?"

"I earned the funds with which to buy. It is mine."

I said: "You bought the land? You bought the seedlings? But who put chemicals into the soil to make them grow? Who sent the living sap a-climbing all the limbs? Who made them bloom and scent the air with sweet perfume? Did you make rain? Can you command the sun? Do you put intelligence in trees to produce buds and blossoms, fruit in ripeness, taste and food value? He who made the land, the trees, the elements has land-lien on it all. Have you settled your lease payment?"

"I know you pay to Cæsar his full portion, never failing. But do you calculate and pay the part to God?"

"Are these trees yours and yours alone? There is no partner's claim upon the fruit?" He winced.

"Have you integrity? Would you rob God, your partner? Remembering that the earth is the Lord's and the fullness thereof?"

When God had created man and woman he placed them upon the earth to "dress it and to keep it and subdue it." (See Gen. 2:15.) It seems this landlord-tenant relationship is fair—the Lord, the owner, furnishes the land, the air, the water, the sunshine, and all the elements to make it fruitful. The tenant gives his labor.

The Lord promised after the deluge: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22.)

And the psalmist sang again: "Thou visitest the earth, and wastest it; thou greatly enrichest it with the river of God, . . .

"Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers. . . .

"The pastures are clothed with flocks: . . . they shout for joy, they also sing." (Ps. 65:9-10, 13.)

". . . the earth is full of the goodness of the Lord." (Ps. 33:5.)

A month later, a car accident took the life of this horticulturist. He had not paid his keep, nor did he take his orchard with him. Each spring its trees still bloom; each fall the luscious fruit is picked. * * *

I saw a lovely house upon a beach. The occupant boastfully pointed to it. "This is my house with its impregnable foundation, its solid walls, its luxurious appointments, its surpassing view."

One day a warning came. A tidal wave rushed in to shore. All occupants were saved, but as the great sea hurried to its place, only a concrete floor marked the place where his prized possession had stood. The stones were out at sea; the lumber ground to toothpicks, floating in the water. And I remembered again what the psalmist said:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.) * * *

Another day I accompanied a friend to his bank. He checked the contents of his safety deposit box, and lifting out a handful of papers, he proudly said to me, "All these are mine. These stocks and bonds are mine." It was evident that his holdings represented wealth. There was possessive pride in his voice.

And I pondered: "How you have prospered! How did you do so well? Where did you get your talents, your abilities? Did you make sight and voice and memory and ability to think?" He hesitated to make answer.

I asked him: "Do you pay tithes? I'm sure you pay your taxes. Do you render unto God that which already was his own? I'm sure that Cæsar never fails to get his portion. What of God? You accepted your earthly opportunities on condition. You rented his land, his equipment, used his elements, you know.

"Does puny man possess, appropriate, bequeath, and give as though he made the earth and heaven? And this without report or settling accounts?"

I met a man upon the campus of a great university, well-trained and brilliant, holding high degrees. We talked of income. Though very large, he felt his all too small to meet his needs. I asked of him: "Do you pay tithes?"

He looked at me with questions in his eyes. Why should he pay? He earned it—every cent. I told him of

the psalmist's theme:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

And he countered, "I claim no earth—I reside in an apartment. I use no elements—I train the minds of men. I owe no debts to anyone. I earn my income."

And then I asked, "By what great power do you earn?"

"My brains," he said.

"And then I asked: 'Where did your brains find birth? Did you create them? Build them in a factory, buy them in a store? Did you add element to element, fashioning them so intricately and giving them such power? Where did you get your strength, your vision, power, and health? Where did you get your breath, your continuity? Do you make brains, build bodies, create souls?'"

Again, I asked, "Do you pay tithes? You do account to Caesar. Do you pay the Lord for all his bounteous gifts?"

This man was arrogant and proud. He lived no laws, worshiped no God, was selfish and self-centered. He needed the admonition given the rebellious Israelites:

"Beware that thou forget not the Lord thy God . . . his commandments . . . and his statutes. . . ."

"And when thy herds . . . thy flocks . . . thy silver and thy gold . . . and all . . . thou hast is multiplied;

"Then thine heart be lifted up, and thou forget the Lord thy God, . . ."

"Who led thee through . . . drought, where there was no water; who brought thee forth water out of the rock of flint; . . ."

"And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth."

"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth. . . ." (Deut. 8:11, 13-15, 17-18.)

For long years he had been misusing funds—appropriating the tenth which belonged to his Creator. What right had he to use without permission the Lord's lease funds? and without accounting and without the commensurate worthiness and faithfulness on which his nine-tenths was promised? He had forgotten Malachi's question: "Will a man rob God? . . ." (Mal. 3:8.) He had forgotten the covenant we all had made in the council in heaven, when our Lord proffered:

" . . . We will go down . . . and we will make an earth wherein these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall com-

mand them." (Abr. 3:24-25.)

"And did you say you made no such rash promise? The answer is: Your very presence on the earth is evidence you accepted this challenge in the preexistent assembly."

I outlived this man too. It was a sad affair when his time came. The strong was weak, the powerful inanimate. His brains still encased in his bone cranium would work no more. He breathed no air, he taught no youth, commanded no more hearers, no more salary, occupied no apartment, but did occupy a little plot of earth on a grassy hillside. But now, I hope he knows: ". . . the earth's the Lord's, and all that therein is. . . ."

He owed not any man. He earned it all, he said.

* * *

I asked another man if he paid tithes. He blushed his answer. "We cannot afford to tithe."

"What? Cannot afford tithe? Cannot afford to return to the Great Provider's program that which was already his?"

He said, "My schooling was expensive. Our little ones have cost us much, and there is still another one to come. The doctor and the hospital will take their toll. Our car was wrecked and cost us that much more. Vacation, illness, living costs go up and leave us none to give the Church!"

"Do you believe in God?"

"Of course," he said.

"You do?" I asked. "Would God make promises he would not fulfill?"

You have no confidence in God, else why do you doubt his glorious promises? Your faith is in yourself. God promised he would open heaven's windows and pour you out rich gifts beyond your comprehension, promised on your faithfulness. Do you not need those blessings? For that one tenth, he'll compensate with blessings—little dreamed-of blessings. He said:

" . . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

"And again:

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

"You don't believe that God will measure up? No, you do not trust your Lord. You keep all funds you have collected and use them according to your own judgment. You fear he

would not make good his promises.

"Your very debts, your many troubles show incompetence to handle your affairs. You've partly failed in your rich stewardship. Can you control your business better than the Lord? Would you do well to use this manager in whom you have no trust? We know he will not fail."

Titling is not for God. It is we who clip the coupons and collect the dividends.

* * *

The salaried man complained: "My neighbor has a farm. His family lives upon it. We buy our living from a store with cash. They kill a beef, a pork, and feed themselves from their deep freeze. Their garden loads the table with vegetables; the field feeds the cows that furnish milk products; their farm grows wheat for the poultry for the table; and the hens furnish meat and eggs. Do you pay tithes on your farm land production?"

The answer is: "Of course, you pay if you are true to your commitments. No honest man would rob his Lord of tithes and offerings."

We ask again: "Do you feel generous when you pay your tithes? Boastful when the amount is large? Has the child been generous to his parents when he washes the car, makes his bed? Are you liberal when you pay your rent, or pay off notes at banks? You are not generous, liberal, but merely honest when you pay your tithes."

"I have made the earth, and created man upon it," says the Lord. "I, even my hands, have stretched out the heavens, and all their host have I commanded." (Isa. 45:12.)

Perhaps your attitudes are the product of your misconceptions.

Would you steal a dollar from your friend? a tire from your neighbor's car? Would you borrow a widow's insurance money with no intent to pay? Do you rob banks? You are shocked at such suggestions. Then, would you rob your God, your Lord, who has made such generous arrangements with you?

Do you have a right to appropriate the funds of your employer with which to pay your debts, to buy a car, to clothe your family, to feed your children, to build your home?

Would you take from your neighbor's funds to send your children to college, or on a mission? Would you help relatives or friends with funds not your own? Some people get their standards mixed, their ideals

out of line. Would you take tithes to pay your building fund, or ward maintenance? Would you supply gifts to the poor with someone else's money? The Lord's money?

The Lord continues to ask: "Will a man rob God? Yet ye have robbed me."

There echo again and again the

words of the Master: "Render unto Caesar that which is Caesar's." And he has said, "Today is a day for the tithing of my people." (See D&C 64:23.)

Does not the law of tithing apply to all the children of men, regardless of church or creed? All who believe the Bible really must believe that this is a

law of God.

There echo again and again the words of the Master, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's."

The Lord will bless all those who love and live his laws. This I know, in the name of Jesus Christ. Amen. ○



The Bishop

Victor L. Brown

Of the Presiding Bishopric

● In the center section of this historic Tabernacle sits a group of men from many parts of the world. Each one has responsibilities that set him apart from others not of his group. Almost every weekend it is our opportunity to meet the bishops of the Church in their own stakes. Today we are privileged to meet them in general conference. We have the greatest of love and respect for them and are grateful for the great work they are doing.

Before I became a bishop, I knew little about the responsibilities of the office. I have thought perhaps that other members of the Church may be as uninformed as I was. The bishop is, or should be, one of the most important persons in the life of every member of the Church. If he is important to us, then we must be important to him. I pray that I may be able to say something that will draw the bishops closer to their members, but even more so, the members closer to their bishops.

To understand the bishop, we must know something of his responsibilities. They are many. Time is limited, so we will discuss only a few. First, we will review two of his temporal responsibilities—care of the needy and finances.

Frequently we hear the statement, in connection with the Welfare Program, that the Church takes care of its own. The bishop plays the key role in administering the Welfare Program. He, and he alone, determines who will receive assistance, in what form it will be, and, with the help of the Relief Society president, how much.

The bishop approaches this assignment in a spirit of love, kindness, and understanding. One of his prime goals is to help the people maintain their

self-respect and dignity. He has certain principles upon which he administers the program.

The first principle is that we as members of the Church are expected to be self-reliant and independent. We are taught to have a year's supply in reserve in case of serious difficulty. Should circumstances, such as a serious accident or illness, result in our needing help, we should look to our families. If they cannot help, only then do we look to the bishop.

After a very careful, personal investigation, the bishop decides whether the Church should render assistance. If he decides it should, the assistance will be limited to the necessities of life, and only as long as it takes to get the family back on its feet. The bishop is not expected to bail us out of financial difficulty caused by poor management of our affairs.

If he gives assistance, he will expect us to work for it if we are physically able. His motive here is to help us maintain our self-respect by not accepting a dole. Frankly, many times it would be much easier for him to give a dole. But he recognizes the dole as an evil, and it is his desire to bless us with the program, not weaken us.

There are many other facets of the program, such as fast offering, welfare projects, budgets, and bishops storehouses. As members of the Church we are expected to respond to the call of the bishop and his welfare committee in each phase of the program. In some areas of the world the Welfare Program is conducted on a limited basis. In these cases, we are still expected to support the bishop within the established policies.

Now as to finances: The bishop must look to the members of his ward for the financial support necessary to carry on the affairs of the ward.

One of the worrisome problems some bishops have is collecting funds for the ward budget. These are the funds that are needed to operate the ward organizations and to share in the costs of maintaining the chapel. We, as members of the ward, can offer great assistance to the bishop if we will be responsive to his requests for financial assistance. The Lord said he would open the windows of heaven and pour out blessings that there would hardly be room enough to receive, if we would pay our tithes and offerings.

The bishop realizes that all funds collected by him are sacred, and that they come as a free-will offering. Through our willingness to sustain him in financial matters, we help lighten his load.

So far we have discussed only temporal matters. Now let us review some of his spiritual responsibilities.

The bishop, by revelation from the Lord, is the president of the priests quorum. He and his counselors constitute the presidency of the Aaronic Priesthood in his ward. He is the cornerstone in all matters pertaining to the youth, both boys and girls. He receives help from his counselors, home teachers, general secretaries, advisers, auxiliary officers and teachers; but he is still the keystone in all that is done.

To the young people may I say: the bishop has been called through the inspiration of our Heavenly Father to be your spiritual counselor. He is designated as a common judge by the Lord. He has a special blessing, giving him the power of discernment and understanding. He is the one to whom we should go to confess our sins. This must be done if we are to fully repent. The bishop recognizes that it is through the blessings of the

Lord that he is a judge, and unless he is a righteous judge, he is liable to condemnation, for in the scriptures we read: "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 children 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." (D&C 121:36-37).

The bishop is unalterably opposed to sin in any guise; at the same time, he has great understanding and forgiveness for the sinner. He recognizes many problems of life and is anxious to lend a helping hand, particularly when the going is difficult. He can help you in many ways if you will just let him. Anything you disclose to your bishop is expected to be kept as a sacred trust. May I encourage you to let your bishop bless you with his wisdom. Get close to him. He will never be too busy to help you.

There is another basic spiritual responsibility that may be interpreted as encompassing all others. The bishop is the spiritual father of the ward, the presiding high priest. This responsibility spreads his umbrella wide enough to cover us all.

He has a host of helpers to assist him in this. They are the home teachers. This is a responsibility of the priesthood holder, which, if carried out devotedly, will lift a great load from the bishop's shoulders. The home teacher is in reality an assistant to the bishop. He is the major contact with the family. One bishop made the comment that one of the highest compliments he had been paid was to have a family call their home teacher first in the case of sickness. President McKay has said that if the home teachers do their duty, in the case of a death in the family the home teachers would be called first, not the bishop. May I encourage each home teacher to sense his responsibility and carry out his duty as an assistant to the bishop.

As the father of the ward, the bishop has many other helpers. Each officer and teacher of the ward assists him. We, as ward members, have a responsibility to respond to calls from the bishop. He should be able to depend

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on us to carry out our assignments. He needs the help of all of us. With that help, not only does the work of the Lord progress, but we individually are also blessed with a kind of happiness that comes from no other source, because we show evidence of our love for our Heavenly Father; for the scriptures say, ". . . when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

Who is this bishop we have been talking about? He may be the neighbor next door; he may be the son of your close friends; he may be that noisy boy you had in your Sunday School class just a few years ago—you remember, the one you were ready to send out, never to come back.

He must always be a husband, generally a father, always a breadwinner. He is faced with all of the problems you and I have. He has his human frailties and weaknesses, his likes and dislikes, maybe even some idiosyncrasies. Yes, he is a human



● Even though time is short, I cannot forbear a brief word concerning Antoine R. Ivins, our deceased senior president. I cannot forget his gentle manners, his courteous and kindly way of directing us, or his constant adherence to the law of leadership just mentioned by Brother Brown concerning persuasion, long-suffering, gentleness, meekness, love unfeigned by kindness, and pure knowledge. His was an older generation than mine, and he should have been marked by the conservatism that comes with age. Yet he was constantly eager to meet the present day with new approaches. He urged those of us who were younger to think new thoughts and to try new methods. We have missed him.

Many testimonies have been borne of Jesus Christ, the Son of God. I direct my remarks to those—the seventies—who are expected to gain and bear a special witness of him.

These are stirring times for the seventies of the Church. In every stake they are expected by virtue of their ordinations to seek out the honest in heart, to teach the glad tidings, to declare the restoration of the power of God in the earth to bring salvation

being—a special human being because of a special calling with a special blessing. Here is what the Lord said he must be: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

"Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, nor covetous;

"One that ruleth well his own house, having his children in subjection with all gravity;

"(For if a man know not how to rule his own house, how shall he take care of the church of God?)

"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." (1 Tim. 3:2-6.)

This man, your bishop, did not ask for this position; he did not even volunteer. He most likely accepted the calling with fear and trembling, yet with the faith and desire to perfect himself so as to measure up to that which the Lord expects of him.

His loyal, loving wife and his chil-

dren have also agreed to share in his responsibility with him, by not complaining when he is away from home so much of the time, by being cheerful when the telephone always rings at dinner time or three o'clock in the morning, and by being willing to carry some of the responsibility that normally belongs to the husband and father.

May the Lord's choicest blessings be showered upon the heads of these wonderful, devoted bishops, their wives, and their children; and may we, the members of their wards, respond to their leadership, even when some of them seem so young, and though some we would not have chosen ourselves. The Lord will bless us for sustaining the servants he has called to preside over us. I bear you my witness that this is the Church of Jesus Christ, that the bishops of this Church have been called by our Heavenly Father through the inspiration extended to those who preside over us, in the name of Jesus Christ. Amen. ○

The Seventies as Missionaries

S. Dilworth Young

Of the First Council of the Seventy

to all and exaltation to those whose will it is to completely obey him.

Each quorum should be alert to its opportunities. All about us are those who, while living among us, know very little about us. They see us leave for work and come home. They see our lights go out as we retire to rest, but they do not comprehend our deep abiding joy in the restoration, as the spirit whispers to us peace. We have an obligation to live in such a manner that they will see. And we have a further obligation to open our doors, our windows, and our hearts to them so that if they are at all willing, they cannot fail to see and, in addition, to hear and accept.

There will be many seventies who will obey the formal call to preach the gospel, which comes by prophecy and by the laying on of hands by those in authority. And they will go forth as missionaries filled with the spirit of their calling. There will be many others who will be appointed to go forth and make friends of those who live near them but who do not know us. Some of these neighbors have been prejudiced by false stories; some have observed with negative feelings the

actions of those who do not act as Saints should; and some are in ignorance of us as a united people and of the teachings that lift us to greater hope and higher ideals.

You seventies, all of you, are now invited to make friends with at least two families this year—now! Let them see you at home, at prayer, at work. Let them catch the gentleness of the spirit of Christ the Lord within you. Bring them—the whole family—to your homes. Let them break bread with you. Bring them into the social activity of the ward. Let them see the portrayal of our beliefs at the visitors centers. Even as the home teacher fellowships the newly baptized members, in like manner you should bring those who are not of us under the wings of love to your bosoms.

But let it be done in an orderly manner. The seventies group leader in the ward will assist, suggesting available families. Once you have agreed to reach out to them, these will be your families. No one else will go to them while you are assigned to work with them. If you do not go to them, they will not hear. You will decide when they are ready to be

taught the doctrines of salvation. Paul said: "For whosoever shall call upon the name of the Lord shall be saved."

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

"And how shall they preach, except they be sent? . . ." (Rom. 10:13-15.)

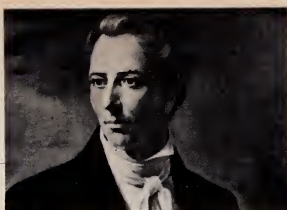
We hope the seventies will make it possible for them to hear.

Paul also called to the attention of the Hebrews the great work that had been accomplished by faith by those who had lived in former times. After reviewing these great acts of faith, beginning with righteous Abel and extending throughout Hebrew history, he then said: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1.)

Should we as seventies do less? Do we not have a greater cloud of witnesses than did Paul? We have his witnesses, and in addition we also have the witnesses of modern times. We have the witness of Joseph Smith, who saw and talked with God the Father and his exalted Son. We have the witness of Brigham Young, of John Taylor, of Wilford Woodruff, and of the remainder of the Prophets of the Lord unto President David O. McKay in our day. We have the witness of the more than 80 apostles, who have done mighty works since the day of Joseph Smith. We have the witness of those who faced the hostile hosts in Missouri and Illinois; and of those, too, who walked with faith into these mountain valleys, offering up their daily prayers for help and strength and succor. We have the witness of the Church grown strong, and of its hundreds of thousands of happy members.

But most of all we have the witness which enters into the heart of each of us, the living testimony given by the power of the Holy Ghost. Let us not fail to bear that witness. And, too, let us not fail to make it possible for the witness to be borne through the warming love of friendship.

There have been times when we thought that if we approached a man and he, hostile because of stories he had heard about us, or suspicious because we were strangers, rebuffed us, then we had done our duty by shaking off the dust of our feet against him. We have not done that until we have given him a fair chance to learn that his prejudices are unfounded. To



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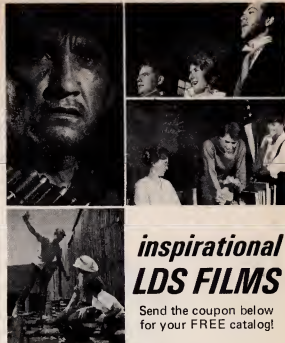
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find families and show them by our love that we are truly followers of Jesus Christ is our manifest duty. Let us not shirk or falter, but let us carry the message to these worthy and good people in our midst.



● May I first cite some lines written for a recent purpose:

Young people sometimes seem to decide to go it alone in life. They learn a little and feel they have learned much more, and often fail to seek counsel because they think they already know the answer—or at least the one they want. But none of us—at any age—is ever so old or so young, so knowledgeable or so self-assured, that he doesn't need counsel.

When a person of much experience and much responsibility fails to seek or accept counsel, he has arrived at a precarious place. When a person of inexperience feels he doesn't need to listen, doesn't need to learn, he too has arrived at a precarious place.

"They that will not be counselled," said Benjamin Franklin, "cannot be helped. If you do not hear reason, she will rap you on the knuckles."

No one is knowledgeable enough or has perspective enough to think of everything at once, to see all possible meanings in a clause or contract or commitment, or to be aware of all the hazards, or to see all sides of a subject.

No one should write a letter of serious commitment, put anything into print, or make a decision of consequence—in matters of marriage, money, career—or be enticed to sign or say yes to any plausible proposition, or make any quick or substantial commitment of any kind without considering, reconsidering, and seeking adequate counsel.

Successful people need counsel. Unsuccessful people need counsel.

The hasty impulse, the know-it-all attitude, the pride that keeps us from asking—these are dangerous approaches to any problem. From the youngest in years to the oldest of age, there is no one who can be always sure he is right, no one who has learned so much of life that he doesn't need the

I bear my witness that the gospel is once again on the earth brought by angels, as John on Patmos declared it would be; that Joseph Smith was its first restoring Prophet; and that President McKay is its present living

Prophet. The Lord Jesus Christ lives and is the author of our salvation and our exaltation. We need but to believe and follow his teachings to gain a place in his kingdom. May we do so I pray in his name. Amen. ○

Keep Close in Counsel

Richard L. Evans

Of the Council of the Twelve

counsel of others and a prayerful approach to all problems. "Counsel with the Lord in all thy doings," said Alma, "and he will direct thee for good. . . ." (Al. 37:37.)

There is safety in counsel, no safety without it. "They that will not be counselled, cannot be helped." ("The Spoken Word," February 25, 1968.)

Now to turn to some other facets of the subject:

All of us have decisions to make. All of us need help. All of us would be in trouble if we didn't counsel with others. We need the judgment and experience of others. We need to consult competent counsel when we have an illness. We need counsel when we have a problem—and, sometimes more important, before we have a bigger problem.

We cannot emphasize too much the importance of sincerely seeking counsel, and not trying to go it alone in life.

The First Presidency sit in counsel. We have a Council of the Twelve, the Council of the Seventy. We counsel with each other—continually—long hours each week. We try earnestly, prayerfully, searchingly to consider all sides of the policies, the procedures, the problems that come before us. We counsel with the President, whom we sustain in the weighty obligations and decisions that come with his calling. All, or any one of us, would be in difficulty, and so would the work be, if we were to venture out as individuals with new programs, new policies, in supposed self-sufficiency.

Virtually all presiding positions in all the quorums and organizations of the Church call for counselors. This is not by chance, and it is significant that it should be so. Presidents, bishops, quorum presidents, you who head up all the organizations: Use your counselors. They are there to function, and

not merely for form.

You may remember President McKay's counsel at the October conference:

"Let us, too, recognize the local authority," he said. "The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our Father in heaven. Recognize it. Seek his advice and the advice of your stake president. If they cannot answer your difficulties or your problems, they will write to the General Authorities and get the advice needed. Recognition of authority is an important principle." (*The Improvement Era*, Vol. 70 [December 1967], p. 34.)

We ought to seek counsel also from the prophets of the past, and the counsel God has given, by searching the scriptures, thoughtfully, prayerfully. Often the answers we are seeking are already there.

We ought also to counsel with conscience, and listen to the promptings of the Spirit. Our Father has not left us alone, and when we go against the counsel of the still, small voice of conscience, we have reason to regret.

An interesting sentence recently read has lodged in my mind: "What's the use of running when you're on the wrong road?" We had better do our best to be sure we are on the right road before we run in any direction.

The accumulated experience of the ages is a source of counsel and a very precious part of the heritage we have.

We can't go back and begin at the beginning. Trial and error, what others have gone through, history, have told us much. We know what happens when nations and people personally ignore moral standards, virtues, honesty. The counsel of the past is not to be ignored.

To you, beloved and respected young people of the Church, and all others also: The commandments are still in force. Preparation, character, competence are still the source of security. Proceed with your preparation; keep your mental and physical and spiritual faculties in balance and at their best. Don't acquire harmful habits or use things that would distort or dull your senses.

Have faith. Work, study, prepare. Don't let yourself drift into the kind of company where the counsels are evil, or be misled by influences that would downgrade manners and morals. Live so as to have peace and self-respect. Don't give way to the permissive looseness that leads to the quicksand of life.

Now, may I recall some words written as a plea for parents and children to come to common ground:

It is an odd thing, in a way, how each generation seems to feel that each preceding generation is somewhat old-fashioned—how each generation listens impatiently to the lessons of the last. Youth is so sure the rules have changed. Age is sure they haven't. Youth feels it knows how far it can go. Age is deeply aware of the danger. Youth feels it can always apply the brakes in time to save itself. Age knows it isn't always so. And so parents frequently find themselves groping, reaching, pleading, trying to say what should be said, in a way that will not be misunderstood, in a way that will not seem meddlesome. And always there is need for parents and children to come to common ground, and to say to one another what should so much be said. And so we would plead this day with parents and with children to be more understanding with one another.

To you as parents, remember when you were young; remember why you wanted to do some things you wanted to do; remember how eager you were for social acceptance, how sensitive you were to ill-timed criticism, and how easily your hearts could be hurt, and how some things, which now seem less important, once mattered very much. All this as parents we ask you to remember.

And now to you, our children, to you in your youth: Why should you suppose that the basic rules have really changed in the few short years since your parents were as young as you? The road seems new to you. It isn't new to them. They've been over it. They are still traveling it, and it is still essentially the same. We have more; we move faster; we have acquired some things and lost others—

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but it is still true that causes are always followed by consequences.

And as you ask your parents to remember this of you, will you also remember this of them: that they were young, not very long ago, as you are young today—that they once thought your thoughts; that they once felt they too had found new ways, and felt your longings for flight and freedom—and since have learned the wisdom of restraint.

Remember, too, that parents have

hearts that can be hurt; that they, like you, are sensitive to ill-timed criticism and to misunderstanding of their motives. Remember that there is nothing, in righteousness, they would not do for you. They are yours and you are theirs, and you and they together have the privilege, the right, the duty, to sit down and share your thoughts and consider your decisions with one another, that both of you together may be listened to and respected—and work, and pray and plan together for the

wholeness of your happiness—always and forever. (“The Spoken Word,” April 17, 1966.)

Those who have given you life, who have reared you in love, deserve your confidence, your consideration. They deserve to sit with you in counsel—for your own sake and for theirs.

May our Father help us to come together in the spirit of love and understanding, working out the problems and the great possibilities, and to keep close in counsel.

This is God’s work. We are his children. He sent his Only Begotten Son to redeem us from death and show us the way to eternal life. His gospel is restored. Its power and purpose are with us, and the way is plain, if we will only seek and accept counsel in love and reverence and respect, and live by the light God has given.

To this end may we seek and accept his help, I pray in the name of Jesus Christ. Amen. ○

Saturday Evening Priesthood Session, April 6, 1968

“Seek Ye Wisdom”

Lowell L. Bennion

Member of the Youth Correlation Planning Committee



● My dear brethren and friends: President McKay has asked me to talk to the youth of the Church about education. I am not particularly grateful for this task, but I am thankful for his trust and faith in me. I am also grateful for the example which he has set for us in the field of education. President McKay loves the Lord with all his mind, as well as with his heart and soul. I know this from personal experience.

On several occasions when I have dared to impose upon him with problems that were very critical to me, I have always come away satisfied in my mind as well as in my heart. One thing he taught me when I first began to teach in the Church has been extremely helpful. He said, “Brother Bennion, remember, words do not convey meanings; they call them forth.” I speak out of the context of my experience, and you listen out of the context of yours, and that is why communication is difficult. I don’t expect to be fully understood tonight nor that you will agree with everything that is said, and I certainly invite President Brown to qualify and correct anything that he feels he should.

It is also inspiring to me that Presi-

dent McKay in his ninety-fifth year should be thinking of the future and putting himself in the place of youth as he planned the theme of this meeting.

If we take a look at Church history, we find that education has played an important, proud role. The process of education began even before the Church was organized. We usually think of the beginning of the Latter-day Saint movement as having taken place in the Sacred Grove in that glorious First Vision of the Father and the Son. To me this is not entirely accurate. The initial beginning of our faith took place, I believe, in the mind of a youth. The boy Joseph in his fifteenth year had questions; he was searching; he was eager to know. You should read again the familiar story, his own story, in the Pearl of Great Price. I was struck this week to notice what an emphasis he placed on learning, on asking. At a time of considerable controversy and great emotional excitement, he said in retrospect, “My mind was called up to serious reflection.” And the biblical passage which stirred him the most was that famous verse from James, “If any of you lack wisdom, let him ask of God. . . .”

(James 1:5.) “Never,” he wrote, “did any passage of scripture come with more power to the heart of man than this did at this time to mine. . . . I reflected on it again and again, knowing that if any person needed wisdom from God, I did. . . .” (Joseph Smith 2:12.)

Unknowingly, and unconsciously perhaps, the boy Joseph carried out the admonition of the Savior, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” (Matt. 7:7.)

There is no finer symbol or characterization of the Mormon movement to me than to think of the boy Joseph going to the woods, in his own words, “on the morning of a beautiful, clear day, early in the spring,” kneeling, offering a prayer, asking questions of the God in heaven. Joseph’s search did not end there. The gospel and Church of Christ were not revealed from heaven in their entirety like the blueprints of an architect’s building plans. Rather, Joseph continued to ask questions. He had searching questions that he was asking to find solutions to his problems, and he received “line upon line, precept upon precept; here a little, and there a little. . . .”

Catalog

By Solveig Paulson Russell

*Lizard in the corn field,
Turtle in the rye,
Grasshoppers jumping,
And apple pie;
Picnic in the wood lot,
Fourth of July,
Kids in the clover
Playing "I spy!"
Grain heads ripening,
Cloudless sky;
Catalog of summer things
That satisfy.*

Enchantment

By Elaine V. Emans

*We can't be sorry that we failed to
gather
Enough wild strawberries last night
before
Dusk fell; returning to the field
for more
Can be no hardship, this gold-
emerald weather,
This morning spun of dew and
buttercup,
Of witchity-witch, of yellowthroat,
and wren!
Discovering rubies in the grass
again,
Dyeing the fingertips, and looking
up
To see a swallowtail (so near, we
feel
A citizen of his country more than
ours)
Are necessary to our ritual
Of making jam of berries and of
flowers,
Of morning and of birdsong, and
the host
Of other summer delights, for
winter's toast.*



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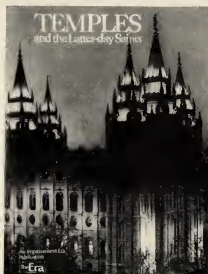
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(D&C 128:21.) Only in response to hungry minds, to earnest questions of the boy Prophet and of his associates, did the Father, Son, and Holy Ghost, it seems to me, reveal their mind.

Very soon after the First Vision, Joseph not only prayed, but he also studied, as has already been indicated in President McKay's remarks.

The first temple built by the Latter-day Saints in Kirtland, Ohio, the most sacred of all buildings in the Church, was also used for the School of the Prophets. There they studied not only scripture and theology, but also Hebrew and German; and they were taught to learn by study and also by faith, and to seek wisdom out of the best books.

It is remarkable to me too, brethren, that when the Saints came to the West, struggling to conquer the desert under the leadership of that very practical leader, Brigham Young, that he, a man without formal education, talked about education a great deal. He was always encouraging the Saints to study science and all things. In fact, he said that Mormonism embraces all truth; even if the infidel has it, it belongs to us.

We have a proud history of education in the Church that includes the development of auxiliary organizations, academies, colleges, Brigham Young University, institutes and seminaries. Generations of Latter-day Saints have been inspired by this philosophy and by the beginnings of our faith to go on in higher education. Our fathers, grandfathers, and great-grandfathers have gone east and west in this country, with faith that any knowledge they could gain was consistent and in harmony with the gospel of Jesus Christ.

What about our education today in the Church? Are you and I as hungry to know? Are we aware of our lack of wisdom? Are our minds burning and hungering and thirsting for knowledge, as I think Joseph's was, and Brigham Young's, and my father's, and others? We inherit land and money and debts and other things, but education is not inherited any more than character is. The German poet Goethe said, "What from your father's heritage is lent, earn it anew to really possess it." We inherit only the opportunity, the tradition, and I hope the motivation to seek learning and wisdom and education.

I think there are several reasons why you young people should be earnestly engaged in all kinds of education, including secular training. The first reason I would give is that we live in a technological age. Unskilled labor

is fast diminishing, going by the boards. Unskilled jobs are decreasing. They are poorly paid. One is expendable if one's only talent is common, untrained physical work. On the other hand, there has never been such a demand for trained people, both technical and professional. Back in depression years engineers came out of the universities and were glad to take a job at a filling station or any other kind of work. Today, anybody who is trained as a teacher, social worker, nurse, doctor, lawyer, dentist—name what you will—is in great demand, is well paid, and I think, generally speaking, his work is more interesting than that of common labor, though not always.

The frontiers which Mormons have known in the past—the desert, the plains, the prairies, rugged mountain passes, "hole in the rock"—are no longer there. Today's frontiers are human and social, spiritual and moral. They were mentioned in this morning's meeting by several of our speakers—air pollution, water pollution, crime, delinquency, family disorganization, war, racial strife. The resolution of these problems calls for training, for understanding, for knowledge, as well as for character and faith.

Secondly, I believe that we should seek education for education's sake. I would not spend my time encouraging young people to get more education simply to make more money, or to live a life of ease, or to gain status in this world. My chief reason for encouraging education is that I believe that the essence of man is his brain, his mind, his spirit; and I think a person who does not cultivate his mind will not fulfill his life. His life will end in frustration and disappointment.

Let me illustrate concretely, if I can. Last summer I was in the mountains with some young boys, and one day they found a nest of robins, just ready to leave their mother's nest. The boys wanted to take these robins and put them in a cage. I suggested that the robins would die if they did but let them do it; and sure enough, the boys put these little robins in a cage, gave them water, grain, and grass, and in two or three days they were dead. The reason they died is that birds do not belong in cages. Birds were made by the Creator to scratch in the earth and to soar in the sky. Birds have wings to fly. Put a bird in a cage and you destroy his nature.

Now you and I also find ourselves sometimes in cages, cages of our own making, and though we don't always die in these cages, we sometimes die a moral and spiritual death; and we find

life shallow and meaningless. I haven't time tonight to do any more than mention the kinds of things that get us in these cages, but in my experience alcohol does (I should have said "in my observation"). In my observation, these mind-expanding drugs do also. I have talked with a number of students and young people who have been caught up in this latest effort to find the meaning of life by running away from it, and what I observe is nothing but tragedy.

You and I don't indulge in alcohol, LSD, or marijuana, but we find ourselves in other cages. One of them is sitting as a spectator of life watching TV day and night. It is wonderful to watch a show occasionally, to refresh oneself and get away from the cares of the day, but to spend hour upon hour watching the trivia that comes across our movie house screens and TV screens sometimes is, I believe, a great disservice to one's life. Another tragic aspect of the life of contemporary man, in my judgment, is our hunger and thirst and lust for material things. We want new clothes, cars, homes, furniture, and drapes, and we spend most of our time, many of us, trying to achieve these material things with which we can identify. I think people who spend most of their life trying to make money and accumulate material goods will wake up with a taste of ashes in their mouths by and by.

Jesus said, "... for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.) And he also said, "Be not anxious about the morrow, what ye shall eat and what ye shall drink, and wherewithal ye shall be clothed, but seek ye first the kingdom of God." (See Matt. 6:34.) And I think he meant by that, seek ye first humility and repentance, meekness and integrity, mercy and peaceableness, purity of heart and sacrifice for fellowmen, and love—things of the spirit.

Buddha said, "In eating, fearing and sleeping, men and beasts are alike. Man excelleth the beast by engaging in religious practices; so why should a man, if he be without religion, not be equal to the beast."

When I first read this, it struck home. In eating, fearing, and sleeping, men and beasts are alike. Man excelleth the beast by being human, by engaging in things of the spirit, of the mind, of the heart.

Brethren, how often do you contemplate the wonderful qualities and aspects of your mind? Imagination is one of the qualities of a human mind that I cherish deeply; it is the ability to take single images and to put them into

a new image that has never existed before. Only a human being can reorganize life around him after his own image. Only the human mind, so far as we know, enjoys memory and can transcend time and space. Only human beings can keep the entire past with them. You and I can live with Jesus, Beethoven, Socrates, and our grandfathers. Animals only live in the present, driven by instinct. Only human beings have language, the power to symbolize feelings and ideas and to communicate. Imagination, memory, language—these are wonderful gifts of the human spirit.

Until a year or two ago I kept a pig. My pig never got his eyes above the trough, except when I came to feed him; and, brethren, when I went out to feed my pig, I thrilled at the color on Mt. Olympus, and I pondered its geology, and I worshipped at the foot of the mountain. I sang "O Ye Mountains High" to myself alone, and "For the Strength of the Hills." I like animals, but believe me, I am grateful for those qualities which are distinctly human and which are divine.

You and I were not only created in the physical image of our Father in heaven; we were also created in his spiritual image. And if the glory of God is intelligence, then the glory of man is also intelligence. If God is Creator, man must be creative to satisfy his soul. If God is love, man must be loving. If God is a person of integrity, then we must also be honest, to be true to our own nature, which we have inherited in part from him.

Another reason why I believe in education is that it is not enough to believe the gospel; it must also be understood, if we wish to live it. Ancient Israel lived their religion after a fashion, but were rejected by God for lack of knowledge. Hear the words of the prophet Hosea: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee . . . seeing thou hast forgotten the law of thy God. . . ."

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (Hos. 4:1, 6; 6:6.)

Brethren, the gospel is to be understood, as well as believed. The gospel has a beautiful structure about it. It has form. It is something like a beautiful Greek edifice, if you will. The Ten Commandments are related

" . . . let us not drive a wedge between faith and knowledge."

to each other; they hang together beautifully. They strengthen each other. The Beatitudes form, in the words of a scholar, a map of life, each one building on the preceding one. The wonderful attributes of God reinforce one another and give us a marvelous basis for a relationship with him. It seems to me that we need to reflect deeply upon the gospel of Jesus Christ in terms of its great fundamentals, and then we need to relate these fundamentals to the issues of the day.

How many of us apply the Golden Rule in business, in race relations in our country today, in relations between nations? Do we always remember free agency, as we deal with our co-workers, with our children, with our wives?

Just one more thought, brethren. By encouraging its youth to gain an education, to study at universities, the Church is encouraging our young people to think, and to think critically. Parents, church leaders, and even some of our students are afraid that in the process of learning, and of learning to think critically, some of our students will lose their faith. I must confess that some Latter-day Saints, college youth, do lose their religious faith as they encounter secular learning. However, I believe that this is not due primarily to their thinking. Some of our youth who do not go to college also lose their faith.

There are a hundred and one reasons why young people lose faith. Some who do go to college leave their religion behind at a very shallow level while they proceed to work on their Ph.D's. Some discard religion before they have ever known it, before it has taken root in their lives. Others lose faith because they cease to practice religion and study it and live it. Still others lose faith because we their parents and teachers and leaders have not listened to their questions, have been too quick to condemn, have not respected their free agency and their honest thinking. Some lose faith because they do not distinguish between gospel principles and the actions of men. I recall a girl who lost her faith because a returned missionary asked that his engagement ring be returned. People live lives as a whole, and many factors influence their faith.

I dislike very much to see a wedge driven between faith and reason, between secular learning and religious

living. It has been my great privilege to have known thousands of college youth who are bright, eager students in every field—in philosophy, in the social sciences, and in every other science. Thousands have kept the faith and are truly committed to both God and learning. But these people walk with humility, both in religion and in secular thought.

Last Sunday I was privileged to attend a priesthood meeting and Sunday School in Madison, Wisconsin. In these meetings graduate students, professors, businessmen, and intelligent wives were enriching each other's thinking immeasurably. This is a beautiful thing to behold, and it is happening in many areas of the Church. In the life of every Latter-day Saint faith and morality, born of religion, should be wedded to all the knowledge and learning we can get from every source. It is not an easy marriage—faith and reason—and one will have to treat the other partner with great respect. Like marriages between men and women, there will be ongoing adjustments; mistakes will be made; forgiveness will be required; and some divorces will occur. But much of the conflict between faith and reason lies in the person, just as failures in marriage are usually due to limitations in husband or wife, or both, and not in the institution of marriage.

I repeat, let us not drive a wedge between faith and knowledge. We need both. I love my bishop, who is a businessman, and I have sought his counsel in spiritual and family affairs, but should the need arise, I shall not ask him to remove my appendix. The great problems facing us in the world today are far more intricate than an appendectomy. We need to unite all the faith and idealism the gospel can provide and to combine it with all the wisdom of human experience, no matter who has it.

Not all education is found in textbooks or in university halls. I have time to mention only one illustration in closing. I know a little lady listening in tonight who is nearly 94 years of age. When she was approximately ninety, she began to practice the organ. Last year the power went off in her home, in her apartment where she lives alone, and her daughter phoned and said, "Mother, is the power off?"

"Yes."

"I will come and bring you home to

dinner."

And her mother said, "No, thank you."

"What will you do if the power doesn't come on?"

She answered, "I will light a candle and play my guitar."

I had a wonderful father who was an educator, but I have learned, I



● My beloved brothers and sisters and friends, I have chosen to speak a few words this morning about the Lord's way to temporal salvation. I pray that you will join with me in a prayer, particularly you who do not belong to The Church of Jesus Christ of Latter-day Saints, because what I say will not mean anything to you unless you have the Spirit of the Lord or desire it; but heard and obeyed, these words will bring you peace in this life and eternal life in the world to come.

Recently, after reviewing the frustrations encountered in our search for permanent peace, an editorial in the *U.S. News and World Report* concluded with these words: "Basically, there is only one permanence we can all accept. It is the permanence of a God-governed world. For the power of God is alone permanent. Obedience to His laws is the road to a lasting solution of man's problems." (David Lawrence, *U.S. News and World Report*, March 18, 1968, p. 116.)

This is a true and commendable statement as far as it goes. It would be more enlightening, however, if it contained a definitive statement of the specific laws of God which, if obeyed, would bring "a lasting solution of man's problems" and thereby establish permanent peace.

In these remarks I shall identify the first of these laws and consider with you the importance of understanding and obeying them.

I can think of no more important theme, because if men are not obedient brought to understand these basic laws and obey them, our civilization will terminate in ruin. The scriptures, history, and current events all testify to this lamentable conclusion.

I call your attention to the following quotations from the scriptures: Isaiah, envisioning our day, declared: "The

think, as much from this little woman who is my mother as I have from my father.

My message to you in closing is this: Light a candle. Light the candle that is within you, the candle that is your own eternal intelligence, which has also received the imprint of divinity in the spiritual creation of our Father

in heaven.

I pray that we Latter-day Saints living today may learn to love the Lord our God with all our mind, as well as with our hearts and with our souls; I pray that we may hunger and thirst after righteousness, and after truth, and I ask it humbly, in the name of Jesus Christ. Amen.

Sunday Morning Session, April 7, 1968

The Lord's Way to Temporal Salvation

Marion G. Romney

Of the Council of the Twelve

land shall be utterly emptied, and utterly spoiled. . . ." And then, as if in retrospect, he lamented: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:3, 6.)

The resurrected Savior himself said: ". . . it shall come to pass, saith the Father, that . . . whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people. . . ."

"And I will execute vengeance and fury upon them, . . . such as they have not heard." (3 Ne. 21:20-21.)

As late as 1832, the Lord declared through the Prophet Joseph Smith: ". . . I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness.

"And plagues shall go forth, and they shall not be taken from the earth . . . Until all shall know me, who remain, even from the least unto the greatest. . . ." (D&C 84:96-98.)

President George Albert Smith, speaking from this stand in 1950, said: "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." (*Era*, Vol. 53 [May 1950], p. 412.)

President McKay, in October conference 1964, added: "Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the Living Christ." (*Era*, Vol. 67 [December 1964], p. 1042.)

As to the teachings of history, Dr. John Lord says: "The world has witnessed many powerful empires, empires which have passed away, and

left 'not a rack behind'. What remains of the antediluvian world? not even a spike of Noah's Ark. . . . What remains of Nineveh, of Babylon, of Thebes, of Tyre, of Carthage,—those great centers of wealth and power? What remains of Roman greatness. . . . What is the simple story of all the ages?" Then he answers: "—industry, wealth, corruption, decay, and ruin. What conservative power has been strong enough to arrest the ruin of the nations of antiquity?" he concludes. (*Beacon Lights of History* [New York: William H. Wise Co., 1921], Vol. 3, pp. 128-29.)

The answer is obvious. No conservative power, which the nations of antiquity would apply, was strong enough to arrest their ruin.

I am persuaded that today we are treading the path those nations trod. We have been industrious. We have become wealthy. We are going through a period of corruption and decay. Around the corner we shall encounter ruin if we continue our present course.

Admittedly, this is not an inspiring forecast. I make it not because I like it but because I know that it is true, that it is imperative that we face it and do something about it. I make it also for the reason that I know that there is something we can do about it. I further know that for us there is, as there was for the nations of antiquity, but one way in which we can obtain the wisdom to solve our problems and avert the impending ruin. And that way is to learn and implement the laws which the Lord himself has prescribed to guide men through to an inspired solution of their problems, to permanent peace. This way he has revealed.

He revealed it first to Adam. He taught and exemplified it while he was in the flesh. Peter announced the

cornerstone of it when to the rulers of the Jews, who demanded of him and John to know "by what power, or by what name" they had healed the lame man, he said:

"... by the name of Jesus Christ of Nazareth, . . . doth this man stand here before you whole.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:7, 10, 12.)

Believers associate this scripture with salvation beyond the grave, and properly so. My message to you today, however, is that it applies with equal force to men's temporal affairs.

The first step in that way is faith in the Lord Jesus Christ.

"... if ye believe not that I am he [that is, the Son of God], ye shall die in your sins," he said. (John 8:24.)

But, it is said, "If belief in Christ is the way, why is peace so elusive in the western world where people profess belief in Christ?" The answer is simple: Professing is not enough. Men must accept him for what he in fact is—the very Son of God, man's Redeemer. They must have sufficient faith in him to take upon themselves his name in the manner he prescribed. Specifically, the believer must (1) repent of his sins—that is, bring his conduct in harmony with Christ's teachings; (2) enter into a covenant with God, that he is willing to take upon himself the name of Jesus Christ and always remember him and keep his commandments at all times and in all things and in all places. This covenant he must solemnize by being baptized.

All who, through faith in Christ, conform with these requirements re-

ceive the gift of the Holy Ghost.

The foregoing—faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—are the laws of God which men must obey in order to obtain permanent peace.

When men do obey them, they receive two things that enable them to solve their problems: (1) a change of heart, and (2) divine guidance. To receive the Holy Ghost is to be born of the Spirit in the context of Christ's statement to Nicodemus that except a man be born of the spirit as well as of the water, he cannot see the kingdom of God.

The function of the Holy Ghost is to guide men in the way of truth and peace. Jesus referred to him as "the Spirit of truth" when he said to his disciples: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will shew you things to come." (John 16:13.)

The Holy Ghost is a personage of spirit, the third member of the Trinity. His wisdom, like God's, is infinite. To receive his companionship is to be led "into all truth." People who walk in the light of his guidance act with an unerring certitude; they do not get into the troubles the world is in today.

The above outlined procedure was well-known and followed in the apostolic church. When the Pentacostal crowd, moved by the apostles' powerful witness, cried out, "Men and brethren, what shall we do?" Peter's ready answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.)

And when Paul found certain bap-

tized disciples who had not heard about the Holy Ghost, he taught them the true doctrine of Christ, and then he baptized them again, this time "in the name of the Lord Jesus.

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 19:5-6.)

Because men, during the dark ages, strayed from these ordinances and broke their covenants, they lost the gift of the Holy Ghost. In doing so they lost the true understanding of these plain and simple teachings of the gospel of Christ, including the guidance of the Holy Ghost. Since then men have been and now are walking in darkness of their own wisdom.

This they need not do any longer, because the true gospel with all its pristine simplicity and power has been restored.

"... knowing the calamity which should come upon the inhabitants of the earth. . ." (D&C 1:17), the Lord, beginning in 1820, again revealed it. In 1830 he organized his Church, which he later named The Church of Jesus Christ of Latter-day Saints. He endowed it with his priesthood and charged the bearers thereof to teach his gospel and administer its saving ordinances, including baptizing by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost.

During the restoration, the Lord revealed the principles and procedures which, if implemented, would solve all the problems which so disturb the peoples of the earth today—economic problems, moral problems, social problems, and political problems.

In restoring the gift of the Holy Ghost, he made available the power

Now Zion Mourns

George Collier
(written before 1899)

*Now Zion mourns; she mourns an earthly head:
The Prophet and the Patriarch are dead. . . .*

*We mourn the Prophet from whose lips have flowed
The words of life thy Spirit has bestowed,
A depth of thought no human heart could reach
From time to time rolled in sublimest speech.*

*From the celestial fountain through his mind
To purify and elevate mankind;
The rich intelligence by him brought forth
Is like the sunbeam spreading o'er the earth.*

*One in life and one in death they proved
How strong their friendship, how they truly loved,
True to their mission until death they stood,
Then sealed their testimony with their blood.*

*Thou God of Jacob in this trying hour,
Help us to trust in thy Almighty power.*

which so transforms the nature of men that they desire to and do implement these revealed principles and practices.

I testify to you that this power is in the earth, that the authority to confer it upon all who will qualify for it is here.

I plead with you, every one of you, not to dismiss lightly this message. That it be known, understood, and accepted is of such urgency that God himself, with his divine Son, made a visit to this earth in this dispensation, and sent other heavenly beings, to reveal it for our temporal as well as for our spiritual salvation.

And so I repeat and testify to you that the "road to a lasting solution

of men's problems" is for men to take upon themselves the name of Christ, in the manner prescribed by him. And I further testify that the way one can do this is to have faith in Christ, repent and be baptized by immersion, and receive the gift of the Holy Ghost at the hands of a duly authorized member of The Church of Jesus Christ of Latter-day Saints.

I am aware that to some this may appear to be a presumptuous statement, but it must be made because it is true, and we who know that it is true are under obligation to declare it.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.)

He purposes that the earth shall

rest and that its inhabitants shall dwell in peace. Such a glorious day approaches. It is even now at our doors. The righteousness which will bring it in and sustain it shall come in one of two ways: as a result of the predicted destruction of the wicked, or by men's repenting and taking upon themselves in the prescribed manner the name of Jesus Christ, "the only name which shall be given under heaven, whereby salvation shall come unto the children of men. . . ." (Moses 6:52.)

God grant men repentance, and give to us who bear this witness strength to match our responsibility, I humbly pray in the name of Jesus Christ. Amen. ○



A Frank Discussion with Girls

Bishop Robert L. Simpson

Of the Presiding Bishopric

● One evening recently a faithful and wonderful Mutual teacher of high school age girls stood to present a carefully prepared lesson when suddenly she was prompted to forgo the regular lesson and discuss the tragedy of immorality. About halfway through the lesson, impatient horn-honking was heard from the church parking lot. Finally it stopped, and the car with its youthful male occupant sped away. Following the inspirational discussion in the classroom, one tearful but grateful young lady lingered after the others had departed to confide in her leader that the honking had been for her. Then she said: "I had decided that tonight was going to be the biggest night of my life, and that horn toot was the signal that all of the arrangements were complete, and he was waiting. What you said and how you said it has saved me from the most serious mistake of my life, and I shall never forget it."

Just six and one-half years ago, Bishop Brown and I listened intently as President McKay issued a most vital challenge to a new Presiding Bishop of the Church. Among other things, Bishop Vandenberg was told about his prime responsibility for thousands of young men throughout the world. Then came a most explicit direction from the lips of a living prophet: "Bishop," he said, "your concern must be just as great for the girls of corresponding ages."

In the spirit of this firm but kindly direction of six and one-half years ago, I choose to talk frankly with the girls—those young women who listen today, with stars in their eyes, great hope in their hearts, but in far too many cases, uncertain minds in a fast-moving, impatient, and ever-changing society. I approach my subject with a fervent prayer in my heart, a prayer that you girls will consider my intrusion into your private world of hopes, dreams, and aspirations in a kindly way, that you will welcome me as a friend, deeply concerned for your happiness, anxious for your well-being. Yes, I also have concern for that eternal but elusive hope of fulfillment that floods the heart of every normal young woman as her thoughts turn to things tender, things loving, and things spiritual; yes, tender thoughts about possible motherhood, loving thoughts about loyal and eternal companionship, spiritual thoughts about a sacred commission given only to the daughters of a kind and loving Heavenly Father. You received this commission personally from Heavenly Father upon leaving his presence not too many years ago.

Once I heard a girl say, "What's the use? What am I good for?" Well, one mighty important point would be that you are here by assignment from your Heavenly Father to prove yourself worthy of his ultimate blessing. In his own words: ". . . we will prove

them herewith, to see if they will do all things whatsoever the Lord their God shall command them." In this passage of scripture, Heavenly Father talks about passing a test in order to come to this earth. This you have done. You have already demonstrated your ability to excel. Then, in referring to our performance in this life, he makes the wonderful promise that all who prove obedient "shall have glory added upon their heads for ever and ever." (Abr. 3:25-26.)

God's house is a house of order, and you exist by personal and direct commission as part of that order and plan. Is it important to you that you are created in his image? ". . . God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.) How fortunate you are to know and understand this simple truth. Relatively few in the world accept it. Your every thought and action should be on a higher plane just in the knowledge that you are a part of him, that God personally fathered your spirit, that in you is a spark of divinity; and with it comes the power to reason and to think, to achieve dominion and eternal glory, but it can only happen on his terms, on his terms of righteousness.

"What's the use?" "What am I good for?" Why, young lady, without you and others like you, life would stop, and the very foundation of God's master plan would be frustrated.

Can any young woman remain unmoved in the thought that within her is the potential of creation, of providing earthly bodies for spirits previously created by him? No mortal has honor greater than this. Yours is a possible partnership with Heavenly Father in perpetuating the process of life. The very thought is overwhelming. The decision to participate with him demands the best that is in you. It must be premeditated, planned, never by impulse. This sacred process requires worthiness.

Just the other day our family purchased a new radio. We were all anxious to try it out when a member of the family called attention to the bold print on the attached booklet, which read: "Before playing your radio, read this instruction book carefully." The first thing we found out was that if it had been plugged into an improper power source, mostly damages would have resulted. Several other facts were revealed that proved important to the successful operation, preservation, and enjoyment of the instrument.

Vital instructions pertaining to your life have been given through a long line of prophets. These instructions must be understood and carried out if you are to enjoy happiness and success. Is human life less important than a \$40.00 radio? You must know the rules if you are going to play the game. If you want a particular blessing, you must be willing to abide the law upon which that blessing is predicated. (See D&C 130:20-21.)

It was never intended that we spend our time groping in the dark. The prophets have provided us with the greatest handbook of instructions ever published. In the scriptures we find the guidelines, the rules of life, the answer to every problem. It is recorded that "where there is no vision, the people perish. . . ." (Prov. 29:18.)

How is your vision, girls? Is vision possible without knowledge? Can you really expect to do well in any game without knowing the rules of that game and then following those rules to the best of your ability? May I invite you to know God's will concerning you.

If you are to be faced with the sacred obligation of someday providing bodies for God's spirit children, it seems to me that your personal health habits should be just as perfect as you can make them. Liquor and tobacco have been forbidden by the Lord. President Tanner made that very clear to us this morning. We are all expected to eat proper food, to rest adequately, to work vigorously. Partaking of those

barriers to good health and a sound mind just for the sake of social acceptance, while turning your back on an obligation to be physically prepared for a divine partnership, is to my way of thinking inexcusable.

Allow me to share with you just one brief example of how important it is. Did you know, young ladies, that a recent survey revealed that the incident of stillborn children among premature births is 400 percent higher among smoking mothers? That is right, girls—400 percent higher. No wonder God has declared: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.) In reality, it is we who destroy ourselves by ignoring his counsel.

"Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.) This is God's equation for exaltation. It is just as true as $2 + 2 = 4$. It is an eternal truth. It is unchangeable.

Everyone talks about the new morality. Any departure from God's moral code is unapproved in his sight. He is the same yesterday, today, and forever. His plan for our happiness is no different. It too is unchangeable. On this premise, there may be a new immorality advocated by deceitful men, but there can never be a new morality. Only the adversary has a vacillating, ever-changing program always geared to trap the uninformed, the misled, those who choose to run the risk of questionable company.

Oh, youth of the noble birthright, don't give yourselves to the father of all lies—that deceitful one who would consider your downfall as a major victory. Don't be impatient.

Speaking of impatience, a faithful young lady in Southern California had this perplexing problem just last year. Jim was leaving for Vietnam immediately. He was pushing for marriage before his departure but had to overcome a particular problem before he could offer her the kind of marriage she had always dreamed of. She did love him. She did want to marry him, but her wonderful parents were insistent that the three-month courtship had scarcely been long enough to really know. Finally, the decision was made to wait.

Their correspondence during the ensuing 12 months while he was in Vietnam was on a very high plane. Their love grew. Each discovered an ability to discuss things in letters that

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had found no place in their lighter conversation during a date. Now he has returned. I am happy to report their love for one another has been sealed in the House of the Lord, and before this year is finished, their first little one will be a reality, and another wonderful family unit is well on its way to exaltation and eternal life.

Young ladies, the highway of disillusionment is teeming with girls who said, "Just this once," or "Everybody else does it." Do these phrases sound familiar? Another favorite trap sounds like this: "You would if you really loved me." Just imagine the irony of giving up all that is good, all that is truth, all that is sacred, including the trust and faith of loved ones and

Church leaders, plus your own good name and personal dignity, just on the basis of a smooth talker who feigns love with his lips but wants only to use you for a few minutes of selfish lust and animal gratification. Girls, you stay sweet. If you've made a mistake, correct it. It will be about the best decision that you will ever make. The Lord stands ready to help, for we have his word: "Behold, I stand at the door, and knock: if any . . . hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

But please remember, you must make the first move. It is you who must open the door. He will be there and very likely in the form of a faithful

teacher who feels prompted to change her prepared lesson. It could be you who will say in return, "Thanks. What you said and how you said it has saved me from the most serious mistake of my life, and I shall never forget it." God loves you wonderful girls. Don't you let him down. You have a special function to perform with God as your partner. Be worthy of that privilege. And this final thought, girls: the priesthood cannot achieve its ultimate destiny without a faithful female companion. No girl will ever achieve her ultimate destiny without a worthy priesthood companion at the head of her home. May this be your undeviating goal, I pray in the name of the Lord Jesus Christ. Amen. ○



Other Than by Hearsay

LeGrand Richards

Of the Council of the Twelve

● Brethren and sisters, I rejoice in the privilege of attending this great conference with you and listening to the testimonies of my brethren and hearing the counsel and the advice they have given. I would that all of our Father's children the world over would not only listen in but would also obey their counsel and their advice; this then would be a better world in which to live. In your presence this morning I want to express my love for my Father in heaven and for his Son Jesus Christ, and for his great atoning sacrifice, and for the great honor that is mine to be one of his witnesses in the earth, and I thank you Latter-day Saints for your love and your kindness to me.

The story is told that there was a new minister who moved into the community where Thomas Carlisle lived, and he went to the office of Carlisle and asked this question: "What do the people of this community need more than anything else?" And Carlisle's answer was: "They need a man who knows God other than by hearsay."

You know, I have thought a lot about that. I think what this world needs today more than anything else is to know God other than by hearsay, to know why he created this earth and why we are here, where we are going, and how to get there, so that we will know what life is really for. I have come to feel that one of the greatest

necessities even in this Church is that we have a strong testimony, the power of conviction. As I read the holy scriptures, it seems to me they make it very plain that we, his children, through obedience can know God other than by hearsay. Jesus said:

" . . . My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

This is a promise to all men, and this promise is just as binding today as when Jesus spoke it: if we will do the will of the Father, we may know other than by hearsay that his message is from God, the Eternal Father.

Then, you will remember, he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ; whom thou hast sent." (John 17:3.)

This is a promise that we might know him, or at least it infers that we might know him other than by hearsay.

You remember that when Nicodemus came to Jesus by night, he indicated that he knew he was a prophet sent of God, for no man did the things that he did save God was with him. Then after he had explained to Nicodemus, as Brother [Marion G.] Romney made plain today, the message of baptism—to take upon him the name of Christ—

Nicodemus could not understand him, and Jesus said, after repeating it: "Art thou a master of Israel, and knowest not these things?" He said: "We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:10-11.) Every true servant of God who is sent in his name to administer the holy ordinances of the gospel speaks that he does know, and testifies that he has seen, as our brethren here in this conference have done during the past two days.

Now, that is the strength of this Church. Years ago, when our missionaries were being severely persecuted in England, the English government sent a representative to Utah to study our people. They wanted to know what it was that caused the Church to keep sending its missionaries there when they were being so persecuted. After that individual had spent some time in our midst, he returned to his native land and told them that the black secret of Mormonism was the fact that each member knew he had the truth. Now, isn't that what we ought to have? Isn't that just what Jesus promised—that if you will do the will of the Father, you "shall know of the doctrine, whether it be of God, or whether I speak of myself?" (John 7:17.)

A few years ago a group of ministers were passing through Salt Lake en

route to Los Angeles to attend a ministerial convention. They stopped over in Salt Lake City. They wanted to ask some questions about our teachings, and arrangements were made for them to meet one of the Twelve in the conference room in the Church Office Building. After that member had answered their questions, he bore his solemn witness that he knew that Jesus was the Christ, that Joseph Smith was his prophet, that the Book of Mormon was true. He knew it other than by hearsay. Then, when he closed his testimony, he turned to those ministers and said, "Which one of you can testify that you know that you have the truth?" After a brief pause, the leader of the group said, "Well, we hope we are right."

When I was a missionary over in Holland, in the city of Utrecht, there was a seminary where young men were trained for the ministry. They used to come and attend our meetings, and then they would remain afterwards and discuss religious principles with us. I haven't time to go into detail, but one night I proved to one of those young men that they were not teaching the principles of the gospel of the Lord Jesus Christ, and he turned to me and said: "Do you think the Lord will hold us responsible for teaching things that we know are not fully in accord with the scriptures?"

I said that I would rather let the apostle Paul answer that question, for Paul said, "... though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) Brothers and sisters, we have God's eternal truth, and I thank him for it.

I would just like to remind you now of the experience of the apostle Paul. You will remember how he persecuted the saints, and then on the way to Damascus for the same purpose, a light appeared brighter than the noonday sun, and those who were with him all fell to the earth, and a voice from heaven said, "Saul, Saul, why persecutest thou me? it is hard . . . to kick against the pricks." And Saul said, "Who art thou, Lord?" "I am Jesus whom thou persecutest." (Acts 26:14-15.) Then we follow Paul's great ministry, as described by the Savior, and he was persecuted as no others of the brethren were. He was flayed and stoned; then he stood before the great governor Festus and King Agrippa, in bonds, and they desired to hear from Paul.

There Paul related his marvelous experience, for he knew other than by hearsay that Jesus was the Christ.

“. . . if you will study his message . . . it will be worth more to you than all else in this world.”

When he had finished his testimony, Festus said: "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied: "I am not mad, most noble Festus; but speak forth the words of truth and soberness." And then Agrippa replied: "Almost thou persuadest me to be a Christian." (Acts 26:24-25, 28.) And then you remember that Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:29.)

There is another great story that all the world ought to know that is comparable to the one I have just related of the apostle Paul, and that is the story of Joseph Smith, who in his youth saw the confusion in his community and knew not which church he should join. Then he read the words of James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

Joseph said that he realized that if any man needed wisdom, he did, and he went into the woods to pray. And just like that glorious light that shone over Paul, brighter than the noonday sun, after Joseph had had the powers of darkness fall upon him until he felt like his very life would be crushed from his body, a light appeared to him brighter than the noonday sun. God was repeating in substance an experience such as Paul had to usher in this, the dispensation of the fullness of times. He saw in that light two glorious messengers, the Father and his Son. He was told by Jesus that he should join none of the churches, because they all taught for doctrine the commandments of men. Later he bore his testimony, and he said he felt like Paul of old. He could not understand why people would persecute him for telling the truth. You know, he was in prison some thirty times, and he finally sealed his testimony with his blood. He said he knew that he had seen a vision; he knew that God knew it; and he dared not deny it, because he knew that by so doing he would offend God and come under his condemnation. (See Joseph Smith 2:25.)

I would like to say to all those who are within the sound of my voice this day, and who are not members of this

Church and do not know the truth of this testimony other than by hearsay: I promise you, as one of his apostles of this dispensation, that if you will study his message and ask God, the Eternal Father, he will manifest the truth of this unto you, and it will be worth more to you than all else in this world.

I was back in Washington, D.C., holding a conference a few years ago, and we had over 2,000 present in that building. We heard from the stake president, a multi-millionaire. He stood before those people and told them that the greatest thing he had and owned in all this world was his witness that this is the truth and that Joseph Smith was a prophet of God. The next man we called may be sitting in this audience. He was the head of one of the government organizations in Washington. He bore the same testimony.

Then we called a president of a great university, and he bore the same testimony.

Then we called a new convert, a young mother with two children, and she stood there and told them that when the missionaries came to her home, they read to her the promise in the Book of Mormon that if she would read it and ask God, the Eternal Father, in the name of Christ the Lord, he would manifest the truth of that book unto her by the power of the Holy Ghost. She said she got down on her knees and asked God if it were true, and then she read it, and she said her whole soul was illumined.

Then we called on a returned missionary who had just spent three years in the mission field at his own expense or that of his family. I had talked with him before the meeting and said, "Did you feel like the time you spent in the mission field was a waste of time, that you should have been home getting your schooling and getting ready to marry?" "Oh," he said, "Bishop, if the brethren want to make me happy, just let them load me on a plane in the morning and send me back to the Argentine."

Then I said to that great audience of over 2,000: "Which one of you, if called upon, could come and occupy this pulpit and testify that you know beyond any shadow of doubt that this work is divine, that it is the work of God, the Eternal Father, that Jesus is the Christ, and that Joseph Smith

was his prophet?" As far as I could tell, there wasn't one hand that didn't go up.

If I were to ask that same question here today, there wouldn't be a hand in these 10,000 present that wouldn't go up and bear witness that God has manifested the truth of this work unto them other than by hearsay, just as



● Two thousand years ago the Son of Man was born into a world like ours—asunder. Sixty-three years had passed since Roman legions under Pompey had conquered Palestine and taken Jerusalem. The helmets, broadswords, and eagles of the Roman legionary were everywhere to be seen. The oppressive yoke of the Caesars was universally felt.

Deep in the depths of human hearts there dwelt a longing, even a yearning, for the advent of the promised Messiah. When will he come? This was the unanswered question on the lips of the righteous.

Generations had lived and died since the Prophet Isaiah had declared: "Behold, a virgin shall conceive, and bear a son. . . ." (Isa. 7:14.) ". . . the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

With such a promise ringing in his ears, can you and I appreciate the supreme joy and overwhelming exultation that coursed through one called Philip when he heard the Savior of the world speak unto him those immortal words, that divine injunction, "Follow me"? The dawn of promise had dispelled the night of despair. The King of kings, the Lord of lords had come.

Such knowledge could not be hidden, nor could Philip of Bethsaida keep to himself such glad tidings. "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

"And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." (John 1:45-46.)

when Jesus said to his disciples: "Whom do men say that I the Son of man am?"

"And they said, some say that thou art . . . one of the prophets.

". . . But whom say ye that I am?"

And Peter answered, "Thou art the Christ, the Son of the living God."

And then Jesus said, "Blessed art

thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

By that same power we know other than by hearsay that this work is divine, and that is my witness to you this day in the name of the Lord Jesus Christ. Amen. ○

"Can There Any Good Thing Come Out of Nazareth?"

Thomas S. Monson

Of the Council of the Twelve

Shall we, too, join Nathanael? Come and see.

Could Nazareth be so honored? Nazareth, the most disregarded valley in a despised province of a conquered land?

Nazareth, just 80 miles from Jerusalem, was situated on the main trade route that ran from Damascus through the Galilean cities to the Mediterranean coast at Acre. This, however, was not to be the village's claim to fame. Nor was its glory to be found in the beauty of its environs. Nazareth was the scene of more lasting events and profound consequence than routes of trade or landscapes of beauty.

To a city of Galilee, called Nazareth, came the Angel Gabriel, sent from God. To a virgin whose name was Mary, he declared, "Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

"He . . . shall be called the Son of . . . God." (Luke 1:30-32.)

After the birth of the Christ Child, and following the flight into Egypt, the sacred record reveals, "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." (Matt. 2:23.)

In Nazareth, the boy Jesus grew "in wisdom and stature, and in favour with God and man." (Luke 2:52.)

From Nazareth came he who made blind men see, lame beggars walk—even the dead live. He set before us an example to emulate. He lived the perfect life. He taught the glad tidings which changed the world. Let us examine more closely and individually these epochal events, that we may know for ourselves if any good thing came out of Nazareth.

First let us turn to him of whom Jesus himself spoke: "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist. . . ." (Matt. 11:11.) John, "the Baptist," stands forth like a colossus from the bleakness and confusion—the "wilderness" of his own age. Knowing that one "mightier than he" was coming, he threw himself with superhuman fervor into the task of "making straight the way." His was the agony, and the distinction, of being both an end and a beginning.

Astride the watershed of time, he could look back on a long line of prophets—his spiritual forebears. Letting his eye range over the fertile plains ahead, he was the first to see that Light to which he would bear witness.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." (Mark 1:9.)

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

". . . he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

"And I saw, and bare record that this is the Son of God." (John 1:32-34.)

From Nazareth came the perfect one to be baptized—an example for all.

Second, let us turn to Judea and examine the testimony of one who was born blind—him for whom it was always night. No day—just night. But let him provide his own account—how darkness was turned to light. Astonished neighbors, noting his newly acquired vision, asked: "Is not this he that sat and begged? . . .

“. . . others said, He is like him: but he said, I am he.

“Therefore said they unto him, How were thine eyes opened?

“. . . A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight.” (John 9:8-11.)

When the disbelievers urged, “Give God the praise: we know that this man is a sinner,” he rejoined: “Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.” (John 9:24-25.)

From Nazareth came sight.

Next, let us journey to Bethesda to inquire of him who now walks, but who for 38 long years walked not. “When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?” The impotent man’s reply of frustration, mingled with hope, was met with the gentle, yet divine command, “Rise, take up thy bed, and walk.” (John 5:6, 8.)

From Nazareth to a withered body came new strength.

Jesus of Nazareth restored sight, removed lameness, but could it be true that he raised the dead to life?

In Capernaum, Jairus, a ruler of the synagogue, came to the Master, saying, “My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.” Then came the news from the ruler’s house, “Thy daughter is dead,” to which the Christ replied: “Be not afraid, only believe.” He came to the house, passed by the mourners and said to them, “Why make ye this ado, and weep? the damsel is not dead, but sleepeth.”

And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, “Maid, arise.”

“And straightway the damsel arose, and walked. . . . And they were astonished. . . .” (Mark 5:23, 35-42.)

From Nazareth came life where once there was death. And with that miracle came the perfect pattern whereby our own lives may be made fruitful: “Be not afraid, only believe.” (Mark 5:36.)

Out of Nazareth and down through the generations of time come his excellent example, his welcome words, his divine deeds.

They inspire patience to endure affliction, strength to bear grief, courage to face death, and confidence to meet life. In this world of chaos, of trial, of uncertainty, never has our need for

“*‘Mom, I’m not afraid to die,’ he said,*

‘for I’m square with God.’”

such divine guidance been more desperate.

Lessons from Nazareth, Capernaum, Jerusalem, and Galilee transcend the barriers of distance, the passage of time, the limits of understanding, and bring to troubled hearts a light and a way.

With sorrow we read each day of young men and those not so young who bravely die, who give their all upon the altar of freedom.

In a hurried moment, one such took in hand a stubby pencil, a scrap of paper, and wrote to anxious love, “Soon we go into battle. The enemy is well fortified; loss of life will be heavy. Mom, I hope I live, but I’m not afraid to die, for I’m square with God.”

Mother received the precious note. On the same day another message arrived. “We regret to inform you that your son has been killed in action.”

Friends visited, loved ones comforted, but peace came only from him who called Nazareth his home.

All battles are not fought in far-away places with strange sounding names. Nor do the participants bear arms, hurl grenades, or drop bombs.

A few months past I witnessed such a conflict—not in the steaming jungles of Vietnam, but on the fourth floor of the Los Angeles Orthopedic Hospital. There were no shrill sounds of mortar fire to be heard, no disarray of men and equipment to be seen. Yet a life or death struggle was in progress. Happy, handsome Paul Van Dusen, age 15, had just lost the first skirmish with the dreaded foe called cancer.

Paul loved life. He excelled in sports. He and his parents hoped, then prayed, that the doctors’ fears would not be confirmed—that his precious right leg would not be amputated. Shattered and stunned, they accepted the sad news. To save his life, he must lose his leg.

The surgery completed, Paul rested.

Entering the room, I was attracted immediately by his cheerful and infectious grin. He breathed hope. He emanated goodness.

The crisp, white sheet lay noticeably flat where once there was a leg. Flowers from friends bedecked his bedside. Parents, grateful for his life, stood close by.

I noticed a cord strung along the exercise bar stretching the length of the bed. Gaily colored cards covered the entire span. Paul invited me to

read them. One carried the message: “We love you, Paul. We’re praying for you.” It was signed by members of his Sunday School class. Another expressed the wish, “May you get well soon. We think you’re great.” This from his schoolmates at high school. Still another from home teachers had the inscription, “May God bless you. Tomorrow we’ll visit you again.”

What did the Carpenter from Nazareth say of such? “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matt. 25:40.)

The spirit of prayer came easy that day. A perfect peace filled the room. Smiles of confidence crept across lips moist with tears. From distant Capernaum we seemed to hear the echo, “Be not afraid, only believe.” Then Paul said, “I’ll be all right.”

Today Paul Van Dusen is in attendance at this session of conference in this historic Tabernacle. Today he walks, runs, hikes, and swims. An artificial limb makes this possible. But behind it all one sees a faith-filled heart and a countenance that reflects gratitude. Faith in whom? Gratitude for what?

“Jesus of Nazareth, Savior and King!
Triumphant over death, Life thou didst bring.
Leaving thy Father’s throne, On earth to live,
Thy work to do alone, Thy life to give.”

(Hugh W. Dougall, *Hymns*, 86.)

Can any good thing come out of Nazareth?

From Nazareth came example.
From Nazareth came sight.
From Nazareth came strength.
From Nazareth came life.
From Nazareth came faith.
From Nazareth came peace.
From Nazareth came courage.
From Nazareth came Christ.

To him Nathanael declared, “. . . thou art the Son of God; thou art the King of Israel.” (John 1:49.) To you I testify, he is Lord of lords, King of kings, Precious Savior, Dear Redeemer—Jesus Christ of Nazareth. There is none other name under heaven given among men whereby we must be saved. May we live his teachings, may we emulate his example, may we follow in his footsteps to life eternal, I pray humbly, in the sacred name of Jesus Christ, the Lord. Amen. ○



“Seek Learning, Even by Study, and Also by Faith”

Harold B. Lee

Of the Council of the Twelve

● For some reason I have had occasion to recall an experience I had in this Tabernacle several years ago when I presided over an afternoon session of the Pioneer Stake conference. Our visitor was President Brigham H. Roberts of the First Council of the Seventy. Brother Roberts had just come out of the hospital, where he had undergone a severe and painful operation that resulted in the amputation of part of his foot. When I asked him if he felt up to speaking in the Tabernacle, which is always an extra pressure, as 40 or more of us here today can testify, he said after some thought, “I understand there is an official Church stenographer to take down the sermons delivered there. I have a feeling that some of our members are following the philosophies of the world and are in danger of slipping from their moorings in the fundamental doctrines as taught by our early leaders. I have felt that there are a few things I would like to speak where they can be recorded, things which might be read after I am gone.”

Now you can understand how I felt about that stake conference session, to listen to this message that he was addressing to me and to all of my generation to be read after he had gone. Somehow what he said on that occasion has come back to me again and again recently, and the Lord willing, I should like to introduce a part of what he said and then add to it some of my own reflections.

He began with a recital of the statements of scientists which indicated a marked trend of so-called knowledge away from a belief in God and to deny the continuance of the universe; and with that, of course, would fall all hope of immortality and eternal life, promised in the revelations of God.

He spoke for about half of the session, and his strength was waning. He turned to the Tabernacle Choir members who were there and asked if they would sing while he recovered some of his strength. After a few moment's rest he then addressed himself to the most glorious part of his whole sermon. He spoke of the restoration of the gospel of Jesus Christ as not merely sweeping away the rubbish of past

ages, such as disputations as to the mode of baptism, or how one's sins are remitted, or the various forms of church government. But he impressed the fact that a new dispensation of the gospel had been ushered in, built upon a strong “foundation of the apostles and prophets, Jesus Christ himself as the chief corner stone,” (Eph. 2:20.)

Those called to the ministry received two significant instructions by revelation as to how they should be prepared for the ministry to which they were called in this restored Church of Jesus Christ. The doctrines of the kingdom and the ordinances of the temple were instituted, the Lord said, that they might be “instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you. . . .” (D&C 88:78.)

Then President Roberts read that oft-repeated passage which has been mentioned two or three times in this conference, that teachers of the gospel were to interest themselves in secular learning in all fields. After he had said this, he then quoted another profound statement addressed to all others who “hath not faith.” Possibly this meant, in its broadest sense, those who had not yet matured in their religious convictions. This is what the Lord said: “And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.” (D&C 88:118.)

Now, with that as the introductory part of what I would wish to say, I would like to address myself to that last thought, “seek learning, even by study and also by faith.” This was a call to higher wisdom that had been trumpeted through all the ages by the prophets. The apostle Paul asked this soul-searching question: “For what man knoweth the things of a man, save the spirit of man which is in him?” and then he declared that most profound statement to all those who would drink more deeply of inspired wisdom than merely the teachings of men: “But God hath revealed them unto us by his Spirit: for the Spirit

searcheth all things, yea, the deep things of God.”

Said he, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” (See 1 Cor. 2:9-11.)

It was a wise prophet who warned his brethren about being content with the teachings of vain men who hearken not unto the counsels of God. “O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.”

Then this great prophet-teacher put the learning of men and the wisdom of God in their proper relationship when he declared, “But to be learned is good if they hearken unto the counsels of God.” (2 Ne. 9:28-29.)

Fortunately there are great men schooled in worldly learning who attest to the need of a kind of learning that comes beyond secular knowledge. May I illustrate a few.

A letter from Colonel Edward H. White, a national hero who eventually gave his life while engaging in an experiment designed for exploration of outer space, was printed in the local press a few years ago. In answer to an inquiry as to his beliefs in law and order in the universe, he answered in this rather unusual way: “I believe that law and order exist in God's creations, and that God has surely given life to others outside our earth. In our vast universe there are no fewer than billions and billions of solar systems comparable to our own—in dimension and magnitude far beyond the ability of the finite mind to comprehend. ‘Out there’ could be places where life, similar to our own, perhaps superior or perhaps inferior, may be a reality. We would be rather egotistical to believe that ours is the only life among all those possible sources.”

How accurately this man's learning by faith has brought him into full

accord with what the Lord declared in a great revelation to his prophet Moses: "And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten.

"And the first man of all men have I called Adam, which is many." (Moses 1:33-34.)

Moses was not an astronomer. He tells us that he "beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the spirit of God." (Moses 1:27.)

Colonel White concluded with this declaration of his own personal faith: "As to evidence of God's presence during our journey in space and during the short period that I walked in space, I did not feel any nearer to him there than here, but I do know that his sure hand guided us all the way during that four-day mission."

Presumably he is telling us that he was guided by faith in God, which transcended his scientific knowledge.

One of our own great scientists, Dr. Henry Eyring, in the field of physical chemistry, a few years ago wrote an article for one of our Church periodicals under the heading "Myriads of Worlds."

He quotes from a professor-emeritus of astronomy at Harvard University [Harlow Shapley], in which the professor declares that out of the millions of suns, at least one sun in a thousand would have acquired planets, and that of those with planets at least one in a thousand has a planet the right distance for life. And then Dr. Eyring wrote: "Thus one concludes that there should be at the very minimum one hundred million planets in space which could support life, and the number is probably many times more. Thus, from the scientific point of view, it is hard to doubt that there are myriads of worlds suitable for human habitation. . . ."

"The mysteries of the universe lead most men to worship the Supreme Intelligence who designed it all."

Then mark you this next statement from Dr. Eyring: "However, the great blessing of the Gospel is the additional avenues it opens up for developing this faith into a perfect knowledge. Now, as always, sure knowledge of spiritual matters can only come by faith, by prayer, and by living in such a way as to have the companionship of the Holy Ghost as is promised to all the faithful." (*The Instructor*, November 1961, p. 373.)

The great volume of American history known as the Book of Mormon,

we are told by the Lord, was translated by the Prophet "through the mercy of God, by the power of God" (D&C 1:29), and "the interpretation thereof by the gift of God." (Title page of Book of Mormon.)

The Prophet Joseph Smith tells us something of the process by which knowledge by faith may come: "A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow unto the principle of revelation, until you become perfect in Christ Jesus." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 151.)

A similar comment will illustrate the working of the Spirit of God or the light which lightens every person who comes into the world, as a man of science not of the Church would define it. Some years ago in a class of seminary teachers at Brigham Young University, Dr. Edwin D. Starbuck, a University of Iowa professor, remarked that "every great scientific discovery came as an intuition to the mind of the discoverer." When he explained what he meant by intuition, his students said they called it inspiration.

The professor said that a careful search of the records and a contact with great living scientific discoverers made by him "explained that the scientist studies his problem, saturates his mind with it, puzzles over it, dreams about it, but seems to find progress impossible, blocked, as it were, by a black impenetrable wall. Then at last and suddenly as if 'out of the nowhere' comes a flash of light, the answer to his quest. His mind is now illumined by a great discovery." The professor was positive that no great discovery had been made by pure reasoning. Reason would lead to the borderland of the unknown, but it could not tell what was within.

Certainly learning by faith is not an easy road or a lazy means to knowledge. For instance, a prophet tells us there are times when no miracles can be found among the people: "And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust." (Morm. 9:20.)

And then concerning directly the

working of miracles, which of course is an evidence of the wisdom of God working through men, the prophet Nephi declared: "And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record—for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity." (3 Ne. 8:1.)

Thus, you see, such heavenly gifts of the Spirit are only to be enjoyed by those who have learned by faith and living worthily to receive the right to exercise these divine powers. To one who would be so taught, remember the Lord's command: "Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." (D&C 90:24.)

Our own Prophet who gave us the first revelations of this dispensation said, "We would say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessings of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day." (*Teachings of the Prophet Joseph Smith*, p. 247.)

Yes, as our great Tabernacle Choir has just sung, God isn't in the earthquake; he isn't in the whirlwind; he isn't in the fire; but he is in the still, small voice. Always we won't have him in sight, but if we are living as we ought to live, we can always be sure he is there. Some of the most severe taskmasters that the world can know are sometimes beating us into a shape so we can pass such tests as necessary to gain that divine privilege.

I bear you my testimony that the Master, as the apostle Paul spoke of him, "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." (Heb. 5:8-9.)



I know this through the refining processes of some severity. May I not fail whatever test the Lord may have to qualify me for the place which I am now occupying. With all my soul and conviction, and knowing the seriousness and import of that testimony, I tell you that I know that he lives.



I am conscious of his presence much of the time when I have needed him most; I have known it out of the whisperings of the night, the impressions of the daytime when there were things for which I was responsible and on which I could receive guidance. So I testify to you and tell you that he

is closer to the leaders of this Church than you have any idea. Listen to the leaders of this Church and follow their footsteps in righteousness, if you would learn not only by study but also by faith, which testimony I bear most humbly and sincerely in the name of the Lord Jesus Christ. Amen. ○

Why Temples

ElRay L. Christiansen

Assistant to the Council of the Twelve

● Seventy-five years ago yesterday, the magnificent Salt Lake Temple, which stands on this block, was dedicated to the Lord. An indispensable part of the Lord's work and purposes is carried on in holy temples.

Today, it seems to me, more and more people are interested in the temples erected by the Latter-day Saints. Invariably, interested persons ask this question: "Why do you people build these temples?" The answer is, "The Lord commanded that they be built."

There is ample evidence that whenever the higher priesthood has been upon the earth, and when his people have proven their allegiance to his laws and commandments, the Lord has required them to build temples. These temples are dedicated to him and are sacred precincts wherein the Lord may reveal important knowledge essential to the full salvation of his children.

In the words of the Lord, temples are built so "that I may reveal mine ordinances therein unto my people." (D&C 124:40.)

Even while the children of Israel traveled through the wilderness, they were commanded to build a portable tabernacle (which served temporarily as a temple). In it sacred ordinances were administered for the benefit and blessing of the people.

While it is true that ancient Israel did not have the fullness of ordinances as we have today, their sinularity, nevertheless, is striking. The magnificent structure built by King Solomon about 1000 B.C., and later the temple known as Jerubabab, and the temple built during the reign of King Herod the Great were erected by great numbers of dedicated people. It is said that after the heavy labor and enormous personal sacrifices involved, the people wept and rejoiced at the completion of these structures.

Throughout their history, the Ne-

phites were a temple-building people. The record states:

"And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land. . . ." (2 Ne. 5:16.)

Following the pattern of biblical times, the Lord has commanded the Saints of the latter days to erect temples to his name. (See D&C 57:3.) The first to be completed in this dispensation was dedicated in 1836 at Kirtland, Ohio. (See D&C 95 and 97.)

Even though money was scarce, members were few, and persecution was unrelenting, in building the Kirtland Temple the people had the courage to match their faith! Seldom has a people shown greater unity and made greater sacrifices for a common cause than was shown in completing that temple.

Edward Tullidge wrote in 1877:

"With very little capital except brains, bone, and sinue combined with unwavering trust in God, men and women and even children worked with their might . . . all living as abstemiously as possible so every cent might be appropriated to the grand object, while their energies were stimulated by the prospect of participating in the blessing of a house built under the direction of the Most High and accepted by Him." (*Women of Mormonism* [1877 Edition], p. 82.)

Evidently the Kirtland Temple was not designed structurally for such ordinances as baptisms or endowments for the dead, but rather as an appropriate place in which certain of those chosen for the work in the ministry were endowed with essential blessings, keys, and power from on high. In it the Savior appeared in person to the Prophet Joseph Smith and Oliver Cowdery, and he accepted

it as his house. This glorious vision was followed by personal visitations of Moses, Elias, and Elijah, who appeared in succession, and each one of them committed the keys of this dispensation, which he rightfully held, into the hands of the Prophet Joseph Smith, saying: "Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:16.)

Can we realize fully the significance of these personal visitations and of having the keys of this dispensation committed into the hands of those chosen men? But think of it: These same keys, all of them, are vested in the prophet of this day—our beloved President David O. McKay!

Less than two years after the temple was completed, the Saints were forced to leave Kirtland, and only three years later the Lord called upon his people to build in Nauvoo a temple for "The Most High to dwell therein," he said:

". . . there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood.

"For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead—

"For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty wherein ye are not able to build a house unto me.

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people;

"For I deign to reveal unto my church things which have been kept hid from them before the foundation

of the world, things that pertain to the dispensation of the fulness of times." (D&C 124:27-30, 40-41.)

Since the restoration of the gospel, the Church has erected 15 temples, 13 of which are now in operation days and evenings, with the volume of work done in them constantly increasing. In fact, in endowments and sealings alone, there were in 1967 nearly one-half million more ordinances administered than in the previous year.

As you know, the sites for two new temples have been selected and the plans are nearing completion. Incidentally, I have learned that without any personal contacts being made, the members of one ward in one of these new temple areas provided in one week more than 130 percent of their share of the suggested financial contribution.

The Latter-day Saints do not build temples merely to be admired for their architectural and structural beauty; neither are they built as places for ordinary worship. Temples are erected and specially dedicated for the express purpose of administering the ordinances of the holy priesthood—all for the edification and endowment of the faithful sons and daughters of God.

Many people, even some in the Church, do not realize that these temple ordinances have come to us by revelation from the Lord, who said: "And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built." (D&C 124:42.)

These ordinances of the priesthood are administered, and their purpose taught, in what might be termed "closed revelation," that is, they are not revealed to the unprepared world in the ordinary way. Those who enter

By Which to Walk

By Iris W. Schow

Faith is a foothold on the surging sea,

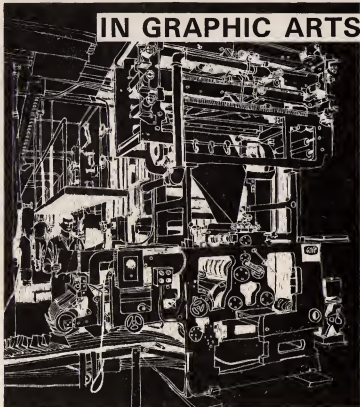
The latching out upon the unseen door,

The certitude that a safe harbor waits

Where one beholds no shore.

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the temple "hungering and thirsting," as it were, have revealed to them knowledge and understanding of their relationship to God, and they learn what they need to do to gain the greatest gift of God—eternal life and exaltation with their loved ones. Thus, one might in reverence refer to the temple as the "university of the Lord." And because God is just, the temple ordinances are administered not only for the living but also by proxy for their deceased relatives.



All who live or who have lived in mortality will, through the power of the Redeemer, be resurrected in due time. All will live forever! All will receive some degree of salvation, if the right to it has not been forfeited. But those who receive the ordinances of the endowment and are properly sealed or married and who keep the covenants they made with the Lord are promised by him that "these are they who shall have part in the first resurrection.

"These are they who shall come

forth in the resurrection of the just.

"These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all . . ." (D&C 76:64-65, 70.)

Thus, the temple ordinances give the promise of eternal intellectual growth and development, of endless blessings, and of continued association with those we love.

I testify that the ordinances administered in the temple are divinely given, in the name of Jesus Christ. Amen. ○

Honor Thy Father and Thy Mother

A. Theodore Tuttle

Of the First Council of the Seventy

● My dear brethren and sisters:

An English teacher at Ricks College returned a composition to a young man with this comment, "This is poetic and lovely—largely because of evident sincerity. Please give it to your dad." While it has more value for young people, its message is helpful to parents as well. May I share his thoughtful reflections with you?

Love Lost

"Thinking back on things I thought I used to hate, I at last realize they were the things I loved: The days I earned my pay at a hundred twenty in the shade, And smelled the diesel of a tractor through rising waves of heat;

"Saving newborn calves Wet and freezing from the January wind of an open country, Then watching them frisk when finally they struggled through for good.

"I wish I could go back to change those things Which robbed me of a parent's pride, To love those things I once despised. . . . I'd love school and church and idle moments. . . . But most of all I'd love my dad."

I wanted to share this especially with the youth of the Church—you who are struggling to find yourselves; you who want to love your dad and give expression to this yearning but who do not quite know how; you who are a bit rebellious when counseled or restrained.

Can you learn a lesson from one of

your peers in the thoughts just quoted? Are you missing the opportunity of bringing joy to your parents? Are you robbing yourselves "of a parent's pride"?

Can you who are still at home doing the chores and meeting responsibility and keeping the faith—can you find joy in these experiences and see a little more clearly how fortunate you really are?

The Lord has semaphored from Sinai a great commandment: "Honour thy father and thy mother," and then the Lord included a unique promise, "that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

Young man, what are your answers to these questions:

1. Is there honor in your home for those who bore you and reared you?

2. Do you show respect and courtesy to your mother by never speaking a disrespectful word?

3. Do you see anything wrong with being obedient to your parents, who are more wise and experienced than you?

4. Are you maintaining the standards of virtue, honesty, and service that you have been taught?

5. Do you willingly accept the necessity of chores you have to do, and realize that by the very nature of chores strength of character and self-discipline develop in you?

6. Do you ever take the initiative to do the obviously necessary jobs around the home?

7. Are you learning to study for yourself (not for the teacher or your folks) and to strive for excellence in your learning?

Young lady, how do you measure up to these questions:

1. Do you carry your share of the household duties?

2. Do you have really good visits with your mother about life and love and things?

3. Do you do something special for your father just to show your love?

4. Do you honor your parents by your modesty of dress and the purity of your life?

5. Are you learning how to manage and care for a home?

6. Are you developing your talents by practice and by sharing?

7. Are you living the laws that will lengthen your days on the land the Lord gave you?

We have been talking about children honoring their parents. I wonder if there is another dimension to this—parents honoring their children. Can you as parents respond to these questions:

1. Can you rise to meet the challenge of teaching and guiding your own?

2. Are you examples of the believers, practicing the virtues of ideal Latter-day Saint parents?

3. Are you overly permissive, and do you allow your children too much freedom for their years?

4. Do you indulge them excessively as to their physical wants and then expect them to be completely circumspiced morally? Is there not a great lesson in the wise counsel General Robert E. Lee is said to have given to a mother regarding her son, "Teach him to deny himself?"

5. Do you ask instead of tell your children to do something?

"He loves us because we are his."

6. When discipline and correction are necessary, do you reaffirm your love by "showing forth afterwards an increase of love toward him whom thou hast reproved. . . ." (D&C 121:43.)

7. Do you teach your children "to pray and walk uprightly before the Lord," and also to observe "the sabbath day to keep it holy"?

8. Do you read the scriptures in your home and reaffirm the authority of the scriptures in the lives of your children?

9. Do you teach that the foundation of a happy home is laid during premarital days in the virtue and purity of youthful lives?

10. Parents, do you know where your children are each night at ten?

11. Do you teach by example and precept that marriage is a sacred and eternal covenant that should be performed in the temple of the Lord?

12. Do you frequently tell your children, individually, that you love them?

Young people, do you know that your parents love you very much? Many of you remember a story told in the first *Family Home Evening Manual*. It concerned a little girl named Kathy, who asked: "Mother, why am I so stupid? I got lower marks than any of my friends, and I missed more spelling words than anyone else. I am the dumbest girl in the third grade."

When her mother heard this, she put her arm around Kathy, led her to the couch, drew her down beside her, and said, "Kathy, we will help you more at home with your lessons so that you can do better in school. But there are things you can do very well. The fact that you cannot spell means only that you take after your father, but you are not stupid. Remember when you came home and helped me with the children, how they enjoyed having you tend them!"

Kathy said, "Yes, that is because they are my brothers and sisters."

"Yes, but you do it for other children too." And her mother went on to tell Kathy how well she succeeded and helped in the home. Then her mother said, "Kathy, you are very special to us."

"Why am I special, Mother?"
"You are special because you are ours."

As I was relating this story to a group of missionaries, I received an additional insight—I finally understood why God loves us. He loves us because we are his.

He desires that we show the same

honor to him that we show to our earthly parents—respect and obedience.

Some years ago I heard an eminent child psychologist speak to a group of parents. She discussed how to establish the proper relationship between parent and child and gave many helpful and practical suggestions. At the close of the lecture she invited questions from the floor. A young mother, evidently bewildered by all she was supposed to do and remember, said, "I have not done many of the things you have suggested, and I am afraid I cannot remember or do all the things that you have said." This master teacher's reply was most comforting. She said, "Do not worry, my dear; if you really love your children, you cannot do anything that will seriously impair their growth and development."

It is one of the salient teachings of this Church that the family is to be perpetuated and perfected in the eternities to come, and that we will enjoy our family relationships there as we do here, if we follow the Lord's plan.

Youth, remember the counsel of the Lord. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

Perhaps we as parents must come to understand and appreciate that the mantle of leadership is not the cloak of comfort but the robe of responsibility. Perhaps we too will come to look back on our entire life as this boy looked on his youthful experiences, and come to know that his composition has meaning for us. I conclude with his words:

"I wish I could go back to change those things
Which robbed me of a parent's pride,
To love those things I once despised. . . .
I'd love school and church and idle moments.
. . . But most of all I'd love my dad."

I bear you my witness that we have a Father in heaven, that he is our Father, that we are his children, and that he loves us very much. I bear you my witness that his Only Begotten Son was sent to this earth to teach us the plan of salvation; that he was to live, to die, to resurrect; that through our repentance and acceptance of the plan of salvation, as taught by this Church, we could come back into the presence of our Father in heaven, in the name of Jesus Christ. Amen. ○

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“Prepare Ye”

John Longden

Assistant to the Council of the Twelve

● In President David O. McKay's keynote address at the commencement of this conference, this statement was made: "One supreme wish in my heart is that the spirit of this conference could be felt in every home in this world." I pray for that same influence to permeate the homes of the world.

During this conference, we have again raised our hands to sustain our Prophet, the First Presidency, and other General Authorities of the Church. We have welcomed into this group some new young men, and others have been reassigned, but all for one purpose and with one overriding call—to be personal representatives of Jesus Christ on the earth today.

It's a fair guess to say that throughout the Church today there will be several thousand people, young and old, called to positions of leadership and service in their respective branches, wards, stakes, and missions.

May I suggest that there is a solemn duty upon both groups to bring beautiful, spiritual peace to the earth.

The Lord, speaking to the Prophet Joseph Smith, said: "Prepare ye, prepare ye for that which is to come, for the Lord is nigh." (D&C 1:12.)

The scriptures are replete with admonitions to "prepare ourselves and our fellowmen for the good life here and hereafter."

"Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight." (D&C 65:1.)

The preamble to the 65th section to the Doctrine and Covenants states:

"Revelation given through Joseph Smith the Prophet, . . . 1831. The Prophet designates this revelation as a prayer.—Commitment of the keys of the kingdom of God unto man—The kingdom of God and the kingdom of Heaven named separately.—Supplication that the kingdom of God, already on earth, may go forth that the kingdom of Heaven may come."

This is scripture and is for all inhabitants of the world.

The Lord further states in this same

section of the Doctrine and Covenants:

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth."

"Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom."

"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people."

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth."

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen." (D&C 65:2-6.)

Former President Eisenhower one evening had a few close friends at the White House in Washington, D. C. They were discussing world problems. For a long while, the President listened; then he said:

"My friends, the biggest, most powerful weapon in the world is not the atomic bomb, or even the fighting ability of men. It is their moral and spiritual strength. Nothing can ever conquer that strength. Remember this, gentlemen, because that is the weapon our enemies really fear."

Our message to the world is that moral and spiritual courage are needed to prepare the way.

Preparedness has many connotations, and perhaps each of us thinks of it differently, at the same time agreeing on its basic principle.

Preparedness means to get ready for a given event; if we are entertaining friends in our homes, we make ready the home and the refreshments, and so forth.

Unexpectedly I visited a home sometime ago. In this home was a young lady afflicted with a dreadful disease. The mother answered the door and said, "Oh, Brother Longden, come in. I wondered why I was cleaning the house so well this morning. I didn't know a servant of God would be calling."

In this home they are already prepared and doing their bit to help others prepare the way. The gospel of Jesus Christ is their way of life, and it is that simple.

If we are holding a meeting, we prepare for that. Planning for a trip or a vacation, we prepare well in advance.

A few months ago I visited a mortuary in respect to a choice lady whom I had known for many years. In visiting with some of her children, one of the daughters said, "Mother was prepared to die, but Mother was prepared to live all her life." Knowing this lady, I concurred in this sincere tribute. Because of this one woman, many lives were better prepared to live.

The Lord, speaking to the Prophet Joseph Smith in 1832, said:

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."

"And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trumpet of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the bridegroom cometh; go ye out to meet him." (D&C 88:91-92.)

We can be prepared to meet him, either if we should be called to leave here, or if we should still be here at his second coming.

Three or four years ago, two young high school students were driving on Wasatch Boulevard in Salt Lake City. It was reported a man under the influence of liquor, driving the car coming in the opposite direction, came over the center line and rammed into their small car. They were killed instantly.

Each of them was a fine young man, not only holding the office of priest in the Aaronic Priesthood but honoring that priesthood by the way he lived. I

attended the funeral service of one of them. Never have I attended one like it. The chapel and cultural hall were filled to overflowing, mostly by young people.

The remarks of a young student speaker impressed upon me the need for constant preparation, the need to be constantly prepared.

He said, addressing his remarks to the bereaved parents, "I have never seen your son say or do anything you would be ashamed of."

Thirty-nine years ago, we buried our firstborn. Elder Adam S. Bennion spoke these words at our daughter's service:

"There are out beyond today for this young couple two gates. They will choose to open one of them. The first one swings to the touch of grief. It will open quickly and easily. It leads out into doubt and despair, even to bitterness. The other gate opens more slowly, isn't so promising to look at. It yields to the push of patience. I'm not sure that it doesn't swing better to a pull, but if it may be pulled through patience, it opens to hope and faith and confidence in God, consolation and mutual benediction. I know these two young people well enough to know which gate they will enter."

May I say now, after nearly forty years, this is true: pulling on that gate brings a deep sense of spiritual peace; come what may, it has helped us to ride over several stormy parts of our lives. Someone helped prepare the way for us. What have we done to help others? There may be sorrow, tragedy, commotion, frustration, tension, pressures, strife, troubles, and problems in this fast-moving world. Yet, in the gospel of Jesus Christ is the pattern which will extend comfort, hope, and peace to the world. Living by its tenets, we are prepared to die; but more important, to live eternally.

The parables of Jesus, the scriptures, old and new, are filled with admonitions to prepare ourselves and help to prepare the way for others.

It was my privilege this morning, just before the commencement of this conference, to shake hands with a former missionary companion. Forty-six years ago was our first meeting, as he indoctrinated me into the missionary service. Our paths have crossed many times. To me he is a living example of constantly being prepared. He now holds the high office of patriarch in the Hunter Stake.

I am reminded of a series of talks given from this podium by a prophet of the Lord several years ago; his name: Elder Albert E. Bowen. I would remind each of us of the title of these

discourses, "Constancy Amid Change."

In the first prayer opening this conference, this statement was uttered: "May we get a stimulation to great action."

And now in conclusion, may I give you a thought from President David O. McKay: "Most earnestly do I hope that we shall never lose the great conviction that the world is our field of activity. Can you think of anything more potent in moving a people to action?"

"But what a responsibility this entails of leading good men and good women all over the world to know God, and to know what their mission is on earth!" (Instructions to Regional Representatives of the Twelve, September 27-28, 1967.)

I pray that we will constantly be prepared and know our mission on earth, and pray for his blessings upon us in the name of the Lord Jesus Christ. Amen. ○



Richard L. Evans

The Spoken Word

A future where loved ones wait

There were scenes of light and triumph, overcoming scenes of darkness, death, and despair. We often see people bereaved and wonder how they face the irrevocable fact. But they face it because life goes on, and because the fact is there to face. They face it with an awareness that all of us shall face this ultimate eventuality. We all one day leave life and loved ones, or our loved ones leave us, and we go on, calmly as we can, as we must, because we must. "In every . . . age the thoughts of men have traveled . . . beyond the narrow bounds of mortal life," wrote a distinguished writer, "and, while the mystery of death has been deeply and often tragically felt, it has never been accepted as a finality in human experience. . . . The tide of vitality in the heart and soul of man . . . sweeps past the mystery of death . . . into the undiscovered world beyond."¹ "How [then] shall we think of the dead? . . . I can tell you how I think of . . . [them]. I think that there are no dead; I think that there is no death; . . . that life goes on unbroken by what we call death. . . . I think of death as a glad awakening from this . . . life; . . . as a graduation from this primary department into some higher rank . . . of learning. I think of the dead as possessing a more splendid equipment for a larger life . . . than was possible to them on earth—a life in which I shall in due time join them if I am counted worthy of their fellowship in the life eternal."² It is this that sustains us as our loved ones leave—not the immortality of memory only, but the immortality of a literal personal continuance. And so we come again to a reaffirmation of faith—faith in the eternal continuance of truth, of intelligence, of personality, of progress—faith in the eternal plan and purpose of our Father, who made us in his own image, and whose intent it is that we should have everlasting life with our loved ones, with family and friends. As Henry de Lafayette Webster said, "There is a future, O thank God!"³—a future where our loved ones wait.

¹Editorial, *The Outlook*, March 29, 1902.

²Dr. Lyman Abbott, *How Shall We Think of the Dead?* January 4, 1902.

³Henry de Lafayette Webster, *Lorena*.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System April 7, 1968. Copyright 1968.



Be Your Own Boss

Paul H. Dunn

Of the First Council of the Seventy

● I am grateful once again, my brethren and sisters, to be in this great historic Tabernacle and to enjoy the spirit of the conference. I greet all who are listening, both seen and unseen.

I have reflected with great interest and personal satisfaction upon the messages of this conference, particularly the keynote address by the President, as he brought to our attention very forcefully the conditions of the world and of this nation.

One of the things that impressed me deeply was the comment that President McKay made concerning the need for self-conquest. He indicated that in the life of our Savior self-control was divine. I have reflected upon that. My mind was brought quickly to the hymn that we often sing, penned by Charles W. Penrose, which suggests that we school our feelings. Let me just refer to the first verse as perhaps a text that I would like to develop:

"School thy feelings, O my brother;
Train thy warm impulsive soul;
Do not its emotions smother,
But let wisdom's voice control.
School thy feelings; there is power
In the cool, collected mind;
Passion shatters reason's tower,
Makes the clearest vision blind."

(Hymns, 340.)

I thought about that as we listened to the comments of others concerning the condition of our nation, the riots, pestilence in the land, some of the concerns that we all have today. It is interesting to note that these conditions start in such small ways, with the individual, in the home. Our nation and our communities are no stronger than the individual or the home and its basic make-up.

I hope my wonderful partner will forgive me if I share a little experience that occurred during our adjustment period shortly after we were married. I recall that one day as I was at my work I felt ill, a little blue, and sensing the need for added physical comfort and attention, I left my office a little early to go home. The heavy traffic of the Los Angeles freeway did nothing but add to my anxieties. When I arrived home, I

found that my wife was not there. Here I was, expecting tender love, care, and understanding, and of all days she could have picked, this was the one she decided not to be at home. I couldn't imagine why she couldn't read my mind.

When I arrived home, I settled myself on the couch, actually growing a little more angry with each moment that she was absent. And then finally, after about an hour of anxious waiting, she appeared on the scene. Can you imagine what she had been doing? Shopping! I looked at her somewhat wonderingly and asked where she had been. "Couldn't you be more thoughtful of your husband?" I said.

She responded, "I couldn't know that you were coming home early."

I was still a bit upset.

She wanted to show me the treasures she had just purchased, and I wasn't particularly interested. One by one she unwrapped the various purchases, and finally getting to the last she had saved for the big surprise, she said, "Just wait until you see the material that I finally found to cover the couch." And she showed it to me. She said, "What do you think?"

I said, "It is terrible."

She was hurt, and with her emotions showing she left the room. I was still upset, so I let her go. An hour passed. And you know women sometimes have an interesting way of striking back. It was one of my first lessons on this subject. Without saying a word, she just did not fix my supper.

Well, one act begets another, and I thought, "Two can play this game." So in my moment of real concern, I started to play the mature adult game that sometimes goes on in the homes of people—it is known as the silent treatment. I didn't talk to her for the rest of the evening, and she responded by not answering.

I am sorry to confess to you that we retired to our beds that night without saying a word, and I was still unfed. That night as I tried to find comfort and solace in the night, I failed to go to sleep. It was a month later before I discovered that the two of us were having a like experience. All night I lay clinging to my side of

the mattress, being fearful that I might roll over and touch her.

The next day added more to our anxieties, and it was not until the following night that I gained control of my compassion and feeling and took her by the hand into the living room, where we knelt down together and sought our Heavenly Father. The impression of the great discovery was that I was able in part to school my feelings. I had remembered an oath and a covenant that I had taken in the temple before my Heavenly Father as a husband and as a father-to-be.

These are great challenges in our lives, brethren and sisters, and I see in this a direct relationship to a condition of our nation and of the world, that to understand why it is to discover the great eternal truths.

Not long ago, in fact it was just on last New Year's eve, a very interesting experience unfolded before me that brought to my mind again this great verse and the comment of our President. One of my very close associates made a promise concerning his new year's resolution that I thought was very interesting. He swore on that occasion that he would not commit another sin as long as he lived. He said he had made a lot of mistakes in the past, but from that time on he was going to exercise perfect self-control. And then when another acquaintance who was standing nearby commenced to make fun of him and his resolution, the first man became so angry that he wanted to fight.

Someone has said that "the measure of a man is the things that make him angry." And I believe that we have plenty of confirmation of this statement in the life and teachings of Jesus, as well as in the experiences of other noble souls who have lived since his time.

We note that, although Jesus warned his disciples against the evil results of uncontrolled temper, he became angry himself, and on at least one occasion he prepared to use force, if necessary, in driving evil practices from the halls of the temple. (See John 2:15.) But think, if you will, of the size of the things that aroused his anger. Men called him the prince of

devils, and he paid little attention to their criticism. They had said that he was ignorant, but this had not caused him to lose his temper. They had spit in his face, mocked him, hit him, and later even hanged him to the cross, but he did not lose control of his feelings.

It was quite different, however, when they criticized him for doing good on the Sabbath. Realizing that the Sabbath was made for man, and not man for the Sabbath, he started to heal a poor fellow on the sacred day. And when he found the crowd in a critical mood, he "looked round about on them with anger. . . ." (Mark 3:5.)

So long as men held him up personally to ridicule, he paid little attention. But in the presence of injustice, when men would be unfair and unkind toward each other, he threw the influence of his great, tempered personality against their evil practices. No one could hurt him by attempting to punish him as an individual, but they touched his heart when they were cruel to each other.

Let us not confuse the well-controlled use of unselfish enthusiasm with the harsh roaring of a weak, tempestuous spirit. In the teachings of Jesus there is a definite place for the former; there is neither time nor place for the latter. "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

"But I say unto you, That whosoever is angry with his brother . . . shall be in danger of the judgment. . . ." (Matt. 5:21-22.)

Coming back to my friend who became angry, after making the new year's resolution that he was going to exercise perfect self-control, I guess the poor fellow did not realize that such a goal required determination and a plan of accomplishment. Sometimes one has to work all kinds of tricks on himself to hold his emotions in check. He had set for himself a desirable goal that would be meaningful in the lives of all of us.

An energetic person works hard and studies several hours a day sometimes to develop other types of abilities. Is it not worth some practice to gain control over one's emotions? I believe that it is, but from my own experience I am quite sure that it is no easy job. It is a happy and successful person who can gain control of his emotions and use them to improve his relationships with others and bring into his own life greater peace, joy, and serenity that are so desperately needed in our world today. Suppose we look for a moment

at some of the plans that others have found helpful in controlling temper as well as developing other desirable habits and characteristics.

When Colonel Charles Lindbergh was asked what method he used, he said that he came to the conclusion that if he knew the difference between the right way to do a thing and the wrong way to do it, it was up to him to train himself to do the right thing at all times. So he drew up a list of characteristics that he wished to develop and wrote them, one under the other, on the left side of a sheet of paper. Then each evening he would read off this entire list of characteristics. After those that he felt he had developed to some extent during the day, he would place a red check, and after those character factors that he felt he had violated, he would draw a black check. Those that he had not been called upon to demonstrate that day would receive no mark.

After checking himself in this way over a definite period of time, he would compare the number of red and black checks to see whether or not he was getting any better. He said that he was generally glad to note improvement as he grew older. He had altogether developed 58 character factors, among which were altruism, calmness in temper, clean speech, justice, modesty, no sarcasm, and punctuality.

Others have noticed considerable development in character by picking one person who has achieved an extraordinary degree of moral strength and then by judging all his own actions by the life of this ideal. Have I been as good and kind in all of my own dealings this day as he would have been? If not, then I need to be more careful tomorrow. Do I have as perfect control of my temper, am I as sympathetic, do I go out of my way as much as he does to help someone in trouble? Only when we can say yes to such questions dealing with the whole field of moral endeavor may we be satisfied with our accomplishment of self-control. And if we pick some personality that is sufficiently perfect, we

shall no doubt be struggling upward to the end of our lives.

Sheldon's book *In His Steps* laid emphasis on the value of picking Jesus Christ as an ideal for every activity of the day, to do as he would do if he were here today. Reaching back over a period of nearly two thousand years, to a time when conditions were quite different from those of the present day, one senses the difficulty of knowing in every case what Jesus would do. Yet in the face of this obstacle, I have a feeling that our very attempt to catch his spirit and follow his example, the example of the greatest personality of all time, will prove a constant stimulus to higher living in the present day.

It was Jean Paul Richter who said: "He is the mightiest among the holy and the holiest among the mighty. He has, with his pierced hands, lifted empires off their hinges, turned the stream of centuries out of its channels, and still rules the ages."

In the words of a great modern religious leader, David O. McKay, "Christ's life was a life of unselfish service—always helping those who were living incompletely to live completely—his mission was to give them life. In his life and death, Christ not only fulfilled the law of sacrifice but he fulfilled every conceivable condition necessary for man to know in order to rise or progress from earthly life to eternal life."

I am convinced, my friends, my brethren and sisters, that regardless of the technique that we may employ, there are as many techniques as there are individuals hearing my voice; that if we will apply a method, using Jesus Christ as our ideal, we will come to know that he is the Christ; and that there is waiting for us, not only in this life but in the life to come, peace, joy, and eternal happiness.

May I too leave my witness in this conference that I know that Jesus is the Christ, that God lives, that he is real, that we have a living prophet to direct us. I give you my solemn witness and testimony in the name of Jesus Christ. Amen. ○

*"Is it not worth some practice to
gain control over one's emotions?"*

Give Concern to the Real Values of Life and Less Time to Those Things That Perish

President David O. McKay

(Read by his son David Lawrence McKay)

● With all my heart I rejoice with you, my brethren and sisters, for the blessings of the Lord during the inspirational sessions of the past few days. His Spirit has been with us in rich abundance!

During these closing moments of this great conference, I pray that the Lord will guide and direct me in giving you the thoughts that are in my heart.

I am grateful and thankful for the admonitions and specific instructions that have been given by the General Authorities of the Church. As you can testify, they have been guided and inspired by the Holy Spirit in their messages.

With all my soul, I plead with members of the Church, and with people everywhere, to think more about the gospel; more about the developing of the spirit within; to devote more time to the real things in life, and less time to those things which will perish.

I am in hearty accord with the admonitions given during this conference to resist the various temptations in our midst. If members of the Church would adopt these suggestions, that alone would be sufficient to make this people a "light" upon a hill, a light that could not be hidden. We refer to such teachings sometimes as "little things," but indeed they are the greatest things in this life. If we were to pay more attention to such advice, and devote more study to the modern revelations as contained in the Doctrine and Covenants, we would grow in appreciation of the magnitude of the great work that has been established in this dispensation.

It is often said that the Church is the greatest thing in the world, and it is! The more attention we give to it—realizing how well adapted it is to our individual life, to our home life, and to our social life—the more we study it from the standpoint of scientific discoveries, from the standpoint of man's destiny, the more our hearts are made to rejoice for God's goodness to us in giving us the privilege of knowing the gospel of Jesus Christ.

What we need today is faith in the living Christ, which is more than a mere feeling, but a power that moves

us to action—a faith that will put purpose into life and courage into the heart. We need the gospel of application—a gospel that is preached by noble acts that command the attention and respect even of enemies. A mere belief in Jesus as a great teacher, or even as the greatest man who ever lived, has proved inadequate in combating the ills of society and the world.

Manifestly, the need of the world—and particularly in the light of present conditions that surround us on every side—is more than a mere acceptance of the Man of Galilee as the greatest of all men. What is really essential is faith in him as a divine being—as our Lord and Savior! It is such faith as the apostle Peter experienced when he declared: "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

Members of the Church are admonished to acquire truth by study, by faith and prayer, and to seek after everything that is "virtuous, lovely, or of good report or praiseworthy." (Article of Faith 13.)

Schools and churches should realize the fact that there are in life certain fundamentals that never change, which are essential to the happiness of every human soul. Parents and officers in the Church must teach more earnestly and diligently the principles of life and salvation to the youth of Zion and to the world in order to help youth keep in proper balance through the formative period of their lives.

I remind you men who bear the Holy Priesthood to study again that divine revelation, so simply but powerfully expressed, with regard to government by the priesthood:

"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." (D&C 121:41-43.)

This is a wonderful admonition and

lesson in regard to government, not only in quorums of the priesthood, but also in our home life, and indeed in all phases of association in society.

Brethren and sisters, the gospel is our anchor. We know what it stands for. If we live it and feel it, if we speak well of it, of the priesthood, of our families, of our neighbors, we shall feel happier, and in reality we shall be preaching the gospel of Jesus Christ. The responsibility has been given to us to convey the gospel to our fellowmen. Some of us wait until some special opportunity is given to us to proclaim the gospel of Jesus Christ, and yet the duty devolves upon each of us to proclaim that good news every day of our lives. We proclaim it in our acts—in the home, in business, in social circles, in politics; indeed, everywhere that we mingle with men we have the responsibility resting upon us to give the good news to the people of the world.

Let us guard our thoughts and our tongues. One of the best ways of building up our home, be it a domicile, a city, a state, or a nation, is always to speak well of that home, city, state, or nation. Let the tongue be under control at all times.

God bless the members of this Church for their devotion and loyalty, and for their sustaining prayers in behalf of all the General Authorities and officers. You may know, and I wish to assure you, that these prayers are effective.

I testify to you, and to all the world, that the inspiration and protecting care of a kind Father in heaven are real! He is close to the Church, and I know with my whole soul that he is not just an absent, far-away source, as some may think. He is a kind Father, solicitous of the welfare of his children, and ready and willing to hear and answer their call. The answer may be negative, as sometimes a wise parent gives a negative answer to the pleadings of a child, but he is ever ready to hear and to answer at a time when it is best for the one concerned.

God bless our missionaries who are in the 78 worldwide missions of the Church. They are splendid young men and women, with strong testi-

monies of the gospel, who are rich in faith and who are excellent representatives of the Lord and his Church. We are proud of them. We are grateful to our mission presidents and to these missionaries for their willing and able service. We are grateful also for the fathers and mothers and others who support these missionaries.

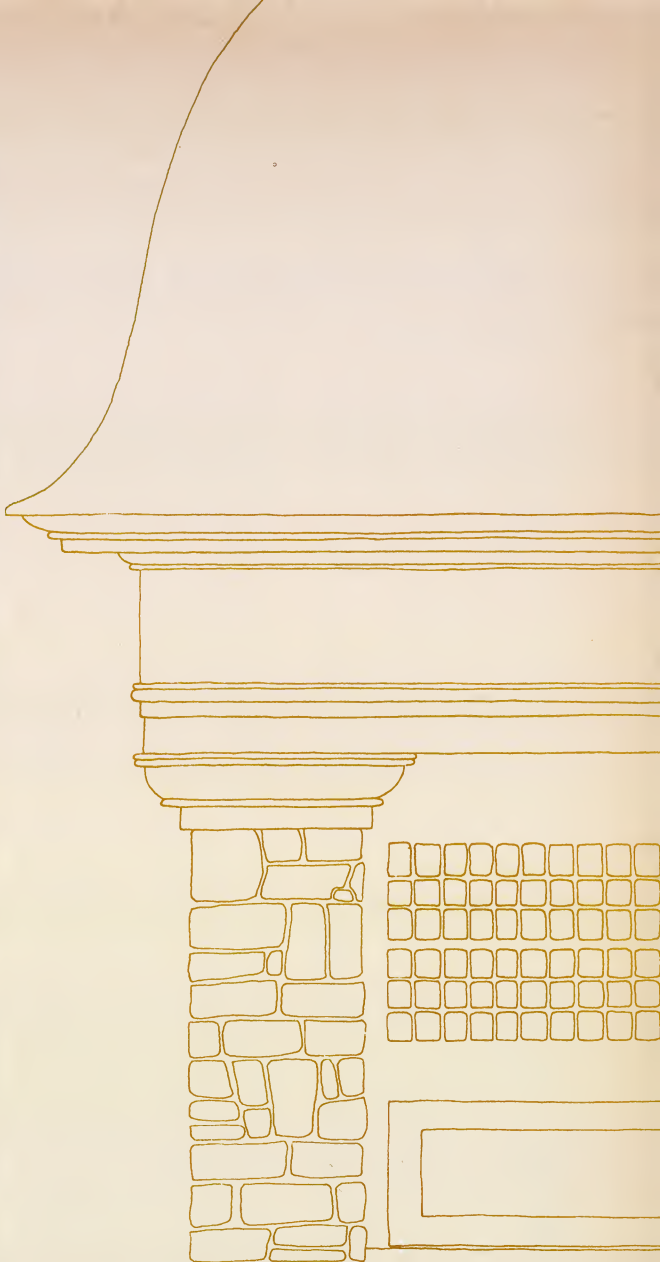
Words cannot express the heartache and the sorrow that we feel for the sufferings that have come to some homes because of the casualties of war. Our prayers are ever with our young men who are offering their all for human freedom and other inherent rights of man. My heart is filled with thankfulness and gratitude as I listen to reports that have been brought directly to me of their faith in God, of their loyalty, and of the long distances they travel to attend Church meetings. Think what an assurance in Christ, their Redeemer, means to them while they are enduring the temptations, hardships, and horrors of war! It gives them comfort in the hour of homesickness or discouragement; it makes more effective their determination to keep morally clean and fit for service; it gives them courage in the performance of duty; it awakens hope when they are ill or wounded; and if and when they might face the inevitable, it fills their souls with the peaceful confidence that as Christ lived after death so shall they! May God bless and protect these men in the armed forces.

God bless you Regional Representatives, stake presidents, bishops, and all officers in the Church who are serving and giving of your time and means for the upbuilding of God's kingdom.

May you fathers and mothers be blessed in your homes; may you seek for wisdom and understanding to give to your children health and character, spotless and unstained. The greatest duty that fathers and mothers have to perform is the religious training and development of their child's character.

May God be with each of you and all people everywhere. May we turn to him and seek for the better and more spiritual values of life. He is our Father; he knows our desires and our hopes; and he will help us if we will but seek him and learn of his ways.

My prayerful blessings go with you as you return to your homes. God help us all to discharge our responsibilities by making an environment in home, in school, in Church, and in our communities that will be uplifting, wholesome, and faith-inspiring. I pray in the name of Jesus Christ. Amen. ○



Adventures in Adoption

By Vernon Lynn Tyler

● We were told, some three years ago, that we would not be able to see the newly born twins who were to become our son and daughter until we either accepted or rejected them to be legally ours by adoption.

The only response we could feel was, "Well, who sees their babies before they are born? Is it not always a sight-unseen affair?" Are we not all adopted—in a certain sense—by our mortal parents "sight unseen"? The coming of all children is an adventure in adoption.

We approached the adventure with some degree of bias, for our case was in some respects different, yet not unlike that of other adoptive parents. We had come 13 years in married life without our desire and promise of children being first fulfilled. When we were able, finally, to adopt our son and daughter—twins just a week old—we gave serious reflection to the human experience called *adoption*.

Please do not lose the thought that in a certain way we are all adopted into mortality. That perspective may help give focus to our considerations of the adventure of adoption in life.

Perhaps it would be of value to seek a usable definition of adoption. The usual encyclopedic description is twofold. In law adoption is a term that means *acceptance, confirmation, or approval*. Those words may be applied to the circumstance of children and parents in most

natural families. And in a religious frame of reference, even more than in society, children are to be (1) accepted—received with consent; (2) confirmed—established in the home; and (3) approved—esteemed and admired in a given place.

Joseph Smith used the term *adoption* in this manner when he wrote, in his *Views of the Powers and Policy of the Government of the United States*, that Texas might petition Congress to be adopted among the sons of liberty, to receive the hand of fellowship.

The need for total acceptance of children in the home is given considerable emphasis in modern-day adoption proceedings through agencies of the state. With few exceptions, each adoption is a great story of faith, joy, and miracle in the adventure of establishing relationships in new homes. The world as well as the Church has approved and given promise for the participants of adoption. There should never be occasion for stigma in adoption—only for joy in acceptance, confirmation, and approval.

The other definition of adoption is scriptural: as an act of admitting one into the family of God, or the state of being so admitted. Since every individual must personally attain this kind of adoption, there is significant description of the process involved.

In this important meaning, the most lasting rewards of adventures in adoption are to be realized. It is in the gospel or scriptural mean-

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ing of adoption that the great principles of family relationships in the eternities are unfolded.

Several incidences of adoption are found in sacred writings. The Savior himself was adopted by his foster father, Joseph. Mary was the Savior's natural mother; his father was our Heavenly Father.

It is quite evident that God has chosen to send each of his spirit children to receive mortal tabernacles under circumstances quite distinct from any other. In the context that we are all the children of our Heavenly Father, we are "adopted," as it were, into specific mortal homes.

Other scriptural examples of adoption are commonly known. It may be recalled that Jacob himself, before the Lord gave him the adoptive name of Israel, was "adopted" as the firstborn heir to his father, Isaac, rather than serve as the second-born, even though his twin brother, Esau, was born first. This adoption gave to Jacob the privileges of the family birthright. (And, as often is the case, it took some time for the other natural son to accept the situation.)

Prior to Jacob's time, his grandfather Abraham had adopted his own nephew and had given him an inheritance of choice blessings.

The Prophet Joseph Smith and his wife Emma had twins born into their home. Little Louisa and her brother Thaddeus lived only a few hours, passing together from the short adventure of this life.

On that same day, not far away, another Latter-day Saint mother gave birth to twins—also a boy and a girl. She was the wife of John Murdock. Her mortal life ended that day. Brother Murdock chose to give the Prophet a gift that he called “more valuable than all the tokens of friendship . . . ever received in that land of hospitality.”

When the Murdock twins were nine days old, their father took them to Joseph and Emma and asked them to adopt the motherless children and raise them as their own. A brief measure of true joy came to Joseph and Emma as they undertook to raise the twins. However, tragedy was not long in coming. The infant adopted son became, as a babe, the first martyr in the Latter-day Church, as a result of mob action against his foster father, the Prophet Joseph Smith. Julia, the adopted daughter, had a sad later life, but she was ever a joy to her father and a strength to her adoptive mother.

In the experience of my wife and me, our first three years as adoptive parents have been an exciting adventure. We have come to see the meanings of acceptance, confirmation, and approval that only babies can bring. We anticipate further joys and rewarding

experiences, perhaps mingled with trials and sorrow. Yet we draw hope from the prophets and patriarchs and have a growing hope of being one family for eternity.

In our experience with adoption we have learned many other things. We have come to see ourselves more clearly as literal children of our Heavenly Father, adopted for a time into mortal households, seeking an eternal adoption into the celestial family of our parents in heaven. We have found greater appreciation for our own parents and their sacrifices for us in our growing-up days. It has also been a reward to more thoroughly appreciate the wisdom of President David O. McKay, who wrote:

“ . . . there are other women, who, denied the power to bear children, adopt some as their own, rear them with an ability characteristic of and inherent in true womanhood, and fill the lives of their darlings with a love that only the yearning soul of such a mother can know. Such are true mothers, indeed, though part of the experience of motherhood be denied them!

“We pay tribute to them and others who have the willingness and the ability to rear and the divine endowment to love.” (*Treasures of Life*, pp. 39-40.)

Many others in the Church have adopted children and found great joy therein, with full opportunity for lasting family relationships. We hope others still may share in this great adventure. ○



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The LDS Scene

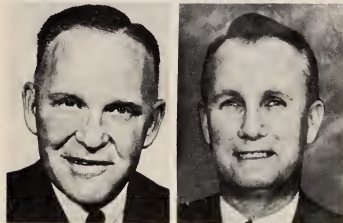
TV Sound Award

Douglas H. Grindstaff of the Saugus Ward, San Fernando Stake, supervising sound editor for "Star Trek," an NBC television series, has received the Golden Reel award for the best sound-edited

series of 1967. The award was presented at the motion picture sound editors fifteenth annual awards presentation. This was Brother Grindstaff's third nomination for the award. He has also been nominated for an Emmy, TV's top award.



Regional Representatives



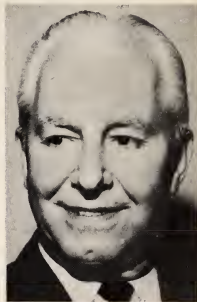
Two new Regional Representatives have been called by the First Presidency: President W. Jay Eldredge of the Eastern States Mission and President Ray B. Evanson, recently released as president of the Southern States Mission. Their regions have not yet been assigned. President Eldredge, of Salt Lake City, is the president of Eldredge Furniture Company. He and his wife, Marjory, are the parents of five children. President Evanson, of Taber, Alberta, Canada, was active in business and civic affairs in Canada prior to his mission call. He and his wife, Myra Gwyneth, are also the parents of five children.



HemisFair Pavilion Open

The Church's pavilion at the HemisFair in San Antonio, Texas, has been dedicated by President Hugh B. Brown of the First Presidency and now attracts tourists and groups of HemisFair visitors.

"We have one object in building this pavilion: that we will be better understood and can better understand others," said President Brown. Missionaries fluent in Spanish and English serve as guides.



Nabisco Board Chairman

Lee S. Bickmore of the Short Hills Ward, New Jersey Stake, has been elected chairman of the board of directors of National Biscuit Company (Nabisco). Brother Bickmore has served as president of Nabisco since 1960, and has served in various capacities with Nabisco since 1933, when he started his career with the firm in a branch sales office in Pocatello, Idaho.

Mothers of the Year

Three active Latter-day Saint women have been selected as the Mother of the Year by their respective states. They are Sister Lois Martineau Kartchner of Arizona, Sister Dorothy Johnson Paul Bacon of California, and Sister Kathleen Smith Farnsworth of Utah. Sister Kartchner, of the St. David Ward, has been a schoolteacher, 4-H leader, Cub Scout den mother, and is the mother of eight



children. Sister Bacon, of the Hollywood Ward, is the immediate past president of the Women's Auxiliary of the California Medical



Association and the mother of four children. Sister Farnsworth, of the Beaver Third Ward, known for her Church and civic service,



is the mother of seven children. They participated in American Mother of the Year ceremonies in New York City in May.



Best History Book

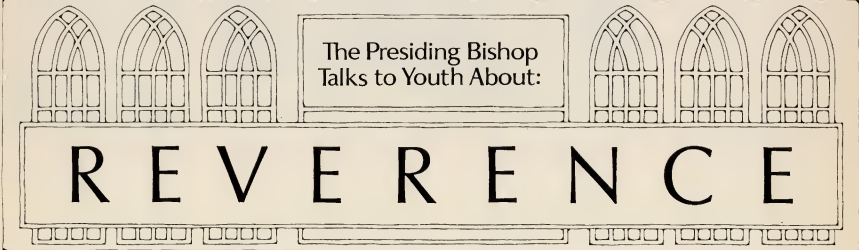
Dr. Richard L. Bushman, associate professor of history at Brigham Young University, has been awarded one of three 1968 Bancroft prizes by Columbia University for the "best book in American history." The award, for "From Puritan to Yankee: Character and the Social Order in Connecticut, 1690-1765," carries an honorarium of \$4,000. Dr. Bushman's book describes the changes in Puritan society during that period.



Independence, Missouri, Visitors Center

The First Presidency has announced plans to construct a visitors center at Independence, Missouri, to tell the story of the Church to tourists and visitors. The center will be located on an 18-acre site that is part of the original 63 43/160 acres purchased on December 19, 1831, by Edward Partridge, first Presiding Bishop of the Church, some four months after the land was

dedicated to the Lord. The site on which the Prophet Joseph laid a cornerstone for a temple at Independence is not owned by the Church. The new center will be a two-story white stone-covered building and will have numerous visual displays, paintings, and murals. A large mural depicting the second coming of the Savior will also be on display. Completion is expected in late 1969.



The Presiding Bishop
Talks to Youth About:

R E V E R E N C E

By Bishop John H. Vandenberg

● Anciently, when Israel and Syria were at war, it seemed that regardless of any secrecy that clothed the plans of the Syrians, Israel was always prepared for their strategy. The situation became so frustrating to the Syrians that it was suspected one of their military leaders was betraying their plans. The Bible records: "Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?"

"And one of his servants said, None, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." (2 Kings 6:11-12.)

The Syrian army immediately set out toward Dothen, the city in which the prophet Elisha lived.

During the night the army of Syria encircled the city.

The servant of Elisha, a young man named Gehazi, rose early; and when he looked out, he was terrified by what he saw. He woke Elisha and fearfully cried, "Alas, my master! how shall we do?" Elisha looked and then calmly answered, "Fear not: for they that be with us are more than they that be with them." Then, seeing that Gehazi did not understand, Elisha prayed, "Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire. . . ." (2 Kings 6:15-17.)

At times we are like Gehazi and are unable to understand the spiritual power and significance of the gospel. It is important that as we mature we have our eyes

opened that we may see the profound spiritual importance of the gospel. Because of the lack of the spiritual insight, some young people do not display concerned respect for the spiritual realities of life. What is this quality of respect and reverence for which spiritual insight and understanding are necessary?

President McKay has referred to reverence as "profound respect mingled with love." Further, he has said:

"Reverence for God and sacred things is the chief characteristic of a great soul. Little men may succeed, but without reverence they can never be great. A great man is reverent. He has reverence for Deity, he has reverence for all things associated with Deity; and the great problem that is facing the world today is the attitude toward God, his Son, and the

Gospel of Jesus Christ." (Paths to Happiness, p. 261.)

These words of our Prophet offer a profound lesson. If each young man and each young woman in the Church would validate this statement through application of it in their day-to-day lives, it would give them great strength.

Thomas Carlyle, in giving a remarkable extemporaneous address on the occasion of his installation as Lord Rector of the University of Edinburgh, reviewed some profound thoughts from a book by Goethe, Wilhelm Meister's Travels. These thoughts underline the importance of reverence:

"Three of the wisest men . . . in the world," he said, "have been got together, to consider, to manage and supervise, the function which transcends all others in importance—that of building up the young generation so as to keep it free from the perilous stuff that has been weighing us down, and clogging every step. . . . The chief, who is the eldest of the three, said to Wilhelm: 'Healthy well-informed children bring into the world with them many precious gifts; and very frequently these are best of all developed by nature herself, with but slight assistance. . . . But there is one thing which no child brings into the world with him, and without which all other things are of no use.'

"Wilhelm, who is there beside him, asks, 'And what is that?'

"'All want it,' says the Eldest, 'perhaps even you.'

"Wilhelm says, 'Well, but tell me what it is?'

"'It is,' answers the other, 'Reverence; Reverence! Honour done to those who are greater and better than ourselves; honour distinct from fear. [Reverence is] the soul of all religion that has ever been among men, or ever will be.'"

While we are not sure how true

it is that no child brings reverence into the world with him, it is nonetheless true that "without [it] all other things are of no use."

"Reverence," says President McKay, "is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things." This is a virtue that our Prophet personifies—he is truly a great and a reverent man. In speaking to the Church on this subject, he quoted these words of Charles Edward Jefferson:

"We are not by nature or by training a reverent people. There are those who say we become less reverent as the years go by. The older people are constantly lamenting that they miss a certain beautiful respectfulness, a lovely reverence which were more common many years ago. These are wide areas of American society from which the spirit of reverence has been banished. Men and women in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life—they have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things. He has come far down in the scale of being who in order to display his powers finds it necessary to ridicule those things which have been prized by all good men. When one enters the world of our present-day reformers he is impressed by the large number who lack the upward look. Many of these men are tremendously in earnest, they see the crying evils of the world; their sympathies are wide and their zeal is hot, but they have no sky above their heads. They aim to glorify no Father who is in Heaven. Some of them claim to admire the Man of Nazareth. They

extol his character and his teachings. Yet strange to say, they do not imitate his reverence, or cast a single glance in the direction in which his eyes are always looking. One finds this lack of reverence even in the church. In every community there are those who treat the house of God as they treat a streetcar, entering it and leaving it when they please. Even habitual church attendants often surprise and shock one by their irreverent behavior in the house of prayer. Those persons are not ignoramuses or barbarians; they are simply undeveloped in the virtue of reverence." (Treasures of Life, pp. 262-63.)

Why is it that reverence is in an apparent state of decadence? A quote from Alexander MacLaren suggests a possible answer, "Hands that are full of gilded toys and glass beads cannot grasp durable riches, and eyes that have been accustomed to glaring lights see only darkness when they look up to the violet heaven with all its stars." Our association with vice in all its varied forms and our indulgence in worldly pursuits dulls our sensitivity to the things that are noble and high.

Since these things destroy reverence, how can we develop reverence? President McKay has suggested that "a prayerful heart will do much to bring reverence into our lives." Reverence for God comes as a product of real relationship with him. It is well that young men and women establish this relationship through diligent study and sincere prayer.

The words of John Ruskin point to the sublime importance of this subject: "All real joy and power of progress . . . depend on finding something to reverence. . . ."

We need to "open [our] eyes, that [we] may see" our great need to act with reverence toward the great spiritual realities of life. ○

T

It is winter for some, summer for many on this day. The world is big with many variations. Seasons, climates, customs, cultures, and shades of coloring all vary from latitude to longitude.

But basically, all men, and women too, are the same. All have five senses; all have hearts capable of joy and sorrow; all breathe, preferably good fresh air; all are susceptible to right and wrong. Each has the innate need to be an individual, important in his own right. This includes the essential essence of pride—pride in being alive, pride of family, pride of church, pride of country, and pride of accomplishment. A person is big or little as his pride permits him to be.

The pride we are speaking of is not haughtiness, arrogance, or self-importance, but a pride of dignity, self-respect, and self-esteem.

June in Australia and other countries in the southern hemisphere is a time for woolen clothes, fires on the hearth, and good hot meals; in the northern hemisphere cottons, swimming pools, and air conditioning are in season. But in both the southern and northern hemispheres one finds a pride of individual worth. This begins in the home, where a child is taught that he is a child of God, that it is a privilege to live today, and that this privilege must be paid for by his keeping the commandments and by serving others.

This pride should extend to the physical body, and young people—and those not so young—must hold it sacred. Mini-skirts are just as mini in the southern hemisphere as in the northern. In this world today, swimming suits reveal too much of the body. A little booklet entitled "For the Strength of Youth" has been endorsed by the First Presidency of the Church. In it we read, "Girls should dress to

enhance their natural beauty and femininity. Clothes should be comfortable and attractive without calling attention to a person's body; for example, skirts and dresses should be of modest length, and they should not be too tight-fitting. Dresses should not be cut extremely low at the top. . . .

"Any bathing suit which immodestly exposes the body, such as bikinis or those with bare midriffs, etc., should not be worn. . . .

"It is not appropriate for young men to wear extremely tight-fitting pants. When driving around in cars, working in the yard or elsewhere, they should wear appropriate trousers and shirts. Shorts may be worn during actual participation in active sports."

Florence S. Jacobsen, general president of the YWYIA, has said, "We have a challenge today. It is not crossing the plains, and it isn't fighting Indians, pioneering a new area, or building log cabins, but it is fighting with all our strength to maintain respect for a standard of modesty and good taste."

There can be no individual pride in oneself when bodies become common. Modesty steps in when true pride is manifest. At one time, while I was speaking to a group of Beehive girls and their mothers, the subject of modesty was discussed. I wondered if modesty meant the same to 12- or 13-year-old girls as it did to me, and so I asked them. A little girl in a red sweater, sitting on the back row, gave the best definition of modesty I have ever heard. She said, "To be modest means not to be common in any way." How wise she was—not common or vulgar in dress, in speech, or in actions is to be truly modest. Justified pride enters the picture when modesty is a way of life. June to January and on to June again is a time to take pride in ourselves as individuals.

South of the Equator

Sometime each day, whether a person lives in Utah, California, Australia, or Tonga, the family sits down to eat. The basics are the same; variances come because of climate, environmental habits, and nutritional knowledge.

Coconut dishes abound in Tonga because of thousands of coconut palms. From our plane high in the sky we could observe a waving sea of swaying green leaves. Tonga is a beautiful, flat island covered with coconut palms and surrounded by the bluest of oceans. Paradise? Yes, for hundreds of happy people..

Australia also has its special dishes, some with intriguing, unusual names. Have you heard of a cock-a-leekie? It is stewed chicken made different by the addition of leeks and then served as soup. Toad-in-the-hole, another interesting recipe, is seasoned beef cubes over which is poured a batter made of eggs, flour, milk, and salt. All this is baked and served with a sauce. Other Australian dishes have the colorful names of boiled pig's trotters, sheep's head and tongue pie, tripe fricassee, beetroot, and creamed sheep's tongue. Whether the name is as common as boiled potatoes or as mysterious as savory cobblescones, there is much good food on the dinner tables in Australia.

Here are some recipes from Tonga and Australia.

Coconut Muffins

- 3 cups sifted flour
- 3 teaspoons baking powder
- $\frac{3}{4}$ cup sugar
- 1 teaspoon salt
- $1\frac{1}{2}$ cups grated coconut
- 1 egg
- 1 egg yolk
- $\frac{3}{4}$ cup evaporated milk
- $\frac{3}{4}$ cup water
- 6 tablespoons melted butter

Resift the flour with baking powder, sugar, and salt into a large bowl. Add the coconut and mix well. Beat together in a bowl the whole egg, yolk,

Today's Family

By Florence B. Pinnock

June Pride

evaporated milk, and water. If you are using fresh coconut, use the coconut milk in place of water. Add the melted butter, then combine quickly the liquid and dry ingredients. There will be some lumps remaining, but do not beat. Pour batter into greased muffin cups to $\frac{2}{3}$ level. Bake at 400° F. for about 20 minutes. Let muffins cool slightly before turning out. Good served either hot or cold.

Coconut Dessert (6 to 8 servings)

$\frac{3}{4}$ cup grated coconut, toasted
1 tablespoon sugar
2 tablespoons fine graham cracker crumbs
1 tablespoon melted butter
1 cup whipping cream
1 egg, separated
 $\frac{1}{2}$ cup powdered sugar
2 teaspoons vanilla
Dash of salt

Combine the first four ingredients. Set aside. Whip the cream. Beat egg yolk; mix in the powdered sugar and vanilla. Combine with the whipped cream. Beat egg white and salt until stiff peaks are formed. Fold into the cream. Add $\frac{3}{4}$ cup of the coconut crumb mixture. Spoon into freezing tray and sprinkle

with remaining coconut crumbs. Freeze until firm.

Lydia's Pavlova

3 egg whites
 $1\frac{1}{4}$ cups sugar
 $\frac{1}{2}$ teaspoon vinegar
 $1\frac{1}{2}$ tablespoons cornstarch

Beat the egg whites until stiff. Add the sugar gradually until mixture is very stiff. Add the vinegar and cornstarch and beat well. Place on a large greased pie plate and spread out. Bake in a 275° F. oven for about 1 hour or until the meringue is light brown and cooked through. Remove from the oven, cool, and turn out on a flat plate. (It will sink a bit in the center). When cool, fill center with whipped cream and a combination of fresh fruits.

Mint Sauce

$\frac{1}{2}$ cup fresh mint leaves
 $\frac{2}{3}$ cup vinegar
 $\frac{1}{3}$ cup water
Salt
 $\frac{1}{4}$ cup sugar

Wash and chop the mint leaves. Add to the remaining ingredients and let

stand for a time before serving over roast lamb.

Breakfast Marmalade

6 oranges
2 lemons

Wash fruit. Thinly slice or chop peel. Cut pulp into chunks. Cover fruit pulp and peel with 6 cups water. Simmer 5 minutes. Let stand 12 to 18 hours in a cool place. Boil again until peel is tender. Measure fruit and water. Add 1 cup sugar for each cup fruit and water. Boil to jellying point. Pour into jars and seal at once.

Mustard for Cold Meats

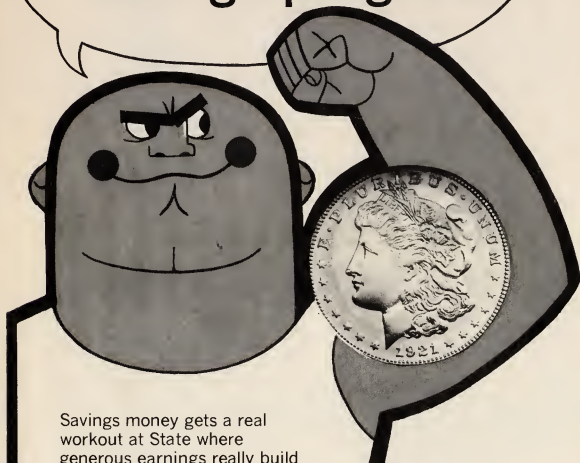
Chill 1 can cream of celery soup. Blend in $\frac{1}{4}$ cup mayonnaise, 1 teaspoon dry mustard, and 1 tablespoon minced parsley. Serve with cold ham, beef, or turkey.

Ham and Mustard Dip

1 cup mayonnaise
1 teaspoon horseradish
1 teaspoon dry mustard
Dash of cayenne
1 to 2 cups ground ham

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Blend the ingredients and serve on crackers.

Banbury Tarts

Filling:

- 1 cup chopped dates
- 1 cup chopped nuts
- 2 tablespoons sugar
- Orange juice to moisten

Mix the ingredients together to form a soft paste. Roll out regular pie crust and cut into 3½-inch rounds. Moisten around the edges with milk. Place a tablespoon of filling on one side of each round and fold over. Press the edges together and prick the tops. Bake on a greased sheet at 400° F. for 15 to 20 minutes.

Caramel Bread Pudding

- 3 tablespoons sugar
- 1½ tablespoons melted butter
- 2 cups milk
- 2 eggs

- Dash of salt
- 2 slices stale bread
- Peanut butter
- Vanilla

Add the sugar to the butter and cook gently for 5 minutes; as it caramelizes, stir constantly. Scald the milk and add milk and salt to the sugar and butter. Stir until sugar is dissolved. Add slowly to the beaten eggs. Spread both sides of the bread with peanut butter and place in a buttered dish. Pour the custard mixture over the bread. Stand in dish of water and bake at 325° F. until firm. Serve hot or cold with whipped cream.



Mother of Sons

By Val Camenish Wilcox

*We have an all-boy family,
But we'll have girls eventually.
As handsome sons become of
age
And sweet romance takes center
stage,
We'll add our daughters one by
one:
A lovely bride for every son.*

Prayer

By Caroline Eyring Miner

*My morning breath,
Crystalline in the frosty
air;*

*The thought that buoys
My flagging spirits
As I struggle against the
swells
In the savage sea;
Then in the soundless night—
The whisper that is God.*



Richard L. Evans

The Spoken Word

"... you are going to meet again"

We are all of us fellow-passengers on one and the same planet," said Hendrick Von Loon.¹ And if we ever behave in a manner that makes it necessary for us to avoid other people, we have made a mistake. In the first place, the chances of avoiding other people are not very good. So long as we are fellow passengers on the same planet, there are likely to be meetings face to face. If we have done wrong things or acted in unseemly ways, if we have been dishonest or taken advantage of anyone, or even just plain been unpleasant, the chances are we shall meet our mistakes—again and again, anywhere, anytime. Some years ago, an interesting and colorful American had this to say: "Never act toward someone as though you were never going to come across him again in life. . . . Never sacrifice what the future may hold for some immediate gain. Be yourself with everyone you meet—but be your best self, for you can be sure that before you have lived out your life you are going to meet again."² We don't have to agree with people to get along with them; we don't have to compromise or abandon our own principles; but we do have to be honest, considerate, forthright, and fair. The world can become very small and cramped if there is any place we can't go, any street we can't walk on, any crowd we can't mingle with for fear of the embarrassment of seeing someone to whom we have been unfair or whom we have offended. And this is true at any age. We may deal unkindly or unfairly with a child, and in later years find ourselves face to face with the man he has become, and find him in some place or position where we must ask him for some service, or need his help under some circumstances. Besides, it gnaws at us inside if there are people with whom our relationships haven't been altogether honest or with whom we have been unfair, curt, or unkind. The world becomes very confined if, because of our misconduct, there are, those we feel we have to avoid. In a sense, it is as Edward Fitzgerald said it: "Any road leads to the end of the world."³

¹Hendrick Van Loon, *Geography*.

²Samuel Goldwyn, "Why Everything Counts: You always meet people a second time," *This Week Magazine*, January 21, 1962.

³Edward Fitzgerald, *Polonius*, 86.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System March 31, 1968. Copyright 1968.

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The Church Moves On

March 1968

31 Newport Beach Stake, the 453rd now functioning in the Church, was organized from portions of Santa Ana Stake by Elder Howard W. Hunter of the Council of the Twelve and Patriarch Eldred G. Smith. Ferren L. Christensen was sustained as stake president, with Oren W. Hunter and John Baker as counselors.

New stake presidency: President James J. White and counselors Jerry J. Rose and Donald Petersen in Bear River (Utah) Stake.

April 1968

3 The 62nd annual conference of the Primary Association convened with a morning general session in the Tabernacle, followed by department meetings and a buffet reception. Regional Representatives of the Council of the Twelve began two days of meetings.

4 The annual Primary Association conference concluded with morning departmental meetings, a general session in the Tabernacle in the afternoon, and mission department and Primary Children's Hospital tours in the late afternoon.

Bishops attending conference sessions visited their student members at the campus of Brigham Young University.

5 The 138th Annual General Conference of The Church of Jesus Christ of Latter-day Saints began this

morning in the Tabernacle, with President David O. McKay presiding and in attendance.

From the Tabernacle pulpit this morning President Hugh B. Brown said of the Reverend Martin Luther King, Jr., civil rights leader who was slain last night at Memphis, Tennessee:

"At this time we express deep sorrow and shock at the news of the passing of a man who dedicated his life to what he believed to be the welfare of his people.

"It is a shocking thing that in this age such a thing could happen. We pray God's blessings upon his family, his friends, and those associated with him."

Stake presidents attended a late afternoon Indian placement program meeting in the Assembly Hall.

This was an evening of missionary reunions throughout the valley.

6 An early morning Church welfare meeting in the Assembly Hall began today's conference activities.

In the afternoon conference session Elder Alvin R. Dyer was sustained as a counselor to the First Presidency; Elder Marion D. Hanks was sustained as an Assistant to the Council of the Twelve; and Elders Hartman Rector, Jr., and Loren Charles Dunn were sustained as members of the First Council of the Seventy.

Church membership as of December 31, 1967, was announced as 2,144,766 in the stakes and 469,574 in the missions, for a total of 2,614,340.

The priesthood session was broadcast by KSL radio and telecast by KSL and KBYU, and was sent by telephone wire to 429 halls in the United States and Canada that are normally beyond the areas reached by the radio and TV stations.

Additional missionary reunions were held.

7 The general conference ended this afternoon. In all, some 207 TV stations in the United States (including Alaska and Hawaii) and Canada, and 56 radio stations, 30 of which

were in Mexico, had broadcast all or parts of the conference.

Late afternoon meetings for stake Sunday School superintendencies, coordinators, secretaries, and teacher trainers were held, followed by Sunday School conference this evening in the Tabernacle.

Whenever possible, sacrament meetings were held in wards and branches.

9 James O. Mason, first counselor in the Atlanta Stake presidency, attended the public service at Morehouse College for the Reverend Martin Luther King, carrying with him a message of condolences from the First Presidency to Mrs. King, her family, and associates.

10 This was "Mormon Founders' Day" at HemisFair '68, San Antonio, Texas. Several General Authorities were in attendance, led by President Hugh B. Brown.

11 Missionaries serving in the missions in New Zealand were reported safe, despite heavy damage sustained by that land from a typhoon.

13 W. Jay Eldredge, presently serving as president of the Eastern States Mission, and Ray B. Evanson, recently released as president of the Southern States Mission, have been set apart as Regional Representatives of the Council of the Twelve, it was announced.

14 New stake presidency: President William A. Fresh and counselors Don Parker and L. Tom Perry in Boston Stake.

17 Kenneth H. Sheffield, 68, 20-year veteran of the YMMIA general board, long-time June Conference coordinator, and seminary teacher and executive for almost 40 years, died in an automobile accident. Funeral services were to be held at Kaysville, Utah, April 20.

Bonneville International Corporation,



Richard L. Evans

The Spoken Word

"The Art of Living Long . . ."

If we are blessed with a long lengthening of the years of life, this brings us to old age, and with it sometimes comes concern, not so much for growing old gracefully as for growing old usefully—"The Art of Living Long Without Growing Old,"¹ as a respected friend put it. All reason and sense and inner awareness tell us that men are immortal, as well as the assurance God has given. But we know what we have here, and cling to it as long as we can, which always we should and must, seeking to make full use of all the life we live. As to well-being throughout all the length of life: "A sense of purpose and the opportunity to contribute to others," remarked a medical doctor, "—these are as vital to total health as are adequate nutrition and rest."² "I know of no greater fallacy," said William Lyon Phelps, ". . . than the statement that youth is the happiest time of life. As we advance in years we really grow happier, if we live intelligently. . . . To say that youth is happier than maturity is like saying that the view from the bottom of the tower is better than the view from the top. As we ascend, the range of our view widens immensely; the horizon is pushed farther away. Finally as we reach the summit it is as if we had the world at our feet." Each part of life has its usefulness, its compensations; its challenges, its problems, its beauty, its service, its satisfactions. And as we live in honor, serving, as we can, as fully and in any way we can, keeping faith and serenity, and peace within ourselves and with Him who made us all, there is an ever added meaning to these lines from Karle Wilson Baker:

Let me grow lovely, growing old—
So many fine things do;
Laces, and ivory, and gold,
And silks need not be new.

And there is healing in old trees,
Old streets a glamour hold;
Why may not I, as well as these,
Grow lovely, growing old?³

¹Kenneth S. Beam.

²H. A. Hollie, M.D.

³Karle Wilson Baker, "Desk Drawer Anthology, Poems for the American People."

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System March 10, 1968. Copyright 1968.

radio and television arm of the Church, announced the purchase, subject to Federal Communications Commission approval, of radio stations KBIG-AM, daytime station at Avalon, California, and KBIG-FM, Los Angeles.

20 The First Presidency announced the appointments of Arthur S. Anderson, Arturo Rivera Martinez, and C. Leland Davey as mission presidents, with their fields of labor yet to be announced.

So traumatic was the experience of the sudden death of his brother and the accusation of his parents that the boy withdrew into a shell of isolation.

Teaching

Conducted by the
Church School System

Teaching Is More Than Telling

By Lyman C. Brett

Seminary Coordinator, Salt Lake Valley
South Seminary District

● Sometime ago two boys were crossing a street. In the middle of the street the younger child eluded the handhold of his older brother, ran headlong into the path of an oncoming automobile, and was killed instantly. Unthinking parents added grief to the already burdened older son by accusing him of being responsible for the death of his younger brother.

So traumatic was the experience of the sudden death of his brother and the accusations of his parents that the boy withdrew into a shell of isolation that soon caused him to be a problem at home and at school. A once model child had now become a tyrant. Public school counselors threatened expulsion for behavior that had become intolerable, and it appeared as if



no one could control the boy. However, the shell of isolation was finally penetrated by a very understanding Church teacher. By showing a genuine love and concern for the boy, this teacher was gradually able to learn the cause of his problem. Carefully she gained his trust and confidence. At the final conference with public school officials before the boy was to be expelled, the counselor asked the boy if there were someone whom he could trust for help before it was too late. The boy then named his teacher and asked if she could come to the conference and help explain his difficulty. Understanding was soon reached, and with professional counseling the boy was restored to acceptable behavior.

The point that should be emphasized from this incident is that a teacher cared—cared enough to know more about the student than just his name; cared enough to know a student personally; cared enough to become personally involved in the life of a student. The teacher showed love for her student by doing something. She cared enough about him and loved him enough to give him more than just facts in the classroom.

Most teachers reflect their personal philosophy in the classroom. Opposite poles of philosophical thought concerning the worth of young people might be expressed in the following two statements. (1) "For existentialism, man is a derivative of nothing, is now almost nothing and is destined for nothing." (Truman G. Madsen, *Eternal Man*, p. 28.) (2) The inhabitants of the earth are begotten sons and daughters of God and as such have within them the potential to become gods.

It would probably be difficult to find a Church teacher who literally believes in the first statement, but observation has shown that some teachers don't believe the second one either. They seem to have the attitude that "it doesn't matter what I tell these kids; they will end up in some kind of trouble anyway."

Psychologists have verified the importance of the great teachings of the Savior regarding love. The only commandment that immediately comes to the attention of the author that the Savior gave to men while he was in mortality had to do with love. (See John 13:34-35 and Matt. 22:34-40.) One psychologist, Louis P. Thorpe, has written, "The fundamental needs of man . . . motivate the human individual to behave in ways calculated to satisfy his demands. Human nature is most readily understood from the standpoint of these needs and their satisfaction. . . . The following formulation, however, would seem useful as a basis of behavior tendencies. 1. The need to maintain physical well-being; 2. The need for personal recognition of being regarded as a person of worth and importance; 3. The need for security, for love and affection and for comfort and safety." (Louis P. Thorpe, *The Psychology of Mental Health* [New York: Ronald Press], pp. 39-40.)

Have you ever wondered why students like certain people better than others, cooperate with them more fully, or trust more in them and are involved with them to a greater degree? People who enjoy this kind of rapport with youth are the ones who demonstrate their love for them. In a teacher's case, it is not so much the teacher tell-

ing the students that he loves them that is important, but rather it is the actual involving, encouraging, commending, and approving the teacher does that influences the students.

Teachers who love their students become involved in their lives and activities. They know when one of their students has received an Eagle Scout award, and appropriate compliments are sincerely given. They know when a student is observing a birthday, and a card is sent, a telephone call made, or a special treat given. Teachers who love their students simply cannot isolate themselves from their students' lives. A sincere "well done" to the student who has achieved in a ball game, chorus, band, or drama lets that person know that his teacher cares and is concerned about him.

There are many areas where teachers can show their love for students, such as encouraging them to live Church standards, to stand up and be counted on the side of decency and right, to obey laws and set proper examples, and to be satisfied in doing only their best.

There are untold examples of genuine heroes that teachers can take to their classes to reinforce lessons in these areas. Students need to know that they are not alone, not squares, clods, or dopes if they maintain Church standards. Teachers can encourage students in their endeavors by showing genuine interest, or they can discourage students by failing to give them proper recognition. Favorable comments by teachers on students who set proper examples in dress, deportment, standards, or attendance will strengthen the youth to the point where these attitudes be-

come a way of life, whereas the students' actions may have previously been done for teacher approval.

Many times students are heard to say, "Who cares? The last time I did such and such I didn't get so much as a thank you." Thanking one is a common courtesy that no teacher who loves students will forget. A simple "thank you" is appreciated by old and young alike. It does more than express appreciation—it shows that someone is interested, cares, and wants to reward and encourage.

Teachers who love their students will remember that teaching is more than telling. Students learn by doing. It would appear that the key to loving students is doing—not merely what the students can and should do for themselves, but also what ought to be done for them. This could include such things as encouraging them to live Church standards, providing opportunities for service, knowing what they are doing, showing them that they are accepted as people of worth and that they are children of God with godhood potentialities, and letting them know that the teacher cares about them.

The Savior asked Peter, "Lovest thou me?" Peter replied, "Thou knowest that I love thee." Then the Savior said to Peter, "Feed my lambs."

Three times the Master asked Peter if he loved him, and three times Peter assured Jesus that he did love him. In each instance the Master asked Peter to *do* something—feed his sheep. (See John 21:15-17.)

Church teachers, do something for your students: love them—and to love them, you must *do* something for them. ○

Bufs and Rebufs

"To Sir, With Love"

I must congratulate you on the selection of *To Sir, With Love* as the Family Movie of the Year. I must also say that in my opinion *The Improvement Era* might be one of the best put-together magazines in the country. You do an excellent job. It makes me almost want to leave the newspaper business and seek a spot on your magazine. The *Era* layouts are tremendous, not to mention the

content, which deserves tremendously extended circulation.

R. E. (Pete) Hackworth
Editor, *The News Tribune*
Caldwell, Idaho

Last night, for the second time, I saw *To Sir, With Love*. I had read the book many years ago and enjoyed it. I am so glad that the *Era* saw, beneath the superficial and smoking and swearing, the real message in this movie. It indeed deserves the award. My husband is a high school teacher, and he also felt that the teenagers were accurately portrayed and represented a part of our community. It is only regrettable that many parents do not realize the kind of people their children are exposed to at school. If they did, they would better understand the

film. Again, may I congratulate you for your fine work in selecting movies that say something worthwhile.

Mrs. Karen Anderson
Santa Ana, California

I guess I am old-fashioned, but I can't call a movie to which you cannot take Primary-age children a family movie. *To Sir, With Love* is not a family movie. I can see that as a parent I shall still have to view movies myself to see what they are like.

Mrs. W. J. Van deGraaff
Calceico, California

"Appeal to the Great Spirit"

Many times I have heard the expression "all things come to those who wait." I have waited 34 years to find something I long sought. When I received my April *Era*, I sat down at once to read it. There on page 5, as part of your article on Cyrus Dallin, is the picture I have sought all these years.

When I was 19 years old, and very ill, my mother took me to a physician's office. On the wall of his waiting room hung the picture "Appeal to the Great Spirit." I had graduated from high school five days previously as the class poet. The beautiful picture so overwhelmed me that I found a pencil and a scrap of paper and wrote a poem. I have kept the battered copy of the poem all these years, always seeking a reproduction of the "Appeal to the Great Spirit" to go with it.

I am a convert to the Church of more than six years, and my testimony of the gospel and the priesthood has been richly rewarding in every way. I love every page of the *Era* and look forward to each issue.

Appeal to the Great Spirit

A silent figure etched in bronze,
An Indian upon a horse,
So blended that they seem as one,
Held spellbound by some Unseen Force.

Arms spread in suppliance, he stands
Astride his mount; and as he prays
A light of shining glory comes,
And lingeringly on his countenance
plays.

Time passes by, and still he stands,
Immovable, as carved in stone;
A man who finds an urgent need,
And must commune with God alone.

The sun sinks deep into the west,
And as the fading daylight dies,
He's still unmoving as before,
His face uplifted to the skies.

At last he moves, and in his eyes
A gleam of hope lies mirrored there.
His soul's at peace; his heart's at rest;
He's found the answer to his prayer.

Rosemary E. Helmer
Houston, Texas

"Respect"

I would like to tell you how much I appreciate the article "Respect" on the Presiding Bishop's Page [February]. I am currently serving with the armed



Richard L. Evans

The Spoken Word

Discouragement comes to all of us ...

Discouragement is said to be one of the most effective tools of the devil. And "despondency," said de Witt Talmage, "is the most unprofitable feeling a man can indulge in."¹ All of us begin many good things that, because of discouragement, we fail to finish—and so lose time in false starts and premature stops. And if anyone wanted to see us waste our lives, he wouldn't have to tempt us to do something obviously sinful. He would only have to discourage us to the point of giving up doing what we should be doing, and to make us feel that we were failures. Thus much of life would be wasted. And yet discouragement comes to all of us. No one ever conquered a bad habit without discouragement and without earnest enduring effort. No one ever acquired an adequate education or any real competence without discouragement and purposeful practice and persistence. No one has ever lived without discouragement. We grow by doing, by enduring, and by not giving in to the first difficulty. As to "the refusal to . . . surrender to despondency. . . . Whatever the situation," said Dr. Fosdick, ". . . and however . . . disheartening it may be, it is a great hour when a man ceases adopting it as an excuse for despondency and tackles himself as the real problem. No mood need be his master. . . . Remember others. Emotions are contagious . . . [and] can infect a whole household."² As "the day returns and brings us the petty round of irritating concerns and duties, help us to play the man," pleaded Robert Louis Stevenson, "help . . . us to go . . . on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep." And finally, as Ian Maclaren said it: "Let us be kind to one another, for most of us are fighting a hard battle. . . ."³

¹Thomas de Witt Talmage (1832-1901), American clergyman.

²Harry Emerson Fosdick, *On Being a Real Person: "Mastering Depression."*

³Ian Maclaren, as quoted in Arthur John Gossp, *From the Edge of the Crowd.*

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System March 24, 1968. Copyright 1968.

forces in Europe and am thrown in with many different types of people. I can easily see what an important factor respect is in character development. Many of the people I meet have little respect for their parents and, therefore, hold little respect for anyone or anything else.

I think that the entire idea of respect begins with respect for one's parents and eventually grows from that point. If only each person could be taught the principle of respect, how much less trouble there would be and how much less confusion in the world.

Although I find that many of your articles seem a bit trite to me, I can say that this article is a very valuable piece of literature in my mind. At 19 I don't claim to be wise, but I can safely say that were this principle of respect to be put into more common practice, we could all expect a remarkable change in many social and religious institutions.

D. Allen Hunter

APO New York, New York

"Practice Song"

When Virginia Kammeyer's poems did not appear for several months in "End of an Era," I certainly missed them. Her poem "Practice Song" certainly referred to me. I'm one of those choristers of whom she writes. She makes "Life Among the Mormons" seem so real.

Jean Dysert

Seattle, Washington

Portrait of Mormon

We are most pleased with the colored covers and pictures being used by the *Era*. We are especially happy when a cover such as the April issue [portrait of Mormon] has the necessary printing placed in such a way that the entire pic-

ture may be cut and mounted to be used for teaching purposes. The picture of Mormon was so outstanding and we are so happy with it that we would like to convey our thanks to you.

We have also always looked forward to the November issue of the *Era*, as we can always expect something special, and we have never yet been disappointed.

Mrs. Marguerite H. Allen
Librarian, Riverside Stake
Salt Lake City, Utah

Pearl of Great Price

Being a missionary, I have little time for extra studies besides regularly assigned classes, the standard works, the lesson plans, conference talks, and Spanish. Therefore, I've neither found nor taken time to read all the articles in the *Era*. But upon recommendation from another missionary, I read Brother Hugh Nibley's first article on the Pearl of Great Price. It's the first time I've read one of his articles, but I can assure you it won't be the last. It was thrilling! I'm anxiously awaiting the next *Era*—we get them two or three months late here.

Elder Mark B. Hains
Osorno, Chile

Plea for Brotherhood


In reply to "LDS Congressmen" [February "Bufs and Rebufs"], I would like to say that while the issues of Communism, colonialism, and the population explosion are worldwide problems deserving of our attention, the easing of racial tension should be the primary concern of this country. If we cannot establish Christ-like tolerance and understanding in our homes, how can we concern ourselves with other problems? Anti-communism is commendable, except when it is reflected in bigotry.

Bob Russell
Taipei, Taiwan

The Road

By Zara Sabin

*"The road is always better than the inn,"
So said Cervantes, writer of old Spain,
Who, young and striving some reward to gain,
Had often labored hard his goal to win.
But time had taught him truth. Now I too know
The journey is the thing—and not the end;
The striving and desire which some way blend
With hope and trust will always make it so.
The heights which we attain, the once-prized inns
(Just stopping places for a better start),
Are reached by roads, rough-strewn with sharp-edged whins,
And give a rush of courage to the heart.
Remembering this—forgetful of our load—
The inn is never better than the road.*



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International Cooperation Reexamined



By Dr. G. Homer Durham

President, Arizona State University

● British withdrawal from the Far and Middle East, combined with the international monetary situation, requires the American people to reexamine their range of international commitment and cooperation.

One fundamental issue in international cooperation is whether the intended scope is viewed worldwide or less than worldwide. The U.S. efforts since 1945 to help rebuild the world finally ran into trouble. A domestic war on poverty, a foreign war in Vietnam, international assistance programs, agricultural subsidies, and all the rest produced a gold crisis by 1968.

If worldwide cooperation is at-

tempted, the possibility involves maximum limitations. The simpler cases of cooperation are those between two states. Even these vary in difficulty, ranging from U.S.-Canadian relations to the more complex.

If cooperation implies reciprocity and mutuality of any agreed-upon action, the question immediately arises as to whether the faintest possibility exists of obtaining any agreement to cooperate, assuming its desirability, for the difficult and vexatious question is whether cooperation, in any instance, even among individuals, is thinkable, acceptable, and desirable. The family of nations embraces all the problems

that are facing the family of man.

Man's awareness of cultural and political differences has increased since the emergence of international comity doctrines, say, from the time of Grotius to the Hague Conference of 1899. "Comity" is the expression in international law that is used to describe assumed or real common interests. Comity in automobile traffic assumes that drivers will avoid collisions. However, as with traffic, today's world is an increasingly dangerous one. Fears have multiplied as communications have brought national differences closer to view. Some comity assumptions have faded. The assumedly "open" Europeanized society of the nineteenth

century, for example, seems to have been rejected by our contemporaries. And a travel tax is discussed in the United States.

Needs for international cooperation, as for sensible traffic controls, are therefore greater. The instruments, techniques, and involvements of international life have multiplied many times. But mistrust and suspicion are widespread. The twentieth century activities of revolutionary Communism have added enormous real and emotional difficulties to an already aggravated situation. The Communist nations reject open societies. So far as effective international cooperation is concerned, they have to be excluded from any open international system. And the open systems have yet to learn to penetrate the Communist world, although some Communist states have become detached. And nationalism may add further divisions.

In view of the dangers to world, national, and individual security, it seems essential to generate more critical discussion of international relations. Our knowledge of the effective instruments of cooperation (such as formal arrangements among governments providing international postal, air transport, and health services) suggests efforts at other technical levels—political, economic, and cultural. Differences of values, behavior, and conduct must be matched by the ability of open societies to withstand subversive penetration while yet maintaining freedom and openness at home. Three attitudes and policies are available: (1) devising successful new instruments for peacefully changing the behavior of the Communist states; (2) completely isolating them from our systems of cooperation until each or any is willing to abide by the rules of the game; (3) accepting them for what they are. The latter course

is the one that has generally characterized international life.

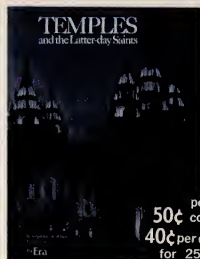
As far as the open society is concerned, it seems essential that a constant statement of its vital interests is required.

There are hazards in the policy of accepting the world as it is. But perhaps the time has come to fully reckon with those hazards, and still reaffirm our convictions. To conserve strength and retain independence of action requires more tolerance than is currently observable in most American communities. The necessity of maintaining police authority away from home and taking police action in clearly established jurisdictions elsewhere will also be challenged. It was challenged in Korea, and it is being challenged in Vietnam. Such exertion of authority, short of war, cannot succeed unless a firm new set of bi-national or multi-national defense agreements is undertaken. Joint or mutual policing of the land, air, and water spaces involved requires more than nominal cooperation. Abandoning the old "open seas" doctrine, and declaring the seas and skies to be open only to those abiding by the doctrine and accepting the obligations of "openness," may be necessary someday. But that day is not yet here.

International cooperation in a world, half of which rejects the very foundations of cooperation, can exist only for those accepting the obligations attached thereto. And the nations of the free and open world may well have to abide by the ideals of the Sermon on the Mount, turn the other cheek, and return good for evil.

To turn the cheek, one must first have a cheek, a healthy one, and the ability to turn it after being smitten. Otherwise, there is little possibility for either Christian charity or international cooperation. ○

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End of an Era

A tourist in Vienna was visiting the tombs of the great composers. As she was about to leave, she noticed some steps going down to lower rooms. The guide asked, "Would you like to go down?" She nodded, and they descended the steps. There they found a man seated at a

piano with a sheet of music before him. He would play a note, then erase it from the sheet music; play another note, and repeat the erasing process. "What is he doing?" asked the tourist. "Oh," said the guide, "he is decomposing."—Related by George H. Fudge

I know only two tunes; one of them is "Yankee Doodle," and the other isn't.—Ulysses Simpson Grant, United States President

He who devotes sixteen hours a day to hard study may become as wise at sixty as he thought himself at twenty.
—Mary Wilson Little

Life Among the Mormons

The Deacon

By
Terry Jensen

Sometimes he's quite a
tease, as little boys will
be;

He gets so much enjoyment,
it seems, from pestering
me.

I even get upset when he
doesn't wash his face,
His fingernails are dirty,
and his hair is out of
place.

But Sunday when I saw him on
the very front row,
Standing with the others,
their faces all aglow,
The pride welled up inside
me: I knew how much it
meant,

As I watched my little
brother pass the sacra-
ment.

My missionary companion and I had been visiting some contacts at the Fort Bragg Military Reservation in North Carolina and were stopped by two military police as we left the base. My companion, who was driving, went back to their jeep to consult with them, and returned twenty minutes later with a ticket. He then reached into the back seat of our car and took two copies of the Book of Mormon, one for each of the soldiers. "Since you were nice enough to give me something," he told them, "I've also got something to give you."

—Don S. Allison,
St. Clair Shores, Michigan

A convention is a gathering of important people who singly can do nothing, but together can decide that nothing can be done.
—Fred Allen

"End of an Era" will pay \$3 for humorous anecdotes and experiences relating to Latter-day Saint way of life. Maximum length 150 words.

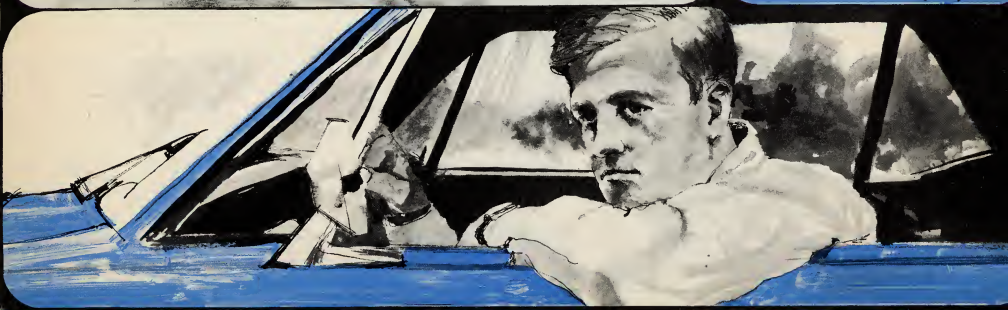
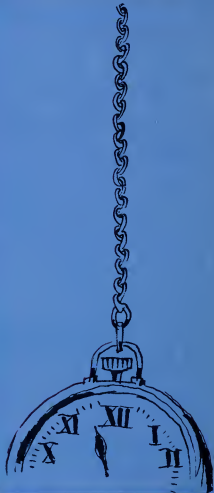
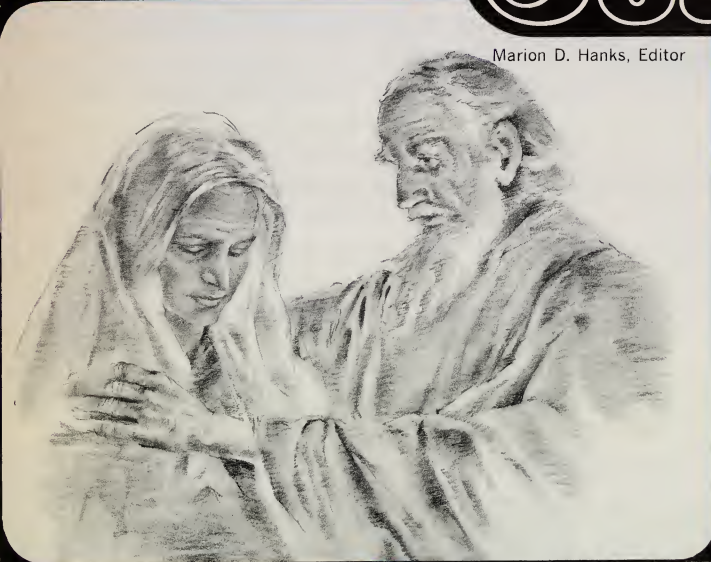


Era of
Youth
Writing
Contest
Winners

Era of
Youth

Marion D. Hanks, Editor

Elaine Cannon, Associate Editor





Sallie Clinton
Lakewood, Colorado
"Within"



Catherine Durrant
Provo, Utah
"A Heart to Understanding"

Full Scholarship Winners

"It was exciting to read beyond the words into the hearts of so many special young Latter-day Saints. I found myself completely engrossed, often reaching to the very edge of my understanding, and ultimately enlarged of soul. Thank you for the sweet experience."

So wrote one judge at the conclusion of reading the hundreds of entries in the 1968 Era of Youth writing contest. The entries poured into our office by the cartons. They were postmarked from all over the world. They came in near equal numbers from boys and girls of 17 and up. Some contestants had as many as 30 entries, each with its own accompanying sealed envelope bearing the true identity of the writer. And in some cases, several entries by the same person won honors in different categories.

The entries go through a careful screening process, a thorough judging on several levels. When the final winners had been chosen, the MIA executive officers

Laurel Steed
Las Vegas, Nevada
"Contribution"



Vernetta Iosua
Honolulu, Hawaii
"Do I Count, Too?"



Partial Scholarships

James E. Faulconer
Korean Mission
"Revelation"



Stan Greenhalgh
Logan, Utah
"Every Man Has
One Friend"



and the Era of Youth staff gathered around a long conference table and took turns opening the accompanying envelopes and announcing the true identity of the winning writer. We read some of the entries aloud and thrilled at the talent of today's youth.

Our thanks to Brigham Young University, Ricks College, and Church College of Hawaii for their generous part in awarding scholarships to deserving winners. Our deep appreciation to the many judges who spent hours of their time reading and evaluating. Our warm congratulations to the winners, and our keen appreciation to all who entered. There is victory in every effort.

Since life has a way of overgrowing its own successes (as well as its failures), your having written something should only be a beginning. There will be other contests in life, as well as in the *Era*.

Keep alert!

Janell Smith
Draper, Utah
"Eternity Is"



Gena Sweatfield
Vernal, Utah
"Who Am I?"



Dennis Drake
Sacramento, California
"A Portrait of Prayer"



Mary Kenworthy
Santa Rosa, California
"It Could Happen to Anyone"



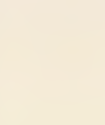
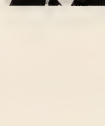
Sally Broadbent
Davis, California
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"Check Your Roots, Mister?"

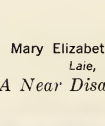


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"A Near Disaster"

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David Roy Sturt
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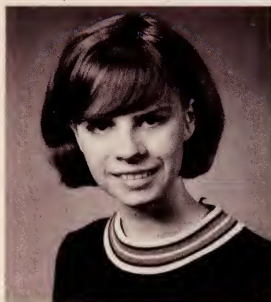
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The Marba C. Josephson Scholarship



Linda Buhler, 19, of Salt Lake City, is a student at the University of Utah and a serious writer of demonstrated excellence. Talent, teachability, persistent effort mark her promising career.

• Marba C. Josephson, for many years associate managing editor of *The Improvement Era*, was a woman of unusual talent who carried out her responsibilities to this magazine lovingly, efficiently, and with great wisdom. Her inspiring editorials, articles, and book reviews always conveyed her wonderful gift of written expression. Sister Josephson was vitally interested in writing, and through her wise advice and guidance she encouraged many young people to follow this field of endeavor. As stated at her death: "She was a great humanitarian, a writer's writer, a speaker's speaker, and a charming companion. . . . Her faith and optimistic outlook were a constant source of almost electrifying power to others."

For 31 years she also

served as a member of the general board of the Young Women's Mutual Improvement Association. She was the author of many outstanding MIA lessons and of the *History of the YWMIA*.

To encourage young writers, which she did so well during her life, and to perpetuate her memory, the Young Women's Mutual Improvement Association annually awards to an outstanding girl who has shown writing ability and a desire to progress further the Marba C. Josephson Scholarship. This scholarship of \$1,200 is given to the university of the girl's choice to be administered by them to pay for tuition, books, and other needs as the girl progresses in her chosen field of creative writing or journalism. ○

Florence S. Jacobsen
YWMIA General President



Illustrated by Dale Kilbourn



A Heart to Understanding

By Catherine Durrant

● Insistently the wind ruffled the night and troubled the broad leaves of the trees. Sarah was glad for the sound. It was companionable and somehow took the chill out of the evening air.

The night was starlit, and looking eastward, Sarah wondered if morning were close. Time was leaden with the thoughts that kept intruding upon her. It was strange how this night had seemed an eternity, the three previous days melting like mercury. How fast they had gone, and yet how long ago they seemed.

Isaac, barely 12, seemed strange to her. How could one who lived so fully every hour of the day be suddenly taken from her? She half

wished Abraham had not told her about the messenger. Her heart would not have ached as she watched Nashti and Isaac finish the sling Isaac would never use. She would never have known that the trip with the servants to the city of Gerar would be Isaac's last nor that Isaac would never see the young lamb recover from the injured leg. She looked into the spangled sky. Abraham need not have told her until after. It was a great compliment, she knew, but. . . .

The idea spun crazily in her head. Surely one word from her even now would change Abraham's decision. Could she ask it? Could she *not* ask it? Isaac was her only son. Abraham would not blame her. He had seen the human sacrifices in Ur.

He had publicly denounced the sacrifice of the three virgins by Pharaoh's priests, and the "thank" sacrifice of the young child. It had been a terrible day. After the ordination at dawn, the priests had come with Terah, Abraham's father, to demand that Abraham conform to the worship Pharaoh prescribed. When Abraham refused, the priests bound him. Well he knew what his fate would be, but he would not renounce the Creator of the universe that he so often studied. Jehovah was his God.

The bushes were silver in the moonlight and spread like a bride's

veil toward the husky brim of night. The wind whispered vaguely; the trees rustled with iridescence. Revealed passively from behind the clouds, the full moon dusted the evening with a strange aura. Sarah caught her breath. The light arrested every movement as it filtered through the growth on the slope, and the wind seemed barely perceptible. In all the world, Sarah thought, the lights of heaven have chased night. Beyond these hills there is nothing of night and halting darkness.

She had reassured him. It was so easy to have faith and do the right thing when Abraham was near. Just being near him gave her strength. He was a good man, and she could feel it.

It was "meet in the sight of the Lord," he had told her, as he explained the Lord's command. Sarah shivered at the thought. It was incongruent with the portending sacrifice. Patiently Abraham had spoken to her, sorrow in his voice, but faith, too. His manner always gentle and quiet, he had spoken with full conviction. Why should she wrestle this matter? Abraham was sure. Wasn't that enough? Surely it was her duty to obey her husband.

But even as she thought it, Sarah knew that duty was a naked virtue. It was a poor thing to borrow on.

The valley was becoming light around her. She closed her eyes.

Within a few hours she would bid her son good-bye for the last time. Was it possible? Had the time come at last? One word from her, she thought desperately, one word . . .

"Have you been up all night?" Abraham slipped a cloak onto her shoulders. She nodded. His face betrayed a lack of sleep. She could feel his strength, his humility, his dedication, and emotion overwhelmed her.

"Shinehah," Abraham said quietly. "The sun is coming up."

In the low clouds the sun color deepened into velvet folds of scarlet and crimson. It looked fierce and ominous, mixed with the charcoal clouds, but as they watched, the clouds moved away. White and gold blended that celestial fire into a brilliant spectacle.

Night's mantle receded before the brightening rays. The air was still and clear. The murmuring wind ceased. There were no illusions in the morning light.

Sarah looked at her husband. There were tears in his eyes, but his face was serene. Humility was his mantle, and she shared in his strength. She drew the cloak closer around her as they stood silently together. An eternity of understanding dawned gently with the sunrise, and Abraham touched her hand. They turned toward the tent. Sarah knew that in a few hours Abraham and Isaac would start for Moriah. ○



Illustrated by Ted Nagata



Every Man Has One Friend

By Stan Greenhalgh

● Harry walked up the cracked sidewalk onto the porch. The door was locked.

"No key," he said to himself disgustedly. "Didn't want to come here in the first place. Don't know how I got this job. I didn't even know the old man."

None of the relatives knew Harry's uncle. He was a black sheep, but someone had to make a list of his belongings. That was the only way they could be divided.

Harry walked around the house to the back.

"Out of place," he thought, looking up at the house.

A tree in the backyard was the only one in the neighborhood. Leaves were scattered over the yard and on the lawns on both sides. The other houses were red brick. His uncle's was a faded white frame building.

The back door was also locked, so Harry slid the blade of his pocketknife between the frame

and the catch and slipped the catch. He forced the door open and stepped into the kitchen. A cast-iron stove was against one wall with a box of coal beside it. There was a door on either side. He opened both doors. One led to a storage room, the other to a bathroom.

On the cabinet opposite the stove was a toaster, the only modern appliance in the room. Harry took a pencil and notebook from his pocket and listed the toaster. He pulled out the drawer in the top of the cabinet and shoveled out the disarranged silverware. It was the cheapest kind of silver, and dirty. "Might be worth a little to a secondhand dealer," he thought.

He moved into the living room. "One sofa and one chair," he mumbled. "We'll probably have to pay someone to haul them off." There was a lamp beside the sofa. He wrote it down as an antique because it had hand-painted flowers on the base.

A knock on the front door startled him. He unbolted the door and opened it. Two women stood on the porch. Both wore simple print dresses, and one had an apron on. The older of the two stepped boldly into the room.

"My name is Mrs. Jensen," she said. "This is Mrs. Tolley. Are you from the building department? They said they'd send someone."

Harry was confused. "I'm sorry," he said. "I don't understand. Please come in."

The two ladies stepped into the room.

"A mess, isn't it?" said Mrs. Jensen, looking around. "Just like we told you."

"Harriet!" scolded the other.

"If you'd just explain," said Harry.

"You are the man from the city department," questioned Mrs. Jensen, less sure than before—"the City Building Department?"

"No, I'm not," Harry said. "I doubt if you'd find him here either. No one lives here any more."

"We know," said Mrs. Tolley, "but the man was supposed to come. Who are you?"

"I'm the nephew of the deceased," Harry said. He felt a little too dramatic in saying "the deceased."

The two ladies stepped back, visibly startled.

"Can I help you in any way?" Harry asked.

"Oh, dear. I'm sorry about your uncle," said Mrs. Tolley. "We'll go now."

"Harriet!" Mrs. Jensen grabbed her arm. "He should know, don't you think?"

"Know what?" Harry asked.

"We've asked the city to condemn this property," said Mrs. Jensen.

"Condemn!" Harry was shocked by the word. "Why?"

"It's a public nuisance," said Mrs. Jensen.

"A fire hazard," said Mrs. Tolley. "We've been trying to get rid of it for years."

"Who decided this?" asked Harry. He was irritated.

"We did . . . our husbands . . . everybody in the neighborhood," stammered Mrs. Jensen.

Harry held the door open for them. "You can leave now," he said.

"You don't need to be rude!" said Mrs. Jensen. "Come on, Harriet."

The two women walked out.

"You understand?" said Mrs. Tolley, turning around.

Harry didn't answer. The women walked to the gate. A man in a gray suit opened the gate and talked with them for a minute, then started

toward Harry, who was still in the doorway. Harry steadied himself for a bitter argument. "Hello, sir," the man said.

Harry decided that he was not the husband of one of the women.

"Are you the nephew of the old man who lived here?"

"Yes," Harry said. "Are you from the building commission?"

"No, sir, I'm from the grocery store on Fourth Street. We delivered to your uncle."

"What do you want?" Harry asked.

"Your uncle owed a bill."

"How much?"

"Ten dollars," the man said.

Harry took ten dollars from his wallet and paid the bill. The man left. Harry closed the door and took out the list again. He made a note of the ten dollars. There was nothing else in the living room.

The bedroom was on one side of the living room. Harry opened the door and walked in. The room was quite small and musty. He wrote down a bed and a chest of drawers. A photograph hung on the wall. It was a picture of a young lady by a tree. Harry didn't know who she was. His uncle had never married. He opened the top drawer in the chest and saw a few old letters and pictures tied together in bundles with string. Harry looked at the addresses on the envelopes. None of the names were familiar to him.

In the corner was a wooden box. Harry took it out and dumped its contents on the bed. Most of the pile was junk, a few old cuff links and tie clips. One thing attracted Harry's attention. It was an old silver watch. He picked it up and turned it in his hand. An inscription on the back read "With Love, Alice." Harry wound it, but it didn't run. He put it in his pocket, wondering who Alice might be. He left the room and walked back to the kitchen.

He was opening the bathroom when the back door clicked open, and he turned to see who it was. A small boy stood just inside the kitchen and stared at Harry. He had freckles and dark hair that hung in his eyes. His jeans were faded and dirty at the knees. He wore sneakers.

"I came to see George," he said.

Harry smiled at him. He liked kids.

"Who's George?" he questioned.

"My friend," the boy replied.

"There aren't any other boys here," Harry said.

"George isn't a boy. He lives here."

Harry realized that the boy was talking about his uncle.

"You mean the old man?" Harry asked.

"Yeah, George! Where is he?"

Harry was surprised at the question. He didn't feel like explaining death to the boy. That was a job for the boy's mother, probably one of the women he had just talked with.

"He's gone," Harry said. "How come you didn't knock?"

"George said I didn't have to," the boy said, craning his neck to see into the front room. "You sure George isn't here?"

"Yes," Harry said. "He's gone."

"Can I stay?"

Harry was about to tell him that he couldn't, but he thought talking to the boy might make the house less dreary.

"Yes, I guess, kid," he said. "Just stick close."

Harry went into the bathroom, and the boy walked across the kitchen to follow him. Harry listed the toilet fixtures. They were the newest things in the house. They probably only recently replaced a backyard privy. He chuckled to think what the neighbors would say about an outdoor privy.

"What's your name?" the boy asked.

"Harry. What's yours?"

"Timmy."

"That's a good name," Harry replied.

He opened the medicine chest and found an old shaving mug and a razor. He put the razor in the pocket with the watch. He turned the watch over several times with his fingers. It was strange that his uncle should have such a token. He was sure that he didn't get it from any of his neighbors. Harry wondered if the woman, Alice, were dead. "Since I don't want the watch, it would be nice to send it to her," he thought, though he knew it was impossible.

"You George's friend?" Timmy asked.

"His nephew," Harry said, turning to leave the room. "Come on, kid."

Harry walked to the storage room.

"There's nothing here," he said to himself.

"This is George's workroom," Timmy said.

"We're going to build a boat. That's what the boxes are for. It'll be a real nice boat. George said it would be."

"I'll bet it will be," Harry said. He was finished with the list. He looked at the boy again. "Cute kid," he thought. He liked kids. They always had something to say.

"Come on," he said. He walked in and sat on the living room sofa. Timmy followed and sat on the other end.

"Mrs. Tolley your mother?" Harry asked.

"My name's Jensen, Timmy Jensen. I live next door," Timmy said.

Harry thought Mrs. Jensen would tan the boy's hide if she knew where he was.

"Are you supposed to be here?" Harry asked.

"George said I could come," Timmy said.

Harry couldn't imagine an old man on bad terms with everyone in the neighborhood asking one of their kids to come see him.

"Does your mother know you're over here?"

"Don't know," Timmy said. "I come over all the time. George is my friend."

"Does your mother know you come over?"

"Nope. She doesn't like George," Timmy said.

"How do you know that?" Harry asked.

"She wants him to move," Timmy said.

Harry looked out the window to see if Timmy's mother was looking for him on the street. She wasn't there.

"Where's George?" Timmy asked.

"He went on a long trip," Harry said. That was a stock answer for death.

Timmy dropped his head. "Is he coming back?"

"No, he's not coming back, Timmy."

"He said he might."

"Said he might what, Timmy?" Harry asked.

"Might go and not come back."

Harry didn't know what to say. Timmy bit his lip, and Harry saw tears coming into the boy's eyes.

"I've got to go now," Timmy blurted out. He stood up and ran to the front door, crying. Harry followed him outside.

"Wait, Timmy," Harry said. He reached into his pocket and took out the watch.

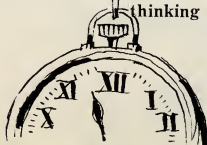
"George wanted you to have this," Harry handed the watch to the boy.

"He did?" Timmy asked wonderingly, wiping away a tear.

Timmy took the watch from Harry carefully. He turned and sprinted away, holding the watch with both hands.

Harry watched him run down the sidewalk until he couldn't see the boy anymore; then he locked the door and walked to the gate.

He turned to have a last look. The house was a dirty, one-story building in a clean suburb. But Harry wasn't thinking of the house. He was thinking about his uncle.





It Could Happen to Anyone

By Mary Kenworthy

●James parked the car in the garage and then just sat. He couldn't go in to see his parents yet, not so soon. Everything had happened so fast that he had to have a chance to think it over first.

Being away for the summer had done something to him. It was a stranger to the old James who now sat in his driveway. How could he make his parents understand that? Life had been so simple before, but now this.

Becky was a wonderful girl. Maybe he even loved her. But it wasn't love that inspired the events of last Saturday night. It was a stronger force, a compelling force that he had never known before. No, he didn't think it was just because of Becky. It would probably have happened under the right circumstances with anyone. After all, he'd never been in a crowd like that before, under the influence of that kind of people. They had shown him a lot more about life than he ever thought existed. He had been sure then that he wanted to join their way of life. Now, however, as he faced his parents' and his church's teachings, doubt raced through his mind.

The moments leading up to it came back to him clearly. . . . He had met Becky at an

office party. She had seemed like such a nice girl. Before he knew it he was taking her out and going to her parties. The parties had fascinated him. The people were all friendly, willing to accept him. It was their friendliness that made him want to join their other activities. Slowly but surely he was led to their way of thinking, and then Saturday night—well, really it had been inevitable. He had been so happy then. What was wrong now?

James decided to pray before he went in. The word "prayer" sounded funny, oddly out of place.

"Dear Heavenly Father, help my family to accept me."

Slowly a new courage crept over him. What was done was done. He couldn't change it. He didn't need to change it anymore.

Quickly he sprang from the car and ran in to his family. After the hugs and kisses he drew in his breath and stood up a little taller, and tears came to his eyes as he spoke,

"Mom, Dad, I'm not sure you'll understand me when I tell you what I've done. It goes against all I've ever been taught. But I thought it over and I did it. I've been baptized a Mormon!"

Illustration by Bill Whittaker





Free Love

By Sallie Clinton

Free love?

Yes—Isn't that what
has always made
love . . . love?

But unrestrained
gratification of
one's lusts—

Isn't it self-
control that
separates man
from animals?

Yes. Love is free.
Lust has an
ugly price.



Within

By Sallie Clinton

. . . Too often
I have paused in unbelief
in an attempt
to become a Man of Intellect—
"logical,"
they call him;

too often
I have hesitated
when prayer's tunnel
seemed a way
too long, and lonely;

too often
I have wasted
precious traveling hours
groping in vain
for "outside proofs."

It is the most difficult journey—
Inward.
But it is from there
that I have heard the low,
yet constant cry of Innate Truth.

The way is there:
I have brought it with me.



Birthing

By Linda Buhler

Marba C. Josephson Award Winner

Fleet footsteps falling in the twilight rain
Stalk the cabin walls with stealthy feet,
Nudge the log-locked walls of mind-retreat,
And whisper words that should not speak again.
"Who is it now?" the question in me calls.
No answer is returned except the hiss
Of hushing voices, taunting me. At this
I slam the door. The walkers of the walls
Choke with laughter, then are still. Forlorn,
I walk to hear the breezes lurk in pines;
They genuflect before they dare to moan
The curious keening sung to birth the storm.
White-gloved hands clap lightning-marked designs,
Until there fall no footsteps but my own.

On Joseph Smith's 162nd Birthday

(December 23, 1967)

By Dennis Drake



*No knowledge is free for the asking;
It presumes preparation, assigns obligation.
Still, the investment is a wise one.
He sought no grail—the quest was not his choice,
And the popular pagan way was not his way.*

*To think a mere boy's prayer
Could dismiss seventeen centuries of error!
Could preview temples, Saints, and scripture!
Could preface so much hate, or so much gratitude!*

*He asked an answer and received a purpose.
He knew early the pain of persecution, and accepted it,
Not with pity but with passion.
The Prophet's way is not the people's way
Nor has it been since Abel's death:
Dispensations are not symbols of success.*

A Portrait of Prayer

By Dennis Drake

● Prayer is a dialogue, not a monologue. It opens a spiritual channel between man and his Immortal Guide. President McKay says that prayer is "a message of the soul. . . . The language is not mere words but spirit vibration."

Prayer can predict our progress. If it is a true blueprint of our intent, it will articulate the best of each of us.

Prayer constitutes deep thoughts and institutes deeper ones. It is part of the key to wisdom. The Prophet Joseph was instructed by Moroni: "Forget not to pray, that thy mind may become strong."

Prayer requires faith, and builds it, and permits each of us to experience the feelings of gratitude, humility, and hope.

Prayer provides relief from mundane burdens through sharing the responsibilities of life with another. It is an

invigorating prescription, an antidote for unnecessary cares and qualms, a catalyst for further spiritual endeavors.

Prayer provides an individual with an honest analysis of himself. It teaches him the ability to appraise himself realistically and rightly—not as compared to the neighbors next door, the group at the office, or his graduating class, but to himself and how well he is running the race of life as an individual, evaluated only according to his inherent "talents" and his use of them.

Prayer teaches, indeed admits, the reality of God. It is a testimony of faith, a daily autobiography, a personal portrait.

Prayer can resolve any doubt, remove any fear, guide and inspire, and teach the eternal truths.

Is God really dead? Ask him! ○



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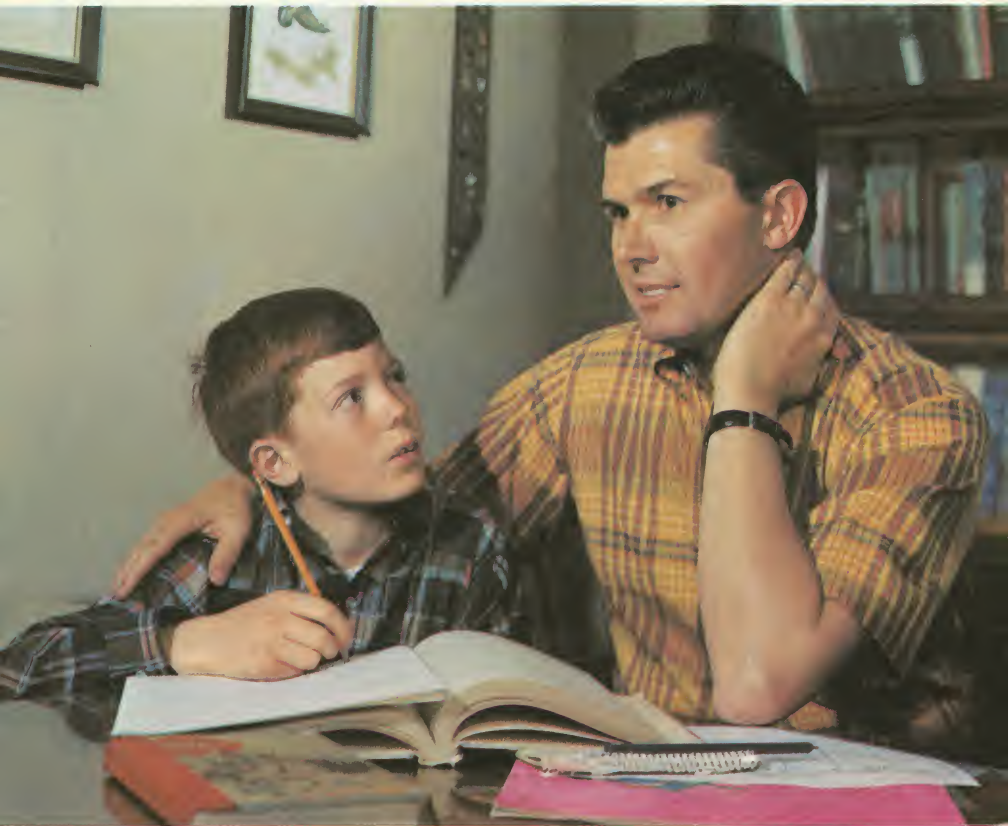
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